



THE RELATIONSHIP BETWEEN ISLAM AND TRADITIONAL MARRIAGE OF SIAK MALAY

Zikri Darussamin

Faculty of Ushul Al Din, UIN Suska Riau, Indonesia

Email: zikridarussamin1961@gmail.com

Rahman

Faculty of Da'wa and Islamic Communication, UIN Suska Riau, Indonesia

Email: rahman@uin-suska.ac.id

Imam Ghozali

Faculty of Sharia and Islamic Economy, Sekolah Tinggi Agama Islam Negeri
Bengkalis, Indonesia

Email: imamghozali@kampusmelayu.ac.id

DOI: 10.21154/justicia.v17i2.2152

Received: 4 July 2020

Revised: 30 Sept 2020

Approved: 5 Dec 2020

Abstract: This research focuses on the marriage customs of the Siak Malay Society. The research focuses are three stages of the tradition: they are the stage before, during, and after the wedding ceremony. The traditional wedding procession needs to find common ground between Islamic Law and custom living in the Siak Malay Society. This research uses a qualitative descriptive-analytic approach. The collecting data method combines the library and field research through interviews with related parties. The results of every stage, before, during, and after the wedding ceremony, firstly, shows that it has religious, philosophical meanings come from the teachings of Islam, i.e., Qur'an, Hadith, and Ijtihad using the 'urf frame of mind. The rule explains that whatever has been determined by the *syara'*, absolutely without any definite provisions in religion and language, it is returned to 'urf. Second, the relationship between Islamic Law and custom in this wedding tradition in the historical context originated from the traditions carried out by the Siak Sri Indrapura Kingdom. This is due to the Sultan's function as the Head of State and the spiritual guide at that time, including in matters of marriage. This has implications for the mixing of the wedding procession traditions containing religious values packaged in cultural forms; thus, that the wedding tradition of the Siak Malay society needs to be maintained and preserved as a part of the cultural wealth with Islamic nuances without burdening the economies of both parties in the implementation of the wedding ceremony procession.

Abstrak: Penelitian ini memfokuskan pada adat perkawinan Masyarakat Melayu Siak. Ada tiga tahapan tradisi yang menjadi fokus penelitian, yaitu tahap sebelum pesta perkawinan, tahap sedang berlangsung pesta perkawinan, dan tahap setelah pesta perkawinan. Prosesi adat perkawinan tersebut perlu dicari titik temu antara hukum Islam dan adat yang telah hidup di Masyarakat Melayu Siak. Penelitian ini menggunakan pendekatan *kualitataif deskriptif analitis*. Sedangkan metode pengumpulan data dalam penelitian ini menggabungkan antara Metode kepustakaan dan penelitian lapangan dengan melakukan wawancara terhadap pihak-pihak yang terkait. Hasil penelitian

menunjukkan bahwa: Pertama, pada setiap rangkaian tradisi pesta perkawinan mulai dari sebelum pesta perkawinan, sedang pesta perkawinan dan setelah pesta perkawinan ternyata mempunyai makna-makna filosofis keagamaan yang bersumber dari ajaran agama Islam baik Al-Qur'an, Hadist, dan Ijtihad menggunakan kerangka berfikir 'urf. Kaidah ini menjelaskan bahwa setiap apapun yang telah ditetapkan oleh syara` secara mutlak tanpa ada ketentuannya secara pasti dalam agama dan dalam bahasa, maka hal tersebut dikembalikan kepada 'urf. Kedua, hubungan hukum Islam dan adat pada tradisi perkawinan ini dalam konteks sejarah berawal dari tradisi yang dilakukan oleh Kerajaan Siak Sri Indrapura. Hal ini karena fungsi Sultan sebagai Kepala Negara sekaligus sebagai pembimbing agama waktu itu, termasuk juga dalam hal perkawinan. Ini berimplikasi pada percampuran tradisi prosesi perkawinan mengandung nilai-nilai agama yang dikemas dalam wujud budaya. Sehingga tradisi perkawinan masyarakat Melayu Siak perlu dipertahankan dan dilestarikan sebagai bagian kekayaan budaya yang bernuansa Islami dengan tidak memberatkan ekonomi kedua belah pihak dalam pelaksanaan prosesi perkawinan.

Keywords: *Relation; Islamic Law; Custom; Marriage; Malay Siak*

INTRODUCTION

Islam is recognized as a perfect religion by Muslim in regulating human life. Human behavior gave birth to *al-maqasid al-'ulya hakimah al-maqasid al-'ulya hakimah* consisting of the principles of al-tauhid (the oneness of Allah SWT), *al-tazkiyah* (self-cleansing) and *al-'umran* (civilization)¹. One of these aspects is regulated in Islam is marriage. From the sharia point of view, marriage contains the values of *'ubudiyah*. Thus, the marriage bond is often called "mitsaqon ghalizhan", a bond contains a spirit of worship to makes its very principle validity². The law of marriage is an integral part of Sharia which is inseparable from the Islamic faith and morals. Meanwhile, from the perspective of *al-Umran* or civilization, the technical implementation of the wedding ceremony varies from one region to another, both from one nation to another. This diversity is actually the manifestation of moral values themselves, which are universally implemented in behaviors as a custom or 'urf.

The integration of sharia and wedding custom is shown in the marriage tradition of the Siak Malay Society in Siak Regency, Riau Province. This region becomes interesting to analyze due to several factors. First, Siak Regency is the former kingdom of Siak, which until now the palace and the remains of Siak history books are still kept neat. As the center of the Islamic Kingdom of the past,

¹ Chasnak Najidah, "Konsep Māqāsid Al-Syāriah Menurut Ṭāhā Jābir Al-'Alwānī," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (March 1, 2017): 1, <https://doi.org/10.14421/ahwal.2016.09101>.

² Bustami Saladin, "Tradisi Merari' Suku Sasak Di Lombok Dalam Perspektif Hukum Islam," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 8, no. 1 (October 14, 2014): 21-39, <https://doi.org/10.19105/al-lhkam.v8i1.338>. See also Sri Astuti A. Samad and Munawwarah Munawwarah, "Adat Pernikahan Dan Nilai-Nilai Islami Dalam Masyarakat Aceh Menurut Hukum Islam," *El-USRAH: Jurnal Hukum Keluarga* 3, no. 2 (August 18, 2020): 289-302, <https://doi.org/10.22373/ujhk.v3i2.7716>.

Siak applied the motto of its people's life with the phrase "*Adat with syara, syara bersendi kitabullah*". Second, it is part of a center of Malay civilization culture in Riau. Cultural correlation unites and gives birth to a culture as a part of the essence of Islamic teachings, including in the tradition of the wedding ceremony of the Siak Islamic community. Third, some Muslim communities have started to challenge the marriage tradition of the Siak people, a tradition since the heyday of the Islamic kingdom in Siak. According to them, there are elements in the series of wedding ceremony processions that are not along with Islamic sharia, and even consider part of the activities *mubazir*, *bid'ah* and must be removed from the society's traditions and should be replaced with the Islamic system.

Understanding this issue in the context of Islamic law must be seen started from its function as a social institution of having two functions; first, as social control and second, as new values and social change processes. In the first place, Islamic law is placed as blueprint of God, which is not only as a control but also as social engineering for the existence of the community³. Islamic law is a sharia that is inseparable from society. Sharia has been interpreted in various ways, and has even become a guideline or pattern for people's behavior. Thus, in fact, Islamic law in this sense has been integrated with the culture of society⁴.

Islamic law as social control is a way to find a correlation or relationship between Islamic law and the custom in solving a problem. There are several theories relating to this problem, first is the Creed theory. This theory states that when a Muslim has said the creed (*Syhadat*), he is obliged to carry out Islamic law with all the consequences. Second is the theory of *Receptio in Complexu*. This theory states that all is what applies to Muslims, although in its practice, deviations are still occurred. Third is *Receptie* Theory. This theory states that indigenous people apply a customary law. Indigenous people can apply Islamic law if it is accepted by the society as customary law. Fourth is *Receptie Exit*. This theory states that Muslims apply Islamic law. Fifth is *Receptio a Contrario* Theory. This theory states that customary law can only apply if it does not conflict with Islamic law⁵.

Many studies have been carried out on Malay-Riau, Malay wedding customs, and the integration of Malay-Riau customs with Islam, such as Tenas Efendy,⁶ contains the marriage customs in the Malay-Pelalawan society. Meanwhile, Wan

³ Sakirman, "Integrasi Hukum Islam Dan Adat Jawa Atas Harta Waris Bagi Anak Angkat," *Ahkam: Jurnal Hukum Islam* 6, no. 2 (November 1, 2018): 339, <https://doi.org/10.21274/ahkam.2018.6.2.337-362>.

⁴ Kutbuddin Aibak, "Membaca Kembali Eksistensi Hukum Islam Dalam Keragaman Hidup Dan Kehidupan," *Ahkam: Jurnal Hukum Islam* 5, no. 2 (November 1, 2017): 232, <https://doi.org/10.21274/ahkam.2017.5.2.319-344>.

⁵ Abdullah Jarir, "Teori-Teori Berlakunya Hukum Islam Di Indonesia," *Al-Ahkam* 14, no. 2 (December 31, 2018): 80-88, <https://doi.org/10.37035/ajh.v14i2.1489>.

⁶ Tenas Effendy, *Adat Istiadat Dan Upacara Nikah Kawin Melayu Pelalawan* (Pelalawan: PT. Sutra Benta Perkasa, 2009), 3.

Ghalib⁷, studied the customs of marriage and their *konun* in the Siak society. Husni Tamrin and Koko Iskandar⁸ discussed the economic side of the Malay community and the religious style that is often identified with the Malay community as Muslim. Next, Maimun Abdullah Amin discussed the *peusijuek* in Aceh Malay Society⁹. Aslan and Ari Yunaldi's study discussed the important things in the life of the Malay Sambas which are often conveyed messages to the bride and groom in starting a married life¹⁰. Meanwhile, Nova Yohana and Kurnia Husmiwati examined the wedding ceremony customs of the Kampar Malay society related to the interaction rules of the oral tradition of *basiacuang* at the Riau Kampar Malay wedding ceremony¹¹.

Thus, during the tracking conducted by the researcher, there has been no study of the relationship between Islam and the wedding ceremony customs of the Malay ethnic in Siak and this void is fulfilled by this research. This is important to consider that the people in this area have their own uniqueness.¹² The area is located extending from Minas with hilly geo-morphological conditions to the eastern coast of Central Sumatra with its swampy lowland.

This study focuses on the relationship between Islamic law and custom to several traditions in the wedding procession of the Siak Malay of Muslim society consisting of three stages, namely the stages before, during, and after wedding ceremony. These three stages are the object of study in order to find the relationship between Islamic law and custom of each wedding procession. Of course, this study will be very useful to contribute to the community in carrying out the marriage procession that does not conflict with either Islamic law or the custom of the Siak Malay society. To achieve the research objectives, researchers uses integrated research; i.e. field research, by conducting observations and interviews; and library research¹³ by collecting data from scientific journals and books to support this research.

⁷ Wan Ghalib, *Adat Istiadat Melayu Riau Di Bekas Kerajaan Siak Sri Indrapura: Pengkajian Dan Pencetakan Kebudayaan Melayu Riau* (Pekanbaru: Lembaga Adat Daerah Riau, 1991), 22.

⁸ Husni Tamrin and Koko Iskandar, *Orang Melayu: Agama, Kekeabatan, Perilaku Ekonomi* (Pekanbaru: LPPM UIN Suska Riau, 2009), 123.

⁹ Maimun Abdullah Amin, "Peusijuek Dalam Perspektif Hukum Islam (Kajian Dari Sudut Teori Tafaul)," *Kalam: Jurnal Agama Dan Sosial Humaniora* 7, no. 1 (June 17, 2019), <http://journal.lsamaaceh.com/index.php/kalam/article/view/55>.

¹⁰ Aslan Aslan and Ari Yunaldi, "Budaya Berbalas Pantun Sebagai Media Penyampaian Pesan Perkawinan Dalam Acara Adat Istiadat Perkawinan Melayu Sambas," *JURNAL TRANSFORMATIF (ISLAMIC STUDIES)* 2, no. 2 (2018): 114, <https://doi.org/10.23971/tf.v2i2.962>.

¹¹ Nova Yohana and Kurnia Husmiwati, "Rules of Communication Interaction Basiacuang Oral Tradition in Traditional Marriage Malay Kampar Riau," *Jurnal Penelitian Komunikasi* 18, no. 1 (July 15, 2015), <https://doi.org/10.20422/jpk.v18i1.19>.

¹² Tamrin and Iskandar, *Orang Melayu: Agama, Kekeabatan, Perilaku Ekonomi*, 124. See also Abid Rohmanu, "Acculturation of Javanese And Malay Islam in Wedding Tradition of Javanese Ethnic Community at Selangor, Malaysia," *KARSA: Journal of Social and Islamic Culture* 24, no. 1 (June 1, 2016): 52-66, <https://doi.org/10.19105/karsa.v24i1.1008>.

¹³ Lexy J Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2001), 178.

THE WEDDING TRADITION OF THE SIAK MELAYU SOCIETY

The wedding tradition of the Malay-Siak society has uniqueness. As an area used to be the center of the Siak Kingdom, the nuances of Islam can be traced, starting from the procession before, during, and after the wedding ceremony.

First, the Procession Before Wedding. The procession before the wedding is carried out in four stages, first is a) *Merisik*. This procession is an important activity in the selection of a prospective bride. *Merisik* is an initial process carried out with the aim of investigating the existence of a prospective bride both physical (face shape, hair, skin, eyes, descent, skills of embroidering, cooking, language and others) and spiritual in nature (behavior, knowledge of religion, nature, character, etc.). Person who are assigned to do *merisik* is called "*Mak Telangkai*" or "*Suluh Peraih*".¹⁴

b) *Proposing*. This procession is a stage of asking a woman to be a wife. Previously, the wedding ceremony is carried out, it needs to do several steps; First, Notifying the date, day, and time of arrival of a family of groom to the woman; Second, the family group of the groom consists of relatives, elders, neighbors, and a spokesperson or *Pemantun*; Third, dressed in a *Teluk Belanga*, *kebaya labuh*, with neatly and politely¹⁵. If the proposal has been accepted, then at that time the engagement bond will also be formalized as well as the time for the "*Antar Tanda*" ceremony.

c) "*Antar Tanda*". This procession is carried out by doing *pantun memantun*. During the Siak Malay Kingdom Era, the "*Antar Tanda*" were carried out by preparing various tools and all delivery items arranged in a *poho* (a type of three-legged pan/ *Dulang berkaki tiga*) which was also called *semerit*. d) "*Antar Belanja*" is hands over spending money from the groom to the bride as a symbol of mutual cooperation and togetherness to assist the woman family in carrying out the marriage event of their two, the groom and the bride. The amount of money is agreed upon by both parties. The amount of money of "*Antar Belanja*" is usually spent for, such as procuring a wedding hall, or booth, bed room, ward, or tent and other ceremonies such as initiation, wedding ceremony, and direct ceremonies.¹⁶

Second, is wedding ceremony. The second is the procession of Wedding, the stages are as follows: 1) Menegakan *Bangsai* is to build the ward as a place to accommodate invited guests or pick-ups carried out by intimate friends and relatives, in mutual cooperation. 2) Hanging ornaments and jewelry from outlets or aisle and hanging red, yellow and green veils. This work is conducted by a group of relatives and *Mak Andam*. Hanging those ornaments is carried out three

¹⁴ Zulfakri, Interview, September 29, 2018.

¹⁵ Zulfakri. See also Zulfa Zulfa, "Adat Istiadat Perkawinan Masyarakat Melayu Pada Masa Kesultanan Siak," *Jurnal Ilmu Budaya* 7, no. 1 (September 25, 2010): 7-21, <https://doi.org/10.31849/jib.v7i1.725>.

¹⁶ Nazir Katan, Interview, September 22, 2018.

to five days before the *Akad Nikah* is conducted. 3) *Berinai curi* is to apply henna to the nails, palms, toenails, and the soles of the feet of the bride and groom at night¹⁷. 4) *Berandam* is an activity to beautify the bride by cleaning dirt and fine hairs on face, neck and nape of the bride. The purpose is to maintain and shape physical and inner beauty. 5) *Ijab Kabul* is the culmination of the wedding ceremony. This ceremony is a religious and traditional procession carried out in a sacred manner at the House of the Bride¹⁸. 6) *Tepuk Tepung Tawar* is one of the traditional series after the wedding ceremony. *Tepuk Tepung Tawar* is also interspersed with the recitation of prayers and blessings for the bride and groom, May both of them be safe and prosperous physically and spiritually throughout their life¹⁹. 7) *Berkhatam al-Qur'an* is held at the bride's house in the morning around 08.00-10.00 WIB by the bride and usually followed by her younger siblings. The ceremony of *Berkhatam al-Qur'an* is led by a *Guru Mengaji* of the bride²⁰. 8) *Hari Langsung* is also called *Upacara Bersanding* and is conducted after the midday prayer at the bride's house. The day of the ceremony is conducted directly by inviting relatives, friends and relatives. The guests are positioned sitting along a long table and treated with a dinner whereas each meal is prepared for four people²¹. 9) *Makan Bersuap* in front of the female parents, *jemputan* and parents of the groom's party. This ceremony symbolizes the embodiment of love between husband and wife.

Third, the procession after wedding ceremony. The procession after wedding ceremony is conducted through five series of events, they are : 1) *Mandi Damai (mandi taman)* is to reflect gratitude to Allah SWT for giving blessings to this event and to relatives and friends for conducting and taking place the wedding ceremony run safely and smoothly, so that the two married couple have been united in a marriage bond where the virgin has become a wife, while the unmarried man has become a husband. 2) *Mengantuk dan Mengasah Gigi* (Drowsiness and teeth sharpening). The two are brought by the *Mak Andam* out of the bed room and sit on the aisle seat for the married couple to carry out a ceremony for drowsiness and sharpening the teeth of the two. 3) Worshipping both parents and family is conducted after the event is over after *Mengantuk dan Mengasah Gigi*. 4) Eating *Nasi Damai* is a family event after the *Mandi Damai (mandi taman)* taken place. Eating *Nasi Damai* is eating together accompanied by mutual forgiveness. 5) The evening Event of visiting parents-in-law is also called *menjelang mertua dan keluarga* and is held after all official wedding ceremonies finished.

¹⁷ Wan Syaiful, Interview, September 22, 2018.

¹⁸ Abdul Malik, Interview, September 26, 2018.

¹⁹ Said Arf Fadilah, Interview, September 22, 2018.

²⁰ Zulfakri, Interview.

²¹ Malik, Interview.

CORRELATION BETWEEN ISLAM AND SIAK WEDDING CEREMONY

In the correlation between Islam and local customs, there are various patterns according to the kinship adopted, they are several stages recognized²². The first stage shows that between custom and *syara'* run independently within boundaries without affecting each other. The new custom take some aspects of *Aqidah* and worship from Islam, but the old customs still apply related concerning the social life. At this stage, the custom still shows its authority and still views Islam as outsider. Next is the second stage. In this stage, both custom and Islam have equal portion without having shifted each other, even it practically relies on the other. Both needs each other, thus, there is a compromise between the two. The practice of the compromise between two results a conflict within community members. For example, a boy faces a conflict of interest between his position as the son of his father and the nephew of his uncle. The last stage is the submission of customs to Islam. The relationship between custom and Islam is no longer a compromise, but custom as a whole conforms to *syara'*, which is based on the al-Qur'an and hadith. The submission of custom to Islam at this stage does not mean that custom has adapted instantly itself to Islam, because the process of submission or adjustment takes a long time and the process is not without conflict.

The three types of relational theory, the author takes an approach in analyzing law based on Islamic law taken from the arguments of *syara'* that have been agreed upon by the majority of scholars, i.e. *al-Qur'an*, hadith, *ijma'* and *qiyas*. However, if a new habit arises without any regulation in regulating these sources, then Islamic law is required to solve the problem using *ijtihad*. Methods of legal consideration uses '*urf*'. This is a theory of Islamic law that can be turned into a law. This rule explains that everything that has been determined by *syara'* absolutely without any definite provisions in religion and in language, then it is returned to '*urf*'.

'*Urf*, commonly called "tradition", is very important in establishing Islamic law. According to *Qarafi*, in spreading Islam's teaching, the *mujtahid* must know '*urf*' or the traditions of a society first before giving legal edicts, so that they do not cross with the benefit of the people. Through '*Urf*', Islamic law will be more contextual in nature to make Islam more dynamic in accordance with socio-cultural conditions, which in subsequent developments will make Islamic law more humanist.²³

²² Amir Syarifuddin, *Pelaksanaan Hukum Kewarisan Islam Dalam Lingkungan Adat Minangkabau* (Jakarta: Gunung Agung, 1984), 173-80. See also Rosmaliza Muhammad et al., "The Roles and Symbolism of Foods in Malay Wedding Ceremony," *Procedia - Social and Behavioral Sciences*, AMER (ABRA malaysia) International Conference on Quality of Life, AicQoL2013Langkawi, 101 (November 8, 2013): 268-76, <https://doi.org/10.1016/j.sbspro.2013.07.200>.

²³ Made Saihu, "Urgensi '*Urf*' Dalam Tradisi Male Dan Relevansinya Dalam Dakwah Islam Di Jembrana-Bali," *Jurnal Bimas Islam* 12, no. 1 (December 27, 2019): 174, <https://doi.org/10.37302/jbi.v12i1.91>.

The customs in the wedding ceremony of the Siak Malay society are characteristic of the district. Thus, it has the authority²⁴ at the district level to issue its own regulation as part of regulations to protect the existence of a culture. The traditions in the wedding ceremony procession are:

First is tradition of *merisik*. The word *merisik* comes from the word "*risik*" which means "to investigate". This means, before held a marriage, an investigation toward a woman needs to be carried out by the the family of the groom to assess and determine whether the girl is worthy of being his wife or not. This custom is clearly taken from Islamic law which regulates a man when applying for a woman must refer to her lineage, nature, social status, and also her religion. The woman who is proposed has a loving nature and can give birth (physically healthy), and vice versa, the woman who is being married should also know the condition of the man who proposed her.²⁵

Second, is *Mengantar Tanda*, which is a symbol that a woman has been proposed by a man to be his life partner. The goal is to know the status of the woman. It is shown by wearing a gold engagement ring on her ring finger. However, this procession is to show status of the woman, being engaged, in the Malay Siak Muslim society. This custom refers to the Islamic teaching that a man cannot propose to a woman who has been proposed by other Muslim. Imam Malik in the Book of *Al-Muwatha* mentions the *hadith* of the Prophet Muhammad SAW about not being allowed to propose to a woman who has been proposed by his brother, another Musli. ²⁶It is stated : "From Abu Hurairah, in fact the Prophet SAW once said that one of you should not propose to what his brother has proposed." (HR Imam Malik).

When the bride-to-be wears the engagement ring, it shows that she has tied herself with a man who will become her husband by her own will. This tradition has a positive side, it stop her parents forcing their daughter to marry a man who is not the one their daughter chosen. Because the essence of marriage is the willingness of the daughter. According to Khalid Abdurrahman as quoted by A. Darussalam, he states that in a stage before a marriage held it needs to ask an "approval" from the bride, If she gives her approval (and directed into) to parents (guardian) then marriage can be held, and if the bride is forced to accept the proposal it will be end in divorce. Thus, Islam prohibits the element of coercion in marriage²⁷. Here in fact, women in Indonesia have succeeded in

²⁴ Ahmad Fuad Fanani, "The Implementation of Sharia Bylaws and Its Negative Social Outcome for Indonesian Women," *Indonesian Journal of Islam and Muslim Societies* 7, no. 2 (December 1, 2017): 156, <https://doi.org/10.18326/ijims.v7i2.153-174>.

²⁵ Andi Darussalam, "Peminangan Dalam Islam (Perspektif Hadis Nabi SAW)," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 9, no. 2 (March 6, 2019): 168, <https://doi.org/10.24252/tahdis.v9i2.7537>.

²⁶ Imam Malik, *Al-Muwatta* (Beirut: Dar Al-Fikri, 1989), 330.

²⁷ Darussalam, "Peminangan Dalam Islam (Perspektif Hadis Nabi SAW)," 169-70.

advancing the movement to increase their rights and freedoms²⁸, including the freedom to determine their life partners.

Third, Antar Belanja is the arrival of the groom's family delegation to the bride-to-be's house to hand over spending money as assistance for the cost of carrying out the wedding ceremony in an amount that is adjusted to the groom's ability. This term is a Siak Malay custom which actually comes from Islamic law. According to Muhammad Takari bin Jilin Syahrial, as quoted by Aslan and Ari Yunaldi, the custom owned by the Malay tribe cannot be separated from Islamic values.²⁹

Antar Belanja philosophically has the aim of educating the groom what the responsibilities of the head of the household are. Moreover, it is also a form of respect for the teachings of Islam for the dignity of women. Even though in Islam, the amount of dowry is not determined, but Islam respects women from the point of view of human values which have the same degree as men, namely their piety.³⁰ Thus, *Antar Belanja* is giving lessons about household life on the importance of managing assets in the household. This is part of the *dharuriyat al-khamsah* (five basic needs) according to *maqashid al-sharia* (the purpose of sharia), namely protecting religion, soul, descent, reason and property. However, property is one of the five very important things discussed in Islam.³¹

Fourth, the tradition of Bangsal is to prepare a wedding venue for invited guests. This place is for guests to sit and eat a banquet which is called as *walimah*. This is in line with the words of the Prophet Muhammad³²:

اولم ولو بشاة

"Hold a wedding event even with only one goat"

انه لا بد للعروس من وليمة

"Provision of a wedding ceremony (party) is a must for married couples"

Fifth, the Tradition of *Tepuk Tepung Tawar*. Similar as *Berinai*, the purpose is to avoid disasters or negative things. *Tepuk Tepung Tawar* is a symbol of giving prayers and blessings for the welfare of the couple. In this ceremony, the *Tepuk*

²⁸ Fanani, "The Implementation of Sharia Bylaws and Its Negative Social Outcome for Indonesian Women," 160-61.

²⁹ Yohana and Husmiwati, "Rules of Communication Interaction Basiacuang Oral Tradition in Traditional Marriage Malay Kampar Riau," 116.

³⁰ Arifah Millati Agustina, "Hak-Hak Perempuan Dalam Pengarusutamaan Ratifikasi CEDAW dan Maqāsid Asy-Syari'ah," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 2 (July 31, 2017): 207, <https://doi.org/10.14421/ahwal.2016.09205>.

³¹ Muhamad Masrur, "Kontruksi Harta dalam Perspektif Hukum Ekonomi Syariah (Studi Analisis dalam al-Qur'an dan Hadis)," *JURNAL HUKUM ISLAM*, January 30, 2018, 98, <https://doi.org/10.28918/jhi.v15i1.801>.

³² Muhammad Ibn Isma'il Abu 'Abdullah Al-Bukhari, *Sahih Al-Bukhari* (Beirut: Dar Ibn Kasir, 1987), 205.

Tepung Tawar uses a certain bunch of leaves to sprinkle water on the person who is being *tawari*. The water is first given fragrances such as Purut and so on, then the rice and rice are sprinkled on the person being poured by *tepung tawar*. Finally fed *Pulut* (or other) food to his mouth. There are several variations of this ceremony for different regions, but the purpose remains the same, which is to hope for something good. *Tepuk Tepung Tawar* is usually filled with reciting *Shalawat* to the Prophet Muhammad and praying to Allah SWT, in the hope that they can build a family of *sakinah mawwadah wa rahmah*. According to Maimun Abdullah Amin, *Tepuk Tepung Tawar* is one of the customs which based on sharia side is categorized as *mubah*, because it does not contain any element leading to a sin. The purpose of the *Tepuk Tepung Tawar* is to hope for the good pleasure of Allah³³. This is because the characteristics of Islamic law are that Islamic law built on the principles of *aqidah* (faith and *tauhid*) and morals, it is universal (natural) created for the benefit of all mankind and the universe.³⁴

Sixth, the *Berinai Curi* is a tradition of garnishing the hands and feet with henna leaves. This tradition has the intention of repelling *bala'* and adding to the beauty of the couple by decorating the hands and feet of various forms of flowers and leaves. *Mak Andam*, in carrying out the process of insemination, always spell praying of asking a help from Allah through the ingredients of the leaves in the henna so that the two partners are avoided from the *bala'*, so that in the wedding process, both of them look happy, cheerful and smooth in the program, and nothing happens things that are negative befall both. The process of requesting Allah by performing *wasilah* leaves which are considered to refuse reinforcements whether in Islam it is permissible. Because logically, even though she uses leaves as a media of praying, she believes that Allah SWT the only one who fulfil the prayers.

Wishing goodness to Allah through media such as leaves is a *sunnah*. It is based on the *hadith* as stated:

Hadith from *Ibn Umar*, He said: Once upon a time the Prophet was passing through a garden in Makkah or in Medina. Then the Prophet heard the voices of two people who were being tormented at his grave. The Prophet SAW said to his companions: "These two people (who are buried) are being tortured. The two of them were tortured not because they had done to the other, but they were tortured because they often making a conflict to others. Then He asked his companion to take the palm leaves, then split them in half and put them on each of these graves. The friends then asked; "Why are you doing this Oh *Rasul SAW*?" *Rasul Saw* replied: "May Allah SWT forgive the sins of the two people as long as these two palm fronds are not dry."³⁵

³³ Amin, "Peusijuek Dalam Perspektif Hukum Islam (Kajian Dari Sudut Teori Tafaul)."

³⁴ Shinta Dewi Rismawati, "Mengukuhkan Otensitas Tradisi Hukum Campursari dalam Sistem Hukum Nasional," *JURNAL HUKUM ISLAM*, January 30, 2018, 90, <https://doi.org/10.28918/jhi.v15i1.843>.

³⁵ Al-Bukhari, *Sahih Al-Bukhari*.

The hadith is a scientific argument that wishing for goodness, often called *tafa-ul*, is permissible in Islam. Either using *Berina Curi* or *Tepuk Tepung Tawar* is *tafa-ul* or a sign of good will, shade a sign of good will, optimism, or other terms means perfect, in order to get good and avoid bad luck. Ahmad Al-'Ayad said *Al-tafa'ul* is an Arabic sentence which has the meaning of optimism, confidence and pleasure in doing something or mentioning something. It is also for wishing a good thing at work and thinks positive with it. The opponent is pessimist (*al-asha'um*).³⁶The essence of the sentence *al-tafa'ul* usually refers to a good meaning, which can also be manifested in two forms, i.e. *al-tafa'ul al-salih* (good *tafa'ul*) and *al-tafa'ul al-qabih* (bad *tafa'ul*).³⁷

These traditions are part of the process of completing the Ijab Qabul ceremony as the core of wedding. Because the *Akad Nikah* is also something that cannot be take aside, because it is a *rukun nikah* existing in a wedding procession. The *Akad Nikah* is an engagement agreement made by the prospective husband and wife to tie themselves with a marriage contract by saying *shigat akad nikah*, namely *ijab qabul*.³⁸ Of course, these traditions do not make a process of wedding becoming non-sacred, but rather as a means to spread noble Islam's teachings. One form of dignity is to respect women through marriage openly and legally and witnessed by many people, that they are a family.

Seventh, the Tradition of *Mandi Damai* (*mandi taman*), *Mengantuk* and *mengasah gigi*, as a form of gratitude to Allah for the completion of the wedding procession and running smoothly. Worshiping both parents is a form of respect and devotion to parents for their dedication to take care from childhood until they got married. Eating *Nasi Damai* is a symbol of learning ethics or morals for one's partner when married. *Malam mengunjung Mertua* is a form of respect for parents-in-law and siblings as part of the extended family. These traditions are a lesson for the newlyweds to get know the rights and obligations as well as ethics in the household, both in relation to the relationship between husband and wife, parents, parents-in-law and their siblings. As a new family, they must understand these following; First is joint rights between husband and wife consisted of rights of *tamattu' badani*, mutual inheritance and *nasab* for birth-child rights; Second is the husband's obligation to his wife in the form of material obligations (giving a dowry and living according to the husband's ability) and moral obligations (sex intercourse with his wife in a good way (*ma'ruf*)), to glorify, develop affection,

³⁶ Hasanulddin Mohd, Ahmad Tirmizi Taha, and Akila Mamat, "Pendekatan Al-Tafa'ul Menurut Islam Serta Contoh Penggunaannya Dalam Kitab-Kitab Fiqh," *Jurnal Islam Dan Masyarakat Kontemporari* 5 (2011): 84.

³⁷ Mohd, Taha, and Mamat, 84-85.

³⁸ Ida Iftidah, "Pandangan Masyarakat Tentang Taukil Wali: Studi Di Desa Dempet Kabupaten Demak," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (March 1, 2017): 88, <https://doi.org/10.14421/ahwal.2016.09106>.

be patient and gentle, and look after his wife; third is the obligations of the wife to the husband including obeying the husband, being responsible for the family, respecting and doing good to the husband's parents and family, and helping the husband in managing the household; Fourth is the joint obligations of husband and wife. In this case, the husband and wife are obliged to, (1) understand each other and understand the differences existing in a partner, (2) cooperate with each other, (3) protect each other personal matters or secrets, (4) mutual respect, and (5) always have a dialogue/ discussion in every problem arisen to get a solution.³⁹

These traditions are actually teaching the newlyweds to get to know a social life, where the relationship includes relationships between individuals, families, groups and classes, based on the value system and norms applied in society.⁴⁰ the diversity of extended families of both parties and people with different educational backgrounds, ethnicity and social status often creates various waves of life that may often hit newlyweds. The introduction of new norms in social life is to form *sakinah*, *mawaddah* and *rahmah* in the family as a form of flaming turmoil and uncertainty in the form of love that can produce peace and tranquility when those are followed up by a marriage.⁴¹ Therefore, it is not only the fulfillment of material needs, but also higher needs to fulfill, i.e. spiritual, love, compassion and blessings from Allah SWT.⁴² Because the essential purpose of establishing Islamic rules is to achieve the benefits of life both in this World and the Hereafter.⁴³

Thus, custom shows that the relationship between Islamic law and the tradition of wedding in the Siak Malay society has a compromise pattern, namely the submission of custom to Islam.⁴⁴ The submission of custom to Islam at this stage does not mean that custom has adapted itself to Islam, because the process of submission or adjustment takes a long time and the process is not without conflict. The adjustment process took a long time and then became a tradition of combining customs and Islamic values which created to the wedding tradition of the Siak Malay society.

³⁹ Siti Djazimah and Ihab Habudin, "Isteri Sebagai Pencari Nafkah Utama: Studi terhadap Perajin Kapuk di Desa Imogiri, Bantul, Yogyakarta," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (March 1, 2017): 47-66, <https://doi.org/10.14421/ahwal.2016.09104>.

⁴⁰ Ridho Rokamah and Rif'ah Roihanah, "Social Factors and Coping Models of Women as The Violence Victims In Ponorogo District," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 16, no. 2 (November 18, 2019): 219-46, <https://doi.org/10.21154/justicia.v16i2.1707>.

⁴¹ Danu Aris Setiyanto, "Discourse of Middle Way in Islamic Jurisprudence on Career Women in Achieving The Sakinah Family: Reconstruction of Roles and Women's Identity," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 17, no. 1 (June 2, 2020): 148-65, <https://doi.org/10.21154/justicia.v17i1.1125>.

⁴² Syarif Hidayat, "Konsep Keluarga Sakinah Dalam Tradisi Begalan," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 7, no. 1 (May 20, 2016): 90.

⁴³ Eko Saputra and Busyro Busyro, "Kawin Maupah: An Obligation to Get Married After Talak Tiga in the Tradition of Binjai Village in Pasaman District: A Maqasid al-Shari'ah Review," *QIJS (Qudus International Journal of Islamic Studies)* 6, no. 2 (August 24, 2018): 189, <https://doi.org/10.21043/qijis.v6i2.3738>.

⁴⁴ Syarifuddin, "Pelaksanaan Hukum Kewarisan Islam Dalam Lingkungan Adat Minangkabau."

FACTORS OF RELATIONSHIP BETWEEN ISLAMIC LAW AND CUSTOM IN TRADITIONAL WEDDING CEREMONY IN SIAK SOCIETY

The relationship between Islamic law and custom in the wedding ceremony of the Siak Malay society is influenced by several factors. First is the role of the Siak Kingdom Rulers who embraced Islam and believed in *ahlusunnah waljamaah* by upholding the *Shafii* School in fiqh, and *Al-Ghazali* in their Sufism, and *Asy-'Ariyah* in his faith. A role of the ruler is evidenced by the existence of the "Sultanate Kanon", which is a rule issued by the Malay-Siak sultanate regarding the order of ceremonies and means for wedding ceremony that must be obeyed by the Malays living in the territory of the Siak Sri Indrapura Sultanate. These procedures have been preserved from generation to generation by the Siak Malay Society to this day and even by immigrants who are married to Malay-Siak people.⁴⁵

The canon or regulation shows that the Sultan is the holder of worldly and religious power, thus, in the Malay-Siak custom there is a combination of religious and political ideas as seen from the symbol used by the Siak Sultanate. The canon clearly has the purpose of clarifying the legal marital status of a religious and legal force so that in the future it does not cause legal problems⁴⁶ that may harm both parties. An example is a problem such as divorce. Although it is religiously legal, but it is not yet valid based on legal state because it has not been carried out before a religious court.⁴⁷

The sultanate canon is not limited in regulating in the context of local religions and traditions, but also as an effort to protect the status of women who were often marginalized. The canon as a marriage law gives women equality, because naturally God provides protection to humans as part of the purpose of Islamic sharia. Therefore, protecting the existence of women is part of the human rights inherent in her from birth, known as humanity. Thus, the purpose of the canon is actually to protect women from arbitrary actions⁴⁸ that harm them, such as divorce and domestic violence, because it is necessary for government intervention which is fully left to the courts to prevent undesirable things happened.⁴⁹

During the Sultanate of Siak, it showed that the Sultan was active in developing the religion of Islam in the Malay area of Riau, thus, it accelerated

⁴⁵ Ghalib, *Adat Istiadat Melayu Riau Di Bekas Kerajaan Siak Sri Indrapura: Pengkajian Dan Pencetakan Kebudayaan Melayu Riau*.

⁴⁶ Eko Setiawan, "Fenomena Nikah Siri Dalam Perspektif Sosiologi Hukum," *Justicia Islamica: Jurnal Kajian Hukum dan Sosial* 13, no. 1 (October 21, 2016): 135-55, <https://doi.org/10.21154/justicia.v13i1.456>.

⁴⁷ Setiawan, 143.

⁴⁸ Laurensius Arliman S, "Komnas Perempuan Sebagai State Auxialiary Bodies Di Dalam Penegakan Hak Asasi Manusia Perempuan Di Indonesia," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 14, no. 2 (November 14, 2017): 128, <https://doi.org/10.21154/justicia.v14i2.1228>.

⁴⁹ Wardah Nuronyah, "Cerai Lebe Sebagai Inisiatif Lokal Dalam Upaya Meminimalisir Praktek Perceraian Liar (Studi Kasus Di Desa Cangkring Kabupaten Indramayu)," *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 1 (June 2, 2020): 114, <https://doi.org/10.24090/mnh.v14i1.3739>.

the process of Islam spreading at the Riau Malay. Therefore, Malay custom is often called synonymous with Islam. As the ruler of religion, the Sultan of Malay custom became the guardian of his people as a Muslim. A guardian is an institution in Islam empowered to take legal action for the benefit of the people under its guardianship. In Malay custom, the Sultan is the person who has the right to take care of the interests of minors related to their rights, if they do not have a guardian according to religion. Likewise, the Sultan became a guardian for women who will get married if they do not have a guardian according to religion.

Second, there is an acculturation of the Siak Malay Indigenous people with Islamic teachings in building cultural infrastructure. Custom for the Malays-Siak people is not only a habitual provision of life, but also about their relationship with Islam which serves as the basis for their customary philosophy. According to them, obedience to customs is a manifestation of obedience to their religion, Islam.

The combination of Malay-Siak custom and Islamic value can be seen from the symbol worn by the Sultan. The symbol of the Siak Sultanate consists of two words of the name of the Prophet Muhammad, which are written in Arabic-Malay script, in the form of a circle of a crescent moon with a star in the middle and as a place to support the symbol. The position of Muhammad's writing was made overlapping or cupping so that the symbol of the Siak Sultanate is called "*Muhammad Bertangkup*". Above "*Muhammad Bertangkup*" is placed the crown of the Sultanate of Siak, while at the bottom, which supports the symbol, there is a sentence symbolizing the foundation of this sultanate which written "*al-Mustanjid bi-Allah*" which means "who asks Allah's help".⁵⁰

The acculturation factor of Islamic law and custom in the wedding tradition of the Malay Siak society shows that there is no conflict between Islamic teachings and custom. The two of them walk in a peaceful manner. Patience and gentleness are effective forces in social interactions to build a peaceful society.⁵¹ This situation fulfills two conditions. First, custom is not contrary to the text which explicitly stipulates a legal provision. Second, the custom is not in conflict with *maslahat*. These two conditions have been fulfilled by custom prior to the marriage of the Siak Malay society. Islamic teachings have become an inseparable part of the daily life of the Siak Malay people, including in the Wedding Tradition.

⁵⁰ Yusmar Yusuf, *Gaya Riau: Sentuhan Fenomenologis Budaya Melayu Di Tengah Globalisasi* (Pekanbaru: UNRI Press, 1996), 29.

⁵¹ Mohd Roslan Mohd Nor, Issa Khan, and Mohammad Elius, "Analysing the Conceptual Framework of Religious Freedom and Interreligious Relationship in Islam," *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (December 2, 2018): 309-34, <https://doi.org/10.18326/ijims.v8i2.309-334>.

CONCLUSION

Research on the relationship between Islamic law and custom in the wedding procession of the Siak Malay society can be traced to three stage of procession, starting from before , during and after the wedding ceremony. Before the wedding, there are traditions of *Merisik*, *Antar Tanda* and *Antar Belanja*. *Merisik* is a Malay term which has the intention to question the status of a woman to know that she has not been proposed yet by others. *Antar Tanda* is to deliver a set of signs that a woman has been proposed by a man. Meanwhile, *Antar Belanja* is to deliver a sum of money from the groom and his family for the wedding ceremony to the woman. Whereas in the wedding process there is some traditions. First is to establish a *Bangsai*. It is a place for guests to sit and enjoy the food provided by the host. *Berina Curi* is a form of *tafaul* or wishing for goodness in order to avoid danger and be given the safety and success during the event. *Berandam* is a procession to decorate the bride and groom to make them beautiful with *dhohir* and have great character. Customs after marriage are *Mandi Damai*, *Makan Nasi Damai*, and worshiping their parents. *Mandi Damai* and *Makan Nasi Damai* are a form of gratitude to Allah SWT for the success of the wedding ceremony by eating with their extended family from both sides. Meanwhile, worshiping both parents is kissing both parents as a form of gratitude for taking care and educating them from they were in mom's womb to they are delivered into the aisle or marriage. The explanation of these traditions is clear that in Islamic law, the custom does not contradict to Islamic law. Each tradition has the substance of goodness based on the teachings of Islamic sharia, such as practicing *Sunatullah*, giving thanks to Allah, and spreading happiness by inviting others to enjoy dishes from the host. From this, it can be said that '*urf* as long as it is good is allowed by Islamic sharia. This is in accordance with the teachings of the ancestors of the Siak Malay society, whose motto is "*Adat bersendi Syara', Syara' bersendi Kitabullah*".

The tradition of the wedding procession of the Siak Malay society cannot be separated from the role of the King in the Siak Indrapura Kingdom in the past. The position of the King as the Head of State as well as the protector of Islam, has the task of making sharia rules in wedding ceremony combined with the traditions carried out by previous kings and aristocrats. Therefore, the wedding tradition has an effective role in promoting Islamic law which is combined with various traditions and not against the Islamic law.

In line with the passage of time, wedding ceremony as part of a tradition, that was protected and enlivened by kings in the past, of course, has several traditions during procession needed to be used as material for further research, especially the *Antar Belanja* which the amount of money is determined in a certain amount.

the amount of money in *Antar Belanja* is along with the high of social status. If the bride has a high social status in position, education or descent, this will have implications for the amount of *Antar Belanja* from groom.

REFERENCES

Journal

- Agustina, Arifah Millati. "Hak-Hak Perempuan Dalam Pengarusutamaan Ratifikasi CEDAW dan Maqāṣid Asy-Syarī'ah." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 2 (July 31, 2017): 201–10. <https://doi.org/10.14421/ahwal.2016.09205>.
- Aibak, Kutbuddin. "Membaca Kembali Eksistensi Hukum Islam Dalam Keragaman Hidup Dan Kehidupan." *Ahkam: Jurnal Hukum Islam* 5, no. 2 (November 1, 2017): 319–44. <https://doi.org/10.21274/ahkam.2017.5.2.319-344>.
- Amin, Maimun Abdullah. "Peusijek Dalam Perspektif Hukum Islam (Kajian Dari Sudut Teori Tafaul)." *Kalam: Jurnal Agama Dan Sosial Humaniora* 7, no. 1 (June 17, 2019). <http://journal.lsamaaceh.com/index.php/kalam/article/view/55>.
- Aslan, Aslan, and Ari Yunaldi. "Budaya Berbalas Pantun Sebagai Media Penyampaian Pesan Perkawinan Dalam Acara Adat Istiadat Perkawinan Melayu Sambas." *JURNAL TRANSFORMATIF (ISLAMIC STUDIES)* 2, no. 2 (2018): 111–22. <https://doi.org/10.23971/tf.v2i2.962>.
- Darussalam, Andi. "Peminangan Dalam Islam (Perspektif Hadis Nabi SAW)." *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 9, no. 2 (March 6, 2019). <https://doi.org/10.24252/tahdis.v9i2.7537>.
- Djazimah, Siti, and Ihab Habudin. "Isteri Sebagai Pencari Nafkah Utama: Studi terhadap Perajin Kapuk di Desa Imogiri, Bantul, Yogyakarta." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (March 1, 2017): 47–66. <https://doi.org/10.14421/ahwal.2016.09104>.
- Fanani, Ahmad Fuad. "The Implementation of Sharia Bylaws and Its Negative Social Outcome for Indonesian Women." *Indonesian Journal of Islam and Muslim Societies* 7, no. 2 (December 1, 2017): 153–74. <https://doi.org/10.18326/ijims.v7i2.153-174>.
- Hidayat, Syarif. "Konsep Keluarga Sakinah Dalam Tradisi Begalan." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 7, no. 1 (May 20, 2016): 85–96.
- Iftidah, Ida. "Pandangan Masyarakat Tentang Taukil Wali: Studi Di Desa Dempet Kabupaten Demak." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (March 1, 2017): 87–100. <https://doi.org/10.14421/ahwal.2016.09106>.

- Jarir, Abdullah. "Teori-Teori Berlakunya Hukum Islam Di Indonesia." *Al-Ahkam* 14, no. 2 (December 31, 2018): 77–90. <https://doi.org/10.37035/ajh.v14i2.1489>.
- Masrur, Muhamad. "Kontruksi Harta dalam Perspektif Hukum Ekonomi Syariah (Studi Analisis dalam al-Qur'an dan Hadis)." *JURNAL HUKUM ISLAM*, January 30, 2018, 95–128. <https://doi.org/10.28918/jhi.v15i1.801>.
- Mohd, Hasanulddin, Ahmad Tirmizi Taha, and Akila Mamat. "Pendekatan Al-Tafa'ul Menurut Islam Serta Contoh Penggunaannya Dalam Kitab-Kitab Fiqh." *Jurnal Islam Dan Masyarakat Kontemporari* 5 (2011): 83–92.
- Muhammad, Rosmaliza, Mohd Salehuddin Mohd Zahari, Alina Shuhaida Muhammad Ramly, and Roslina Ahmad. "The Roles and Symbolism of Foods in Malay Wedding Ceremony." *Procedia - Social and Behavioral Sciences*, AMER (ABRA malaysia) International Conference on Quality of Life, AicQoL2013Langkawi, 101 (November 8, 2013): 268–76. <https://doi.org/10.1016/j.sbspro.2013.07.200>.
- Najidah, Chasnak. "Konsep Māqāṣid Al-Syāriah Menurut Ṭāhā Jābir Al-'Alwānī." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (March 1, 2017): 1–11. <https://doi.org/10.14421/ahwal.2016.09101>.
- Nor, Mohd Roslan Mohd, Issa Khan, and Mohammad Elius. "Analysing the Conceptual Framework of Religious Freedom and Interreligious Relationship in Islam." *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (December 2, 2018): 309–34. <https://doi.org/10.18326/ijims.v8i2.309-334>.
- Nuronyah, Wardah. "Cerai Lebe Sebagai Inisiatif Lokal Dalam Upaya Meminimalisir Praktek Perceraian Liar (Studi Kasus Di Desa Cangkring Kabupaten Indramayu)." *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 1 (June 2, 2020): 113–29. <https://doi.org/10.24090/mnh.v14i1.3739>.
- Rismawati, Shinta Dewi. "Mengukuhkan Otensitas Tradisi Hukum Campursari dalam Sistem Hukum Nasional." *JURNAL HUKUM ISLAM*, January 30, 2018, 73–93. <https://doi.org/10.28918/jhi.v15i1.843>.
- Rohmanu, Abid. "Acculturation of Javanese And Malay Islam in Wedding Tradition of Javanese Ethnic Community at Selangor, Malaysia." *KARSA: Journal of Social and Islamic Culture* 24, no. 1 (June 1, 2016): 52–66. <https://doi.org/10.19105/karsa.v24i1.1008>.
- Rokamah, Ridho, and Rif'ah Roihanah. "Social Factors and Coping Models of Women as The Violence Victims In Ponorogo District." *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 16, no. 2 (November 18, 2019): 219–46. <https://doi.org/10.21154/justicia.v16i2.1707>.

- S, Laurensius Arliman. "Komnas Perempuan Sebagai State Auxialiary Bodies Di Dalam Penegakan Hak Asasi Manusia Perempuan Di Indonesia." *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 14, no. 2 (November 14, 2017): 125-36. <https://doi.org/10.21154/justicia.v14i2.1228>.
- Saihu, Made. "Urgensi 'Urf Dalam Tradisi Male Dan Relevansinya Dalam Dakwah Islam Di Jembrana-Bali." *Jurnal Bimas Islam* 12, no. 1 (December 27, 2019): 173-201. <https://doi.org/10.37302/jbi.v12i1.91>.
- Sakirman, '. "Integrasi Hukum Islam Dan Adat Jawa Atas Harta Waris Bagi Anak Angkat." *Ahkam: Jurnal Hukum Islam* 6, no. 2 (November 1, 2018): 337-62. <https://doi.org/10.21274/ahkam.2018.6.2.337-362>.
- Saladin, Bustami. "Tradisi Merari' Suku Sasak Di Lombok Dalam Perspektif Hukum Islam." *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 8, no. 1 (October 14, 2014): 21-39. <https://doi.org/10.19105/al-ihkam.v8i1.338>.
- Samad, Sri Astuti A., and Munawwarah Munawwarah. "Adat Pernikahan Dan Nilai-Nilai Islami Dalam Masyarakat Aceh Menurut Hukum Islam." *El-USRAH: Jurnal Hukum Keluarga* 3, no. 2 (August 18, 2020): 289-302. <https://doi.org/10.22373/ujhk.v3i2.7716>.
- Saputra, Eko, and Busyro Busyro. "Kawin Maupah: An Obligation to Get Married After Talak Tiga in the Tradition of Binjai Village in Pasaman District: A Maqasid al-Shari'ah Review." *QIJIS (Qudus International Journal of Islamic Studies)* 6, no. 2 (August 24, 2018): 181-220. <https://doi.org/10.21043/qijis.v6i2.3738>.
- Setiawan, Eko. "Fenomena Nikah Siri Dalam Perspektif Sosiologi Hukum." *Justicia Islamica: Jurnal Kajian Hukum dan Sosial* 13, no. 1 (October 21, 2016): 135-55. <https://doi.org/10.21154/justicia.v13i1.456>.
- Setiyanto, Danu Aris. "Discourse of Middle Way in Islamic Jurisprudence on Career Women in Achieving The Sakinah Family: Reconstruction of Roles and Women's Identity." *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 17, no. 1 (June 2, 2020): 148-65. <https://doi.org/10.21154/justicia.v17i1.1125>.
- Yohana, Nova, and Kurnia Husmiwati. "Rules of Communication Interaction Basiacuang Oral Tradition in Traditional Marriage Malay Kampar Riau." *Jurnal Penelitian Komunikasi* 18, no. 1 (July 15, 2015). <https://doi.org/10.20422/jpk.v18i1.19>.
- Yusuf, Yusmar. *Gaya Riau: Sentuhan Fenomenologis Budaya Melayu Di Tengah Globalisasi*. Pekanbaru: UNRI Press, 1996.
- Zulfa, Zulfa. "Adat Istiadat Perkawinan Masyarakat Melayu Pada Masa Kesultanan Siak." *Jurnal Ilmu Budaya* 7, no. 1 (September 25, 2010): 7-21. <https://doi.org/10.31849/jib.v7i1.725>.

Book

- Al-Bukhari, Muhammad Ibn Isma'il Abu 'Abdullah. *Sahih Al-Bukhari*. Beirut: Dar Ibn Kasir, 1987.
- Effendy, Tenas. *Adat Istiadat Dan Upacara Nikah Kawin Melayu Pelalawan*. Pelalawan: PT. Sutra Benta Perkasa, 2009.
- Ghalib, Wan. *Adat Istiadat Melayu Riau Di Bekas Kerajaan Siak Sri Indrapura: Pengkajian Dan Pencetakan Kebudayaan Melayu Riau*. Pekanbaru: Lembaga Adat Daerah Riau, 1991.
- Malik, Imam. *Al-Muwatta*. Beirut: Dar Al-Fikri, 1989.
- Moleong, Lexy J. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2001.
- Syarifuddin, Amir. *Pelaksanaan Hukum Kewarisan Islam Dalam Lingkungan Adat Minangkabau*. Jakarta: Gunung Agung, 1984.
- Tamrin, Husni, and Koko Iskandar. *Orang Melayu: Agama, Kekerabatan, Perilaku Ekonomi*. Pekanbaru: LPPM UIN Suska Riau, 2009.

Interview

- Fadilah, Said Arf. Interview, September 22, 2018.
- Katan, Nazir. Interview, September 22, 2018.
- Malik, Abdul. Interview, September 26, 2018.
- Syaiful, Wan. Interview, September 22, 2018.
- Zulfakri. Interview, September 29, 2018.