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The Relationship among Islamic Law and Customary Law: A Study on Wedding Processions in Kuntu Village

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Abstract. *Islamic law affects the legal style in Indonesia. This is because the majority of the Indonesian population adheres to Islam. Islamic values enter the joints of people's lives. This study aims to analyze the traditional wedding procession in Kuntu Village about Islamic law and whether it is appropriate or contradictory. The method used in this study is qualitative research. This research was conducted in Kuntu Village, Kampar Kiri District, Kampar Regency, Riau Province. The information collected in this study is related to the harmony of customary law and Islamic law at weddings in Kuntu Village, which begins by looking at how the wedding procession is carried out in Kuntu Village and seeing how customary law and Islamic law run. This study concludes that customary law and Islamic law in the procession of traditional wedding events in Kuntu Village go hand in hand. The people of Kuntu Village give the motto that the custom of besandi syara', syara' besandi kitabullah.*
Keywords: *Customary; Islamic; Law; Marriage.*

1. INTRODUCTION

The State of Indonesia asserts itself as a state of law as stated in Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia, which also has a legal system. The Legal System is defined as a set of attitudes firmly rooted and historically conditioned towards the nature of the law, the rule of law in society and political ideologies, the organization, and the administration of the legal system. Interestingly, Indonesia adheres to three legal systems at once that live and develop in the life of society and the constitution, namely the civil legal system, the customary law system, and the Islamic legal system. [1]

Historically, civil originated from the codified Roman law created during the time of Emperor Justianus and spread throughout the European continent and the rest of the world. In the Civil system, the main principle on which this system is based is that the law acquires binding force because it is manifested in regulations in the form of laws and is systematically arranged in a certain codification or compilation. Until now, Indonesia still makes the civil system as a source of law inherited by the Netherlands remains valid as long as the new law has not been established. Sources of law in civil usually include

[1] Zaka Firma Aditya, "Romantisme Sistem Hukum Di Indonesia : Kajian Atas Konstribusi Hukum Adat Dan Hukum Islam Terhadap Pembangunan Hukum Di Indonesia," *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional* 8, no. 1 (2019): 37, https://doi.org/10.33331/rechtsvinding.v8i1.305.

laws, jurisprudence, and customs that do not contradict the law. Indonesia itself adopts a hierarchy of laws and the 1945 Constitution of the Republic of Indonesia is made the highest in the hierarchy of laws in Indonesia. [2]

In addition to the civil legal system, the existence of customary law as one of the components of legal substance must be given a reasonable place in the development of legal material by the socio-cultural diversity of the community. In the concept of a state of law, the certainty of a fair law is not only pursued by the postulates in the Law, because Indonesia is not a country based on the Law, but also sees the development of the values that live in society, such as customary law. Van Vollenhoven said that customary law is the whole rule of positive behavior that on the one hand has sanctions (therefore: Law) and on the other hand in an uncodified state (therefore: custom).

Interestingly, Islamic Law also affects the legal pattern in Indonesia because the majority of the population in Indonesia adheres to the Islamic religion which allows Islamic law to become an important and influential part of the legal system in Indonesia. The existence of laws and regulations that breathe Islamic Sharia such as in the Hajj Implementation Law, Sharia Banking Law, Waqf Law, Zakat Law, Compilation of Islamic Law (KHI) and Sharia Regional Regulations (Perda Syariah) has sufficiently proven that the Indonesian state does not abdicate its responsibility for religious affairs with state/government affairs so that it can be said that Indonesian law is influenced by the color of continental law, customary law and Islamic law, each of which has a great influence on the legal system in Indonesia. [3]

Based on the information above, this paper is intended to examine and see how Islamic law and customary law play a role in the lives of the people of Kuntu Village, especially in the implementation of the wedding procession. Therefore, this study focuses on explaining how the traditional wedding procession in Kuntu Village concerning Islamic law is by or contradictory. This study of traditional marriage is important because it can provide a new understanding of the traditional wedding procession that is still relevant in modern times.

Definition of Islamic Law and Its Sources of Teachings

The meaning of Islamic law is a system of rules based on the revelation of Allah SWT and the Sunnah of the Messenger regarding the behavior of *mukallaf* (people who can already be burdened with obligations) that are recognized and believed, which is binding for all its adherents. And this refers to what the Apostle has done to carry it out in total. The definition of Islamic law is sharia which means the rules set up by Allah for His people brought by a Prophet PBUH, both laws related to beliefs (*aqidah*) and laws related to *amaliyah* (deeds) carried out by all Muslims. Islamic law is not just a theory but a rule to be applied in the joints of human life. Because there are many problems, generally in the field of religion that often make Muslims think that tends to be different. For this reason, it is necessary to source Islamic law as a solution, which is as follows:

[2] La Syarifuddin, "Sistem Hukum Adat Terhadap Upaya Penyelesaian Perkara Pidana," *Risalah Hukum* 15, no. 2 (2019): 1–10.
[3] Aditya, "Romantisme Sistem Hukum Di Indonesia : Kajian Atas Konstribusi Hukum Adat Dan Hukum Islam Terhadap Pembangunan Hukum Di Indonesia."

1. Al-Quran

The first source of Islamic law is the Quran, a holy book of Muslims that was revealed to the last prophet, namely the Prophet Muhammad PBUH through the Archangel Gabriel. The Qur'an contains contents that contain commandments, prohibitions, encouragements, Islamic stories, provisions, wisdom and so on. The Qur'an explains in detail how humans should live their lives in order to create a society with noble morals. Therefore, the verses of the Qur'an are the main basis for establishing a sharia.

2. Al-Hadist

The second source of Islamic law is Al-Hadith, which is everything that is based on the Prophet PBUH. In Al-Hadith, there are rules that detail all the rules that are still global in the Qur'an. The word hadith that has undergone an expansion of meaning so that it is synonymous with the sunnah, can mean all words (words), deeds, decrees and approvals of the Prophet PBUH that are used as decrees or Islamic law.

3. *Ijma'*

The agreement of all mujtahid scholars at a time after the time of the Prophet on a matter in religion." And *ijma'* that can be accounted for is what happened in the time of the companions, *tabiin* (after the companions), and *tabi'ut tabiin* (after *tabiin*). For after their time the scholars have scattered and numbered many, and the disputes have increased, so it is impossible to be sure that all the scholars have agreed.

4. *Qiyas*

The fourth source of Islamic law after the Quran, Al-Hadith, and Ijma' is Qiyas. Qiyas means explaining something that has no evidence in the Quran or hadith by comparing something similar to something that the law wants to know. This means that if a Nash has shown the law regarding a case in Islam and has been known through one of the methods to find out the legal problem, then other cases are the same as the case in which the Nash exists in that case as well, then the law of the case is equated with the law of the case in which the nash exists. [4]

Scope of Islamic Law

The scope of Islamic law is classified into two major groups, namely: First, laws related to matters of worship. Second, laws related to social issues. This will be outlined as follows:

1. The law of worship is the law that regulates the relationship between man and his God, namely.
2. Community law, which is the law that regulates human relations with others which contains: *muamalah, munakahat, and ukubat*.

[4] Rizqi Raihan, "HUKUM ISLAM, DEMOKRASI DAN HAK ASASI MANUSIA Eva Iryani 1" 17, no. 2 (2017): 24–31.

a) *Muamalah* regulates property (rights, obligations, contracts, such as sale and purchase, lease, lease, purchase, loan, deposit, debt transfer, trading company, etc.).
b) *Munakahat*, which is a law that regulates marriage and divorce and its consequences such as *iddah, nasab,* maintenance, curatele rights, inheritance, and others. The law in question is commonly called family law in Arabic called Al-Ahwal Al-Shakhsiyah. The legal scope in question is commonly called civil law.
c) *Ukubat or Jinayat*, which is a law that regulates crimes such as stealing, adultery, drunkenness, accusing adultery, murder and its consequences. In addition to these parts, there are other parts, namely: *mukhasamat, siyar,* and *ahkam as-sulthaniyah*. This will be explained as follows:

- *Mukhasamat,* that is, the law that regulates the judiciary: complaints and
- Siyar is a law regulating matters of jihad and or war, and property.
- Ahkam As-Sulthaniyah is a law that talks about relationship issues.

Marriage Law In Islam

In religion, every action and rule must have a purpose that can direct people to goodness. Every command and prohibition from God is proof of His love and love so that people live in harmony and happiness. Likewise marriage, a sacred procession that makes a man and a woman in one family live together until the end of life has a good intention and purpose so that humans live in blessings. The purpose of marriage in Islam is:

1. Following the Command of Allah SWT: The purpose of marriage in Islam is to carry out the commands of Allah, as mentioned in the Qur'an (QS. An-Nur verse 32).
2. Having Believing Offspring: The purpose of marriage in Islam includes having believing offspring, as mentioned in the Qur'an (QS. An-Nahl verse 72).
3. Perfection of Worship: Getting married is considered to have perfected his worship, as mentioned in the hadith (HR. Thabrani and Hakim)

Meanwhile, the classification of Marriage Law in Islam is divided into five types, namely:

1. Obligatory: The law of marriage is mandatory for people who can marry, have urgent desires, and are afraid of falling into adultery.
2. Sunnah: The law of marriage becomes sunnah if the person whose lust has been urgent can get married but can still restrain himself from committing adultery.
3. Mubah: The marriage law becomes mubah if the person is not urged by reasons prohibiting marriage.
4. Makruh: The law of makruh marriage occurs when a person is weak and unable to go shopping with his wife, even though it does not harm his wife.
5. Haram: The law of marriage can be haram when a person is unable to fulfill his inner support and his birth to his wife and his lust is not urgent

Furthermore, the marriage process in Islam is divided into three stages, namely:

1. Proposal: The marriage process begins with a proposal, where the prospective husband applies the wife-to-be to marry.
2. Ijab Qabul: If the application is accepted, the marriage process continues with the ijab qabul ceremony, where the prospective husband pronounces the marriage vow and the prospective wife accepts by saying "qabul".
3. Marriage Contract: After the ijab qabul is completed, the marriage process continues with a marriage contract, where the marriage is formalized by signing a marriage contract or marriage contract carried out by an imam or judge in the presence of legal witnesses.

Definition of Customary Law

The term customary law is a translation of the Dutch term (language) "Adat Recht" which was originally proposed by Prof. Dr. Christian Snouck Hurgronje in the book entitled "De Atjehers" states that customary law is a custom that has sanctions, while customs that do not have sanctions are normative, namely customs that are manifested as behavior and apply in society. Prof. Dr. Cornellis Van Vollenhoven As the first person to make customary law a science, so that customary law becomes equal to other laws in legal science, it also defines customary law is the rules of behavior that apply to indigenous peoples and foreign orientals on the one hand have sanctions (so it is said to be law) and on the other hand are not codified (so it is said customs).[5]

Based on the above definition, customary law is the whole of rules or norms, both written and unwritten, that comes from the customs or habits of the community. The purpose of the enactment of customary law is to regulate behavior in community life. Anyone who violates will be subject to sanctions. Customary law is recognized by the state as legal law. After Indonesia became independent, several rules were made contained in the 1945 Constitution regarding customary law. One of them is Article 18B paragraph 2 of the 1945 Constitution. [6]

Traditions in Kuntu Village

Kuntu Village is a village located in Kampar Kiri District, Kampar Regency, Riau Province. A village that is very thick with customs and upholds Islamic law. Kuntu Village is divided into two villages, namely; first, Kuntu Toeroba Village and second, Kuntu Darussalam Village. Each village has a village head and village apparatus that are different and administratively separate, but still one in customary affairs. [7]

In the government system, each village in the Kuntu State is led by the village head, but in the customary institutional system in the Kuntu State, it is one. Each traditional Ninik Mamak consists of one person in each tribe. Ninik Mamak in customs is the same as the

[5] Dedi Sumanto, Hukum Adat di Indonesia Presfektif Sosiologi dan Antropogi Hukum Islam, Jurnal Ilmiah Syari'ah, Volume 17, Nomor 2, Juli-Desember 2018, hlm 182

[6] Allya Putri Yuliyani, "Peran Hukum Adat Dan Perlindungan Hukum Adat Di Indonesia," *Jurnal Hukum Dan HAM Wara Sains* 2, no. 09 (2023): 860–65, https://doi.org/10.58812/jhhws.v2i09.648.

[7] Firdaus, Implikasi Zikir Tarekat Naqsyabandiyah Dalam Membentuk Kesalehan individual dan Sosial Masyarakat Desa Kuntu Kampar Provinsi Riau, Tesis Uin Sunan Kalijaga 2023, hlm 31

village head in the government system. The *niniak mamak* consists of 16 people. The following are the names and titles of each *niniak mamak*: [8]

1. Mr. Kholisman with honour name Datuk Besar
2. Mr. Syahrial sn with honour name Datuk Tanaro
3. Mr. Sumar with honour name Datuk Ambang
4. Mr. H.Walirman with honour name Datuk Mahudum
5. Mr. Suprijal with honour name Datuk Marajo
6. Mr. Jasman Tarajo with honour name Datuk Baramban
7. Mr. Ayunal with honour name Datuk Lelo Marajo
8. Mr. Khairudi with honour name Datuk Mudo
9. Mr. Ardi Syamsuar with honour name Datuk Mudo
10. Mr. H.Muslim with honour name Datuk Manggung Sati
11. Mr. Ismail with honour name Datuk Penghulu Besar
12. Mr. Herman with honour name Datuk Malin Putih
13. Mr. Hasrul with honour name Datuk Rajo Tuanso
14. Mr. Muhklis with honour name Datuk Sultan Jalelo
15. Mr. Zulfian with honour name Datuk Muhammad
16. Mr. Darwis with honour name Datuk Manggung Putih

2. RESEARCH METHODS

The research method is a scientific way to obtain data with certain purposes and uses. A research method can be interpreted as a technique to achieve goals and determine answers to the problems posed. The method used in this study is qualitative research. Qualitative research methods are research methods based on the philosophy of postpositivism, used to research the condition of natural objects, where the researcher is the key instrument, sampling data sources is carried out by purposiveness and snowball, collection techniques by triangulation (combined), data analysis is inductive or qualitative, and qualitative research results emphasize meaning rather than generalization.

This research was conducted in Kuntu Village, Kampar Kiri District, Kampar Regency, Riau Province. The information collected in this study is related to the harmony of customary law and Islamic law at the wedding event in Kuntu Village, which begins by looking at how the wedding procession is carried out in Kuntu Village and seeing how customary law and Islamic law are harmonized in the wedding event. The resource persons in this study are determined based on the purposive sampling technique, namely the resource persons are determined deliberately by the researcher by considering certain criteria and aspects that have existed from the beginning. The resource persons interviewed by the researcher in this case are the village government, traditional leaders, religious leaders, and the general public involved in the wedding procession in Kuntu Village.

[8] Firdaus, Implikasi Zikir Tarekat Naqsyabandiyah Dalam Membentuk Kesalehan individual dan Sosial Masyarakat Desa Kuntu Kampar Provinsi Riau, Tesis Uin Sunan Kalijaga 2023, hlm 32

The method of data collection is in the form of observation, documentation and interviews. Observation is the basis of all science. Scientists can only work on data, i.e. facts about the real world obtained through observation. In this case, the researcher will make observations by directly coming to the location in Kuntu Village, Kampar Kiri District, Kampar Regency, Riau Province. Documentation is a way to find out information in the form of images, writings, photographs and data used by researchers. This documentation technique aims to determine the validity of information.[9] An interview is a meeting of two people to exchange information and ideas through questions and answers, so that meaning can be constructed in a certain topic. According to Moleong, 2021 interviews are conversations with a specific intent. This conversation is carried out by two parties, namely the interviewer who asks the question and is interviewed or who provides an answer to the question in question.[10]

In this study, the researcher uses a semi-structured interview method where the researcher gives questions that are not too focused on one question but can develop according to the researcher's needs. In addition, to get a comprehensive answer related to the research topic, namely regarding the harmony of Islamic law and customary law in Kuntu Riau Village in the wedding procession. The researcher also traced previous research in the form of books and journal articles. This is supporting data related to the research topic. Meanwhile, to analyze the data, descriptive philosophy is used, namely describing and presenting data from the findings obtained by the researcher through interviews and documents such as books journal articles, and so on.[11]

3. RESULTS AND DISCUSSION

3.1 Marriage Based on Islamic Law and Customary Law

3.1.1 Traditional Wedding Procession in Kuntu Village

Marriage is the sunnah of the Prophet and has the value of worship if it is carried out properly. The series of wedding events in Kuntu Village is very thick with customs and arranged in such a way by Ninik Mamak Kuntu. This activity began with a proposal event, marriage contract, and reception based on customs in Kuntu State Village. The process of a traditional wedding party in Kenegrian Kuntu goes through 5 stages, namely:[12]

3.1.1.1 Maompe Bumbun (Maulun Tando Cakap)

This is the first step taken in the marriage process which aims to investigate the existence of a prospective bride carried out by the man. This is because in ancient times the association of men and women was limited by cultural customs, unlike today which is

[9] Riyan Sisiawan Putra Selfi Fitria Sari, "Literature Review Sistem Pengelolaan Arsip Di Kantor Kelurahan Keboledan Kecamatan Wanasari Kabupaten Brebes," *Jurnal Ekonomi Dan Akuntansi* 2, no. 1 (2022): 116–26.
[10] Karjantoro et al., "Jambura Accounting Review."
[11] (Dara Maisun,Inayah Rohmaniyah et al., 2022)
[12] Wawancara bersama Bapak Muslim, Ninik Mamak Desa Kuntu, 22 Oktober 2024

too open and almost limitless. So, if a young man feels interested in a girl, then he will convey it to his parents and all matters will be conveyed to them. Maompe Bumbun can be done by the man's parents or by sending a trusted person as an envoy to find information about the future wife.

3.1.1.2 Meminang (Maondang Cincin dan Mantau Tando Godang)

If the girl does not have a bond with another man and it has been agreed that the man is willing to match his son with the girl, then the next stage is to propose. Mantau Tando was preceded by tribal deliberations attended by ghang sumando, village (tribe), relatives and friends. The participants of the deliberations witnessed firsthand the form of the sign that will be delivered. This sign is essentially a form of approval for the acceptance of the proposal and as a binding for both parties. In the tradition of the Kenegrian Kuntu community, engagement is a promise between families that should not be broken. If there is a party who refuses, then customary sanctions such as the saying "tapijak black charcoal thread tread, tersubuk di nan low waist hunchback". This means that the violating party is subject to a fine according to applicable customary rules.

3.1.1.3 Maondang Cincin dan Mambale Cincin

The woman's family has received the ring from the man's side, but it has not been decided whether or not the proposal was accepted. A family deliberation was held which was attended by both parents, siblings, tunganai in the house, and ghang sumando which would be concluded and agreed on the engagement, and the length of the promise that must be kept was also announced. If the decision to propose is accepted, then the woman will prepare for the mambale ring event. The woman went to deliver the cakes to the man's family house accompanied by relatives, friends, and relatives. If the promise will be kept until the time, the next procession is the wedding ceremony. In this procession, 3 stages must be passed, namely:

a. Mamowik, namely the men and women each prepare all the needs of the procession that must be held. The decision of the meeting chaired by the house will be reported and asked for approval at the next stage of deliberation.
b. Manyuduik, which is a meeting event attended by several tunganai, ghang sumando, which in principle contains the division of duties to convey an appeal or invitation to pisoko mamak kampuang to attend the next stage of the event. This activity was led by the mamak kampuang nan godang in the tribe.
c. Mangampuang, which is an event attended by all invitees, some are from the same to the tibo, some are from the same to the other side. For those who are not present, they usually leave a message to their friends in the form of chats according to their abilities. The mangampuang activity was filled with the announcement of the wedding day as well as inviting all those present to come on D-day. Living customs help dead customs visit.

3.1.1.4 Akad Nikah

After the various traditional processions have been passed by the bride and groom's family, arrive at the most sacred ceremony. The marriage contract is carried out at the bride's house in front of the Marriage Headman and witnesses by Sharia law'.

3.1.1.4 Pulang Ka Uma (Wedding)

Before the bride and groom are paraded to the woman's house, several activities are first carried out, namely:

First, in the Khatam al-Qur'an ceremony, every virgin who is ready to get married is required to have provisions about religious knowledge so that in navigating her household she will have a strong foundation. This ceremony also marks the compounding between Malay cultural customs and Islam. This event was held at the house of the bride and groom. After completing the khatam al-Qur'an, it is continued with dhikr bano or dhikr maulud which is carried out by men.

Second, the Procession of Pulang ka Uma is the day of returning home to Uma where the groom is paraded from his house to the bride's house. The equipment that must be provided in this procession is a curtain umbrella, a long cloth, and coconut flowers made from decorated coconut seedlings. Before being paraded, the groom prepared himself by taking a balimau bath, continued to dress in a suit combined with songket cloth and a delicious tighai skullcap made of national black peci decorated with gold jewelry. After the groom's entourage arrived at the bride's house, the bride's entourage greeted them in the yard and entered the house together. Before entering the house on the groom's pedestal, an old woman was greeted by an old woman with a bottle filled with water that would be used to wash the groom's feet. The footwashing procession contains the meaning of maintaining cleanliness because in ancient times there were no footwear, and also a form of gratitude for wanting to go up to the house

3.1.1.5 Jalan Mintuo

This mintuo road is to walk to the in-laws' house, this is done by the procession from the bride's house to the groom's house from his house to the bride's house. After the bride's entourage arrived at the groom's house, before entering the house on the pedestal of the bride's steps, the bride was greeted by an old woman with a jar filled with water that would be used to wash the bride's feet The foot-washing procession contains the meaning of maintaining cleanliness because in ancient times there was no footwear, and also a form of gratitude for wanting to go up to the house.

In this mintuo road procession, the bride asks for blessings from the groom's family so that they can be well received like their own children in the groom's family. It can be seen in the procession that the bride greets the groom's family members one by one and is accompanied by the groom to ask for prayers for blessings and guidance for the ark of the household.

Here are some photos showing the Kuntu traditional wedding procession:



picture 1. Meminang

This process is a process of proposing to women by men which is traditionally carried out by women only in Kuntu village but does not involve men. In this process, the man's family who is a woman comes to the woman's house to propose to the woman.



Picture 2. ma ondang cincin dan mambale cincin

This process is a process after the proposal, where if the woman has received a proposal from the man's side, a ninik mamak deliberation process will be carried out from the woman's side to decide whether this proposal is accepted or not. If accepted, it will be agreed on the date for the wedding day.



Picture 3. mamowik

This process is carried out both in the female and the male family, namely informing relatives that a wedding party will be held. This news was given directly by Mamak grandmothers or traditional leaders in each tribe.



Picture 4. manyuduik

After the previous process, he gave news to relatives that a wedding party would be held, then in the process of mayuduik this is in the form of the division of duties to relatives in the tribe to make the wedding a success, this activity is also led by the tribal chief in each tribe.



Picture 5. Mangampuang

This mangampuang process was attended by all invitees, especially members from each tribe in order to collect fees for the wedding. This donation is in the form of mutual assistance so that every wedding event is equally successful and there is no wedding that is not celebrated together.



Picture 6. akad nikah

This sacred process is carried out based on sharia law and customary law. The witnesses of this contract are each of the tribal chiefs of the bride and groom.



Picture 7. Khatam Quran, Prayer Reading, Remembrance of the Prophet's Birthday accompanied by Traditional Tools





Picture 8. The bridegroom's procession to the bride's house

Picture 9. Flower Presentation

Handover of coconut flowers from male to female villages. Later this head flower will be planted by the bride and groom after the wedding ceremony is over meaning that the wedding is like a plant that must be maintained and cared for so that it remains alive and thriving.



Picture 10. arak arakan

The procession uses long cloth and curtain umbrellas as a custom that is still preserved to this day in weddings in Kuntu village.



Picture 11. Traditional saserahan from the male to the female side at the Arak-Arakan event



Picture 12. Greeting as a form of gratitude from the woman for the arrival of the man at the procession



Picture 13. Washing the groom's feet

Before entering the house in front of the door of the groom, the bride's parents, namely his biological mother, were welcomed to wash the groom's feet with the intention and prayer that the groom would keep the steps in sailing the ark of the household.

Picture 14. Submission of the male side



Pray for the submission of the man to the woman. This was done after the man entered the woman's house in the procession.



Picture 15. jalan mintuo.

The process of procession of the women's procession to the man's house accompanied by the customs in the wedding in Kuntu village.

Picture 16. Washing the bride's feet



Before entering the house in front of the bride's door, the bride was greeted by the groom's parents, namely her biological mother, to wash the bride's feet with the intention and prayer that the groom would maintain his steps in sailing the household ark, this was done at the Jalan Mintuo event.



Picture 17. greetings

Greetings and requests for blessings from the women's side to the men's families at the Jalan mintuo event.

3.2 Analysis of Islamic Law and Customary Law in the Marriage Procession in Kuntu Village

Awareness of marriage for the people of Kunto Village is an obligation in religion. Marriage is a worship that must be fulfilled because it is considered a perfection of worship. This can be reviewed from the strict rules and the festivities of the marriage that occurred in Kunto Village. In addition, marriage is the only way to avoid adultery.

Customary law and Islamic law in the procession of traditional wedding events in Kuntu Village go hand in hand, this can be seen from each series of traditional wedding processions in Kuntu Village which are inseparable from Islamic values. In this case, the people of Kuntu Village give the motto that the custom of besandi syara', syara' besandi kitabullah. This means that the customary customs in Kuntu Village all rely on the sharia contained in the holy book of the Quran.

In the process of traditional marriage in Kuntu Village, which begins with the tradition of Maompe Bumbun, this is the first step taken in the marriage process which aims to investigate the existence of a prospective bride carried out by the man. Maompe Bumbun can be done by the man's parents or by sending a trusted person as a messenger to find information about the prospective wife until the process of proposing this is clearly upholding Islamic values where the introduction process is carried out by the man's parents to the woman to guard against unwanted things and avoid acts that violate the sharia. In simple terms, the process can be likened to the ta'aruf process.

In the marriage contract procession, each tribal chief is a witness representing the two brides. Nevertheless, the family remains a witness to the marriage according to the provisions of Islamic law. The involvement of these witnesses shows that customary law can be in line with Islamic law without distorting Islamic values.

The next procession is a traditional procession such as a procession from the groom to the bride, the handing over of flowers, and traditional gifts, and the washing of the bride's feet. Although these activities have cultural nuances, Islamic values are still visible, such as the use of the hijab and Muslim clothing as a personal identity. Moreover, the existence of Qur'an khataman events, prayer readings, dhikr, and prayers of the Prophet further show that wedding customs in Kunto Village have strong Islamic values.

4. CONCLUSION

From the description above, it can be concluded that several points of findings from this study start from efforts to instill Islamic values in the implementation of traditional wedding events in Kuntu Village which is formed through the role of ninik mamak as a traditional leader in Kuntu Village. Ninik Mamak unconsciously has an awareness of maintaining customs and Islamic values which makes the people of Kuntu Village in addition to being a village that is thick with customs in practicing upholding religious values. The traditional and religious values in the traditional wedding ceremony in Dea

Kuntu are implicated in the social life of the community, namely in the form of the spirit of cooperation, please help and care for others. Overall, cultural and religious values go hand in hand and are inherent in all aspects of the life of the people of Kuntu Village. In other words, there has been cultural acculturation in weddings carried out in Kuntu Village.

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