



MINANGKABAU CUSTOMARY MARRIAGE TRADITIONS: INTEGRATION OF CUSTOM AND SHARIA PRINCIPLES IN THE PERSPECTIVE OF ISLAMIC LAW

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Abstract

This study examines the integration of Minangkabau customary marriage traditions and Islamic law, focusing on how both systems coexist and influence marital practices within the Minangkabau community. Minangkabau society is characterized by a unique matrilineal system, where family lineage and property are passed through the mother's side, which sometimes conflicts with the patriarchal principles found in Islamic law. The research explores how religious leaders (ulama) and adat authorities navigate these differences, seeking a balance that respects both cultural traditions and Islamic teachings. By analyzing the roles of women, gender dynamics, and family responsibilities in Minangkabau marriages, the study assesses the impact of integrating these two legal systems on societal expectations, marital roles, and the protection of individual rights. Additionally, the study examines the social implications of combining adat and sharia, particularly in terms of gender equality, inheritance, and family leadership. The findings suggest that while challenges exist, the collaboration between Islamic and customary laws can lead to a more inclusive understanding of marriage, where both traditions are respected. This research provides recommendations for legal reforms, educational initiatives, and policy changes to facilitate a more harmonious integration of adat and sharia, while preserving the cultural heritage of the Minangkabau people.

Abstrak

Penelitian ini mengkaji integrasi antara tradisi pernikahan adat Minangkabau dan hukum Islam, dengan fokus pada bagaimana kedua sistem ini berinteraksi dan memengaruhi praktik pernikahan dalam masyarakat Minangkabau. Masyarakat Minangkabau dikenal dengan sistem matrilineal yang unik, di mana garis keturunan dan warisan keluarga diturunkan melalui pihak ibu, yang kadang-kadang bertentangan dengan prinsip-prinsip patriarkal yang ada dalam hukum Islam. Penelitian ini mengeksplorasi bagaimana ulama dan pemimpin adat menavigasi perbedaan ini, berusaha mencari keseimbangan yang menghormati kedua tradisi budaya dan ajaran Islam. Dengan menganalisis peran perempuan, dinamika gender, dan tanggung jawab keluarga dalam pernikahan Minangkabau, penelitian ini menilai dampak pengintegrasian kedua sistem hukum ini terhadap harapan masyarakat, peran-peran dalam pernikahan, dan perlindungan hak individu. Selain itu, penelitian ini juga mengkaji dampak sosial dari penggabungan adat dan syariah, khususnya dalam hal kesetaraan gender, warisan, dan kepemimpinan keluarga. Temuan penelitian ini menunjukkan bahwa meskipun terdapat tantangan, kolaborasi antara hukum Islam dan adat dapat menghasilkan pemahaman pernikahan yang lebih inklusif, di mana kedua tradisi dihormati. Penelitian ini memberikan rekomendasi untuk reformasi hukum, inisiatif pendidikan, dan perubahan kebijakan guna memfasilitasi integrasi adat dan syariah yang lebih harmonis, sambil menjaga warisan budaya masyarakat Minangkabau.



INTRODUCTION

The Minangkabau community, known as the largest matrilineal society in the world, has a rich and unique marriage tradition. In the matrilineal system, lineage and inheritance follow the mother's side, which significantly influences their social and cultural structure (Dewi et al., 2024). Furthermore, the Minangkabau marriage ritual includes various elements that are symbolic in the community's life, such as marriage contract, the handover of the bride, and the giving of gifts or money from the groom to the bride. This tradition emphasizes mutual respect between extended families, with the women playing a crucial role in major family decisions (Harun Salfle et al., 2024). However, in practice, there is an integration of customary law and Islamic principles, which influences the execution of these marriage rituals. This raises questions about how the two legal systems—local customary law and universal Sharia law—can coexist without conflicting with each other. In this context, a social phenomenon emerges, where efforts are being made to balance these two legal systems, with Sharia principles receiving more attention, especially concerning women's rights and inheritance distribution, which must align with Islamic law. Data from various studies indicate that although there is a strong influence of local culture, Sharia principles are still being applied in the Minangkabau community, particularly in matters of marriage and family (Idham et al., 2021).

On the other hand, in contemporary Minangkabau society, there is an increasing tension between maintaining traditional marriage customs and adapting these practices according to the developments in Islamic law. This tension arises due to rapid social changes, where modern education, urbanization, and the influence of Islamic reformist movements bring new ideas that question several elements of the Minangkabau customs that are considered incompatible with Islamic principles (Malik & Haris, 2022). One example is the role of *mamak* (maternal uncle) in marriage decisions, which in some cases conflicts with the Islamic teaching that emphasizes the direct consent of the woman as the bride. Furthermore, the distribution of wealth in Minangkabau marriage rituals, which often does not adhere to the Islamic inheritance provisions that ensure equality between men and women, has become a major issue of debate. For instance, in customary practices, wealth is often more heavily directed toward the bride's family, while in Islamic law, inheritance rights are divided more equally. The changes in social norms due to external factors also affect how the Minangkabau community views their own traditions, so efforts are needed to find solutions that can integrate both legal systems—customary law and Sharia—more harmoniously, while still respecting local cultural richness and the principles of justice taught by Islam (Padil Simamora et al., 2023).

The Minangkabau marriage tradition has deep roots in the distinctive matrilineal social structure, where lineage and inheritance follow the mother's side. Over time, however, this tradition has undergone significant developments in both form and practice, often intersecting with the principles of Islamic law, which are more universal. While many aspects of Minangkabau culture, including marriage rituals, have adapted to modernity, the relationship between local customs and Sharia law remains complex. This is because the traditional customs, which have existed for generations, focus heavily on family and social bonds, while Islamic law prioritizes principles of justice, equality, and individual rights more clearly (Puspita & Umami, 2024). In the midst of rapid social changes and evolving legal frameworks, it is important to explore how Minangkabau marriage practices can be adjusted or preserved in alignment with Islamic teachings, especially within a broader legal and social context. Moreover, the practical implications of this integration—such as legal disputes, changes in social expectations, and the challenges in reconciling traditional practices with existing laws—remain underexplored, making in-depth research in this area crucial.

This research aims to comprehensively analyze how the Minangkabau marriage tradition can be integrated with Islamic principles, focusing on identifying areas where they align and where they diverge. The study will also explore how these practices have evolved over time and how both *adat* (customary law) and Sharia law contribute to marriage practices in contemporary Minangkabau society (Rizal Fahmi, 2024). One of the

primary objectives of this study is to provide a clear framework for understanding how Minangkabau traditions can be preserved while adhering to relevant Islamic principles in the modern context. Additionally, this research seeks to offer recommendations for policymakers, religious leaders, and cultural practitioners on how to manage potential conflicts that may arise, while promoting a balanced approach that respects and maintains the integrity of both adat and Sharia. Thus, this research is expected to contribute significantly to harmonizing cultural traditions with modern legal demands and assist in fostering social cohesion among an increasingly advanced and diverse Minangkabau society.

METHOD

This study examines the complex relationship between the Minangkabau customary marriage tradition and Islamic law, focusing on how these two systems interact and influence marriage practices within Minangkabau society. The Minangkabau people are known for their matrilineal system, which places women at the center of inheritance and family asset management. In this system, lineage is traced through the maternal side, a concept often in conflict with the patriarchal principles of Islamic law, which emphasize paternal lineage. This tension creates unique challenges in integrating these two different legal systems. This research seeks to explore how scholars and customary leaders, as authoritative figures in society, play a key role in navigating the differences between customary law and Sharia, seeking solutions that allow both traditions to coexist. By delving deeper into the roles of women in the family, gender dynamics in marriage, and how these affect social and religious responsibilities, this study aims to investigate the impact of integrating customary law and Sharia on the social structure, particularly in terms of individual rights and roles in marriage. Furthermore, this research will explore how these two systems influence family stability, inheritance management, and the protection of women's rights within the framework of Minangkabau customs and Islamic law.

As part of this study, the social impact of integrating Minangkabau customs and Islamic law in marriage practices will also be analyzed, including changes in gender roles, shifts in family dynamics, and how society views marriage in the evolving modern context. While Minangkabau customs provide greater space for women to have significant rights in inheritance and family decisions, Islamic law regulates these rights within a more patriarchal framework, granting more authority to men regarding financial support and family leadership. This creates tension in implementing a balanced marriage practice, where both men and women play different roles in various aspects of family life. This research focuses on how Minangkabau society can accommodate both traditions while maintaining the integrity of culture and religion. The findings are expected to provide deeper insights into how scholars and customary leaders can reconcile these seemingly conflicting legal systems, offering recommendations for more inclusive and harmonious legal reforms. Additionally, the study will suggest policies that can facilitate public education on integrating customary law and Sharia in daily life practices, without losing the essence of the Minangkabau cultural heritage that has been nurtured over centuries.

RESULT AND DISCUSSION

a. Minangkabau Wedding Traditions and its Integration with Sharia Principles

The marriage traditions of the Minangkabau are inseparable from the matrilineal system that characterizes their culture. This matrilineal system, passed down through generations, traces lineage through the mother, positioning women at the center of social and cultural structures (Rizka Mubarokati, 2024). The origins of this tradition are believed to stem from values that uphold family harmony, community sustainability, and reverence for nature and ancestors. In marriage, matrilineality is reflected in the way Minangkabau women symbolically control the *rumah gadang* (traditional house) and ancestral property, which are inherited by future generations. The development of these traditions was also influenced by Islamic teachings that began spreading in the Minangkabau region in the

16th century. Although adjustments were made to incorporate Islamic values, such as the obligatory *ijab kabul* (marriage contract) and dowry, the matrilineal system was preserved through various compromises. Marriage rituals such as *maminang* (proposal) and *balantuang kudo* (groom's handover) showcase a unique blend of custom and Islamic law. On the other hand, social and economic changes driven by globalization and modernization have begun to affect the implementation of these marriage traditions. Younger generations, particularly those living in urban areas, sometimes choose to simplify rituals or adopt external traditions, although the core values of the matrilineal system remain foundational (Saprina & Rahmi, 2024).

Marriage in Minangkabau tradition encompasses key components rich in meaning, reflecting both cultural and religious values. One of the most prominent aspects is the role of the extended family, which is not only involved in every stage of the marriage process but also acts as a custodian of traditions and values. The marriage process typically begins with the bride's family initiating a proposal to the groom's family through the *maminang* ritual. This step highlights the esteemed position of women within the matrilineal system. Subsequently, the dowry, known as *uang japuik*, holds symbolic significance as a gesture of respect toward the bride's family (Sari et al., 2024). While the amount is often modest, *uang japuik* symbolizes recognition of the woman's role as a cultural bearer. Additionally, the position of women in Minangkabau marriage is not only as wives but also as preservers of tradition and custom. Rituals such as *malam bainai* (the application of henna on the bride) emphasize the bride's readiness to enter a new phase of life with greater responsibilities. Furthermore, Minangkabau marriages involve not just the couple but the wider community. This is evident in the tradition of *alek pernikahan* (wedding festivities), where the celebration serves to strengthen communal ties and demonstrate societal unity. Over time, certain traditional aspects have shifted, especially among younger generations who prefer practicality and are influenced by modern lifestyles. Nonetheless, the key elements of Minangkabau marriage remain a vital foundation, upholding the values of tradition, religion, and family solidarity (Sitompul et al., 2022).

Traditional practices in Minangkabau marriage ceremonies reflect the complexity of social relationships, with the extended family playing a central role. Marriage is not merely a private matter between two individuals but a collective event that unites two extended families within a framework of culturally rich customs. The process begins with family consultations, where the decision to propose is made through deliberation, reflecting the democratic values of Minangkabau culture, which highly values consensus and mutual agreement. The *maminang* ritual, where the bride's family formally proposes to the groom's family, is a significant symbol involving traditional elders (*ninik mamak*) and female leaders (*bundo kanduang*), who act as advisors and guides throughout every stage of the marriage ceremony (Sofyan et al., 2024). This tradition highlights the substantial role of the extended family, not only in administrative matters but also as guardians of harmony between the marrying parties. Additionally, Minangkabau marriage ceremonies often include symbolic rituals, such as *balantuang kudo* (the formal handover of the groom), marking the partial transfer of responsibility from the groom's family to the bride's family. At every stage, the involvement of the extended family is both symbolic and functional, reflecting the core values of cooperation and solidarity that underpin Minangkabau customs. Although in modern cases the extended family's involvement may diminish, the essence of traditions emphasizing social harmony remains a critical component of the marriage ceremony.

Since the introduction of Islam to the Minangkabau region, marriage traditions have undergone transformations, integrating Sharia law into long-standing customs (Yetti et al., 2024). This integration has resulted in a unique marriage tradition that harmoniously combines religious teachings with cultural practices. One significant change introduced by Islam is the mandatory *ijab kabul* (marriage contract), which is a requisite for a valid marriage under Sharia law. This ceremony is often incorporated with traditional rituals, ensuring continuity between cultural and religious values. The dowry, or *uang japuik*, for

instance, not only serves as a traditional symbol but has also been integrated with Islamic principles as a gesture of respect for women's rights in marriage (Siswanto & Ubaidillah, 2020). Furthermore, the application of principles of justice in the division of roles between husband and wife is oneway Islamic values are reflected in Minangkabau marriage traditions.

However, this integration has also brought changes to certain traditional elements. In Islam, marriage is regarded as a contract between two individuals witnessed by Allah, leading to a simplification of some traditional practices that heavily emphasized the extended family's role. For example, ceremonial elements deemed extravagant or contrary to Islamic principles of modesty have been reduced. Despite these modifications, the values of mutual cooperation and social responsibility inherited from tradition are preserved, with adjustments to align with Islamic teachings. In recent decades, the growing emphasis on religious education among the Minangkabau community has further strengthened Islam's role in marriage, making this integration part of a dynamic cultural evolution. Today, Minangkabau marriage traditions are not only a symbol of cultural identity but also a testament to the community's success in harmonizing custom and religion sustainably.

The interplay between Minangkabau marriage traditions and Islamic law has occasionally revealed areas of tension, particularly in matters such as inheritance, the role of women, and the dynamics between husband and wife (Nst & Lubis, 2024). One notable area of divergence is the inheritance system, where Minangkabau customs traditionally follow a matrilineal system, granting ancestral property primarily to women. This contrasts with Islamic inheritance law, which emphasizes a bilateral system and prescribes specific shares for male and female heirs. While the Minangkabau system aims to preserve communal and familial stability, critics argue that it may conflict with the equitable distribution principles enshrined in Islamic law. Another area of contention lies in the role of women. In Minangkabau culture, women hold a central position as custodians of family heritage and property, which can sometimes create imbalances in spousal relationships. For example, the tradition of *uang japuik* (dowry paid by the bride's family) may be perceived as diminishing the role of the groom as a provider, a principle emphasized in Islamic teachings (Mustafid et al., 2024). Additionally, the dynamics between husband and wife in Minangkabau traditions often reflect communal rather than individual obligations, which may occasionally overshadow the spousal rights and responsibilities outlined in Islamic law. These tensions, however, are often resolved through nuanced interpretations and compromises that seek to balance adherence to Sharia with the preservation of cultural identity.

In the face of globalization, legal reforms, and shifting social norms, Minangkabau marriage traditions have demonstrated remarkable adaptability while striving to maintain their cultural identity. Globalization has introduced new perspectives and lifestyles, leading younger generations to seek more streamlined and less ceremonious wedding processes. Despite this, the core values of Minangkabau culture, such as communal harmony and the matrilineal heritage, continue to anchor the traditions. For instance, while the lavishness of traditional ceremonies like *maminang* or *alek pernikahan* may be simplified, their symbolic meanings remain intact (Masrokhin & Qibtiyah, 2022). Legal reforms, particularly those influenced by the integration of Islamic law into Indonesia's legal system, have also spurred adjustments in Minangkabau practices. Customary laws (*adat*) are increasingly harmonized with national regulations and Sharia principles, especially in areas like marriage registration and inheritance. These changes reflect a growing recognition of the need to align traditional practices with contemporary legal and religious frameworks. Meanwhile, changing social norms, driven by urbanization and increased access to education, have reshaped gender roles and expectations in marriage. Women in modern Minangkabau society are balancing their roles as cultural stewards with aspirations for professional and personal autonomy. Through these adaptations, Minangkabau marriage traditions continue to evolve, embodying a living culture that upholds its identity while embracing modernity and change.

b. Social Implications of the Integration of Customary and Islamic Law in Minangkabau Marriage

Islamic law regards marriage (*nikah*) as a sacred contract (*'aqd*) that governs not only the personal relationship between husband and wife but also carries social and spiritual dimensions. The key principles regulating marriage in Islam include a balanced distribution of rights and obligations between spouses. The husband has the responsibility as the head of the family, tasked with providing financial support, protection, and just leadership, as reflected in the Qur'anic verse, "*Men are the protectors and maintainers of women*" (QS. An – Nisa: 34). On the other hand, the wife is obligated to safeguard the dignity of the household and support her husband in fulfilling his responsibilities, while also retaining her rights to protection, affection, and opportunities for participation in social and economic life. The concept of *mahar* or dowry is another essential pillar of Islamic marriage, wherein the dowry is exclusively the wife's right, symbolizing respect for her status. Furthermore, Islamic law emphasizes the principle of consultation (*syura*) and mutual understanding in resolving household issues, positioning marriage as a partnership – based institution (Masrokhin & Qibtiyah, 2022). Regarding rights and responsibilities, Islam teaches balance, as illustrated in the Prophet's saying, "*A wife's right over her husband is to provide her with sustenance and clothing in a proper manner*" (HR. Abu Dawud). Thus, marriage in Islam is not merely a hierarchical relationship but a covenant that fosters harmony and shared responsibility to achieve spiritual and social goals within the family.

In Minangkabau, customary law (*adat*) and Islamic law (*Sharia*) interact dynamically to govern marriage, creating a unique fusion that incorporates local values and religious principles (Ismail & Nofiardi, 2024). As a matrilineal society, Minangkabau traditions place women at the center of social structures, including the marriage process. Conversely, Islam, based on a bilateral system, emphasizes a balance of rights and responsibilities between men and women. This interaction is evident in rituals such as *maminang*, where the bride's family actively proposes to the groom's family—a practice distinct from Islamic traditions in other regions. However, this process aligns with Sharia through the inclusion of *ijab kabul* (marriage contract), the provision of dowry, and the involvement of religious leaders as witnesses and guides. Minangkabau customs also regulate the resolution of domestic disputes through customary institutions, such as the roles of *ninik mamak* (male elders) and *bundo kanduang* (female leaders) as mediators. Meanwhile, Islamic law is accommodated through the involvement of religious leaders, such as scholars or *penghulu*, who provide guidance or rulings. In certain cases, differences in perspectives between customary law and Sharia create challenges, especially regarding legal authority (Isiko & Isabirye, 2023). For instance, in child custody after divorce, customary law often adheres to matrilineal lines, while Sharia considers the child's best interests without prioritizing a particular lineage. Nonetheless, these interactions are typically adaptive rather than confrontational, with local customs striving to align themselves with Islamic principles to maintain societal harmony.

The integration of Minangkabau customary law and Islamic law has also given rise to various legal disputes in marriage practices, particularly in cases involving inheritance conflicts, divorce procedures, and dowry disputes. One frequently encountered issue is inheritance, where Minangkabau customs prioritize inheritance for women, often clashing with Islamic inheritance laws (*faraid*), which distribute wealth based on specific shares for male and female heirs. Such disputes often arise when one party feels deprived of rights under Sharia, necessitating mediation by customary institutions or religious courts to reach a resolution. Divorce procedures present another area prone to differences. Minangkabau customs place significant decision – making authority in the hands of the extended family, which sometimes contrasts with Islamic law that prioritizes formal processes through religious courts (Cikka & Syaifullah Ms, 2024). Additionally, dowry disputes, especially when the bride's family requests additional *uang japuik* (bridal payment) beyond the agreed dowry, often become contentious. In such cases, religious

leaders typically act as mediators to resolve conflicts amicably and in accordance with Sharia principles. Although these disputes can create tensions, they also reflect the dynamic nature of culture, where the Minangkabau community continues to seek a balance between customary practices and religious teachings. Religious courts and customary institutions often collaborate to create solutions that are not only just but also socially acceptable. Thus, this integration not only highlights conflicts but also demonstrates the adaptive capacity of the Minangkabau people in preserving their cultural identity while respecting Islamic teachings.

The role of ulama and religious leaders in reconciling the differences between Minangkabau adat and Islamic practices, especially in the context of marriage traditions, is crucial in maintaining social harmony and cultural continuity. These leaders, often well-respected in their communities, possess the authority to bridge the gap between traditional adat practices, which emphasize matrilineal lineage and communal family roles, and Islamic principles, which emphasize patriarchal leadership and individual responsibility (Arzam et al., 2023). Ulama serve as mediators in this dynamic, seeking to reconcile the inherent tensions between the two systems. They do so by emphasizing Islamic values such as justice, equity, and mutual respect, which can align with adat practices without compromising essential religious principles. For instance, while adat may give women significant authority within the family structure, Islam offers a framework where the husband assumes a leadership role. In many cases, ulama have worked to foster an understanding that the role of women in Islamic marriage practices is one of respect and mutual cooperation, which can still align with the cultural values of Minangkabau. Their involvement extends beyond religious rituals to become instrumental in shaping societal attitudes toward gender roles, family structures, and individual responsibilities, thus helping to create a more cohesive understanding of how both adat and Islam can coexist. This role, therefore, not only impacts individual families but also strengthens the broader societal fabric, where religious and cultural identity can be maintained in harmony.

The social impact of integrating adat law with Islamic principles in Minangkabau society is profound and multifaceted, particularly in terms of shifts in gender roles, family dynamics, and societal expectations of marriage (Alfons et al., 2024). Historically, the Minangkabau system is matrilineal, where property and familial authority are passed down through the mother's side. This system places women in a dominant position within the family structure, especially in terms of inheritance and decision-making. However, with the introduction of Islamic teachings that place greater emphasis on the husband's leadership and responsibility in the family, a shift in family dynamics occurs. The integration of these two systems creates a complex interplay where women, who traditionally have enjoyed more power in the adat system, may find themselves navigating new expectations within Islamic marriage principles. For instance, in some cases, women may struggle with the dual expectations of managing family affairs according to adat traditions while also adhering to the role prescribed by Islamic teachings, where the husband is viewed as the head of the household. Additionally, the incorporation of Islamic marriage rituals and the increasing awareness of gender equity in Islam have altered societal views on marriage (Al-hakim et al., 2024). The Minangkabau community increasingly accepts that marriage is not merely a cultural tradition but also a religiously significant bond. This evolving view leads to new expectations about the roles both partners should play, and the balance between these expectations often requires negotiation and adaptation. As such, this integration is not only a legal or religious matter but also a deeply social issue, influencing everyday practices and the values placed on gender equality, family responsibility, and mutual respect.

To facilitate a more harmonious integration of adat law and sharia principles, it is essential to implement reforms, enhance community education, and adjust policies that reflect the cultural and religious needs of the Minangkabau people (Akosewine et al., 2023). Legal reforms should aim to create a framework that respects both the spiritual and cultural aspects of marriage, ensuring that the legal system upholds gender justice and protects the rights of all parties involved, particularly women. This can be achieved

by developing local regulations or fatwas that accommodate the unique needs of Minangkabau society, ensuring that Islamic principles of justice and equality do not undermine the cultural significance of adat practices, such as inheritance and family leadership. In addition to legal reforms, community education plays a vital role in promoting understanding and acceptance of both systems. Educational programs should be designed to raise awareness of the values of both Islam and adat, and how they can complement each other in family life. Such programs could be delivered through religious institutions, schools, or community centers, where ulama and adat leaders can collaborate to share their knowledge and experiences. Furthermore, policy changes are necessary to support this integration at the national level, such as the development of curricula in schools that incorporate both Islamic and Minangkabau teachings, helping young people understand the importance of both traditions.

CONCLUSION

In conclusion, the integration of Minangkabau customary marriage traditions and Islamic law represents a complex but essential process in maintaining both cultural identity and religious compliance within Minangkabau society. This research reveals that while the matrilineal system inherent in Minangkabau traditions often contrasts with the patriarchal principles of Islamic law, both systems can coexist harmoniously with careful negotiation and adaptation. The role of ulama and adat leaders is crucial in bridging these differences, helping to mediate between the two legal systems while ensuring that the values of both are respected. The findings suggest that integrating these traditions can lead to a more inclusive understanding of marriage, where gender roles and family responsibilities are balanced in a way that upholds both the cultural heritage and the religious framework of Islam. Moreover, the study highlights the social impacts of this integration, particularly in terms of gender equality, family dynamics, and inheritance practices. The integration of adat and syariah principles has the potential to empower women, especially in terms of inheritance and family decision – making, while also ensuring that Islamic legal principles are upheld in accordance with Sharia. However, achieving this balance requires continuous dialogue, education, and legal reforms that accommodate the evolving needs of society. As such, this research provides important recommendations for policymakers, religious scholars, and community leaders to develop legal frameworks and educational programs that can facilitate a more harmonious integration of adat and syariah, fostering a marriage system that honors both Minangkabau traditions and Islamic teachings, while protecting individual rights and promoting social harmony.

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