



## **The Social Construction and Symbolic Value of the *Uang Basuh Kaki* in the Wedding Tradition of the Koto Balingka Community: A *Maqāṣid al-Sharia* Perspective on the Protection of Wealth and Family**

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### **Abstract**

This study examines the social construction and values associated with the *Uang Basuh Kaki* tradition in the wedding ceremonies of the Koto Balingka community in Pasaman Barat Regency, West Sumatera, Indonesia. *Uang Basuh Kaki* is a symbolic element in traditional marriage customs that represents respect and appreciation toward the bride's family. This tradition is considered essential in maintaining social and familial harmony. Using the *Maqāṣid al-Sharia* approach, this research examines the aspects of wealth (*ḥifẓ al-mal*) and family (*ḥifẓ al-nasl*) within this tradition. *Maqāṣid al-Sharia*, as a theoretical framework, helps in understanding how the *Uang Basuh Kaki* tradition functions not only as a cultural practice but also aligns with Islamic objectives in preserving family welfare, social cohesion, and economic justice within the community. This study employs a qualitative methodology, incorporating in-depth interviews and participatory observations within the local society. The findings reveal that the *Uang Basuh Kaki* tradition holds complex meanings, both in terms of customary and Islamic perspectives, serving as a social mechanism to maintain economic balance and strengthen familial bonds within the community. This study highlights the importance of integrating local cultural understanding with Islamic values, as well as its broader implications for social and economic life within society.

**Keywords:** *Uang Basuh Kaki*, *Maqāṣid al-Sharia*, Wedding Traditions

### **Abstrak**

*Penelitian ini mengkaji konstruksi sosial dan nilai-nilai yang terkait dengan tradisi Uang Basuh Kaki dalam upacara pernikahan masyarakat Koto Balingka di Kabupaten Pasaman Barat, Sumatera Barat, Indonesia. Uang Basuh Kaki merupakan elemen simbolis dalam adat pernikahan tradisional yang mewakili rasa hormat dan penghargaan terhadap keluarga pengantin wanita. Tradisi ini dianggap penting dalam menjaga keharmonisan sosial dan keluarga. Dengan menggunakan pendekatan Maqāṣid al-Sharia, penelitian ini mengkaji aspek kekayaan (ḥifz al-mal) dan keluarga (ḥifz al-nasl) dalam tradisi ini. Maqāṣid al-Sharia, sebagai kerangka teoritis, membantu dalam memahami bagaimana tradisi Uang Basuh Kaki berfungsi tidak hanya sebagai praktik budaya tetapi juga selaras dengan tujuan Islam dalam menjaga kesejahteraan keluarga, kohesi sosial, dan keadilan ekonomi dalam masyarakat. Penelitian ini menggunakan metodologi kualitatif, yang menggabungkan wawancara mendalam dan observasi partisipatif dalam masyarakat setempat. Temuan penelitian ini mengungkapkan bahwa tradisi Uang Basuh Kaki memiliki makna yang kompleks, baik dari perspektif adat maupun Islam, yang berfungsi sebagai mekanisme sosial untuk menjaga keseimbangan ekonomi dan mempererat ikatan kekeluargaan dalam masyarakat. Studi ini menyoroti pentingnya mengintegrasikan pemahaman budaya lokal dengan nilai-nilai Islam, serta implikasinya yang lebih luas terhadap kehidupan sosial dan ekonomi masyarakat.*

**Kata Kunci:** *Uang Basuh Kaki, Maqāṣid al-Sharia, Tradisi Pernikahan*

### **Introduction**

Tradition is one of the cultural heritages that plays a significant role in the social life of a community. In various regions of Indonesia, including West Sumatera, traditional customs serve as tools to regulate relationships between individuals and groups, particularly in the context of marriage.<sup>1</sup> One such tradition that continues to be practiced by the people of Koto Balingka District, West Pasaman Barat Regency, is the *Uang Basuh Kaki* tradition. This practice is an integral part of the wedding ceremony, where the groom's family presents a sum of money to the bride's family as a symbol of respect and appreciation—a custom also observed among the Bugis ethnic group.<sup>2</sup>

From a socio-cultural perspective, the *Uang Basuh Kaki* tradition is an inseparable element of the marriage process in Koto Balingka. If the agreed amount is not settled or fulfilled, the marriage contract (akad) and the wedding ceremony

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<sup>1</sup>Aleena Sebastian, "Matrilineal Practices Among Muslims: An Ethnographic Study of The Minangkabau of West Sumatra," *Ethnography* 0, no. 0 (2022), p. 111–34.

<sup>2</sup>Kurniati, "A Review of The Mashlahah of Uang Panai' in Decision Making: The Role of Financial Behavior, Social Strata, Education and Religiosity," *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum* 18, no. 1 (2024), p. 15–36.

cannot proceed. The amount is determined based on the bride's level of education and social status, reinforcing Sukanto Soerjono's assertion that social status influences how individuals are treated and valued.<sup>3</sup> However, the determination of *Uang Basuh Kaki* often overlooks the groom's financial capability. In cases where the required amount is too high, some couples postpone their marriage or resort to *marlojong*, a practice that violates customary, social, and religious norms. In the *Mandailing* tradition, *marlojong* refers to a situation where a man and woman elope, secretly leaving their families to marry elsewhere without following traditional procedures. This study is therefore expected to provide insights into mitigating potential marriage violations and fostering a more balanced approach to the *Uang Basuh Kaki* tradition, ensuring that it remains a practice of respect and harmony rather than a source of social and financial burden.

Beyond its practice, the *Uang Basuh Kaki* tradition carries profound social and economic significance. Socially, it strengthens familial bonds between the two families and reinforces social cohesion within the community. Economically, it serves as a symbol of the groom's financial responsibility and his ability to provide for his new family.<sup>4</sup> Given its importance, it is essential to examine *Uang Basuh Kaki* not only from a customary perspective but also through the lens of *Maqāṣid al-Sharīa*.

*Maqāṣid al-Sharīa*,<sup>5</sup> which seeks to achieve public welfare (*maṣlahah*) and prevent harm (*mafsadah*) within society, provides a relevant framework for understanding local traditions, such as *Uang Basuh Kaki*. This framework identifies five primary objectives that must be safeguarded: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). The *Uang Basuh Kaki* tradition is closely linked to two of these principles: the protection of lineage (*ḥifẓ al-nasl*) and the protection of wealth (*ḥifẓ al-māl*).

Many previous studies have examined the marriage traditions of the Minangkabau community in West Sumatra, both in general and those specific to certain Minangkabau subgroups. For instance, a study conducted by Busyro et al. (2023) explored the unique *mahar* or dowry system in the Minangkabau community of Pariaman, particularly the distinctive tradition of "dowry for men," in which the bride's family provides a dowry based on the groom's social status.<sup>6</sup>

<sup>3</sup>Soerjono Soekanto, *Sosiologi: Suatu Pengantar* (Jakarta: Raja Grafindo Persada, 2010).

<sup>4</sup>Interview with Ahmad Sanusi, Traditional Leader, March 12, 2024

<sup>5</sup>Jasser Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law* (London: International Institute of Islamic Thought, 2022); Muhammad bin Ali Al-Shashi Al-Qaffal, *Mahasin Al Syariah Fi Furu' Al Syafiyah : Kitab Fi Maqashid Al Syari'ah* (Lebanon: Dar Al-Kutub Al Ilmiyah, 2007); Al-Syathibi, *Al-Muwafaqat Fi Ushul Al-Ahkam*, I (Beirut: Dar Al-Fikr, n.d.); Al Yasa' Abubakar, *Metode Istislahiah: Pemanfaatan Ilmu Pengetahuan Dalam Ushul Fiqh* (Banda Aceh: Bandar Publishing dan Pascasarjana IAIN Ar-Raniry Banda Aceh., 2012).

<sup>6</sup>Busyro et al., "The Reinforcement of the 'Dowry for Groom' Tradition in Customary Marriages of West Sumatra's Pariaman Society," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023), p. 555–78.

Additionally, research by A.B. Warman et al. (2023) focused on strengthening family resilience through the *Pulang ka Bako* tradition in Minangkabau customs, demonstrating that this type of marriage aligns with Islamic legal objectives and serves as a solution to family resilience issues.<sup>7</sup> Meanwhile, a study by D. Fakhyadi & M. A. Samsudin (2024) examined the intersection of Islamic law and Minangkabau customs, specifically analyzing various marriage prohibitions in Tanah Datar.<sup>8</sup> Furthermore, research conducted by W.A. Jafar et al. (2024) investigated the philosophical and human rights perspectives of the *Bajapuik* tradition, highlighting the philosophical values of the unique fusion between local wisdom and Islamic law as an example of integrating cultural heritage with religious principles in Minangkabau marriage practices.<sup>9</sup>

From these various studies, it is evident that the *Uang Basuh Kaki* tradition has not yet been specifically researched. The primary distinction of this study from previous research lies in its comprehensive examination of cultural, economic, and Islamic legal dimensions, which continue to evolve in response to the social context of the Minangkabau community. Furthermore, most previous studies have primarily focused on aspects of Islamic law in customary marriages or the symbolic meaning behind the transfer of wealth. In contrast, this research focuses on the study of *Uang Basuh Kaki* within the marriage tradition of the Koto Balingka community in West Sumatra through the *Maqāsid al-Sharīa* approach. It specifically examines whether this tradition aligns with the principles of protecting religion (*hifz al-dīn*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-māl*) in Islam.<sup>10</sup>

This study aims to explore how the values and practices of the *Uang Basuh Kaki* tradition are understood by the local community and how this tradition aligns with the principles of *Maqāsid al-Sharīa*.<sup>11</sup> Utilizing sociological and theological

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<sup>7</sup>Arifki Budia Warman et al., “Strengthening Family Resilience Through Local Wisdom: Pulang Ka Bako Type of Marriage in Minangkabau,” *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023), p. 253–268.

<sup>8</sup>Defel Fakhyadi and Muhammad Adib Samsudin, “Islamic Law Meets Minangkabau Customs: Navigating Forbidden Marriages in Tanah Datar,” *El-Maslahah* 14, no. 1 (2024), p. 1–20.

<sup>9</sup>Wahyu Abdul Jafar et al., “Philosophical Foundations and Human Rights in the Bajapuik Tradition: Bridging Local Wisdom and Islamic Law in Minangkabau Marriage Practices,” *De Jure: Jurnal Hukum Dan Syar’iah* 16, no. 1 (2024), p. 212–33.

<sup>10</sup>Edi Kurniawan, “Early Marriage, Human Rights, and the Living Fiqh: A Maqasid Al-Shari‘a Review,” *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 1 (2020), p. 8; Muhammad Ali Murtadlo, “Islamic Family Law Reform in Indonesia,” *Islamic Contemporary Issues in Social Sciences*, 2020; Hoko Horii, “Legal Reasoning for Legitimation of Child Marriage in West Java: Accommodation of Local Norms at Islamic Courts and the Paradox of Child Protection,” *Journal of Human Rights Practice* 12, no. 3 (2020).

<sup>11</sup>M Noor Harisudin and Muhammad Choriri, “On The Legal Sanction Against Marriage Registration Violation in Southeast Asia Countries: A Jasser Auda’s Maqasid Al-Shariah Perspective,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021), p. 1–19; Mursyid Djawas et al., “Restitution to Victims of Rape Crimes: Examination of Judicial Decision

approaches, the research aims to explore the role of this tradition in maintaining socio-economic balance within marriage and its relevance to the objectives of Sharia in promoting harmonious and prosperous families.<sup>12</sup> This research is particularly significant given the ongoing social changes in society, which may influence the understanding and practice of customs like *Uang Basuh Kaki*. By linking this local tradition with the framework of *Maqāṣid al-Sharīa*, this study aims to provide new insights into the relevance of customs within Islamic values and establish a foundation for preserving traditions that align with the objectives of welfare in Islam.<sup>13</sup>

This study employs a qualitative approach with a descriptive-analytical method<sup>14</sup> to gain an in-depth understanding of the social construction and values of the *Uang Basuh Kaki* tradition in marriage practices within the Koto Balingka community while examining this tradition through the perspective of *Maqāṣid al-Sharīa*. The research was conducted in Koto Balingka Subdistrict, Pasaman Barat Regency, West Sumatra, where the *Uang Basuh Kaki* tradition is still strongly practiced. The research subjects include traditional leaders and community figures directly involved in wedding ceremonies, religious scholars knowledgeable in Islamic law and *Maqāṣid al-Sharīa*, and families who have performed this tradition. Data were collected through in-depth interviews, participatory observations of wedding ceremonies, and document studies involving customary texts, local literature, and relevant academic research.<sup>15</sup> These methods aim to gather detailed information regarding the meaning, purpose, and relevance of this tradition within both cultural and Islamic contexts.<sup>16</sup>

Data analysis was conducted through three main stages: data reduction to filter relevant information, descriptive data presentation to provide a comprehensive depiction, and thematic analysis focusing on social values,

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Number 06/JN/2019/MS.Lsm,” *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 13, no. 2 (2024).

<sup>12</sup>Farhat Aziz and Muhammad Yousuf, “The Role of Family in Social Harmony and Sustainable Development: A Study in Islamic Perspective,” *Al Basirah* 11, no. 1 (2022), p. 81; Kamaruddin et al., “Justice, Mediation, and Kalosara Custom of the Tolaki Community in Southeast Sulawesi from the Perspective of Islamic Law,” *Samarah* 7, no. 2 (2023).

<sup>13</sup>Asrizal Saiin et al., “The Domination Of Islamic Law In Customary Matrimonial Ceremonies: Islamic Values within the Malay Marriage Tradition in Kepulauan Riau,” *Ahwal* 16, no. 2 (2023), p. 1–17; Syaikhu Syaikhu et al., “Community, Family and Animal Conservation Sustainability in the Perspective of Normative Law and Maqasid Sharia,” *El-Usrah: Jurnal Hukum Keluarga* 7, no. 2 (2024).

<sup>14</sup>Muhammad Ishtiaq, “Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th Ed.). Thousand Oaks, CA: Sage,” *English Language Teaching* 12, no. 5 (2019), p. 40–41.

<sup>15</sup>Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis* (UK: Sage Publications, 1994).

<sup>16</sup>Imam Nawawi, *Metode Penelitian Kualitatif, Teori Dan Aplikasi Interdisipliner Ilmu Sosial, Ekonomi Islam, Agama Dan Manajemen* (Jakarta: Dwi Pustaka Jaya, 2012).

symbolic meanings, and alignment with the *Maqāṣid al-Sharīa*.<sup>17</sup> The *Uang Basuh Kaki* tradition was specifically examined in terms of lineage protection (*ḥifẓ al-nasl*) and wealth protection (*ḥifẓ al-māl*). To ensure the validity and reliability of the data, triangulation was employed by comparing the results of interviews, observations, and written documents, along with member checking to verify interpretations with informants.<sup>18</sup> The *Maqāṣid al-Sharī'a approach served as the analytical framework for assessing* the relevance of this local tradition in maintaining socio-economic balance and its alignment with Islamic values, offering new insights into the preservation of traditions consistent with the objectives of Sharia.<sup>19</sup>

This study employs a qualitative research approach to explore the social construction and symbolic significance of the *Uang Basuh Kaki* tradition within the wedding customs of the Koto Balingka community, analyzed through the lens of Maqasid al-Shariah, which concerns the protection of wealth (*ḥifẓ al-mal*) and family (*ḥifẓ al-nasl*). Qualitative methods are appropriate for capturing the depth of cultural meanings and social dynamics embedded in traditional practices.<sup>20</sup>

Primary data were gathered through in-depth, semi-structured interviews with key informants, including local customary leaders, religious scholars, married couples, and community elders. These interviews aimed to uncover diverse perspectives on the tradition's social implications and its conformity with Islamic principles.<sup>2</sup> In addition, participant observation during wedding ceremonies provided direct insight into the ritual's practice and its social context.<sup>21</sup> Purposive sampling was employed to select participants with extensive knowledge and experience of the *Uang Basuh Kaki* tradition, allowing for the collection of rich, relevant data that reflects the community's cultural and religious values.<sup>22</sup>

Data were analyzed through a thematic analysis, focusing on extracting key themes related to social construction, symbolic meaning, and the principles of Maqasid al-Sharia. The process involved coding, categorizing, and interpreting data in relation to existing scholarship on Islamic jurisprudence and cultural

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<sup>17</sup>Cintia Isabel de Campos et al., "Comparative Analysis of Data Reduction Techniques for Questionnaire Validation Using Self-Reported Driver Behaviors," *Journal of Safety Research* 73 (2020), p. 133–42.

<sup>18</sup>John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles: SAGE Publications, 2014).

<sup>19</sup>Wan Nazjmi Mohamed Fisol, Marina Abu Bakar, and Akli Ahmad, "Waqf Property Management Through the Maqasid Al-Shariah Approach," *Journal of Contemporary Issues in Business and Government* 27, no. 3 (2021), p. 28–31.

<sup>20</sup>Creswell, John W., *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2018)

<sup>21</sup>Kvale, Steinar, and Svend Brinkmann, *InterViews: Learning the Craft of Qualitative Research Interviewing*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2015).

<sup>22</sup>DeWalt, Kathleen M., and Billie R. DeWalt, *Participant Observation: A Guide for Fieldworkers* (Lanham, MD: Rowman & Littlefield Publishers, 2011).

anthropology.<sup>23</sup> The study adhered to strict ethical standards, including obtaining informed consent, maintaining confidentiality, and respecting local customs. Efforts were made to represent the participants' voices authentically while safeguarding their privacy and cultural sensitivities.<sup>24</sup>

### Historical Tradition of Uang Basuh Kaki in the Koto Balingka District Community

Historically, in traditional Mandailing weddings, there is a term known as *Tuor*. *Tuor* refers to the dowry in Mandailing society, which a man is obligated to give to the woman he intends to marry.<sup>25</sup> The Mandailing people not only reside in the Mandailing Natal region of South Tapanuli, but they have also historically settled in the West Sumatera region, particularly in Pasaman Barat.<sup>26</sup>

In the northern part of Pasaman Barat, where the majority of the population is of Mandailing ethnicity, Mandailing customs have a significant influence on various aspects of life, including marriage traditions.<sup>27</sup> In this region, particularly in the northern area, the Mandailing wedding tradition known as *Tuor* (dowry payment) remains an essential practice. The process of *Tuor* consists of several stages, starting with *Manggarit* (wedding preparation), in which the groom selects a bride, often accompanied by certain traditional rituals.<sup>28</sup>

Following this, both the man and the woman enter into a mutual commitment, after which the man informs his parents. His parents then seek the assistance of a mediator or *Hatobangon* (traditional elder) to formally convey the engagement to the bride's family. The next stage is *Marhata-hata Tuor* (negotiation of the *Tuor* dowry by the groom's side), where discussions take place regarding the type of livestock to be sacrificed, the number of *Ulos* (traditional woven cloths) required, and all wedding-related expenses, which are entirely the responsibility of the groom. Ultimately, this financial responsibility is what defines *Tuor*. Additionally, this stage involves determining the number of wedding guests and selecting the ceremony location. This phase is also referred to as *Paboaon na*

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<sup>23</sup>Patton, Michael Quinn, *Qualitative Research & Evaluation Methods*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2015).

<sup>24</sup>Braun, Virginia, and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006), p. 77–101.

<sup>25</sup>Yulia Risa and Emizal Amri, "Fungsi Tuor Bagi Orang Mandailing," *Culture & Society: Journal of Anthropological Research* 3, no. 2 (2021), p. 85–96.

<sup>26</sup>Nurul Khomariah and Melia Afdayeni, "Marsialapari : Tradisi Masyarakat Mandailing Di Kampung Air Putih Nagari Kinali Kecamatan Kinali Kabupaten Pasaman Barat (1972-2021)," *Thullab* 3, no. 1 (2023), p. 1–16.

<sup>27</sup>Vania Salsabila et al., "Transformasi Tradisi Etnis Mandailing Di Nagari Rabi Jonggor, Kabupaten Pasaman Barat," *Journal of Education, Cultural and Politics* 4, no. 1 (2024), p. 133–41.

<sup>28</sup>Fatahuddin Aziz Siregar, Ibrahim Siregar, and Suheri Sahputra Rangkuti, "Contestation of Customary and Islamic Law: Mangupa and Tuor in Horja Ritual at Tapanuli Muslim Community Wedding," *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 57, no. 2 (2023), p. 231–254.

*Peto* (the announcement of the final decision), marking the official confirmation of the wedding arrangements.<sup>29</sup>

These customs and traditions have been passed down through generations. In terms of form and nature, there have been no significant changes to its name. Previously known as *Tuor*, it later evolved into *Uang Basuh Kaki*.<sup>30</sup> When this terminology was discussed with *Ninik Mamak* (traditional leaders) of Koto Balingka, they admitted that they did not know exactly when or by whom the term was introduced. The term *Uang Basuh Kaki* itself is not originally recognized in the Mandailing traditions of South Tapanuli. In fact, when translated into the Mandailing language, *Basuh Kaki* carries a meaning that is entirely unrelated to marriage. It is strongly suspected that this term was influenced by the Minangkabau language, which is widely spoken in Pasaman Barat, either by Minangkabau-speaking communities or by Mandailing speakers interacting within the region.<sup>31</sup>

Initially, the tradition of *Mombasuoh Kaki* was a wedding ritual performed on stage during the marriage ceremony to publicly declare the couple's official union. This ritual was conducted by the parents of the bride and groom, who would wash the feet of the newlyweds as part of the wedding ceremony.<sup>32</sup> Among the Minangkabau people, particularly in Koto Balingka, *the tradition of Mombasuoh Kaki remains a unique wedding custom*. Despite rapid globalization, the people of Koto Balingka continue to uphold this tradition as a means of preserving their local cultural heritage.<sup>33</sup>

Over time, the term *Basuh Kaki* evolved into *Uang Basuh Kaki*, referring to a monetary gift given by the groom to the bride, replacing the Mandailing term *Tuor*. Essentially, *Uang Basuh Kaki* serves the same purpose as *Tuor*, but with a key distinction: while *Tuor* is calculated based on the detailed costs of the wedding arrangements, *Uang Basuh Kaki* is given as a fixed amount determined entirely by the bride's family, without an itemized breakdown of its intended use. Once an agreement is reached between both parties, the groom presents the *Uang Basuh Kaki* in the presence of *Ninik Mamak* and other customary elders. The amount is significantly influenced by the bride's level of education, social status, and

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<sup>29</sup>Rijal Kahfi Nasution and Mislan, "Tradisi Pernikahan Di Desa Rumbio Dalam Adat Mandailing," *Malay Studies: History, Culture and Civilization* 2, no. 1 (2023), p. 39–47.

<sup>30</sup>Nofiardi, "Adat Rantau as a Solution for Multi-Ethnic Marriage in Pasaman, West Sumatera," *Al-Risalah: Farum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 2 (2020), p. 243–256.

<sup>31</sup> Interview with Safaruddin, *Ninik Mamak*, Koto Balingka, May 23, 2024

<sup>32</sup> Nur Islami and Muhammad Hidayat, "Makna Tradisi Mombasuoh Kaki Pada Masyarakat Minangkabau Dalam Upacara Perkawinan," *Culture & Society: Journal of Anthropological Research* 4, no. 2 (2022), p. 103–112.

<sup>33</sup> Interview with Afrizal, Traditional Figure, Koto Balingka, April 12, 2024



occupation.<sup>34</sup> This practice reflects the belief that marriage in Mandailing customs is a sacred institution that should not be taken lightly.<sup>35</sup>

### **The Tradition of Uang Basuh Kaki in the Koto Balingka District Community: Social and Customary Integration**

The *Uang Basuh Kaki* tradition in the Koto Balingka community is a social process that reflects the integration of customary values and religious teachings.<sup>36</sup> Every individual living within a social environment undergoes an adaptation process to the prevailing norms and values. In the initial stage, individuals experience a moment of externalization as a form of adjustment to the social and cultural world. At this stage, social reality, which exists outside the individual, takes shape in various forms, such as rules, norms, value models, and religious understandings upheld by the community.<sup>37</sup>

In the context of the *Uang Basuh Kaki* tradition, religious understanding plays a significant role in shaping the values embraced by the people of Koto Balingka. Given that the majority of the population in this region is Muslim, the principle of simplicity is fundamental to their social life.<sup>38</sup> Therefore, in its early practice, the amount of *Uang Basuh Kaki* was determined based on religious values, particularly because one of its functions was as a *mahr* (dowry), which is a fundamental requirement for a valid marriage in Islam. However, over time, social interactions and cultural developments have led individuals to shift their perspectives. Their understanding of this tradition has gradually been influenced by evolving societal practices, causing values that were initially based on religious teachings to adapt to the existing social reality.<sup>39</sup>

This shift in perspective occurs through interaction, a process known as objectivation, where individuals begin to engage with an intersubjective world that eventually becomes institutionalized. The *Uang Basuh Kaki* tradition in Koto Balingka weddings is not merely an individual practice but has become an established and widely accepted custom within the community. Continuous

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<sup>34</sup>Islami and Hidayat, "Makna Tradisi Mombasuh Kaki Pada Masyarakat Minangkabau Dalam Upacara Perkawinan."

<sup>35</sup>Nasution and Mislán, "Tradisi Pernikahan Di Desa Rumbio Dalam Adat Mandailing."

<sup>36</sup>Felia Wati, "Tradisi Maisi Sasuduik Dalam Perkawinan Masyarakat Minangkabau: Studi Interaksi Adat Dan Hukum Islam," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 6, no. 1 (2023), p. 379–99.

<sup>37</sup>Derek Layder, "Social Sciences, Social Reality and The False Division Between Theory and Method: Some Implications for Social Research," *SN Social Sciences* 1, no. 47 (2021).

<sup>38</sup>Mohammad Musyfiqur Rahman, "Islamization: A Sociological Approach," *Indonesian Journal of Islamization Studies (INJAS)* 1, no. 2 (2024), p. 1–15.

<sup>39</sup>Wati, "Tradisi Maisi Sasuduik Dalam Perkawinan Masyarakat Minangkabau: Studi Interaksi Adat Dan Hukum Islam."

interactions between individuals, families, and the broader society further reinforce this tradition as an integral part of customary marriage practices.<sup>40</sup>

Traditional leaders affirm that the practice of *Uang Basuh Kaki* has become an integral part of the community's cultural fabric. Its continued relevance is attributed to the positive values it embodies and its institutionalization through consensus and deliberation between the families of the prospective bride and groom. Such deliberations are crucial in preserving social cohesion, with the agreed amount of *Uang Basuh Kaki* being determined based on multiple considerations, including the economic capabilities of each family.<sup>41</sup>

Along with its growing social recognition, this tradition has undergone a degree of standardization in its practice. The Head of the Office of Religious Affairs (KUA) in Koto Balingka District explained that the *Uang Basuh Kaki* tradition has become a common custom within the community, to the extent that its monetary value now follows certain standards aligned with prevailing local customs. Although variations in the amount still exist, the tradition remains widely accepted as a legitimate part of the customary wedding ceremony. Consequently, *Uang Basuh Kaki* functions not only as a form of *mahr* (dowry) from a religious perspective but also as a symbolic gesture of respect within the cultural context of the Koto Balingka community.<sup>42</sup>

In the subsequent process, members of the community in Koto Balingka District particularly five couples decided to uphold the *Uang Basuh Kaki* tradition in their marriage ceremonies. The use of *Uang Basuh Kaki*, both as a form of *mahr* and as a contribution toward wedding expenses, was mutually agreed upon by both families. Mr. Syafri strongly rejects the notion that *Uang Basuh Kaki* represents a transactional exchange or the commodification of women, asserting that the amount is determined through mutual consent between both parties.<sup>43</sup>

Through this dialectical process, a set of values becomes internalized as an integral part of the community's way of life. These internalized values stem from the belief that the tradition of giving *Uang Basuh Kaki* represents a form of respect for the dignity and worth of women. In this context, the relatively high value assigned to *Uang Basuh Kaki* signifies that a woman is held in high esteem and that marrying a woman from Koto Balingka requires genuine effort, dedication, and

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<sup>40</sup>Luthfi Auni, Abdul Manan, and Al Yasa' Abubakar, "Factors Changing the Gayo Ethnic's Traditional Marriage Procession in Lut Tawar Sub-District of Takengon, Central Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022), p. 703–33; Kebedu Mekonnen Gebremariam, "Kinship, Justice, and Inheritance: The Case of 'Rest' in Ethiopia," *Law and Philosophy* 42, no. 1 (2023); Mursyid Djawas et al., "The Integration Between Syara'and Ade'in Marriage Tradition Bugis Bone, South Sulawesi," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 2 (2023).

<sup>41</sup>Sabilul Rosyad, Tokoh adat Kecamatan Koto Balingka Kabupaten Pasaman Barat, Juni 2024

<sup>42</sup>Vicente Manuel Luis Guterres et al., "The Tradition Of Dowry And Gender Equality Issues: A Literature Review," *Journal of World Science* 3, no. 9 (2024), p. 1185–1197.

<sup>43</sup> Interview with Syafri, *Muballigh*, Koto Balingka, West Pasaman Regency, July 2024.

hard work. It also reflects a prospective husband's seriousness and sense of responsibility in building a household, as well as his respect for the sacrifices made by a mother. As a result, the community chooses to preserve and sustain the *Uang Basuh Kaki* tradition as part of their marriage customs. This commitment is reinforced by the active role of local leaders and community elders, who play a crucial role in maintaining the continuity of this tradition in Koto Balingka District.<sup>44</sup>

The researcher observes that the community's approach to marriage particularly in determining the amount of *Uang Basuh Kaki* alongside the traditional *mahr* carries significant positive value. This perspective is reinforced by influential local figures in Koto Balingka District, who emphasize that the positive aspect of *Uang Basuh Kaki* lies not only in supporting the wedding ceremony itself, but also in its allocation for purchasing essential items for the bride's future household. These items typically include a bed, mattress, wardrobe, dressing table, and other necessities. This practice reflects a high regard for the dignity of the woman, ensuring that the money paid as *Uang Basuh Kaki* provides tangible benefits. The acquired goods are seen as valuable assets that will support the sustainability of the new household and benefit future generations.<sup>45</sup>

Referring to the process of making judgments based on facts, realities, and available information, it can be concluded that the meaning attributed to the values of the *Uang Basuh Kaki* tradition is a product of social construction within the marriage customs of the Koto Balingka community. This reflects the tradition's role as a marker of social identity. The continuation of *Uang Basuh Kaki* is strongly supported by the perspectives and evaluations of respected and influential figures in the community, who argue that the tradition carries positive and culturally appropriate values. As a result, the internalization of this awareness among community members legitimizes the established amount of *Uang Basuh Kaki*, making it a recognized and accepted requirement for marriage, as well as a means to support the sustainability of family life. Therefore, it can be concluded that the *Uang Basuh Kaki* tradition has become an obligatory practice for individuals. Those who choose not to engage in the tradition may face social sanctions, discomfort, and feelings of shame, as this practice has become a social reality that continues to be observed and preserved within the community to this day.<sup>46</sup>

The *Uang Basuh Kaki* tradition in the Koto Balingka community, West Pasaman Regency, represents an important element within the broader context of wedding ceremonies. Based on interviews with local customary leaders and

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<sup>44</sup> Interview with Salman, Community Leader and Religious Leader, Koto Balingka District, June 11, 2024.

<sup>45</sup> Interview with Ikhwanushofa, Community Leader, March 11, 2024.

<sup>46</sup> Achmad Irwan Hamzani, Fajar Dian Aryani, and Nur Rohim Yunus, "Non-Procedural Dispute Resolution: Study of the Restorative Justice Approach Tradition in Indonesian Society," *International Journal of Offender Therapy and Comparative Criminology* 69, no. 4 (2023), p. 373–87.

community members, this tradition is understood as a symbolic gesture of respect from the groom's side to the bride's parents. Specifically, *Uang Basuh Kaki* serves as an expression of gratitude for the parents' role in raising and educating their daughter, who is now about to become part of the groom's family.<sup>47</sup>

### Values and Meanings in the Uang Basuh Kaki Tradition

From the perspective of its values and meanings, the *Uang Basuh Kaki* tradition is viewed not only as a symbol of respect toward the bride's parents but also as tangible evidence of the groom's economic capability. In practice, the giving of this money is not merely a ceremonial ritual; rather, it reflects the groom's readiness to provide for his future family. Based on interview findings, the amount of money given in this tradition does not follow a fixed standard but varies depending on the social status and economic condition of the families involved. The local community understands that the amount is not simply a formality but a reflection of the groom's financial capacity. The higher the social status and economic level of the family, the greater the sum of money given. However, the tradition still upholds the principles of deliberation and consensus, ensuring that the amount of *Uang Basuh Kaki* does not become a burden for the groom's side.<sup>48</sup>

The social construction within the Koto Balingka community indicates that the *Uang Basuh Kaki* tradition functions not only as a form of respect and gratitude but also has a strong connection to economic responsibility within the household. The community perceives that the man, as the head of the family, must be capable of providing financial security for his wife and family after marriage. Therefore, the amount of *Uang Basuh Kaki* serves as an indicator of the man's readiness to fulfill this role. This tradition also serves as a benchmark to assess the extent to which a man is deemed capable of fulfilling his responsibilities as the family leader, making it not merely a material gift but a symbol of his commitment to building a prosperous household.<sup>49</sup>

Furthermore, the *Uang Basuh Kaki* tradition plays a crucial role in establishing balance between the families of the groom and the bride. Through mutual agreement on the amount of money given, the relationship between the two families becomes more harmonious, as each party feels respected. This helps prevent social disparities that could lead to imbalances in kinship relations after the marriage. The tradition not only strengthens the bond between the families but also reflects a social system that emphasizes equality within marriage. No party feels dominant, as the tradition fosters the understanding that marriage is a cooperative

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<sup>47</sup>Interview with Mardalin, Community Leader, June 6, 2024.

<sup>48</sup>Interview with Salman, Community Leader and Religious Leader, Koto Balingka District, June 11, 2024.

<sup>49</sup>Deborah Chambers and Pablo Gracia, *A Sociology of Family Life: Change and Diversity in Intimate Relations* (Cambridge: Polity Press, 2021).

partnership between two families that must be conducted through mutual consensus.<sup>50</sup>

In a broader context, the existence of the *Uang Basuh Kaki* tradition demonstrates how customary law and social systems can work in synergy to shape the values that govern community life. Although deeply rooted in culture, this tradition maintains flexibility in its implementation, ensuring it does not become a burden for the groom's family. The Koto Balingka community continues to preserve this tradition as part of their cultural identity while adapting to evolving social and economic conditions. This illustrates that customs and culture can coexist with broader life values, particularly in terms of welfare and economic responsibility within the household.<sup>51</sup>

### **The *Uang Basuh Kaki* Tradition from the Perspective of *Maqāṣid al-Sharī'a***

Within the framework of *Maqasid al-Shariah*, the *Uang Basuh Kaki* tradition holds profound significance, particularly in safeguarding two primary objectives of the Sharia: the protection of lineage (*hifz al-nasl*) and the protection of wealth (*hifz al-mal*). Although originating from the local customs of the Koto Balingka community, this tradition remains aligned with Islamic principles that aim to foster welfare within the household and maintain social balance. The existence of this tradition not only enriches local culture but also reflects a broader understanding of Islamic teachings concerning family life and economic responsibility.<sup>52</sup>

Regarding the protection of lineage, *Maqāṣid al-Sharī'a* emphasizes the importance of preserving the family institution as a fundamental pillar for building a harmonious society. A stable family creates a conducive environment for the development of future generations. The *Uang Basuh Kaki* tradition within the Koto Balingka community plays a role in maintaining balance between the families of the groom and the bride. The giving of this money is not merely a symbol of respect toward the bride's family but also represents the groom's initial commitment to assume responsibility for the future welfare of his family.<sup>53</sup> In many cases, this tradition is regarded as a form of appreciation for the parents of

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<sup>50</sup>Guterres et al., "The Tradition Of Dowry And Gender Equality Issues: A Literature Review."

<sup>51</sup>Dedy Sumardi, Ratno Lukito, and Moch Nur Ichwan, "Legal Pluralism within the Space of Sharia: Interlegality of Criminal Law Traditions in Aceh, Indonesia," *Samarah* 5, no. 1 (2021), p. 426–49; Muslim Zainuddin et al., "Protection of Women and Children in the Perspective of Legal Pluralism: A Study in Aceh and West Nusa Tenggara," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024), p. 1948–73; Leylia Khairani, "In the Light of Cultural Studies, the Contest of Javanese Deli Cultural Identity vs. Local Culture," in *Proceedings of the International Conference on Communication, Policy and Social Science (InCCluSi 2022)* (Medan: Atlantis Press, 2022).

<sup>52</sup>Siregar, Siregar, and Rangkuti, "Contestation of Customary and Islamic Law: Mangupa and Tuor in Horja Ritual at Tapanuli Muslim Community Wedding."

<sup>53</sup>Interview with Mardalin, Community Leader, June 6, 2024.

the bride who have raised and nurtured her until she is ready to establish her own household. Through this tradition, the relationship between the two families becomes closer, ultimately fostering harmony within the community's social life.<sup>54</sup>

In addition to serving as a form of protection for lineage, the *Uang Basuh Kaki* tradition is closely related to the aspect of wealth protection within *Maqāṣid al-Sharīa*. Islam teaches the importance of maintaining economic balance to ensure a stable household and to avoid financial hardship. Essentially, this tradition reflects the economic responsibility that the groom must bear before entering married life. In practice, *Uang Basuh Kaki* becomes part of the financial preparation for marriage, ensuring that the prospective husband is capable of providing for his family. This suggests that the tradition has an educational dimension, teaching the groom-to-be the importance of economic independence before establishing a household.<sup>55</sup>

Nevertheless, in its implementation, this tradition allows for flexibility in determining the amount of *Uang Basuh Kaki*. Based on interview findings, the amount given is not fixed but rather adjusted according to the groom's economic capacity. Thus, the tradition aligns with Shariah principles that emphasize balance and justice, without placing an excessive burden on the groom. The agreement regarding the amount is generally based on deliberation and consensus between both parties, ensuring that there is no coercion or burden that could hinder the marriage process.<sup>56</sup>

The *Uang Basuh Kaki* tradition in the Koto Balingka community is not merely a cultural heritage passed down through generations but also holds profound values within the Islamic context. Its existence functions not only as a customary symbol but also plays a role in maintaining social and economic balance within the community. By preserving flexibility in its application, this tradition continues to evolve with the times without compromising its essence or primary purpose. From the perspective of *Maqāṣid al-Sharīa*, the existence of this tradition serves as evidence that Islamic teachings can be integrated with local culture without compromising their fundamental values. Therefore, this tradition remains relevant in modern society and can be sustained as part of a cultural identity that upholds Islamic values.<sup>57</sup>

The findings of this study indicate that the *Uang Basuh Kaki* tradition is not merely regarded as a customary element but also holds strong relevance to Islamic values, particularly within the context of *Maqāṣid al-Sharīa*. In the Koto Balingka community, custom and religion are not two separate entities but rather

<sup>54</sup>Observation, May 22, 2024.

<sup>55</sup> Mohammad Fauzan Ni'ami and Bustamin, "Maqāṣid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Āsyūr Dan Jasser Auda," *Juris: Jurnal Ilmiah Syari'ah* 20, no. 1 (2021), p. 1–17.

<sup>56</sup>Islami and Hidayat, "Makna Tradisi Mombasuh Kaki Pada Masyarakat Minangkabau Dalam Upacara Perkawinan."

<sup>57</sup>Siregar, Siregar, and Rangkuti, "Contestation of Customary and Islamic Law: Mangupa and Tuor in Horja Ritual at Tapanuli Muslim Community Wedding."

complement each other in shaping social norms highly upheld by the society. This tradition has become institutionalized as a practice passed down through generations and forms part of the local cultural identity. The community believes that this practice is not only a symbol of respect toward the bride's parents but also embodies broader moral values and responsibilities, especially in maintaining social harmony and balance within household life.<sup>58</sup>

From the perspective of *Maqāṣid al-Sharīa*, the *Uang Basuh Kaki* tradition contributes to maintaining family resilience and economic welfare, which are encompassed within the protection of lineage (*ḥifz al-nasl*) and wealth (*ḥifz al-mal*). The groom's giving of money to the bride's parents is not merely a customary formality but also symbolizes readiness and commitment to embark on married life. This demonstrates that the tradition is not solely ceremonial but also reflects a deeper responsibility in building a harmonious family. Furthermore, the existence of this tradition fosters closer social ties between the two extended families, strengthens kinship networks, and ensures deliberation and consensus in the marriage process.<sup>59</sup>

The harmony between custom and religion in the practice of *Uang Basuh Kaki* demonstrates that local traditions can continue to evolve without conflicting with Islamic teachings. As long as the values embedded within these traditions are based on principles of justice, welfare, and togetherness, the tradition can be preserved as part of the social identity of the Koto Balingka community. This affirms that Islamic teachings do not reject customs, provided that such customs do not contradict Shariah. Therefore, this study offers a new perspective that custom and religion can coexist in shaping a harmonious social order, where communities maintain their cultural heritage while adhering to the Islamic principles they uphold.

## Conclusion

The perspective of *Maqāṣid al-Sharīa*, as exemplified by the tradition of *Uang Basuh Kaki* in the Koto Balingka community, Pasaman Barat Regency, encompasses the aspects of protecting wealth (*ḥifz al-mal*) and protecting lineage (*ḥifz al-nasl*). This is evident in how the tradition harmonizes local customs with Islamic values, particularly in maintaining social, economic, and familial balance within the community. The *Uang Basuh Kaki* tradition does not contradict Islamic teachings; rather, it serves as an instrument to strengthen family institutions and affirm the groom's economic responsibility in establishing a stable household. As long as a tradition does not contradict Sharia principles, it can continue to be

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<sup>58</sup> Wati, "Tradisi Maisi Sasuduik Dalam Perkawinan Masyarakat Minangkabau: Studi Interaksi Adat Dan Hukum Islam."

<sup>59</sup> Mawloud Mohadi, "Normative Islamic Conceptualizations of Families and Kinship Through Maqasid Perspectives: A Comprehensive Literature Study," *Malaysian Journal of Syariah and Law* 11, no. 2 (2023), p. 290–309.

preserved as part of the community's cultural identity. Overall, this study emphasizes the importance of analyzing local traditions within the *Maqāshid al-Sharīa* framework so they can be understood not only as cultural heritage but also as practices aligned with Islamic principles. The *Uang Basuh Kaki* tradition stands as a tangible example of how customs and religion can complement each other in creating a harmonious and sustainable social order.

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## Interviews

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