



The Tradition of *Maantaan Sala* in Nagari Guguak Malalo: An Analysis of 'Urf as a Method of Derivation in Islamic Law

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Abstract

The *Maantaan Sala* tradition in Nagari Guguak Malalo, West Sumatra, represents a customary engagement ceremony in which the bride's family presents special dishes to the groom's family. This study seeks to examine the *Maantaan Sala* tradition through the lens of custom ('urf) as a source of Islamic law, with the aim of assessing its conformity with the principles of Sharia and the values of public benefit (*maṣlahah*). This research adopts a qualitative field approach, utilising primary data collected through semi-structured interviews with traditional leaders (*ninik mamak*) and the Head of the Customary Council (KAN). Secondary data includes customary documents (*Adaik Salingka Nagari Guguak Malalo*), books, and academic journals. The data were analysed descriptively through three stages: interview transcription, data coding, and interpretation based on 'urf theory in Islamic law. The findings indicate that *Maantaan Sala* functions as a formal public declaration of engagement that embodies social and religious values, including the upholding of honour, the strengthening of kinship ties, the demonstration of filial respect, and the prevention of "a proposal over another proposal," which is prohibited in Islam. Philosophically, the offering of traditional dishes such as *talam samba*, which contains *rendang*, *bubua kuniang* (yellow sticky rice), and *sirih pinang* (betel quid), symbolizes honour, prudence, and respect for parental values principles that align with Islamic moral teachings. According to 'urf theory, this tradition qualifies as a valid custom ('urf *ṣaḥih*) due to its widespread acceptance, continuous practice, social benefits, and lack of contradiction with sharia texts. Academically, this study contributes to the enrichment of socio-cultural fiqh scholarship and opens avenues for further research on the living values of Islamic law within local customary traditions.

Keywords: Engagement; Islamic Law; *Maantaan Sala*; Marriage; 'Urf.

Abstrak

Tradisi *Maantaan Sala* di Nagari Guguak Malalo, Sumatera Barat, merupakan prosesi pertunangan adat yang dilakukan melalui pengantaran hidangan khas oleh pihak perempuan kepada keluarga calon mempelai laki-laki. Penelitian ini bertujuan untuk mengkaji tradisi *Maantaan Sala* dalam perspektif 'urf sebagai salah satu sumber hukum Islam, guna melihat sejauh mana tradisi ini sejalan dengan prinsip syariat dan nilai-nilai kemaslahatan. Penelitian menggunakan pendekatan kualitatif lapangan (*field research*) dengan data primer yang diperoleh melalui wawancara semi-terstruktur bersama para Ninik Mamak dan Ketua Kerapatan Adat Nagari (KAN), serta data sekunder berupa dokumen adat *Adaik Salingka Nagari Guguak Malalo*, buku, dan jurnal ilmiah. Analisis data dilakukan secara deskriptif-kualitatif melalui tiga tahap, yang mencakup transkripsi wawancara, koding data, serta interpretasi berdasarkan teori 'urf dalam hukum Islam. Hasil penelitian menunjukkan bahwa *Maantaan Sala* berfungsi sebagai pengumuman resmi pertunangan yang mengandung nilai-nilai sosial dan keagamaan, seperti menjaga kehormatan, mempererat silaturahmi, menghormati orang tua, serta mencegah "pinang di atas pinangan" yang dilarang dalam Islam. Secara filosofis, pengantaran hidangan seperti *talam samba* berisi *rendang*, *bubua kuniang*, dan *sirih pinang* melambangkan kehormatan, kehati-hatian, dan penghormatan kepada orang tua, yang sejalan dengan nilai moral Islam. Berdasarkan teori 'urf, tradisi ini termasuk 'urf *ṣaḥih* karena diterima luas oleh masyarakat, dilakukan secara turun-temurun, membawa kemaslahatan sosial, dan tidak bertentangan dengan nash syar'i. Secara keilmuan, penelitian ini memberikan kontribusi pada penguatan kajian fiqh sosial-budaya dan membuka peluang bagi penelitian selanjutnya untuk menelusuri lebih jauh nilai-nilai hukum Islam yang hidup dalam tradisi adat lainnya.

Kata Kunci: Hukum Islam; *Maantaan Sala*; Pernikahan; Pertunangan; 'Urf.



Introduction

Every community possesses traditions that shape its social and cultural identity, particularly in rites of passage such as marriage. The Nagari Guguak Malalo community in the South Batipuah District, Tanah Datar Regency, West Sumatra, observes a traditional custom known as *Maantaan Sala*, which involves a procession whereby the bride's family presents special dishes to the groom's family. This tradition serves as an official sign of engagement, publicly witnessed by the wider community, as well as a social announcement that the two prospective bride and groom are now bound in a relationship that must be respected by all levels of society.

The uniqueness of this tradition lies in its symbolism. While many regions in Indonesia mark engagements through the exchange of rings, in Guguak Malalo, this procession is realised through the presentation of dishes agreed upon according to custom. This distinction is not merely a matter of form but also reflects a broader social philosophy that engagement represents not only a union between two individuals but also a bond between two families and the community at large. Although *Maantaan Sala* has existed for an extended period and constitutes an integral part of the Nagari Guguak Malalo community's life, it is imperative to explore the relevance of this tradition from the perspective of Islamic law. In Islam, the concept of '*urf*' refers to a custom or tradition accepted by the community, provided it does not conflict with the fundamental principles of the religion.¹ Thus, this study positions *Maantaan Sala* as a socio-legal phenomenon that can be examined through the theory of valid custom ('*urf shahih*') to ascertain how traditional values can coexist with Islamic principles.

Previous relevant studies can be categorised into three main areas: *First*, studies that investigate the practice of *khitbah* and traditional engagement customs across various regions in Indonesia. Traditions such as *Ngemblok* in Tuban,² *Pandiq Penganten* in West Lombok,³ and *Abhekalan* in Madura⁴ demonstrate that the proposal process serves not only as a preliminary step towards marriage but also as a means to uphold family honour, strengthen social relationships, and emphasise the value of responsibility. Research conducted in Aceh Jaya⁵ and Bondowoso⁶ further illustrates how customs are preserved despite differing interpretations of Islamic law, indicating the flexibility of Sharia in accommodating local cultural practices. *Second*, studies addressing the practice of giving dowries or traditional symbols that are integral to the community's religious social system.

¹ Wahbah Al-Zuhayliyy, "Usul Al-Fiqh Al-Islamiyy," *Damshiq: Dar Al-Fikr*, 1986; H A Basiq Djalil and M A SH, *Ilmu Ushul Fiqih: 1 & 2* (Kencana, 2014), 162.

² Nisyatun Nasayatin Nafi'ah and Abdullah Afif, "Tinjauan Hukum Islam Terhadap Tradisi Ngemblok Dalam Prosesi Lamaran:(Studi Kasus Desa Katerban, Tuban)," *Birokrasi: JURNAL ILMU HUKUM DAN TATA NEGARA* 1, no. 3 (2023): 75–89.

³ Swandi Yusuf and Saprudin Saprudin, "Tradisi Pandiq Penganten Dalam Kaca Mata 'Urf (Studi Kasus Dusun Lonserang Desa Langko Kecamatan Lingsar Kabupaten Lombok Barat)," *UNES Law Review* 6, no. 2 (2023): 6189–97.

⁴ Rofiatul Nurhasanah, Winin Maulidya Saffanah, and Nur Syifaul Fauziyah, "Tradisi Abhekalan (Pertunangan) Sebagai Upaya Menjaga Silaturahmi Keluarga Di Desa Karang Sari Kecamatan Bantur Kabupaten Malang," *Sabbhata Yatra: Jurnal Pariwisata Dan Budaya* 4, no. 2 (2023): 166–79.

⁵ Soraya Devy, "Konsekuensi Pembatalan Pertunangan Dalam Tradisi Masyarakat Kecamatan Jaya Kabupaten Aceh Jaya Ditinjau Dari Segi Konsep 'Urf," *El-Usrah: Jurnal Hukum Keluarga* 5, no. 1 (2022): 117–26.

⁶ Dody Wahono Suryo Alam, "Analisis Hukum Keluarga Islam Terhadap Tradisi Abekhalan Dan Implikasinya Pada Calon Pengantin," *ASA* 3, no. 2 (2021): 65–85.

Research on the *Bajapuik* tradition in Padang Pariaman⁷ consistently highlights the harmonisation between customs and Sharia. The act of women giving dowries to men in this tradition is not viewed as a transaction but rather as a symbol of social responsibility, respect, and cooperation between families. A similar phenomenon is observed in the tradition of *uang jemputan* (dowry) within the Malay communities of Asahan and Labuhan Batu, as well as in the practice of women proposing to men in Lamongan, which is categorised as '*urf shahih*' due to its voluntary nature and compatibility with Islamic principles.⁸

Third, research that underscores the interplay between Islamic law and customs as part of an evolving social dynamic. Ach. Maimun (2017) emphasises the significance of reinforcing the concept of '*urf*' as a source of Islamic law that is contextual, humanistic, and capable of bridging local cultural diversity.⁹ Concurrently, Eka Susylawati (2009) asserts that customary law occupies a vital position within the national legal system and remains relevant in sustaining the social character of Indonesian society.¹⁰ These studies affirm that Islamic law and customs need not be in conflict; rather, they can complement one another as long as they embody moral values and serve the public interest.

Nevertheless, research specifically on the *Maantaan Sala* tradition remains scarce. Previous studies in Nagari Guguak Malalo, such as those conducted by Elva Mahmudi and Vito Dasrianto (2024), have focused solely on customary sanctions related to the cancellation of engagements, neglecting to discuss the socio-religious values inherent in the *Maantaan Sala* procession itself.¹¹ This has created a research gap regarding the analysis of this tradition through the lens of Islamic law, particularly the theory of '*urf*'. Consequently, this study aims to analyse *Maantaan Sala* as a practice of '*urf ṣaḥīḥ*' by examining the symbolic, moral, and social values it encompasses. Through this approach, the study is expected to contribute conceptually to the advancement of social fiqh and the relationship between customs and Islamic law in Indonesia, particularly in the context of Minangkabau traditional engagement practices.

Method

This study employs a qualitative field research approach, utilising data collection techniques such as interviews and documentary studies. The focus of this research is to achieve an in-depth understanding of the *Maantaan Sala* tradition within the engagement procession in Nagari Guguak Malalo, grounded in the principles of *ushul fiqh*, specifically

⁷ Busyro 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): 555–78; 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): 212–33; Dinda Putri Madhatillah, Saifullah Saifullah, and Adynata Adynata, "Tradisi Bajapuik Dalam Perkawinan Adat Minangkabau Di Padang Pariaman Sumatera Barat," *Nusantara: Journal for Southeast Asian Islamic Studies* 19, no. 2 (2024): 70–78.

⁸ Anifa Nur Faidah, "Tinjauan Hukum Islam Terhadap Tradisi Perempuan Meminang Laki-Laki Di Kecamatan Modo Kabupaten Lamongan," *El-Ussrah: Jurnal Hukum Keluarga* 5, no. 1 (2022): 1–11.

⁹ Ach Maimun, "Memperkuat Urf Dalam Pengembangan Hukum Islam," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 12, no. 1 (2017): 22–41.

¹⁰ Eka Susylawati, "Eksistensi Hukum Adat Dalam Sistem Hukum Di Indonesia," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 4, no. 1 (2009): 124–40.

¹¹ Elva Mahmudi and Vito Dasrianto, "TINJAUAN HUKUM ISLAM TERHADAP SANKSI DALAM PEMBATALAN PERTUNANGAN DI NAGARI GUGUAK MALALO KECAMATAN BATIPUH SELATAN KABUPATEN TANAH DATAR," *Jurnal Ilmiah Al-Hadi* 9, no. 2 (2024): 43–57.

the establishment of law through *'urf*. The research data was sourced from two primary categories: primary and secondary data. Primary data was gathered through semi-structured interviews with several key informants possessing authority and extensive knowledge of the *Maantaan Sala* custom. These informants included traditional leaders and community leaders, specifically Mr A.E, serving as Ninik Mamak; Mr MDM, Chair of the Nagari Customary Council (KAN) Guguak Malalo; Mr YDM, also functioning as Ninik Mamak; and Mr ZDA, who additionally acts as Ninik Mamak of Nagari Guguak Malalo. In-depth interviews were conducted to elucidate the practices, meanings, and values inherent in the customary law associated with the procession. Furthermore, secondary data was acquired through a documentary study of the *Adaik Salingka Nagari Guguak Malalo* customary text, alongside various Islamic and customary law literature, as well as pertinent scholarly journal articles. The data analysis employed a qualitative descriptive approach, encompassing interview transcription, data coding, and interpretation informed by the theory of *'urf* in Islamic law.

Customs in the context of Islamic jurisprudence

In Islamic law, custom, or *'urf*, is understood as a social practice that is recognised and accepted by society and does not conflict with Sharia law. Etymologically, the term *'urf* derives from the word *'arafa*, which means 'to know' or 'to recognise'. Terminologically, it is defined as something that is considered good by common sense and is practised repeatedly within society.¹² According to Wahbah az-Zuhayli, *'urf* is a human custom that is continuously practised until it becomes widely known, both in terms of actions and in the use of language that has acquired a specific social meaning.¹³ This perspective indicates that Islam acknowledges the existence of social customs as a source of law, provided that they align with the values of Sharia and the interests of the community.

Classical *uṣūl al-fiqh* scholars such as al-Ghazālī, al-Jurjānī, and 'Abd al-Wahhāb Khallāf elucidate that *'urf* functions as an unwritten source of law (*dalīl ghayr manṣūṣ*) that is applied when there is no explicit nash in the Qur'an or hadith.¹⁴ In this context, Teungku Muhammad Hasbi ash-Shiddieqy emphasised that adat and *'urf* possess nearly synonymous meanings, referring to customs that are recognised and accepted by society, provided they do not deviate from Islamic values.¹⁵ Meanwhile, Amir Syarifuddin noted that the distinction between the two lies in the emphasis of the terms; tradition highlights the aspect of the repetition of actions, whereas *'urf* emphasises the social acceptance of these actions.¹⁶

The position of tradition as a source of law is corroborated by the words of Allah SWT in Surah Al-A'raf (7):199, which reads:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"Be gracious, enjoin what is right, and turn away from those who act ignorantly".¹⁷

¹² Mustafa az-Zarqā, *Al-Madkhal Al-Fiqhī Al-'Ām*, vol. II (Damaskus: Dār al-Fikr, 1968), 833.

¹³ Wahbah al-Zuhayli and Abdul Hayyie Al-Kattani, *Fiqh Islam wa adillatuhu*, vol. II (Kuala Lumpur: Darul Fikir, 2010), 828.

¹⁴ Abū Hāmid al-Ġazālī, "Al-Mustasfā Min 'ilm Al-Uṣūl," 1904; Khallāf A4 - Zuhri Khallāf Moh A4 - Qarib, Ahmad, *Ilm Uṣūl al-Fiqh* (Semarang: Toha Putra Group, 1994), 123.

¹⁵ Teungku Muhammad ash-Shiddieqy, *Falsafah Hukum Islam*, 2nd ed. (Semarang: Pustaka Rizki Putra, 2001), 464.

¹⁶ H Amir Syarifudin, *Ushul Fiqih Jilid II*, vol. 2 (Prenada Media, 2014).

¹⁷ *Al-Qur'an dan terjemahnya*, Cetakan ke (Solo: Tiga Serangkai, 2015), 176.

According to Ibn Kathīr, the term *al-ʿurf* in this verse encompasses all that is deemed good and accepted by society.¹⁸ This principle underpins the fiqh rule “custom can be used as law” (*al-ʿādah muḥakkamah*), which affirms the legitimacy of custom as an integral component of Islamic law.¹⁹

In its application, scholars categorise *ʿurf* into several dimensions to facilitate comprehension and application. Firstly, in terms of scope, *ʿurf* is divided into general (*ʿurf ʿām*) and specific (*ʿurf khāṣ*). *ʿurf ʿām* applies broadly across various communities, whilst *ʿurf khāṣ* is confined to certain communities.²⁰ Secondly, with respect to form, *ʿurf* is classified into verbal (*ʿurf qaulī*) and action (*ʿurf fiʿlī*). *ʿurf qaulī* pertains to the utilisation of words or expressions that carry specific social meanings, whereas *ʿurf fiʿlī* encompasses customary actions that have become prevalent in society.²¹ In this context, Muhammad Abū Zahrah elucidates that *ʿurf lafẓī* and *ʿurf fiʿliyy* represent two facets of social customs: the former manifests through language, while the latter is reflected in social actions. He posits that the significance of a phrase or action is discerned not from its lexical meaning, but from the understanding that has evolved and become ingrained within social customs.²² This clarification reinforces al-Ghazālī's assertion that legal texts cannot be divorced from the social context in which they operate.²³ Thirdly, in terms of compatibility with Sharia, *ʿurf* is categorised into valid custom (*ʿurf ṣaḥīḥ*) and corrupt (*ʿurf fāsid*). *ʿurf ṣaḥīḥ* is a custom that aligns with the principles of sharia and yields benefits, whereas *ʿurf fāsid* contradicts Islamic law; for instance, a custom that legitimises what is prohibited.²⁴ Only *ʿurf ṣaḥīḥ* may serve as a basis for legal rulings, while *ʿurf fāsid* must be repudiated.

For *ʿurf* to be recognised as a legitimate foundation for law, scholars have established several criteria: (1) it must be widely accepted within society; (2) it must have existed prior to the establishment of the law; (3) it must confer benefits; and (4) it must not contradict *qaṭʿī* arguments in sharia.²⁵ In conclusion, *ʿurf* occupies a crucial position within Islamic law as a social mechanism that bridges textual provisions and reality. Through the acknowledgment of beneficial customs, Islamic law remains relevant to contemporary developments while preserving its foundational principles.

The *Maantaan Sala* tradition in Nagari Guguak Malalo

The Nagari Guguak Malalo community is a Minangkabau community that places significant emphasis on customs and traditions, particularly in the context of marriage ceremonies. In Minangkabau tradition, marriage is perceived not merely as the union of two individuals but as a physical and spiritual bond underpinned by faith in God Almighty and the blessings of the extended family. A critical stage in the marriage process is the engagement, referred to within the Nagari Guguak Malalo community as *Maantaan Sala*.

Etymologically, *Maantaan Sala* is derived from two terms in the Minangkabau language: '*maantaan*,' which means 'to deliver,' and '*sala*,' which denotes a specific dish that is

¹⁸ Ibn Kathīr Ismāʿīl ibn ʿUmar, *Tafsīr Al-Qurʾān Al-ʿAzīm*, vol. II (Beirut: Dār al-Fikr, 2000).

¹⁹ A.A.A.S.M. Al-Zarqaʿ and A.A.S.A. Ghuddah, *Syarh Al-Qawaid Al-Fiqhiyyah* (Dar al-Qalam, 2001), 227.

²⁰ Al-Zuhayliyy, “Ushul Al-Fiqh Al-Islamiyy”; M Bambang Pranowo, *Islam faktual antara tradisi dan relasi kuasa* (Yogyakarta: Adicita Karya Nusa, 1998), 3.

²¹ Muhammad ʿAbd al-Wahhab Khallaf and Moh Tolchah Mansoer, *Kaidah-Kaidah Hukum Islam* (Jakarta: : Rajawali, 1989), 134.

²² Muḥammad Abū Zahrah, *Ushul fiqh* (Jakarta: Pustaka Firdaus, 1999), 418.

²³ Abū Ḥamid al-Ghazālī, *Al-Mustaṣfā Min ʿIlm Al-Uṣūl*, vol. 1 (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1993), 286.

²⁴ Khallaf and Mansoer, *Kaidah-Kaidah Hukum Islam*; Rusdya Basri, “Ushul Fikih 1,” 2020, 126.

²⁵ Jaih Mubarak, *Kaidah Fiqh: Sejarah Dan Kaidah Asasi* (Jakarta: PT RajaGrafindo Persada, 2002), 153.

presented by the woman's family to the man's family, serving as a symbol of the engagement.²⁶ Consequently, *Maantaan Sala* can be understood as the act of delivering food from the woman's family to the man's family. Terminologically, *Maantaan Sala* is defined as a traditional ritual involving the delivery of food by the family of the prospective bride to the family of the prospective groom, signifying the official confirmation of the engagement and publicly announcing to the community that the couple is now bound by a traditional engagement. This tradition serves a dual function: it acts as a form of social legitimisation of the engagement while also serving as a mechanism for traditional communication to publicly declare the relationship to the wider community.

According to A.E., one of the *ninik mamak* (traditional leaders) of Nagari Guguak Malalo, this tradition has been in existence since the establishment of the nagari.

*"Maantaan Sala ko alah ado samanjak berdirinyo adaik di Nagari Guguak Malalo, dari kesepakatan ninik mamak sabaleh suku suku jo cadaiak pandai".*²⁷ (The *Maantaan Sala* tradition has been in existence since the establishment of customs in Nagari Guguak Malalo, founded upon an agreement between the *ninik mamak* (traditional leaders) of eleven tribes and the *cadaiak pandai* (traditional healers).

This information indicates that *Maantaan Sala* has become integrated into a customary system that has been transmitted across generations and endorsed by all components of the customary authorities. Consequently, this tradition did not arise recently; rather, it represents a hereditary customary legacy that possesses significant legitimacy within the social framework of the Guguak Malalo community.

The practice of the *Maantaan Sala* tradition

The *Maantaan Sala* ceremony commences with the *manapiak bandua* procession, during which the *mamak* from the bride's family visits the home of the groom's parents to communicate their intention to propose marriage. This stage signifies the initiation of formal dialogue between the two families. Following the proposal, the groom's family typically requests a few days to deliberate on the decision. If the proposal is accepted, both parties appoint representatives known as *ujuang tali pangka tali* (end of the rope, beginning of the rope) to facilitate further negotiations concerning the execution of the *Maantaan Sala*, including the determination of the ceremony date.

On the agreed-upon day, the bride's family presents the *sala* to the groom's household. The contents of the *sala* are meticulously selected according to customary regulations that imbue deep symbolic significance. The primary dish comprises two *talam samba*,²⁸ each containing three varieties of side dishes: one bowl of *rendang*, one bowl of *pangek sasau*, and one bowl of omelette.

Rendang is a traditional Minangkabau dish that is prepared over an extended period using coconut milk and spices until it achieves a deep black colour and a dry consistency²⁹.

²⁶ AE, "Personal Interview with the Customary Leader of Nagari Guguak Malalo," (2025).

²⁷ AE, "Personal Interview with the Customary Leader of Nagari Guguak Malalo," (2025)..

²⁸ *Talam samba*, alternatively referred to as *jamba*, denotes a large ceremonial container meticulously filled with a variety of food items or delicacies. These contents are neatly arranged and subsequently covered with a traditional serving dome, typically woven from sugar palm (*enau*) leaves, and further draped with a specialized ceremonial cloth.

²⁹ Hanifa Syafitri, "Strategi Brand Image Indonesia Melalui Gastrodiplomacy Pada Tahun 2011-2018: Studi Kasus Kuliner Rendang," 2019; Agnesia Permata Nabila et al., "Mendeskripsikan Cita Rasa dan Aroma Bumbu dan Rempah Rendang yang Digunakan di Beberapa Restoran Padang di Sekitar UNNES" 3, no. 1 (2024): 31,

Based on an interview with one of the *ninik mamak* of Nagari Guguak Malalo, A.E. (2025) elucidated:

"Ba a kok randang nan dipakai, dek randang hidangan kas samba urang awak, termasuk maha lah, kemudian dapek makan randang tu lah suatu keagungan bagi awak makan sekali sabulan lah gadang hati. Randang karaing dipilah supayo dak baleak dek nyo balatak an ka cawan, bia nyo dak tatunggang, bia dak rabah dek mambaok nyo." (Why rendang? Rendang is a quintessential dish of the Minangkabau culinary tradition, renowned for its complexity and often regarded as a costly delicacy. The opportunity to consume rendang, even once a month, serves as a source of cultural pride for our community. Dried rendang is preferred for its practicality, as it maintains its integrity when placed in a bowl or cup, preventing spillage and ensuring stability when being transported.)

From this explanation, it is evident that the choice of dry *rendang* in *Maantaan Sala* is not merely a practical consideration, but also carries symbolic significance. Within Paul Ricoeur's³⁰ hermeneutic framework, the symbol of *rendang* can be interpreted on three levels of meaning. At a literal level, *rendang* is a luxurious dish that signifies honour and respect from the woman's family to the man's family.³¹ At the contextual level, the rationale provided by the informant (A.E.) for selecting dry *rendang* is '*bia dak tatunggang*'³² (so it doesn't spill), which reflects caution and thoroughness, aligning with the moral values of the engagement. At a philosophical level, *rendang* symbolises steadfastness and eternity, as its long shelf life serves as a metaphor for commitment and loyalty in the establishment of a household.³³

In addition to *rendang*, *talam samba* also includes two cups of *pangek sasau*, a dish whose primary ingredient is *sasau* fish, an endemic fish from Lake Singkarak. The philosophy behind the inclusion of *sasau* fish in this tradition is rooted in the historical significance of the fish, which was once regarded as highly valuable and expensive, rendering it difficult for the community to consume on a daily basis.³⁴

Based on an interview with one of the *ninik mamak* (traditional leaders) of Nagari Guguak Malalo, A.E. (2025) elucidated:

*"Baitu bulo, ba a kok pakai pangek sasau tu kan kariang lo tu, bia dak tatunggang dek nyo balatak an ka cawan. Kalau talua dadar tu dipakai, karano karing juo, bia dak tatunggang, dan itu lah adonyo samba dulu dek urang awak. Jadi hidangan Maantaan Sala ko khusus, karano itu yang manandoan bakraso awak maantaan sala".*³⁵ (This is why pangek sasau is utilised; its dry consistency prevents spillage when placed in a bowl. Similarly, omelette is employed for its dry texture, which also mitigates the risk of spillage. This characteristic has consistently been observed in *Maantaan Sala* dishes. Consequently, the *Maantaan Sala* dish holds particular

<http://files/142/Nabila et al. - 2024 - Mendeskripsikan Cita Rasa dan Aroma Bumbu dan Rempah Rendang yang Digunakan di Beberapa Restoran Pad.pdf>.

³⁰ Paul Ricoeur, "Hermeneutika Ilmu-Ilmu Sosial, Terj," Muhammad Syukri. Yogyakarta: Kreasi Wacana, 2006.

³¹ AE, "Personal Interview with the Customary Leader of Nagari Guguak Malalo."

³² AE.

³³ Paul Ricoeur, *The Rule of Metaphor: Multi-Disciplinary Studies of the Creation of Meaning in Language* (University of Toronto Romance Series) (University of Toronto Press, 1993).

³⁴ Mahmudi and Dasrianto, "TINJAUAN HUKUM ISLAM TERHADAP SANKSI DALAM PEMBATALAN PERTUNANGAN DI NAGARI GUGUAK MALALO KECEMATAN BATIPUH SELATAN KABUPATEN TANAH DATAR.," 52.

³⁵ AE, "Personal Interview with the Customary Leader of Nagari Guguak Malalo."

significance, as it embodies the principles underlying the implementation of *Maantaan Sala*).

This explanation reveals practical reasons grounded in long-standing customs. However, through Ricoeur's hermeneutic framework,³⁶ its symbolic meaning can be explored in greater depth. Due to its value and rarity, the *sasau fish* symbolises the importance of maintaining relationships with care, while the omelette, which is invariably present in every *samba*, signifies loyalty to tradition and the continuity of customs. Thus, the three elements in the *samba* tray, namely *rendang*, *pangek sasau*, and omelette, symbolise honour, steadfastness, and the continuity of traditional values that characterise the *Maantaan Sala* tradition.

The uniqueness of the *Maantaan Sala* procession is also reflected in the presentation of the dishes, which are placed in special cups called *cawan*, then arranged on a *talam samba* or *dulang*, wrapped in a special cloth, and tied with a *kabek* or special knot. This knot is named after a traditional term: '*kabek sabalik ba buhua sintak, rapek nagari ka maungkai, tibo nan punyo ralak sajo*'³⁷ (a tightly circular knot with a strong bond, only the nagari can open it, and when the owner arrives, he is the one who releases it).

This expression has a profound philosophical meaning. First, the phrase '*kabek sabalik babuhua sintak*' refers to the *samba sala* tied with a distinctive knot called *buhua sintak*, which is used solely in this tradition. This knot differentiates *Maantaan Sala* dishes from other traditional dishes. Second, '*rapek nagari ka maungkai*' describes how the knot is opened during the *Maantaan Sala* procession in front of the nagari community, who witness the engagement. Third, the phrase '*tibo nan punyo ralak sajo*' refers to the symbolic act of the man (or his representative) untying the *samba sala* knot. This moment marks the validity of the engagement according to custom and signifies that the engagement of the two prospective bride and groom has been recognised by the nagari community.³⁸

In addition to the *talam samba*, there is a large plate of *bubua kuniang* (yellow sticky rice porridge) accompanied by fifteen *pinyaram*. Empirically, these two dishes serve as the conclusion to the banquet (*paubek padeh sasudah makan*).³⁹ However, symbolically, through Ricoeur's hermeneutic interpretation, the yellow colour of the *bubua kuniang* represents glory and prosperity, while the round shape of the *pinyaram* symbolises perfection and determination. Both are symbols of prayers for the bride and groom to have a harmonious and blessed relationship.

Alongside the main dishes, a *kampie sirih* (betel box) containing a complete set of betel nut, a packet of cigarettes, and traditional money worth 0.1 grams of gold is also presented. The shape of the *kampie sirih* has now been adapted to contemporary times and is often replaced with a modern bag for practical reasons. However, this change in material does not affect the core symbolic meaning or the mandatory contents of the betel nut, indicating a continuity of meaning despite material adaptations in traditional rituals.⁴⁰ The customary money is referred to as '*Ganti Pancuci Kain Pandukuang*' and is given directly to the mother of the groom as a symbol of respect and gratitude for raising her son to be ready for marriage.

All of these *samba sala* are brought by the bride's family to the groom's residence and accepted according to custom (*dijawek*). Before the *Maantaan Sala* dish is consumed

³⁶ Ricoeur, "Hermeneutika Ilmu-Ilmu Sosial, Terj."

³⁷ AE, "Personal Interview with the Customary Leader of Nagari Guguak Malalo."

³⁸ AE.

³⁹ ZDA, "Personal Interview with the Customary Leader of Nagari Guguak Malalo," (2025).

⁴⁰ ZDA.

collectively, the mother of the bride explains the purpose of the gift to the mother of the groom. This process marks the official engagement and notifies the Nagari community that the two prospective bride and groom are formally engaged.

Subsequently, the *ninik mamak* from both sides deliver traditional speeches and discuss the timing of the wedding. Once an agreement has been reached, the *Maantaan Sala* dishes are shared among the groom's family, the *niniak mamak*, *urang tuo* (respected community leaders), *rang mudo* (young people), and religious scholars.

To conclude the *Maantaan Sala* procession, a prayer for safety is led by religious scholars. This prayer is offered to beseech mercy and blessings from Allah SWT, so that the entire process leading up to the wedding and the married life of the engaged couple will be smooth and filled with goodness. The collective hope expressed through this joint prayer affirms the spiritual value in Minangkabau tradition, namely that every significant stage of life, including engagement and marriage, should be accompanied by prayers and blessings to receive the favour and approval of the Almighty.⁴¹

The purpose of *Maantaan Sala* within the indigenous community of Nagari Guguak Malalo

The *Maantaan Sala* tradition primarily serves to inform the community of the official engagement between two individuals, specifically a man and a woman. This function extends beyond mere announcement; it also acts as a symbol of the bond between the engaged parties, explicitly deterring any other individuals from proposing to either the prospective bride or groom following their official engagement. In an interview with AE (2025), he stated that:

*"Guno Maantaan Sala tu untuk maagiah tau ka nagari bakraso sianu jo sianu ko lah batunangan. Jadi, kok ado nan kanai hati dak bisa lai manggaduahnyo dekh lah diikek jo Maantaan Sala tadi, jadi dak ado lai nan namonyo piangan diateh pinangan".*⁴² (The purpose of *Maantaan Sala* is to formally announce to the community that Mr A and Ms B are now engaged. Consequently, any individuals who may have been interested in proposing are informed that they can no longer do so, as the couple is already committed through the *Maantaan Sala* ceremony, which precludes any further proposals).

From this statement, it can be inferred that *Maantaan Sala* operates as a social mechanism to uphold the honour and clarity of the engagement status. This procession not only binds two individuals but also reinforces the social responsibility of the extended family and community, thereby ensuring that no violations of norms occur in the lead-up to marriage.

Meanwhile, ZDM (2025) further elucidates:

*"Maantaan Sala ko samo jo batuka cincin nyo ko, kalau di urang tuka cincin namonyo kan. Kalau di awak Maantaan Sala, Disinan namonyo di patunangan si anu jo si anu, memberitahukan ka urang nagari bakrasonyo urangko lah tarikek jo pertunangan. Bia tau nan mudo-mudo ko bakrasonyo iko lah batuungan ko a. Jadi diarahkan ka nan mudo-mudo sekitar tu untuk tibo mancalik dan sato makan sala tu."*⁴³ (*Maantaan Sala* is analogous to the tradition of exchanging rings observed in various cultures.

⁴¹ MDM, "Personal Interview with the Chairman of the KAN of Nagari Guguak Malalo," (2025); KAN Guguak Malalo, "Adaik Salingka Nagari Guguak Malalo," 2019.

⁴² AE, "Personal Interview with the Customary Leader of Nagari Guguak Malalo."

⁴³ ZDA, "Personal Interview with the Customary Leader of Nagari Guguak Malalo."

However, within our customs, engagement is formalised through the *Maantaan Sala* ceremony. At this juncture, the community is notified that the individuals involved are officially engaged. This announcement serves to inform the younger members of the community that the couple has entered into an engagement. Consequently, the event is specifically aimed at encouraging young people in the area to attend the *Maantaan Sala* procession and partake in the communal meal.).

From this explanation, it can be understood that the *Maantaan Sala* procession is not only symbolic but also serves as a means of socialising customs to the younger generation. Young people are the primary target audience, ensuring they comprehend that couples who have participated in *Maantaan Sala* are officially engaged and, therefore, no longer eligible for courtship.

Furthermore, those involved in *Maantaan Sala* bear the responsibility of maintaining the relationship between the engaged couple. Through this procession, the Nagari community is formally informed of the couple's engagement. Consequently, community members must supervise and ensure that the engagement remains undisturbed by external parties. The community collectively protects and cautions against any individuals who may intend to disrupt or propose to one of the prospective brides or grooms.⁴⁴

An important element of *Maantaan Sala* is the giving of traditional money referred to as '*Ganti Pancuci Kain Pandukuang*' which is equivalent to 0.1 grams of gold. This monetary gift is presented to the mother of the prospective groom as a symbol of respect and gratitude for her role and contributions in raising her son. In the same interview, AE (2025) explained that:

*"Dalam maaantaan sala ko, diagiihan pitih kaganti pancuci kain pandukong setara jo 0,1-gram ameh langsung diagihan ka mandeh calon laki-laki du. Gunonyo tu supayo ingek jo jaso mandenyo, dek karano dari ketek mandenyo nan mangasuh sampai manggadanganan nyo. Piti nan diagihan du lah pangganti kain panggendong nan lapuak kauntuak paubek ibo hati mandenyo"*⁴⁵. (In *Maantaan Sala*, traditional currency known as *Ganti Pancuci Kain Pandukuang*, which is equivalent to 0.1 grams of gold, is presented directly to the mother of the groom-to-be. This practice serves to honour and recognise the contributions of a mother who has nurtured and raised her child from infancy. The monetary gift symbolises a replacement for the worn-out baby sling, serving as an expression of gratitude intended to heal the mother's heart in appreciation of her diligent efforts).

In accordance with this, YDM (2025) further elucidates:

*"Uang adaik samo jo 0,1 gram ameh, nan uang adaik ko diagihan ka induak laki-laki ka pangganti kain pandukuang istilahnyo. Agak kain panjang jadi wakatu ketek kan anak badukuang-dukuang tu, ha itu lah baagihan ka induaknyo ka pangganti kain pandukuang namonyo, paubek payah induaknyo manggadangannyo"*⁴⁶. (The customary monetary gift is valued at 0.1 grams of gold and is presented to the mother of the groom as a substitute for *pandukuang* cloth, a lengthy piece of fabric historically utilised for the transportation of infants. This offering serves as a symbol of respect for the considerable efforts exerted by a mother in nurturing and raising her child to adulthood).

⁴⁴ AE, "Personal Interview with the Customary Leader of Nagari Guguak Malalo."

⁴⁵ AE.

⁴⁶ YDM, "Personal Interview with the Customary Leader of Nagari Guguak Malalo," (2025).

The statements from these informants indicate that the customary monetary gift given to the mother of the prospective groom is not merely a material offering, but embodies profound symbolic significance. The symbolic value of *Ganti Pancuci Kain Pandukuang* reflects appreciation for a mother's love and sacrifice in raising her child. Within the framework of Islamic law, this tradition aligns with the concept of *'urf shahih*, which refers to community customs that do not contravene the principles of sharia and inherently embody values of benefit, such as respect for parents (*birrul walidain*).⁴⁷

The distinctiveness of the *Maantaan Sala* tradition lies in the utilisation of sala during the engagement ceremony, as opposed to the exchange of rings. One of the reasons the inhabitants of Nagari Guguak Malalo prefer sala in their engagement procedures, rather than the exchange of rings, is due to the public nature of this tradition. According to an interview with AE (2025), it was explained that:

*"Jamba baysi sala tadi dimakan dek urang-urang nan menghadiri Maantaan Sala ko, dak ciek keluarga pihak laki-laki jo padusi sajo nan mamakan do, tapi masyarakaik nagari sekitar nan diundang ikuik lo. Jadi urang –urang ko taunyo bakraso sianu jo sianu ko lah resmi baikek jo pertunangan. Kalau saumpamo pakai batuka cincin, mungkin hanyo keluarganyo sajo nan katau tunyo".*⁴⁸ (The dishes from the sala, which are brought in during the *Maantaan Sala* procession, are consumed by all attendees, including not only the families of the bride and groom but also members of the surrounding community who have been invited. This practice serves to publicly signify the couple's engagement to the wider community. In contrast, if rings are exchanged during the ceremony, this act may remain known only to the families involved).

From this description, it can be inferred that *Maantaan Sala* serves not only as a symbol of the legitimacy of the engagement but also as a medium for public social communication. By providing the community with sala dishes, the families of the prospective bride and groom publicly announce their children's engagement to the nagari community. This practice reinforces the importance of transparency in customs and fosters a sense of togetherness and social responsibility among residents. In contrast to the exchange of rings, which is typically a private affair involving only the immediate family, *Maantaan Sala* highlights the communal aspect of Malalo culture, where the nagari community acts as a social witness to the engagement. Consequently, *Maantaan Sala* not only binds two individuals but also unites two families and the entire community in a broader celebration, emphasising that the engagement is a commitment respected by all parties involved.

An 'Urf review of the *Maantaan Sala* tradition in engagements in Nagari Guguak Malalo

The *Maantaan Sala* tradition constitutes a significant aspect of the cultural heritage of the Minangkabau people, particularly within Nagari Guguak Malalo, where it is integral to the engagement procession. In the context of Islamic law, customary law (*'urf*) serves as a vital source of legal authority, provided that such customs do not contravene the fundamental principles of Islamic jurisprudence. Consequently, the *Maantaan Sala* tradition

⁴⁷Muhammad Mahmud, "Eksistensi 'Urf Dan Adat Kebiasaan Sebagai Dalil Metode Hukum Islam," *Al-Mau'izhah: Jurnal Ilmu Keislaman Dan Ilmu-Ilmu Sosial* 8, no. 2 (2022): 221–36.

⁴⁸ AE, "Personal Interview with the Customary Leader of Nagari Guguak Malalo."

may be examined through the lens of the *'urf* approach to evaluate its consonance with Islamic legal tenets.

In its form, *Maantaan Sala* is categorised as *'urf fi'lī*, as it is expressed through social actions that have been practised for generations and are embraced as shared values. This is corroborated by one of the informants, A.E. (2025), who noted that the *Maantaan Sala* tradition has been observed since ancient times as a demonstration of inter-family respect. This perspective aligns with the views of al-Ghazali, who posited that community customs that are enduring and widely accepted may serve as a foundation for law, provided they do not contradict textual sources and yield beneficial outcomes⁴⁹. In terms of scope, this tradition is classified as *'urf khāṣ*, as it is applicable solely within the Nagari Guguak Malalo community; however, it possesses normative authority within the local social structure. This principle resonates with asy-Syathibi's assertion that while Islamic law is universal, its application can be tailored to the *'urf khāṣ* of the community, provided it does not conflict with *maqāṣid al-syariah*.⁵⁰

Utilising this framework, *Maantaan Sala* can be categorised as a valid custom (*'urf shahih*), as it meets the criteria for *'urf* as a legal source. Firstly, this tradition is widely acknowledged and practised by the community. All strata of society in Nagari Guguak Malalo collectively engage in *Maantaan Sala* as an official marker of engagement and as a manifestation of respect for traditional values. The extensive social involvement indicates that this tradition has evolved into a moral consensus within the community, thereby possessing substantial customary legitimacy. Secondly, this tradition predates the establishment of formal law. *Maantaan Sala* has been perpetuated for generations since ancestral times and remains upheld to this day. This continuity illustrates that this tradition is well-rooted and accepted without social opposition, thus adhering to the principle of *al-'ādah al-qadimah al-mu'tadah*, which posits that long-standing customs become law through their continuous acceptance by the community. Thirdly, *Maantaan Sala* does not contravene Islamic law. Although it is not explicitly referenced in the Qur'an or hadith, this tradition aligns with the foundational principles of Islamic teachings. One of the primary objectives of *Maantaan Sala* is to prevent multiple marriage proposals. This practice is strictly forbidden by Rasulullah SAW, as mentioned in the hadith narrated by Ibn 'Umar (r.a.):

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : نَهَى النَّبِيُّ ﷺ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبَ الرَّجُلُ عَلَى خُطْبَةِ أَخِيهِ، حَتَّى يَتْرَكَ الْخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الْخَاطِبُ.

"It was narrated by Ibn 'Umar (may Allah be pleased with them both) that the Prophet (PBUH) forbade a man to sell over his brother's sale, and forbade a man to propose marriage over his brother's proposal, until the first proposer leaves the proposal or gives him permission".⁵¹

Thus, *Maantaan Sala* serves as a social mechanism to announce engagements to the community, ensuring compliance with Sharia law. This tradition does not legitimise what is forbidden and does not contravene Islamic principles; rather, it reinforces Islamic moral principles aimed at maintaining honour and social order. Furthermore, this tradition embodies the values of public benefit (*maslahat*) and aligns with common sense, consistent with the principle of *al-maslahah al-mu'tabarah*. The value of *maslahat* inherent in this

⁴⁹ al-Ghazālī, *Al-Mustasfā Min 'Ilm Al-Uṣūl*, 1:286.

⁵⁰ Abu Ishaq Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah* (Al-Maktabah Al-Tawfikia, 2003), 56.

⁵¹ Imam Az-Zabidi et al., *Ringkasan Shahih Al-Bukhari: Arab-Indonesia* (Mizan Pustaka, 2009), 791.

tradition is evident from the symbolic meaning that fosters unity within the *Maantaan Sala* procession. The *talam samba*, which contains *rendang*, *pangek sasau*, and omelette, represents respect, steadfastness, and the continuity of customs. Within the framework of *maqāṣid al-syariah*, this symbol reflects the preserving of honour (*hifz al-'ird*) and the preserving of lineage (*hifz al-nasab*).

The *buhua sintak* that binds the sala dishes serves as a symbol of social agreement and moral commitment between the two families. The traditional phrase '*rapek nagari ka maungkai*' signifies that the engagement is not endorsed on an individual basis but under the social legitimacy of the nagari community. This illustrates the principle of social recognition (*taqarrur al-'urf*), whereby an action acquires legal force through community acknowledgment.⁵² *Bubua kuniang* and *pinyaram* symbolise prayers and hopes for a blessed relationship; the colour yellow represents glory, while the round shape of *pinyaram* indicates perfection and determination. This symbol embodies a hope for goodness (*tafa'ul bi al-khayr*), which is permissible in Islam, provided it does not contain elements of superstition. Meanwhile, the betel nut and traditional money '*Ganti Pancuci Kain Pandukuang*' symbolise respect for the groom's parents, in accordance with the value of filial devotion (*birrul wālidain*).⁵³

All of these symbols indicate that *Maantaan Sala* is not merely a traditional procession, but also a means of preserving the values of *maqāṣid al-syariah*, such as maintaining honour (*hifz al-'ird*), strengthening social relations (*hifz al-'urf al-ijtimā'ī*), and realising collective interests. As emphasised by al-Ghazali, Islamic law aims to protect human welfare through good customs that are accepted by common sense.⁵⁴ Therefore, the *Maantaan Sala* tradition is a valid custom that serves as a conduit for integration between custom and sharia.

In comparison to previous studies, such as those by Elva Mahmudi and Vito Dasrianto (2024), which examined customary sanctions for breaking engagements from a normative Islamic law perspective, this study offers a distinct approach. This analysis highlights the philosophical and symbolic value of the *Maantaan Sala* tradition through the theory of '*urf*', emphasising that Islamic law can function contextually within local culture. The novelty of this study lies in the integration of the theory of '*urf*' with cultural symbolic values, demonstrating how Islamic law is practised and grounded in the reality of Minangkabau society.

The *Maantaan Sala* tradition in Nagari Guguak Malalo is classified as '*urf ṣaḥīḥ*' because it meets the criteria of a valid custom in Islamic law. First, it is generally applicable and accepted by the community. Second, it has existed since the time of the ancestors and has been preserved across generations. Third, it does not contradict sharia law; in fact, it acts as a means of preventing multiple marriage proposals, as prohibited in the hadith of the Prophet Muhammad (peace be upon him). Fourth, it embodies values of *maslahat* (public interest) as reflected in symbols such as *talam samba*, *buhua sintak*, *bubua kuniang*, *pinyaram*, and *sirih pinang*, which symbolise respect, commitment, prayer, glory, and devotion. Collectively, this indicates that *Maantaan Sala* is not merely a custom, but a manifestation of the application of *maqāṣid al-syarī'ah* in maintaining honour and strengthening community ties.

⁵² Mubarak, *Kaidah Fiqh: Sejarah Dan Kaidah Asasi*, 154.

⁵³ Abū Zahrah, *Ushul fiqh*, 418.

⁵⁴ I Ghazali and A Z M Hammad, *Al Mustasfa Min Ilm Al Usul - Imam Ghazali* (Repro Books Limited, 2017), 584, <https://books.google.co.id/books?id=rxQ7zQEACAAJ>.

Conclusion

The *Maantaan Sala* tradition within the engagement procession of the Nagari Guguak Malalo community is classified as *'urf ṣaḥīḥ*, as it meets the criteria of a valid custom in Islamic law. Firstly, this tradition is widely practised and accepted by the community as a form of respect and social legitimacy for engagements, thereby reflecting established customs (*al-'ādah al-mu'tādah*). Secondly, *Maantaan Sala* has been practised for generations, originating from the time of the ancestors, and has been preserved to this day without social rejection, indicating the continuity of established customs. Thirdly, this tradition does not contradict the Islamic law; rather, it supports the Islamic principle of preventing multiple proposals (*khitbah 'alā khitbah*), as prohibited by the Prophet Muhammad SAW, while maintaining social honour and order. Fourthly, this tradition embodies values of public interest (*al-maslahah al-mu'tabarah*), which are reflected in symbols such as *talam samba*, *buhua sintak*, *bubua kuniang*, *pinyaram*, and *sirih pinang*, signifying honour, commitment, prayer, and respect for parents. These values demonstrate that *Maantaan Sala* is *'urf fi'lī khāṣ ṣaḥīḥ*, namely a custom characterised by action, which is local in nature, valid according to Sharia, and conducive to social benefits. This tradition evidences the harmonious integration of customs and religion, as well as the application of the principle of *maqāṣid al-syarī'ah* within the context of Minangkabau culture.

In practical terms, the findings of this study have significant implications for indigenous communities, encouraging the continuation of traditions that align with Sharia law, while enhancing the understanding of Islamic law informed by local culture. Local governments and customary institutions are advised to incorporate traditions such as *Maantaan Sala* into cultural and Islamic law education at the village level, thereby reinforcing the socio-religious identity of the younger generation. From an academic perspective, this research contributes to the development of Islamic family law and socio-cultural fiqh studies in Indonesia by underscoring the significance of the *'urf* approach in comprehending the dynamics of customs and social practices among Muslim communities.

For future research, it is recommended that a comparative study be undertaken regarding traditional engagement practices in other regions exhibiting similar patterns, alongside a more thorough exploration of the symbols within *Maantaan Sala* through anthropological and contemporary Islamic law lenses. Thus, this tradition will not only be culturally preserved but will also acquire greater academic legitimacy and Islamic values.

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