

Efforts to Improve Family Resilience Based on Local Wisdom and Religion: Maantaan Marapulai Tradition in Minangkabau Marriage

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Abstract

Abstract:

The maantaan marapulai tradition in Nagari Baringin, Tanah Datar Regency, is a customary practice in which the groom is ceremonially escorted by his family and relatives to the bride's house for three consecutive nights following the walimatul'urs. This tradition is socially understood as a symbol of marital responsibility and legitimacy of the husband within the community. However, the practice raises a legal normative issue when viewed from Islamic law, particularly regarding whether the post-marital residential requirement has a juridical basis or constitutes an addition to established Islamic marital norms. This study aims to analyze the social and legal meaning of the maantaan marapulai tradition and determine its position within Islamic legal theory. A qualitative method with an empirical socio-legal approach was employed. Data were collected through interviews with community members, traditional leaders, and religious scholars, as well as documentation and literature review. The data were analyzed using Islamic legal interpretation and the concept of 'urf. The findings show that the tradition is rooted in social cohesion and symbolic marital values, but lacks explicit normative grounding in Islamic jurisprudence. It is classified as 'urf ghair shahih due to the imposition of an unwarranted social obligation. The study concludes that the tradition requires reinterpretation to align cultural practice with Islamic legal principles distinguishing custom from binding religious obligation.

INTRDUCTION

Walimah is a celebration carried out by newly married people by inviting close relatives and friends in which banquets and various other entertainments are provided. Walimah was held at the time of the contract or after or after the two husbands and wives were mixed, this issue is up according to local custom. It is narrated that the Prophet (peace and blessings of Allaah be upon him) invited his companions to walimah when he married Zainab after she had interfered with him. The Prophet (peace and blessings of Allaah be upon him) said

The Hadith above explains that the law of holding walimah is a sunnah and is not only given to the rich and wealthy. But the invitation is also intended for poor people around, in order to taste the dishes on the happy day. The purpose of the walimah is the announcement of a marriage and the gathering of relatives and friends, as well as to bring joy and happiness into their souls. Beautify the execution of walimah and accept congratulations can add tenderness and warmth. Thus, it is not too late to attend the walimah invitation.

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A valid marriage if it meets the conditions and is harmonious, it will cause legal consequences, that is, it is permissible to share a house or have a husband and wife relationship. Therefore, it will also give rise to rights and obligations as a husband and wife in the family. If the husband and wife both carry out their respective responsibilities, then there will be peace and tranquility, so that the happiness of married life is perfect. Thus, the purpose of family life will be realized in accordance with the demands of religion, namely *sakinah*, *mawaddah*, *wa rahmah*

In cultural customs Minangkabau, marriage is wrong one important event in the life cycle and is a very transitional period means in forming small groups a new family of hereditary successors. For men Marriage is also a process to enter a new environment, namely the party his wife's family. Meanwhile, for the family the wife, became one of the processes in addition of members in the Home Community Screw them. In the traditional marriage procession Minangkabau, commonly called *baralek*, there are several stages that commonly performed. Starting with *manjapuik* (*manjapuik*), *manjapuik*, *marapulai* (picking up the groom), until *basandiang* (side by side the invitation). After the birth and appearing *manantuan* agreement of the day (determine wedding day, then continued

with the Islamic marriage in the church, before the second the bride sits on the porch. The *nagari* (division of territory administrative after the district in West Sumatra province, Indonesia. Term *nagari* replaces the term village, which used throughout other provinces in Indonesia) certain after consent in in front of the bride, the groom men will be given a title as a vocation substitute his first name.⁴ Then the surrounding community will call him with that title. Call that title depending on the social level of society that is *sidi* (*sayyidi*), *bagindo* or *sutan* in the coastal area. In the meantime the *Luhak Limopuluah Koto* area, the awarding of this title does not apply.

After the bride and groom officially become husband and wife, usually from their respective families will carry out walimatul'urs as a form of gratitude for having officially become a lawful couple. At the wedding reception, the woman (wife) will be by her husband's side. In carrying out the wedding reception does not have to be luxurious, but enough to serve food as much as possible, even if there is no food in the form of meat or bread

Containing backgrounds of the problem, depiction and further scrutiny of the problem or the gap between what is idealized and what is the reality, supported by relevant theories and recent research, and objective of the study. The problem should offer a new research value or benefit as an innovative endeavour, written more or less 20% of the whole body including the title and abstract.

METHODS

The method used in this study uses a qualitative method with a descriptive type that examines matters related to everyday life and is more concerned with the process than the end result . Furthermore, this study also uses an ethnographic approach that looks at the form of communication and habits of a society . The primary data source used is to observe the procession Bakampuang tradition. The selection of primary data is very close because this primary data is the main source of confidence of the parties involved directly or indirectly in the activities of Maantaan Marapulai in Nagari baringin. The Data obtained in the form of marapulai maantaan tradition ranging from preparation, implementation . For data collection is done by observation, interview and documentation. Information retrieval techniques used are external techniques. The exidental technique is a way of selecting information by making anyone who happens to be an informant. informants in this study are people who know about the tradition of Maantaan Marapulai. in the tradition of Baralek in Nagari Baringin Kecamatan Lima Kaum consists of 10 people such as Niniak mamak, bundo kanduang, youth and scholars. In this case, interviews were conducted with people seen in the marapulai maantaan tradition such as datuak, niniak mamak, bundo kanduang. This is done in the implementation of the maantaan Marapulai tradition in 2022 either directly or indirectly. Then the observation is done by looking directly at the implementation of the marapulai maantaan tradition in Nagari Baaringin directly. Documentation techniques by collecting photographs obtained directly or indirectly as well as documentation related to the implementation of the marapulai maantaan tradition in Nagari Baringin.

FINDINGS AND DISCUSSION

Implementation of the tradition of maantaan marapulai to rumah anak daro after walimatul'urs in baringin district, tanah datar regency

Tradition is a community activity that is still a habit that is carried out for generations. Minangkabau in the wedding tradition contains its own value and meaning. Implementation of wedding traditions in each region has differences in each region. One of them in Baringin sub-district still maintains the tradition of maantaan marapulai to rumah anak daro after the implementation of walimatul'urs

Before the marriage contract is carried out by the female family (anak daro) comes to the House of the male family (marapulai) is invited to carry out the marriage contract, after the marriage contract is held, followed by the walimatul'urs stage, where marapulai and daro basandiang's children are invited down the aisle. After the walimatul'urs event is completed, marapulai returns to his home and is not allowed

to one house (in the same house) with his wife before the marapulai maantaan tradition is carried out, the implementation of marapulai maantaan is carried out at night which marapulai is looking for friends to take him to the House of daro's children

Maantaan marapulai tradition is still maintained by the people of Baringin District. The people of Baringin sub-district still maintain and continue this marapulai maantaan tradition even though the community has developed and this habit is still carried out today.

The tradition of maantaan marapulai to rumah Anak daro is a tradition that is carried out after the marriage contract whose implementation can be directly after the marriage contract or a few days after the marriage contract, in accordance with the agreement of both parties. This tradition must be carried out by the people of Baringin District because if this tradition has not been held, then the bride and groom are not allowed to live in the same house and the rights and obligations of husband and wife have not yet arisen between the two, although in Islamic law they are already legally a married couple. The tradition of maantaan marapulai to rumah Anak daro is the last but very important process of the wedding ceremony. This is where the groom will get recognition and appreciation as sumando in the daro children's home.

The process of implementation of the tradition of maantaan marapulai to rumah anak daro after walimatul'urs in Baringin District, Tanah Datar Regency that after the completion of the implementation of walimatul'urs at rumah anak daro, then marapulai returned to his parents' house. In the evening marapulai escorted by several people consisting of niniak mamak and his male friends, then marapulai must be dressed neatly and politely. Meanwhile, marapulai was welcomed by sumando and Anak daro's family in the Anak daro house, then both sides discussed the handover of marapulai as a family member of Anak daro, and at anak daro's house they were also greeted with food dishes.

According To Dt. Mandaro Putiah maantaan marapulai to home wife daro is a male family delivering marapulai (husband) to rumah anak daro (wife). Maantaan marapulai is held three days in a row. On the first day and the second day back to the man's parents in the morning before dawn and on the third day mambuka Paule home. This has become a tradition in the District Baringin

Similarly, Mr. Yunizar explained that the implementation of this tradition after the completion of baralek or walimatul'urs, the groom should not be in the same house with the bride before the groom is delivered to the bride's House. This tradition must be carried out because if it is not carried out, it will be suspended for sharing a house with his wife. This applies not only to virgins but also to widows and widowers. This implementation is carried out for three consecutive days, after which it is only allowed to live together with his wife.

Furthermore, in the process of implementing the tradition marapulai must be escorted for three consecutive days by some of his male friends

The first. On the first day the groom is escorted by some of his friends and they go home before dawn. second two, the second day is the same as the first day the groom returns home before dawn. These two days are called back to the House of the man's parents. The groom is not allowed to be home during the day with the bride. third, the third day is called mambuka paule or event tent baralek (walimatul'urs) conducted marapulai Daro children's home assisted by the family of women and

friends who helped deliver marapulai marapulai daro children's home. After this activity is completed, the groom's friends can go home.

The groom lives in the House of daro's son. After that, she can stay at home with Darla. However, if there is no delivery of marapulai to anak daro's house for three consecutive days, it is not allowed to live in the same house with Anak daro or not to be a family member of Anak daro according to the prevailing tradition and run by the people of Baringin District, Tanah Datar Regency.

As previously explained, that in Tanah Datar Regency, especially in Baringin District, there are Minangkabau residents with along with the times it has become a tradition to hold a wedding party, there is a ceremony in maantaan marapulai to rumah Anak daro which is carried out approximately three days in a row after the wedding, because according to the people of Baringin District as a must and sacred. In the implementation of marriage can not be done at will, it must be in accordance with the traditions that have been passed down from generation to generation that have long been done by the people of Baringin District.

At the present time it is still the same in ancient times using the tradition of maantaan marapulai to the House of Anak daro after walimatul'urs in Baringin District, Tanah Datar Regency at weddings, this tradition is still thick and is considered a tradition that must be preserved in custom. For some people, this tradition is a bit burdensome because they have to obey the prevailing customs, but even so they still have to obey this tradition because customary law cannot change and is a hereditary habit of previous ancestors.

So it can be concluded that the tradition of maantaan marapulai to rumah anak daro after walimatul'urs in Baringin District is still carried out until now. This tradition is mandatory in Baringin District because if this tradition has not been held, the bride and groom are not allowed to live in the same house and the rights and obligations of husband and wife have not arisen between them. The implementation of this tradition is carried out for three consecutive days.

Community Views On The Tradition Of Maantaan Marapulai To Rumah Anak Daro After Walimatul'urs In Baringin Subdistrict, Tanah Datar Regency

The people of Baringin Sub-District have a tradition of maantaan marapulai which contains normative content that is used as a reference in carrying out several social activities in society and culture. Maantaan marapulai grows and develops in the life of the community Kecamatan Baringin since ancient times.¹

Maantaan marapulai wedding custom which is one of the most important parts in the entire series of wedding events in Baringin District. Maantaan marapulai event conducted after the marriage contract is implemented, but after the marriage contract is implemented marapulai not allowed to live in one house with his wife before being delivered to his wife's house to settle in the wife's residence in accordance with customary provisions in force.²

Maantaan marapulai is one of the processes and events contained in the range of wedding ceremonies, more precisely after the wedding party in Minangkabau. Maantaan marapulai comes from the Minang language itself which means to deliver a

¹ datuak sati, "Wawancara Terstruktur Dengan Tokoh Adat."

² Elfiani Elfiani et al., "Manjalang Niniak Mamak: Makna Komunikasi Verbal Dan Non-Verbal Di Nagari Gunung Malintang Kecamatan Pangkalan Luhak Limo Puluah Kota," *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial* 6, no. 1 (2022): 153-66, <https://doi.org/10.22219/satwika.v6i1.20789>.

married man to his wife's House. When arranging marapulai, the groom is accompanied by several people to stay at the bride's House.

Maantaan marapulai tradition is one of a series of wedding events that must be passed by the people of Baringin District in addition to manyilau, maminang, batibangtando, akad nikah, manjapuik, baralek, and manjalang. The tradition of maantaan marapulai in Baringin District from time to time undergoes transformations in accordance with the Times. The life of a tradition is essentially in the process of that transformation. In this case the ability to adapt cultural traditions or oral traditions to the context of modernization is the dynamism of a tradition

According to Zulkifli maantaan marapulai to rumah Anak daro is a process where the groom is delivered to the bride's House who will live with his wife in the wife's family home. Maantaan marapulai to rumah Anak daro is one of the processes and events contained in the wedding ceremony in Baringin District. Mr. Zulkifli argues that the need for this tradition to be preserved because it shows that the sign of the man already has another responsibility as a husband who needs to be known by friends who deliver him

According to the youngest Katik, maantaan marapulai to rumah anak daro is a male family delivering marapulai (husband) to rumah anak daro (wife), maantaan marapulai is held three days in a row. In the first day and the second day back to the man's parents' house in the morning before dawn and the third day opened paule home. This has become a tradition in Baringin District. With the meaning that after being delivered the groom is allowed to stay and settle in the residence of the bride

According to Rafiq maantaan marapulai to rumah anak daro is to deliver the groom to his wife's house, the time is to finish the marriage delivered at night with mamak or his friends carried out for three consecutive days In addition, Suardi also explained that the tradition must exist in every marriage in Baringin District. That the married man will be delivered by his friends to his wife's house for three consecutive days

According to Siti Manis maantaan marapulai to rumah Anak daro is to deliver the groom by his family, Maantaan marapulai is carried out three days in a row, on the first day and the second day back home to the parents of the groom in the morning before dawn and on the third day opened pauleh House. It has become a tradition in Baringin District. This tradition must be carried out and each who marries will be delivered to the bride's house either a virgin or a widower

From the above exposure that the people of the District baringin view that the tradition of marriage is important to be implemented because it has become hereditary in the Minangkabau community, especially the District Baringin. this tradition is important to carry out because it indicates that a man delivered by mamak and his friends indicates that the man is not single anymore, there are responsibilities as a husband

Islamic legal perspective on the tradition of Maantaan marapulai to house wife Daro after Walimatul'urs in Baringin subdistrict Tanah Datar Regency

In the perspective of Islamic law, there is no law that regulates the tradition of maantaan marapulai to the House of daro's children after walimatul'urs or after the wedding ceremony. However, this custom only occurs in the District Baringin that incomplete and imperfect implementation of the marriage contract if not implemented maantaan marapulai tradition to the child's home daro

According to the Quran a Muslim is one who has absolutely surrendered to Allah and his commands and believes in pure Tawhid (the oneness of God) that isn't tainted with any shirk and this is why the Almighty has introduced prophet Abraham as a true:

In addition to strengthening their opinions also argued with the Basic Rules of *usul Fiqh* from the Hadith of the Prophet, stated :

The existence of maantaan marapulai tradition in Minangkabau

Maantaan marapulai activities after *baralek* in Minangkabau conducted by the minangkabau community aims to strengthen the relationship between the new family that is between the families of the groom and the bride. strengthen the relationship between the newly married family so that this newly married marapulai (groom) can become a role model in the women's home later.

This activity reinforces the role of marapulai which will become *sumando* later as the customary saying *mangumpuahkan nan taserak* means marapulai which has been handed over to *niniak mamak* the women in the procession maantaan marapulai he will be an example for wives like to help

In the procession of maantaan marapulai delivered by the male party consisting of relatives of the male party, *sumando*, *niniak mamak* of the bridegroom. usually done by accompanying the bride to the bride's House (*anak daro*). marapulai maantaan procession is usually done the day after the marriage ceremony or on the day of the pronouncement of consent *qabul* implemented. maantaan marapulai tradition is the closing event in a series of wedding events the bride and groom. in the traditional procession of maantaan marapulai contained a message as an appeal to the public that there is a pair of brides who will release their bachelorette. ³

In addition, in the procession maantaan marapulai there is a message delivered by *niniak mamak* men to the family of the woman represented by *mamak* women whose contents are like this “ we as *niniak mamak* of marapulai men, in this procession maantaan marapulai then we convey if the child will marry our nephew who will be the head of the family for *mamak*'s, help us to bring our children into the fold. and on the advice. in addition, if there is a dispute in their household then *mamak* please also be a teacher to teach them and advise them even to resolve the dispute.

DISCUSSION

Thus the tradition of maantaan marapulai to the House of *Anak daro* after the marriage ceremony is carried out is a continuation of the tradition of ancestors. In the implementation of the tradition that begins with the marriage contract and then *walimatul'urs* after that new maantaan marapulai tradition there are social values, including educational values that must be learned, developed and preserved.

The activity or process of this tradition is to follow the previous ancestors and there is also no clear prohibition of its *nash* in the Quran. According to their ancestors, it was called *urf*. Then the tradition of maantaan marapulai to the House of *daro* children after *walimatul'urs* can be based on ' *urf* . Maantaan marapulai tradition to the House of *daro* children according to Islamic law that after the bride and groom hold a marriage contract and legally become husband and wife, there is no prohibition for them to live in the same house and rights and obligations have arisen between the two.

In terms of validity, this tradition can be categorized as '*Urf al-Sahih* because the purpose of this good tradition is to show that Minang men are valued. However, when viewed in terms of sanctions, the sanctions applied from the non-implementation of this tradition can be categorized as '*Urf al-Fasid* because it is forbidden for a husband and wife to live in the same house and should not perform their obligations as a husband and wife because in Islam there is no prohibition for a husband and wife to live in the same house because it is legitimate to be a husband and wife even though they have

³ Pohan, “TRADISI MARTUTUR PADA MASYARAKAT (Studi Kasus Masyarakat Desa Gunung Malintang).”
 <http://dx.doi.org/10.30983/jilaw.v2i1.10640>

not been picked up. So this study researchers concluded that the sanctions applied from the non-implementation of the tradition of maantaan marapulai to the House of children daro after walimatul'urs is not in accordance with Islamic law, because basically in the provisions of Islamic law when there has been a marriage contract between husband and wife then it has been lawful to conduct marital relations. However, in the provisions of this tradition, it is not allowed to live in the same house and perform the obligations of husband and wife before carrying out the marapulai maantaan tradition to the daro children's House. So this tradition is categorized as a barrier to living in the same house and carrying out obligations as a husband and wife even though they are legally husband and wife.

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