

# Harmony Of Religion And Culture: Fiqh Munākahat Perspective On The Gayo Marriage Custom

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# Harmony of religion and culture: *fiqh munākahat* perspective on the Gayo marriage custom

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This study aimed to describe the established harmony between religion and culture within the traditional Gayo marriage custom. In addition, it determined whether the blending of religion and culture in traditional Gayo marriages adheres to *fiqh munākahat*. This study was descriptive and qualitative field research using the sociological juridical approach. Interviews and documentation were used as data collection methods. Meanwhile, to identify informants, researchers employed a purposive sampling technique. The important finding of this study was that in traditional Gayo marriages, religion and culture are harmonized appropriately and without coercion. The acculturation of *fiqh munākahat* evidences harmonization: *ta'aruf* (introduction), *khitbah* (proposal), marriage advice, discussions, *i'lanu nikah* (marriage announcement), and hospitality. The acculturation of the *fiqh munākahat* concept is found in the procession of the *risik kono* (introduction of the bride and groom's family), the *munginte* (proposal), the *beguru* (giving advice), the *betelah* (discussion), the *segenap* and *begenap* (discussion and family), the *mah bai* (accompanying the groom) and *mah beru* (accompanying the bride), *mah kero opat ingi* (carrying rice for four days) and *tanag kul* (a visit to the bride's house). Moreover, only two of the five Gayonese marriage customs adhere to the *fiqh munākahat*: *ango/juelen* (patrilineal) and *kuso now* (to and fro) marriages. In contrast, engagement marriages (matrilineal), *Naik* (eloping) and *mah tabak* (marriage submission) are not in line with *fiqh munākahat*.

Penelitian ini bertujuan untuk mendeskripsikan harmoni antara agama dan budaya yang terdapat pada tradisi perkawinan adat suku Gayo yang selama ini sudah terjalin. Selain itu, penelitian ini bertujuan untuk mengetahui apakah harmonisasi agama dan budaya dalam perkawinan adat suku Gayo sudah sesuai dengan ketentuan *fiqh munākahat*. Studi ini merupakan penelitian lapangan yang bersifat deskriptif kualitatif. Teknik pengumpulan data yang digunakan adalah wawancara dan dokumentasi. Dalam penentuan informan, peneliti menggunakan teknik *purposive sampling*. Sedangkan pendekatan yang digunakan dalam penelitian ini adalah yuridis sosiologis. Temuan penting dalam penelitian ini adalah proses harmonisasi agama dan budaya dalam perkawinan adat suku Gayo terjadi dengan baik dan tanpa paksaan. Harmonisasi ini terlihat dengan adanya akulturasi konsep *fiqh munākahat*: *ta'aruf* (perkenalan), *khitbah* (tunangan), nasehat perkawinan, musyawarah, *i'lanu nikāh* (pengumuman nikah) dan silaturahmi. Akulturasi konsep *fiqh munākahat* ini terdapat pada prosesi adat *risik kono* (perkenalan keluarga calon pengantin), adat *munginte* (peminangan), adat *beguru* (pemberian nasehat), adat *betelah* (bermusyawarah), adat *segenap* dan *begenap* (bermusyawarah dan keluarga), adat *mah bai* (mengantar pengantin laki-laki) dan *mah beru* (mengantar pengantin wanita), adat *mah kero opat ingi* (membawa nasi empat hari) dan *tanag kul* (kunjungan kerumah pengantin wanita). Temuan selanjutnya adalah dari lima bentuk perkawinan adat suku Gayo, hanya dua yang sesuai dengan *fiqh munākahat*: perkawinan *ango/ juelen* (patrilineal) dan *kuso kini* (nikah kesana kemari), sedangkan perkawinan *angkap* (matrilineal), *naik* (kawin lari) dan *mah tabak* (kawin penyerahan diri) tidak sejalan dengan *fiqh munākahat*.

**Keywords:** *Culture; customary marriage; harmony; gayo tribe religion.*

## Introduction

Gayo is one of the tribes in Aceh province whose customs and culture are unique and distinct from those of other tribes (Mustafa and Amri, 2017). The majority of its members is Muslims. According to Mahmud Ibrahim, the Gayo is incredibly devoted to Islam, and their customs and culture conform to Islamic teachings (Abdi, 2019). The Gayo tribe still adheres to sacred customs and traditions, such as traditional wedding ceremonies, passed down from generation to generation. In terms of marriage, the Gayo people have distinctive characteristics and practices. Gayo's traditional wedding ceremony is called *sinte munggerje* (traditional wedding ceremony). This wedding ceremony cannot be separated from its deeply symbolic traditional elements. For instance, when proposing, the groom's family typically brings betel nut, areca nut, and other paraphernalia to symbolize wealth and honor (Fathanah et al., 2020). It is according to the interview results, "*We, the Gayo people, adhere to the traditions inherited by our ancestors. Marriage in the Gayo tribe is carried out according to custom. A series of traditional processions has its own aims and objectives*" (Bahri, 2022).

This tradition in Traditional Gayo marriages has been carried out from generation to generation and continues to exist today. This tradition occasionally takes the form of reciprocated pantun traditions (reciprocating rhymes), *sebuku* (crying interspersed with humming words), *beguru* (learning) and other forms of tradition. This tradition is in line with Islamic religious teachings, as the advice in the customary series consists of advice for prospective brides and grooms on how to avoid conflict and always live in harmony in the home (Apriana and Ikhwan, 2020).

In fact, numerous researchers have analysed this traditional Gayo marriage. One of them is Pertiwi (2017), who investigated the manners in the wedding speeches of the Gayo tribe in the Lues district. This study employs a qualitative descriptive method of research. The results of this study are language politeness in Gayo traditional weddings in the form of poetry. Ocktarizka subsequently researched "*Customary values in the sebuku ritual in the marriage procession of the Gayo tribe in the Central Aceh district.*" This study employs a qualitative, descriptive methodology. According to the study, *sebuku* (crying interspersed with humming) represents the courtesy of a person who adheres to customary provisions to avoid *sumang* (taboo behavior) (Ocktarizka, 2021).

There are many studies on Gayo tribal marriages, but this research is only about traditional rituals or processions that are studied and analyzed. No research has ever been conducted on the harmony of religion and culture in Gayo traditional marriages. This research is significant to know that the harmonization process aligns with and adheres to the *fiqh munākabat*. The novelty in this research is expected to preserve the good local customs and cultural values in accordance with Islamic law.

### **Method**

Data of the research are conducted by interview and documents. In this study, religious leaders, traditional leaders, community leaders, and Gayo tribe members served as informants. Researchers used a purposive sampling technique to identify informants, intending to obtain more precise and relevant data. This study employed a sociological juridical approach because it examined a social reality of a legal perspective (Huda, 2022). The approach discovers and describes facts about the harmony of religion and culture in Traditional Gayo marriages analyzed using the *fiqh munākabat* theory. The technique for data analysis was executed in stages: reduction, presentation, and conclusion (Miles and Huberman, 2014). At the same time, the data validity technique was source triangulation (Moleong, 2018).

Researchers used the conceptual framework of *Fiqh Munākabat* to comprehend the harmony between religion and culture in Gayo tribal marriages. *Fiqh Munākabat* regulates Muslim marriages; it includes the pillars and conditions of marriage, *kbīṭbah*, *walimah al-urs*, dowry, maintenance, and other related matters to marriage in Islam (Yahya et al., 2021; Sanusi et al., 2022). The scope of fiqh is broad, and researchers use only a portion of it as a tool for data analysis. Etymologically marriage means getting together and having intercourse. While in terminology, marriage is a contract that authorizes sexual relations with the word *inkaba* or *tazwīja* (Subarman, 2013; Supraptiningsih, 2021). Marriage is valid if the conditions and pillars are met (Caniago, 2016; Ali, 2002). There are five pillars of marriage: the prospective husband, the prospective wife, the guardian, two witnesses, and the solemnization of marriage (Khairani and Sari, 2017; Subeitan, 2022). While the conditions for marriage are Islam, there is no *mabrom* (blood relationship), no ihram, dowry,

and willingness (not forced) (Samad, 2017; Lathifah, 2020). Before the realization of marriage, Islam provides opportunities for the bride and groom to understand each other and become acquainted with each other's personalities before marriage. The objective of *ta'ruf* is to recognise one another's personality, religion, family, social background, and habits.

After the *ta'ruf* process has determined that a prospective husband and wife are compatible, the next step is the *khibbab* (Hamdi, 2017; Lonthor and Jamaa, 2020). *Khibbab* etymologically means to propose. According to Asy-Syarbiny, *khibbab* is a man's request to a woman for marrying him (cited in Sadan and Afandi, 2017; Muslimin, 2019). The next stage after the *khibbab* is the marriage contract procession and *walimah al-urs* (wedding party). The wedding party has become an integral and inseparable part of the marriage contract process (Hilmy and Utami, 2021; Abubakar, Nurlaelawati and Wahib, 2022). Imam Syafi'i emphasizes it as *sunnab muākadab* (highly recommended) (Akmal, 2019).

### **Profile of the Gayo tribe**

The Gayo tribe inhabits the Aceh province highlands, which are commonly referred to as the Gayo highlands. The area includes the districts of Central Aceh, Benéfest, Gayo Lues, Gayo Serbejadi (a portion of East Aceh district), Gayo Alas (Southeast Aceh district), and Gayo Kalul (part of Aceh Tamiang district). In Aceh, the Gayo people's region is known as the land of Gayo. (Eades and Hajek, 2006). In terms of language, customs, and culture, the Gayo tribe has its own distinctiveness and characteristics. Islam and the customary laws and regulations of the Gayo tribe have many similarities and are compatible. The Gayo tribe's customary laws and regulations have much in common and are in harmony with the Islamic religion (Zain, Fauzi and Muttaqin, 2021). This result is consistent with the interview data "*Customs and sharia are like a areca nut split in two. Our traditions stand firm because they are supported by Islamic sharia*" (Andini, 2022).

The Gayo refer to themselves as Gayonese, not Acehnese, because the culture of the Gayo tribe is distinct from that of the general Acehnese population. However, since Islamic teachings was recognised and spreading throughout Aceh, the Acehnese tribes coexisted and cultural fusion occurred due to Islamic teachings' acculturation (Arfiansyah,

2020; Iswanto, Haikal and Ramazan Ramazan, 2019). Given that the Gayo tribe has deep historical roots, it is natural that their traditions and culture are deeply ingrained in society. Although initially, many Gayo did not adhere to Islamic teachings, it eventually became the foundation of Gayo culture. The relationship between religion and culture is harmonious. The sacred values of the Gayo tradition adhere to several Islamic religious doctrines and beliefs (Ocktarizka, 2021).

### **Procession of Gayo traditional marriage**

Traditional Gayo marriages are known as *kerje* or *mungerje*. This customary marriage has much in common with marriage in Islam. Typically, when looking for a mate, the Gayo tribe prefers a partner from a different village. Mutia (2022) recounts *“we are prohibited from marrying the same person from our village. If looking for a partner, both husband and wife must be in the village. If someone violates these customary rules, they will be subject to customary sanctions”*. The positive philosophy underlying this pattern of marriage prohibition is that the larger the family and the family that becomes related (due to different villages), the stronger the bonds of friendship and brotherhood.

The Gayo traditional wedding ceremony has several rituals divided into four stages. First, the beginning stage consists of 4 parts: *keusike* (talking between parents to find a partner for their child), *sisu* (whispering/delivering the results of the parents' discussion about searching for their child's partner to the family), *pakok* (a request for the child's willingness to find a partner), and *peden* (negotiations about women who will be future wives). Second, the preparation stage is divided into four parts: *risike* (investigation into the prospective wife's family), *rese* (visiting the prospective wife's family), *kono* (handover), and *kinte* (proposal). Third, the implementation stage which is divided into four parts, which are *berguru* (giving advice), *nyerab* (handing over responsibility), *bejege* (staying up late), and *mab bai* (accompanying husband). Fourth, the completion stage which is divided into five parts is *mab beru* (taking the wife), *serit benang* (winding the thread), *kero selpab* (souvenirs), *tanag kul* (a visit to the bride's house), and *entong ralik* (a visit to the parents' house) (Chalid and Kasbi, 2021).

### Forms of Gayo traditional marriage

In the Gayo community, there are five types of marriage: *ango or juelen* (patrilineal), *angkaḥ* (matrilineal), *kuso kini* (to and fro marriage), *Naik* (eloping), and *mab tabak* (submission). *Ango or juelen* is a type of original marriage in Gayo tribal society. In this type of marriage, the bride is brought to the husband's *belab* (clan). The wife and children from this union will bear the husband's surname (Ramadhani, 2017). Teiga (2022) states "when my sister got married, her children all entered include her husband's surname" (Teuga, 2022).

*Juelen* marriages are often called as *kerje berunyuk* (dowry marriages), because the prospective wife's parents receive the *unyuk* (dowry). *Juelen* marriages are patrilineal, which means marriages that follow the lineage from the father's side (Nofardi and Rozi, 2017). The purpose of this *juelen* is to prevent inbreeding. *Juelen's* marital status is more challenging for her future husband because he has to fulfill the *edet* (traditional) requirements. The basis of this *edet* rule is *riḍo bisyai'in riḍo bima yatavaladu minbu* (to be willing with something means to be willing with its consequences) (Azizi, Imron and Heradhyaksa, 2020) which is considered as a progressive and responsive measure to guarantee children's rights. However, the content of this decision is considered to violate Islamic norms in giving family lineage to extramarital children for it will create a stigma that one does not need a sacred marriage institution if he only wants to establish a civil or lineage relationship with his biological father; instead, it only requires evidence based on science and technology or others in court. This article answers the questions of how to interpret the concept of the civil rights of extramarital children to avoid conflicts with Islamic norms and what are the philosophical and sociological benefits of fulfilling civil rights for extramarital children. This study is qualitative in nature. It is focused more on conceptual ideas based on library research using conceptual and case approaches. It was found that (1. The point is that if you want to hold a marriage with the *juelen* model, you have to be willing to accept the consequences of *edet* (traditional rules).

The next customary marriage is *angkaḥ* marriage. It is a form of marriage with a matrilineal system, where the husband will be brought to the wife's clan. The husband and children born from this marriage will use his wife's last name. Tiro (2022) states "sometimes men from the Gayo tribe when married join their wife's clan. Children born from this marriage also follow the wife's surname" (Tiro, 2022). The *angkaḥ* marriage is the same as the *japuik* (picking-up) marriage in Minangkabau





(Nofiaridi, 2018)hal ini terlihat ketika proses mencari jodoh, penajakan pertama, peminangan, dan sampai pelaksanaan pesta. Setelah akad nikah, suami dijemput secara adat untuk tinggal di rumah isterinya, meskipun ia bukan orang Minang. Konsekuensi seperti ini, suami ibarat abu di atas tunggul yang mudah terbang ketika angin kencang datang. Ketika terjadi perselisihan dan pertengkaran yang sulit dicarikan jalan keluar dengan isterinya, maka kemungkinan ia meninggalkan isterinya yang disebut dengan baganyi, dan bila tidak diselesaikan bisa berujung kepada perceraian. Tidak jelasnya status isteri (digantung tidak bertali.

The next traditional marriage is *kuso kini* (to and fro). *Kuso kini* is a more realistic marriage, because husband and wife are given the freedom to choose a place for living in which clan they want. Saputra (2022) states “*Kuso kini is the most popular traditional marriage among young people today. Many couples marry Kuso kini. The reason is that Kuso kini marriage minimizes family conflicts in the future. Freedom to choose the clan or where to live become the main attraction of this type of traditional marriage*”. *Kuso* marriages are now more flexible and different from *anggo* and *angkat* marriages which are more rigid and always keep the clan (Suhartini and Sabekti, 2019). The next customary marriage is *naik*. *Naik* is a form of marriage that occurs when a man runs away with a girl to become his life partner. Ismail (2022) states “*the Gayo tribe really avoids marrying up. In fact, this marriage is a disgrace to the woman’s family. The marriage is not normal because the woman is taken away by her future husband*”. *Naik* marriages (eloping) usually occur because the woman’s family does not like the man, or the man cannot provide the dowry as requested by the woman’s family (Ramadhani, 2017).

The next traditional marriage is *mab tabak*. It is a form of marriage that occurs because a man surrenders himself to the woman’s family to be married off, and if he is not married, it is better for him to be killed. (Tiro, 2022) states “*young people from the Gayo tribe can act recklessly. As long as rejection of love only comes from the woman’s family, not from the woman he loves, then he will be desperate to come to the woman’s family with tabak. If his good intentions are still rejected, it is better for him to be killed*”. *Tabak* is a tool shaped like a pan, round and flat. *Tabak* has a symbol where when the intention of his arrival to ask for marriage with the woman’s family is not approved, it is better for him to be killed (Ramadhani, 2017).

The forms of traditional Gayo marriage that have been carried out for generations can be seen clearly in the table below,

**Table 1.**

### Forms of Gayo Traditional Marriage

No.	Forms of Marriage	Illustrations
1	<i>Ango</i> or <i>Juelen</i>	A form of marriage with a patrilineal system, where the wife is brought to the husband's clan. The wife and children born from this marriage will use her husband's last name.
2	<i>Angkap</i>	A form of marriage with a matrilineal system, where the husband will be brought to the wife's clan. The husband and children born from this marriage will use his wife's last name.
3	<i>Kuso Kini</i>	A form of marriage that gives freedom to a husband or wife to choose a clan
4	<i>Naik</i>	A form of marriage that occurs when a man runs away with a girl to become his life partner.
5	<i>Mab tabak</i>	A form of marriage that occurs because a man surrenders himself to a woman's family to be married off, and if he is not married then it is better for him to be killed

*Source: Researcher's interpretation*

The five forms of marriage for the Gayo tribe, only two are under *munākahat fiqh*: *ango* or *juelen* and *kuso kini* marriages. Marriage in Islam adheres to a patrilineal path, where the child's lineage will follow the father, not the mother, as in a dual marriage. *Kuso kini* marriage is in line with *munakahat fiqh* because Islam has never forced a husband and wife to live in a certain place. The rising and *mab tabak* marriages are not in line with the *fiqh munākahat* because there is an element of coercion in both marriages. The element of coercion in marriage is strictly prohibited because it will be difficult to create a *sakinah mawādah warahmah* family.

### Harmonization of religion and culture in Gayo traditional marriage

The process of harmonization of religion and culture in traditional Gayo marriages can be seen in the acculturation of Islamic values in traditional marriages. This acculturation can be seen from before the marriage ceremony took place. The first Islamic values that were acculturated in Gayo marriages were *ta'aruf*. *Ta'aruf* is a means for serious men and women to get to know each other or introduce themselves to each other to establish a legal marriage (Akbar, 2015). The acculturation of *ta'aruf* can be seen in the procession of the



*risik kono* tradition. This tradition is an event to introduce oneself and family to the bride and groom (Ramadhani, 2017). (Salim, 2022) states “*the procession of the risik kono tradition is a means of finding and choosing the right life partner. This custom is a starting point for exploring the union of two large families in the marriage of their children*”.

The *risik kono* tradition functions as a medium or intermediary to choose and determine a potential life partner. This customary term in Gayo proverbs is “*mrabi belang si gere ilen mupancang, marabi utn si gere ilen betene*” (looking for uncultivated fields, looking for unmarked forests). In Gayo custom, there are three possibilities for a person to choose a life partner; own choice, parental choice, or through *ta’aruf* (Bakti, Amin and Fakhurrrazi, 2020). The next Islamic values that are acculturated to the customs of the Gayo tribe are *kbiḥbab*. The acculturation of the *kbiḥbab* occurs in *munginte* (proposal). In this event, the prospective bride and groom’s family comes with money, rice, needles, betel pods complete with contents, and thread. (Teuga, 2022) states “*The munginte custom is a continuation of the risik kono custom. After carrying out the risik kono custom, the next stage is the application or munginte custom. In this procession, families usually bring gifts or souvenirs such as rice, needles, thread, and money*”.

This souvenir is a symbol of binding for the woman’s family, hence she does not accept any more proposals from other parties. The woman’s family will answer acceptance or rejection after three days, usually, if the proposal is accepted, then the gift or souvenir is accepted and not returned. Meanwhile, if the proposal is rejected, then the gift or souvenir will be returned to the man who proposed (Ramadhani, 2017). The next acculturated Islamic values are marriage advice. Acculturation of marriage advice occurs in the *beguru* custom. *Beguru* custom means giving advice, where the two bride and groom will be given advice about household affairs. The purpose of the *beguru* custom is to prepare the mentality and character of the bride and groom so that they can build a household that is *sākinah, mawādab, warābmab*.

(Abdurrohim, 2022) states “*the beguru tradition is very important in Gayo tribal marriages. Beguru is a medium for transferring religious knowledge that prospective husband and wife must master. Both are required to understand their respective roles, rights and obligations as husband or wife*”. The *beguru* event is usually held at the bride’s house and is accompanied by a mourning event (wailing) by the bride; This event of lamentation contains sad words for leaving the family to go to a

new place. This beguru event also includes thanks to the extended family, especially the two parents who have educated and loved them wholeheartedly (Ramadhani, 2017).

The next acculturated Islamic values are discussion. Discussion acculturation occurs in the *betelab* (discussion), *segenap* and *begenap* (discussion and family). The custom of *betelab* (discussion) takes place after receiving a proposal from the groom's family; the women's family discusses the dowry which is usually in the form of wedding expenses, gold, or daily necessities. (Tiro, 2022) states *"we, the Gayo people, like to consult on everything. Likewise, about marriage, we always consult. The custom of betelab, Segenap and Begenap are example of embodiment of the values of discussion"*. The *betelab* custom is implemented through family discussions (Daud and Hambali, 2022). In contrast, the *segenap* and *bergenap* (consultation and family) is the custom of discussion when there is a division of tasks for the marriage committee. This committee usually consists of relatives and neighbors (Ramadhani, 2017).

The next acculturated Islamic value is *ilānu nikāb*. Acculturation of *ilānu nikāb* occurs in the custom of *mab bai* (accompanying the groom) and *mab beru* (accompanying the bride). (Saputra, 2022) states *"the traditional procession of mab bai and mab beru is always busy. The procession is entertainment for the surrounding community. The purpose of this custom is that traditional marriages must be public so that many community members know about"*. The *mab bai* custom is a traditional procession taking the groom to his future wife's house. Upon arrival at the bride's house, the men will exchange *batil* (betel nut holders) between the two parties and continue to *kiding* (washing feet) in front of the entrance. Meanwhile, *Mab beru*, opposite the *mab bai*, is the custom of escorting the bride to the groom's house.

The next Islamic value acculturated in the traditional Gayo marriage is hospitality. Gathering acculturation occurs in the customs of *the Mab kero opat ingi* (bringing rice for four days) and *Tanag kul* (a visit to the bride's house). (Kulsum, 2022) states *"through the Tanag Kul custom, we establish friendship with our in-laws' families. At this moment, many family members were introduced. Usually, we also bring forty packs of rice and side dishes as souvenirs"*. The customs of *mab kero opat ingi* (carrying rice for four days) and *tanag kul* (a visit to the bride's house) are usually performed after the wife has been at her husband's house for a week; they will visit the in-law's house to introduce all her family members (Ramadhani, 2017). To clarify the acculturation of Islamic values in traditional Gayo marriages, it can be seen in the table below,

**Table 2.**  
**Acculturation of Islamic values in traditional Gayo marriages**

No	Islamic values	Acculturation in Traditional Marriage	Explanation
1	<i>Ta'aruf</i>	<i>Risik kono</i>	This custom is a medium for prospective brides and grooms to get to know each other and understand the character of their partners before marriage.
2	<i>Khiṭbah</i>	<i>Munginte</i>	This custom usually uses a trusted mediator to convey the desire to marry someone to his family.
3	Marriage Advice	<i>Beguru</i>	During the traditional <i>beguru</i> procession, the bride and groom will be given advice and instructions on how to carry out their respective roles in the family.
4	Discussion	<i>Belab, Segenap and Begenap</i>	Discussions are held when determining the dowry, handing over luggage, and dividing the duties of the wedding committee.
5	<i>Ilānu Nikāb</i>	<i>Mah bai and Mah beru</i>	The mah bai custom is the custom of parading the groom. While the custom of <i>mah beru</i> , parading the bride to the groom's house.
6	Hospitality	<i>Mah kero opat ingi and Tanang keul</i>	After the bride has stayed a week at her husband's house, the wife's family will visit her house, aiming to introduce all family members.

*Source: Researcher's interpretation*

### **Harmonization of religion and culture: *fiqh munākahat* perspective on the Gayo traditional marriage**

Harmonization between religion and culture in traditional Gayo marriages can be seen clearly in the acculturation of Islamic values in traditional wedding procession. The following are some of the acculturation of religions and cultures that strengthen harmony between religion and culture. The *risik kono* tradition contains the value of *ta'aruf*. The procession of the *risik kono* itself is very much in line with *fiqh munākahat* as long as the *ta'aruf* process follows the provisions of Islamic teachings. When the *ta'aruf* process is in progress, it is important to pay attention to the quality of the prospective partner's religion, lineage, and profession (Hamdi, 2017). *Ta'aruf* is a process for the bride and groom to understand each other, and get to know the personality and character of their partner before moving on to the next level, namely marriage. *Ta'aruf* usually takes place in a relatively short time and with

the help of other trusted parties as mediators. The ta'aruf process generally begins with obtaining information about each candidate's personality through the exchange of biodata, including self-identity, life principles, and mindset towards a problem. (Ilhami, 2019).

The *Munginte* tradition contains Islamic values of "*kebitāb*". This custom usually uses a mediator who acts as an intermediary to express the desire to marry to his family. In Islamic marriage, customs like this are included in the *kebitāb* category. Proposals in Islam (*kebitāb*) aim to strengthen further the hearts of the two prospective husband and wife couples. Therefore, during the *kebitāb* process, the bride and groom may first see their partner so there will be no regrets later after the contract is carried out (Zakaria, 2021). Most scholars believe that the law of *kebitāb* is *mubah* (permissible). Only Imam Daud al-Zhahiriyy said that the *kebitāb* is obligatory (Wafa, 2021). Relationships that are born from *kebitāb* are different from marriage. They do not justify prohibited actions; the two engaged people remain strangers who are forbidden to have *kebahwat* (to be together) or things like that (Daud and Ridlwan Hambali, 2022; Hasyim et al. 2020). This prohibition is actually made for the benefit of man himself (Sururie, 2017; Jafar, 2022). The legal consequences of *kebitāb* are limited to the prohibition for women who have been proposed by someone to accept other people's proposals. The purpose of giving *kebitāb* in Islam is so that the prospective husband and wife are willing and happy when getting married (Mustakim, 2022; the issue of marriage is one of the urgent issues regulated in various teachings. The Qur'an and as-Sunnah, the two main sources of Islamic teachings, have much to say on this issue. One of the problems related to premarital issues is the issue of *kebitāb*, namely the proposal (to apply Fauzi, 2019).

In the *beguru* custom there is marriage advice which is very helpful in understanding the rights and obligations of husband and wife. In Islamic marriages, marriage advice is usually delivered during the *nikāh* sermon. In the *Nikah* sermon, the rights, obligations, and goals of marriage in Islam are clearly stated, and if this is also done in the *beguru* custom, it will be very good. The custom of *betelab*, *Segenap* and *Begenap* contain Islamic values, namely discussion. Family meetings are very important in determining the value of the dowry, gifts, and the marriage committee. The culture of discussion is very much in line with Islam; Whatever the problem, if it is resolved through discussion, a solution will be easily found. In matters of dowry, Islam does not determine the value or price of the dowry, but it is left to the prospective wife and family

to determine for themselves (discussion) the amount of dowry to be requested (Bahri, 2022).

The traditions of *mah bai* and *mah beru* contain elements of *i'lānu nikāh* (spreading marriage information). The traditions of *mah bai* and *mah beru* are the custom of parading the bride and groom with the aim that many people know about the wedding ceremony. Publication of information about marriage is highly recommended in Islam. Some scholars even require marriage to be published (Teuga, 2022). Some scholars argue that *i'lān al-nikāh* is one of the conditions for a valid marriage. However, most fiqh scholars believe that *i'lān al-nikāh* is not a requirement for a valid marriage, but only sunnah (Rohman and Mohsi, 2017) that marriage registration is a necessity of continuing legal actions in the form of marriage. Munakahat Fiqh does not know the name of marriage registration. The existence of marriage registration legislation creates a gap (dispute / conflict).

The custom of *mah kero opat ingi* and *tanang kul* in Traditional Gayo marriages contains the value of friendship which is highly recommended in Islam. These two customs are the custom of visiting each other's homes. Usually, a week after the marriage contract, the wife's family visits her house. This visit aims to introduce all members of the family. These two customs are very much in line with the principle of marriage in Islam. When someone gets married, their partner's family will become their family too, so it is only natural to stay in touch to strengthen kinship ties (Abdurrohman, 2022).

The harmonization of religion and culture in traditional Gayo marriage from the perspective of *fiqh munākahat* can be seen clearly in the table below,

**Table 3.**  
**Harmonization of Religion and Culture: Fiqh Munākahat Perspective on the Gayo traditional Marriage**

No	Islamic values	Acculturation in Traditional Marriage	Fiqh Munākahat
1	<i>Ta'aruf</i>	<i>Risik Kono</i>	Conformable
2	<i>Kbit} bab</i>	<i>Munginte</i>	Conformable
3	Marriage advice	<i>Beguru</i>	Conformable
4	Discussion	<i>Belab, Segenap and begenap</i>	Conformable
5	<i>I'lānu Nikāh</i>	<i>Mah bai and Mah beru</i>	Conformable
6	Hospitality	<i>Mah kero opat ingi dan Tanag kul</i>	Conformable

*Source: Researcher's interpretation*

The acculturation of Islamic values in traditional Gayo marriages indicates the harmony between Islamic teachings and local culture. The higher the level of acculturation, the better the quality of religious and cultural connection.

### Conclusion

After extensive research, the researchers concluded that religion and culture had long coexisted in the traditional Gayo marriage custom. Harmony between religion and culture is maintained through the consistent application of Islamic teachings. In traditional Gayo marriages, the customary laws and regulations have many similarities and are in harmony with Islamic teachings. In traditional Gayo marriages, the established laws and rules share numerous similarities with Islamic teachings and are consistent. This is evidenced by the assimilation of *fiqh munākahat*: *ta'aruf* (introduction), *khiṭbah* (proposal), marriage advice, discussion, *iḷānu nikāb* (marriage announcement), and hospitality at traditional Gayo marriages. This acculturation is reflected in various types of traditional wedding processions: *risik kono* (introduction to the catin family), *munginte* (proposal), *beguru* (giving advice), *betelab* (discussion), *segenap* and *begenap* (consulting and family), *mab bai* (accompanying the groom) and *mab beru* (taking the bride), *mab kero opat ingi* (bringing rice for four days) and *tanag kul* (visiting the bride's house). Based on this fact, the articles concludes that the harmonization of religion and culture in traditional marriages is further improved by enhancing the understanding of *fiqh munakabāt* the greater the comprehension of *Fiqh Munākahat*, the greater the compatibility of religion and culture. Since Gayo is known for its religious ethnicity, it will be easier to strengthen the understanding of *Fiqh Munākahat*.

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# Harmony Of Religion And Culture: Fiqh Munākahat Perspective On The Gayo Marriage Custom

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