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***Mansai* in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective**

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Abstract: The *Mansai* tradition is the custom of collecting material assistance before the wedding to lighten the burden on the prospective groom. This procession becomes a problem whether it is in harmony with the Prophet's orders. This study is qualitative research using the approach of living traditions and anthropology of Islamic law. Living sunnah is used to analyze the concept of hadith that lives in the Banggai community, while the anthropology of Islamic law analyzes the practice of mansai which is a tradition in marriage. Data was collected by gathering information through in-depth interviews and literature studies. The field findings were then analyzed using the perspective of living sunnah and integrated with the customs of the people of the Banggai Tribe, Central Sulawesi. The selected hadiths are those that have been validated for the quality of their *sanad* and *matan*. This study found that the mansai tradition means that the prospective groom invites his family and community to bear the funds or assets as wedding expenses which will be handed over to the woman (*mangantokon sai*). Mansai as a custom has become a habit in accordance with Islamic law and has become a living sunnah. The main message in the *Mansai* tradition is to help each other and ease the burden on Muslim brothers and sisters in the process of marriage (*banikah*) in the Banggai Tribe community. Anthropologically, mansai as a tradition that has been accepted by the Banggai people for a long time, functions as a unifying medium, maintains the practice of deliberation and overcomes social problems.

Key Words: Tradition *Mansai*, marriage, Banggai custom, living sunnah, Islamic law

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Abstrak: Tradisi mansai adalah adat kebiasaan mengumpulkan bantuan material menjelang pernikahan untuk meringankan beban calon mempelai pria. Prosesi ini menjadi permasalahan apakah selaras dengan perintah Nabi. Kajian ini merupakan penelitian kualitatif dengan menggunakan pendekatan sunnah hidup dan antropologi hukum Islam. Living sunnah digunakan untuk menganalisis konsep hadits yang hidup dalam masyarakat Banggai, sedangkan antropologi hukum Islam menganalisis praktik mansai yang merupakan tradisi dalam pernikahan. Data dikumpulkan dengan cara menggali informasi melalui wawancara mendalam dan studi literatur. Temuan lapangan kemudian dianalisis dengan perspektif living sunnah dan diintegrasikan dengan adat kebiasaan masyarakat pada Suku Banggai, Sulawesi Tengah. Hadis-hadis yang terpilih adalah hadis-hadis yang telah diuji validasi kualitas sanad dan matannya. Penelitian ini menemukan bahwa tradisi mansai bermakna calon mempelai laki-laki mengajak keluarganya dan masyarakat untuk menyumbangkan dana atau harta sebagai biaya pernikahan yang akan diserahkan kepada pihak perempuan (mangantokon sai). Mansai sebagai adat yang telah menjadi kebiasaan selaras hukum Islam serta telah menjadi living sunnah. Pesan utama dalam tradisi Mansai adalah saling tolong-menolong dan meringankan beban saudara sesama Muslim dalam proses pernikahan (banikah) pada masyarakat Suku Banggai. Secara antropologis, mansai sebagai tradisi yang telah diresepsi oleh masyarakat Banggai sejak lama, berfungsi sebagai media permersatu, melestarikan praktik musyawarah, serta mengatasi permasalahan sosial.

Kata Kunci: Tradisi Mansai, pernikahan, adat Banggai, living sunnah, hukum Islam

Introduction

The dialectic of Islamic and customary law in the Sulawesi region experiences its own dynamics as in Sumatra, Java, Kalimantan, Nusa Tenggara, Maluku and Papua. This dynamic can be seen from the process of integration between Islamic law and custom in the ethnic Bugis and Makassar (South Sulawesi), Mandar (West Sulawesi), Tolaki and Buton (Southeast Sulawesi), Gorontalo (Gorontalo), and Luwuk-Banggai (Central Sulawesi).¹ One form of

¹Andi Sukmawati Assaad, et.al., "Gender Equality in Inheritance System: The Collaboration of Islamic and Bugis Luwu Customary Law," *Al-Ihkam: Jurnal Hukum and Pranata Sosial* 17, No. 2 (2022), p. 458-479. Kamaruddin, "The Early Marriage of the Tolaki Konawe Community in The Perspective of Critical Islamic Law," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, No. 2 (2022), p. 255-270. Rizal Darwis, "Tradition of Hileyiya: The Interaction Between Religion and Traditions in Gorontalo in Sociology of Islamic Law

dialectic and integration between Islamic law and custom can be seen in the marriage tradition, starting from the process of proposal, dowry, wedding ceremony, food and wedding dress.

For example, a post shows that a man intends to cancel his wedding plans because the bride unilaterally raised the dowry.² Indeed, marriage is a bond between a man and a woman to live in a family.³ As the smallest part of the social strata, the growth of the family through marriage is certainly not free from social problems and the debate about its validity position is an interesting aspect.⁴

The Banggai people are a tribal community that is widely found in the Banggai Islands Region, especially those who inhabit the Banggai Islands Regency, Banggai Laut Regency, and Banggai Regency, Central Sulawesi Province. As a community that is incorporated into the power of the Banggai kingdom, it has customs as a regional culture of the Banggai tribe that needs to be preserved. Several studies related to the Banggai community related to the practice of Islamic law. For example research on the age limit for marriage for women. According to the law, girls are allowed to marry after the age of nineteen. However, the religious category can provide an age dispensation in an emergency, which is proposed by the parents. In several cases of underage marriages, negative impacts were found that were more than positive on the harmony of their relationship. The negative impacts include women's physical and mental health, as well as economic limitations. Premarital pregnancies are caused by promiscuity, low education, lack of parental attention, technological threats, and lack of knowledge or understanding of religion.⁵

Also, a study on *sirri* marriage conducted by a sect in Banggai. According to this research, unregistered marriages occur due to the lack of understanding of the community towards Islamic law and state law. Indeed, *sirri* marriage in the perspective of Islamic law fulfills the requirements based on Islamic law (*fiqh*),

Perspective,” *Analisa: Journal of Social Science and Religion* 22, No. 1 (2015), p. 57. Ulfiani Rahman, et.al., "Men and Women in The Distribution of Inheritance in Mandar, West Sulawesi, Indonesia,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, No. 1 (2022).

² Arendya Nariswari and Amertiya Saraswati, “Kisah Pria Ngotot Batal Nikah Karena Mahar Dinaikkan, Endingnya Malah Bikin Emosi,” *suara.com*, 2021, <https://www.suara.com/lifestyle/2021/08/25/094439/kisah-pria-ngotot-batal-nikah-karena-mahar-dinaikkan-endingnya-malah-bikin-emosi>.

³ Zurifah Nurdin, *Perkawinan (Perspektif Fiqh, Hukum Positif Dan Adat Di Indonesia)*, (Bengkulu: Penerbit Elmarkazi, 2020), p. 29

⁴ Rebecca Robert, *Marriage Law And Practice In The Long Eighteenth Century A Reassessment*, (United State of America: Cambridge University Press, 2009), p. 6.

⁵ Wardin Tolodo., et. al., "Socio Juridical Analysis of Underage Marriage Caused by Pre-Marital Pregnancy: A Case Study in Banggai Islands Regency," *International Journal of Contemporary Islamic Law and Society*, 4, No. 2 (2022), p. 16-28.

but in Indonesian state regulations, it is a violation of law because it is not registered by government authorities. In addition, children who are born will also be disadvantaged because they cannot obtain a birth certificate before their parents legalize the marriage according to state regulations.⁶

Then the study of divorce (*polalanta*) in the Banggai community according to Islamic law and positive law. In this study, *palolanta* was the practice of divorce outside the religious court which was carried out by the community before religious leaders. Although according to the marriage law and the Compilation of Islamic law (*Kompilasi Hukum Islam/KHI*) are clearly contradictory.⁷

The next study is the values of Islamic education in the marriage tradition in Banggai. This study argues that the *pasai* or *mansai* tradition is carried out with the intention of complying with applicable customary provisions and helping to meet the costs of holding a wedding party in the woman's family. Marriage according to the custom of the Bulagi tribe only goes through the stages of *poiya*s. Then the realization of the values of Islamic education in marriage according to the customs of the Banggai tribe, Bulagi district, consists of three values that still exist, namely the value of belief, the value of equality, and the value of morality. Education in this marriage tradition is to prevent the younger generation from getting pregnant outside of marriage.⁸

Research related to the *mansai* tradition has previously been conducted by Hasdin, et.al., *Mansai Culture in the Development of Higher Education in Mansalean Village, Banggai Laut Regency*. Then continued the results of Hasdin's dissertation research. "*Mansai Culture in the Development of Higher Education in Mansalean Village, Banggai Laut Regency*".⁹ Arsan who examines the *mansai* tradition in Islamic law and positive law.¹⁰ It's just that these three

⁶ Zainuddin Adam, et.al., "Problematic of Sirri Marriage in Banggai Islands District: The Case of Aliyan Imamullah's Deviant Sect Marriage Central Peling District, Banggai Islands Regency," *International Journal of Contemporary Islamic Law and Society*, 4, No. 2 (2022), p. 50-63.

⁷ Adiyanto Mutalib, et.al., "*Polalanta* Divorce Practice of Banggai Ethnic Society in Banggai Distric Based on Islamic Law and Constitutional Law," *al-Risalah: Jurnal Pendidikan dan Studi Islam* 8, No. 1 (2022).

⁸ Oyan D. Taufik, et.al., "Contribution of Islamic Education Values in Marriage Tradition of Banggai Ethnic, Indonesia," *International Journal of Contemporary Islamic Law and Society*, 2, No. 1 (2020), p. 50-63.

⁹ Hasdin, et.al., *Mansai Culture in the Development of Higher Education in Mansalean Village, Banggai Laut Regency*. *International Journal of Research and Innovation in Social Science* 5, No. 10, (2021). Hasdin. "Budaya Mansai dalam Pengembangan Pendidikan Tinggi di Desa Mansalean Kabupaten Banggai Laut". *Disertasi*, (Palu: Universitas Tadulako, 2021).

¹⁰ Arsan, "Tradisi *Mansai* dalam Perkawinan Adat Banggai ditinjau dari Hukum Islam dan Hukum Positif", *Skripsi*, (Makassar: IAIN Alauddin, 2001).

studies are more focused on the Mansai tradition in helping to pay for marriages and completing college education. all three are not related to living hadith as an approach in the study.

Some of the studies above show that there has been no research discussing the mansai tradition associated with marriage using the living hadith approach. Although the research above will be additional data in analyzing the study. Therefore, this research will fill this void, especially the practice of Islamic law, namely marriage with the *mansai* tradition in the perspective of living hadith.

Mansai is one of the traditions of the Banggai people before getting married whose existence is quite helpful in providing lightening solutions, especially for those who are less able to provide wedding attributes and costs. In the Banggai community, the phenomenon of the *mansai* tradition has begun to disappear from the lives of the Banggai people. Shari'a itself preserves the good customs of the Arabs in determining the law. For example, the preference for receiving guests, with enthusiasm and vigilance, loyalty, courage, and personal pride.¹¹

The Banggai tribe itself has begun to understand less about this *mansai* custom, which they understand so far that *mansai* only troubles other people. The impact of the globalization of information and communication on the socio-cultural life of the Banggai people. The absence of good efforts from traditional leaders, especially from religious leaders, in explaining to the community that the *mansai* custom is good and relevant to the principles of Islamic teachings.¹² *Mansai* is a custom of cooperation among the Banggai tribe to ease the burden on the groom. This procession is carried out by collecting materials and involving the whole family. The material assistance collected is not recorded in detail so that the sincerity of the giver is not diminished. Many kinds of literature explain customs and traditions as something that intentionally exists in society.

Adat is a social fact that is empirical, concrete can be witnessed that this view sees adat and customary law from what is seen and caught by observation in the lives of indigenous peoples. According to Soerjono Soekanto: Inhomogeneous and traditional societies, the conformity of community members is very strong. For example, in villages where traditions are maintained and strongly defended, members of the community have no other choice than to make conformity to the rules and values that apply.¹³

¹¹Ismail R. Al-Faruqi, *Islam dan Kebudayaan*, (Bandung: Mizan, 1991), p. 19.

¹²Interview with Abu Bukamo, Religious Leader of the Banggai Community, Banggai November 20, 2021.

¹³Soleman B. Taneka, *Hukum Adat (Suatu Pengantar Awal dan Prediksi Masa Mendatang)* (Bandung: Eresco, 1987), p. 15.

Living sunnah (hadith), living comes from the English word for life. A living sunnah can be interpreted as a living sunnah.¹⁴ According to Nor Salam, living sunnah linguistically can also mean living hadith, this is because the word living in English can mean life and life or in Arabic, it means *hayy* and *ihya'*. Therefore, living hadith in Arabic can mean *al-hadith ihya'* or *ihya' al-hadith*.¹⁵

Living sunnah is termed a form of reception study (acceptance, response, and response) to the hadith text carried out by a person or group of people, which is manifested in practices, rituals, traditions, behavior, or habits of the community.¹⁶ Sunnah in the sense of a living sunnah is relative to the *ijma'* of the Muslims and includes the *ijtihad* of early scholars and political figures in their activities.¹⁷ Thus the living sunnah is the sunnah of the Prophet, which is freely interpreted by scholars, rulers, and judges according to the situations and conditions they face. Living sunnah or living hadith is interpreted as a scientific study of various social events related to hadith that aims to bring the religious text, in this case, the Prophet's hadith, to life through continuous interaction.¹⁸ According to Fazlur Rahman, living sunnah is an attempt to revive the tradition of the Prophet's life and early Muslims in contemporary life.¹⁹

This research is a qualitative research using the approach of living sunnah and anthropology of Islamic law. Living sunnah is used to analyze the concept of hadith that lives in the Banggai community,²⁰ while the anthropology of Islamic law analyzes the practice of mansai which is a tradition in marriage.²¹ Tradition

¹⁴Abdul Gaffar, *Difa'an al-Sunnah* (Makassar: Alauddin University Press, 2014), p. 232.

¹⁵Nor Salam, *Living Hadis Integrasi Metodologi Kajian Uhum al-Hadis dan Ilmu-ilmu Sosial* (Malang: Literasi Nusantara, 2019), p. 7.

¹⁶Saifuddin Zuhri and Subkhani Kusuma Dewi, *Living Hadis Praktek, Resepsi, Teks dan Transmisi*, (Yogyakarta: Media UIN Sunan Kalijaga, 2020), p. 15. Adrika Fitrotul Aini, "Living Hadis dalam Tradisi Malam Kamis Majelis Salawat Diba' bil Mustafa," *Ar-Raniry: International Journal of Islamic Studies* 2. No. 1, (2015).

¹⁷Sahiron Syamsuddin, *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: Teras, 2007), p. 93.

¹⁸Agus Purnomo, "Living Sunnah; Studi Konstruksi Sosial Ulama' Ponorogo Tentang Hadis Ritual Akikah," *Dialogia: Jurnal Studi Islam dan Sosial* 7. No. 1 (2009), p. 18.

¹⁹Idris Siregar, "Studi Living Hadis: Dilihat Dari Perkembangan dan Metodologi," *Shahih: Jurnal Ilmu Kewahyuan* 5, No. 1 (2022).

²⁰Ahmad Ubaydi Hasbullah, *Ilmu Living Quran-Hadis: Ontologi, Epistemologi dan Aksiologi*, (Jakarta: Yayasan Wakaf Darus-Sunnah, 2019). Nor Salam, *Living Hadis Integrasi Metodologi Kajian Uhum al-Hadis dan Ilmu-Ilmu Sosial*, (Malang: Literasi Nusantara, 2019). Munirah, "Memorizing the Qur'an as Banjarese Bride-Price (A Study of Living Quran and Hadith)," *Ulumuna: Journal of Islamic Studies* 21, No. 2 (2017).

²¹Abdurrahman Misno Bambang Prawiro, *Antropologi hukum Islam di Indonesia*, (Yogyakarta: Deepublish, 2016). Haji Syaikh, "The Dispute Settlements of Inheritance in Palangka Raya: A Legal Anthropology Approach," *Mazahib: Jurnal Pemikiran Hukum Islam* 18,

has been accepted (reception) by the community, without conflict. Several informants who are assumed to have knowledge and experience about the *mansai* tradition were selected purposively (purposeful sampling), including religious leaders, community leaders, traditional leaders, and cultural leaders. The instruments used in collecting data include interviews, and document studies, especially *takhrij hadith* through standard hadith books. The results of the report on the implementation of the *mansai* tradition before the marriage were then constructed as an experience of some of the content of the Prophetic sunnah that lives in the Banggai community, central Sulawesi.

Mansai Tradition and Marriage

Mansai is derived from the word *sai* which means treasure. After getting the affixed man, it becomes *mansai*, meaning the activity of collecting treasures in preparation for marriage to the prospective bridegroom.²² The *mansai* activity means that the groom-to-be invites his family and the community around his domicile to ask for their willingness to donate some of the funds or assets they have to be handed over to the bride-to-be to be used as wedding expenses.

Mansai in Indonesian can be equated with a culture of helping or gotong-royong.²³ According to Sudrajat; "gotong royong is a form of social solidarity, formed due to assistance from other parties, for personal or group interests so that in it there is a loyal attitude of each citizen as a unit".²⁴

Adat is a rule (action and so on) that has been followed or practiced since time immemorial.²⁵ *Adat* laws or *Adah* means habit, i.e. the behavior of the community that always occurs. So *Adat* laws are customary laws.²⁶ The complexity contained in the law indicates that the aspects of community life are very different. *Adat* law is the law that applies in the local community.

The word marriage in Arabic is نكاح (*nikah*) synonymous with the word زواج (*zawaj* = marriage). *Al-Nikah* means *al-wath'i* (gathering), *al-dhammu*

No. 1 (2019). Zelfeni Wimra, et.al., "The Living Fiqh: Anatomy, Philosophical Formulation, and Scope of Study," *Juris: Jurnal Ilmiah Syariah* 22, No. 1 (2023).

²²Interview with Mudhar S Puyu, Community leader, "Interview", Mominit November 23, 2022.

²³Hasdin, et.al., *Mansai Culture in the Development of Higher Education...*, p. 1.

²⁴Ajat Sudrajat, *Nilai-nilai Budaya Gotong Royong Etnik Betawi sebagai Sumber Pembelajaran IPS*. Thesis: Universitas Pendidikan Indonesia, 2014.

²⁵Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2003), p. 6.

²⁶Dewi C. Wulansari, *Hukum Adat Indonesia: Suatu Pengantar* (Bandung: PT Refika Aditama, 2016), p. 1.

(gathering), *al-tadakhul* (entering), or *al-jam'u*, which means intercourse, intercourse, gathering, *jima'* and may mean *aqad* (contract).²⁷

Marriage can mean gathering, meaning intercourse, or it can mean figuratively, namely *aqad* or entering into a marriage agreement.²⁸ In a broad sense, marriage or marriage is "a physical and mental bond between a man and a woman to live together, to produce offspring, which is carried out according to the provisions of Islamic law".²⁹ The definition of marriage according to article 1 of Law Number 1 of 1974 (*Undang-Undang Perkawinan* No. 1/1974) concerning Marriage: "Marriage is a physical and mental bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the Almighty God."

The Existence of *Mansai* in the Banggai Traditional Marriage Procession

The marriage process in Banggai tribal customs is not too different from the teachings of Islamic law. This is because the sources of Islamic teachings, namely the Al-Qur'an and al-Sunnah, are the sources of customary law in the Banggai tribal community. H. Thayeb said that *adat* and Islamic shari'a are a unity that cannot be separated in the life of the Banggai people and in this case, it is known as the principle of "*adat bersendikan syara' and syara' bersendikan adat*" (*adat* based on *syara'*, *syara'* based on *adat*), which means that religion and *adat* are one.³⁰ Given that the Banggai tribe is bound by the ideology of the Banggai kingdom as an Islamic kingdom, known as the sultanate of Banggai, that customary rules are always integrated with Islamic teachings.³¹

The traditional marriage procession of the Banggai tribe goes through several stages, as follows: *Mantampa* or *montilei* (research, survey), in which one or two representatives of the male family secretly investigate the actual situation of the girl they want. This aims to ensure that the girl has not been proposed to by someone else and that she matches the expectations of her family. However, this does not mean that it is the family that decides the matter of their child's match, but because the family has a large share in every marriage, it is very natural that in terms of choosing a match for children, their consideration is needed. *Pokitoi*

²⁷Abd al-Rahman al-Jazairiy, *Kitab al-Fikih 'ala al-Madzhab al-'Arba'ah*, Jilid. I, Beirut: Dar al-Fikr, (1986). Mardani, *Hukum Perkawinan Islam: Di Dunia Islam Modern*, (Yogyakarta: Graha Ilmu, 2011), p. 4.

²⁸Lili Rasjidi, *Hukum Perkawinan dan Perceraian di Malaysia dan Indonesia.*, (Bandung:Alumni, 1982), p. 3.

²⁹Abd. Shomad, *Hukum Islam*, Jakarta: Kencana, 2012), p. 180.

³⁰Interview with H. Thayeb, Traditional Leader of the Banggai Community, Banggai, April 15, 2022.

³¹ Interview with H. Thayeb, Traditional Leader of the Banggai Community, Banggai, April 15, 2022.

(introduction), is the process of getting to know each other. The most important thing in this stage is to find compatibility with prospective partners for both men and women. *Mansadai* (proposing) is the stage where the male party expresses a desire to propose to a woman by asking for a response and answer from the proposed female party whether she agrees or disagrees. During this engagement, the form of the dowry provided, the cost of marriage that the male family is willing to pay, and the time of the marriage ceremony, and it is agreed when the male family will come back, bringing all requests from the female party.³²

If the proposal and request are not accepted then the process stops here, and if the proposal is accepted then the process continues to the next stage; *Mansai* (gathering treasures). After the proposal is accepted by the woman, the prospective groom organizes a *mansai* activity or collects assets from family donations and *handai-tolan* (friends-family) which will be used as a dowry and capital to be handed over to the woman's family, and or as a marriage fee on the man's side.

This *mansai* activity only exists on the male side, the female side does not usually carry out *mansai*. This is because it is the prospective bridegroom who must hand over the dowry and deposit the cost of marriage at the request of the bride's family at the time of the engagement. Here the groom's family conveys all that is requested from the woman's family. *Mangantokon Sai* (delivering treasure). From the property requested by the woman's side has been collected, then the mangantokon sai activity is carried out, or delivering the treasure.

The schedule for delivering this treasure depends on the agreement during the engagement. This stage of delivering the treasure is also called mangantokon salapa. Because when delivering this treasure, it is also accompanied by a salapa, a small box made of copper or bronze which is often used as a place to complete siri, areca nut, siri lime, and others. However, the contents of the salapa when delivering the treasure have been replaced containing the dowry, or the amount of money requested when proposing.

Mangantokon sai is usually held one week after the engagement. *Badaga* (staying up all night). *Badaga* is carried out one day before the wedding party at the groom's family home, but especially at the bride's family home because the marriage ceremony and wedding party are at the bride's family home, or another place determined by the woman. *Badaga* is the activity of preparing everything related to the needs in the implementation of the wedding reception banquet.³³

³² Interview with H. Thayeb, Traditional Leader of the Banggai Community, Banggai, April 15, 2022.

³³ Interview with H. Thayeb, Traditional Leader of the Banggai Community, Banggai, April 15, 2022.

Banikah, balibang (marriage contract). *Banikah*, also known as *balibang*, is the formalization of a man and a woman as husband and wife. For the Banggai community, the *banikah* stage or marriage contract is actually believed to be sacred. From the atmosphere of the marriage contract, it can be estimated whether the household will last or not. The marriage ceremony is considered complete and valid if the following elements are fulfilled: *Bababu sodo* (bridegroom and bride); *Ponikakon* (dowry or maskawin); *Wali'* (guardian of the bride's parents/father or a close relative who has been appointed by agreement of the bride's family); *Sakasi* (witnesses); *Ijab qabul*. *Ijab qabul* is a statement from the guardian of the bride or his representative to marry and marry the man to the bride, with the agreed dowry. Then the bridegroom immediately answers accepting it.³⁴

Osoanan (wedding feast). *Osoanan* from the word *osoan* means marriage, so *osoanan* means a wedding party, also called a reception or wedding banquet, which is when the bride and groom are shown sitting together on the aisle accompanied by the parents/guardians of the bridegroom and the parents of the bride. Then the invitations are expected to attend at a predetermined place and time simultaneously, then the reception begins with a family welcome program, marriage advice, and prayer, and after that the banquet, and giving blessings from the invitees. The *osoanan* (wedding feast) is usually only held by the bride's family, inviting the woman's family and the man's family.³⁵

Based on the explanation above, it shows that *mansai* is one of the levels of the Banggai tribe's traditional process towards and up to the level of legal marriage. So it is not wrong if then *mansai* is also referred to as the social capital of the Banggai Tribe which has the urgency of maintaining unity, preserving the practice of deliberation, and overcoming social problems.

Implementation of *Mansai*

The *mansai* tradition, as a custom of the Banggai people, is carried out after the engagement activity.³⁶ Therefore, *mansai* cannot be carried out before the proposal. To propose is to ask a girl or widow to be married to a man. *Meminang* indicates a request to match a man to a woman or vice versa with the intermediary of someone who is trusted. *Pinang* proposal is a tradition that has been running since Islam came into the country. This tradition was later accepted by Islam as a good procedure.³⁷

³⁴ Interview with H. Thayeb, Traditional Leader of the Banggai Community, Banggai, April 15, 2022.

³⁵ Arsan, *Tradisi Mansai dalam Perkawinan Adat Banggai...*, 36.

³⁶ Interview with Azis Suludani, Banggai Community Leader, Mominit, April 30, 2022

³⁷ Muhammad Thalib, *Tiga Puluh Petunjuk Pernikahan dalam Islam*, (Yogyakarta: Ma'alimul Usroh, 2010), p. 25-26.

In the Banggai community, marriage as a tradition is a right that only applies to the male party. Meanwhile, the woman only waits to be proposed to. The proposal is usually preceded by *pokitoi* (i.e. marking which girl or woman will be preferred). When it is clear who the woman is, the proposal is made, which is called *mansadai*.³⁸

Next, family meetings discuss the timing of the *mansai*. Usually *mansai* is held one week before *mangantokon sai/salapa* (delivering the treasure). The *mansai* activity itself is usually carried out once or in two stages, namely general *mansai*, and family *mansai*.³⁹

General *mansai* is a *mansai* activity that involves all components of the community in a certain environment, for example in the scope of a village, sub-district, or even in a sub-district as long as it is still included in the customs territory of the Banggai tribe. However, if the event covers one or more sub-districts, only certain people are usually invited.⁴⁰

Those who are invited are no longer limited to Muslims but are interfaith. Before the general *mansai* is held, one of the male family members reports the plan to the *tano tumbuno* (customary landlord), who is called *paubakalinga* (a respected person as a customary leader) in the Banggai community. After informing the traditional leader, the messenger then conducts a *mongkoro* (invitation). *Mongkoro* in general *mansai* means inviting family, friends, and the general public in the form of written or oral invitations, to attend *mansai* activities on a predetermined day, date, and time, the place is usually at the residence of the prospective groom's family. The *mansai* activity can only be carried out after the *tano* lord is present and invites the event to begin. Invitees who will attend the *mansai* event certainly bring some money, or are prepared to mention their ability to contribute some money or goods needed in the marriage ceremony later. The amount of money or goods donated is not set at a minimum limit or maximum limit.⁴¹

When the *mansai* begins, several people including the *pau bakalinga* (customary leader) and the *mian tanga* open the *mansai*. *Mian tanga* is a person who acts as a *hakam* or judge who can be said to be a moderator in traditional *mansai* activities. And it is said to be *mian tanga* because he must not take sides or impose an idea on the discussion of the problem of collecting property, which is carried out in the general *mansai* event, instead he can mediate all the talks or suggestions made by the meeting participants.

³⁸Arsan, *Tradisi Mansai dalam Perkawinan Adat Banggai...*, p. 54.

³⁹Adiman Ahada, Traditional Leader of the Banggai Community, Dodung, April 25, 2022.

⁴⁰Arsan, *Tradisi Mansai dalam Perkawinan Adat Banggai...*, p. 55.

⁴¹Arsan, *Tradisi Mansai dalam Perkawinan Adat Banggai...*, p. 55.

Matters discussed in general *mansai* activities are; *Sai batango* (principal treasure). That is how much property must be handed over to the woman's family. The amount of the property is divided into several *kandali* contents, (*kandali* is a kind of tray made of copper), then one *kandali* content is converted to how much rupiah the value is. The higher the wealth and dignity of a family, the more *kandali* must be provided. *Sai Batango* will be given to all the woman's immediate family evenly as determined by the custom in the Banggai community. There are five kinds of *sai batango*, namely for the family of the *jogugu* (minister); for the son of the *kapitan* (warlord); for the son of the family of the old judge (legal advisor); for the son of the family of the *ngopa* major (warrior). And for the children of ordinary people, consisting of; Virgin girls; Women who have been married (young widows); Women who have been widowed; Divorced-remarried families.⁴²

Mansai mondopulian or family *mansai*. If the expected target marriage fee is still less than the results of the general *mansai*, then the family *mansai* will be the solution to solve all the shortcomings and requests that have not been met in the general *mansai*. Family *mansai* is a *mansai* that is only carried out within the immediate family or distant family. As part of the family, the groom will feel obliged to attend the event. If there is a conflict between families that occurred before the *mansai*, then the function of the *mansai* is also intended to reconcile the warring families, and the moment is usually effective because it is based on the request of the entire family who wants them to reconcile voluntarily. That way, when the wedding is held there are no more family members who are hostile to each other.

The family *mansai* begins by first inviting the entire family in the form of a *mongkoro* (verbal invitation) only, which is a notification to the entire family that their family's proposal has been received and received a positive response from the woman's family. Next, the plan for the family *mansai* will be conveyed on a predetermined day, date, time, and place.⁴³

***Mansai's* Integration with Living Sunnah**

Islam, which entered Indonesia in the first century Hijriyah, brought a new value system in the form of creed and Islamic Law. At that time, the condition of the Indonesian indigenous community was fully organized with the prevailing value system such as the customary rules of the local community.

⁴²Interview with H. Kasim AR Hamid, Banggai Community Leader, Adean, May 6, 2022.

⁴³Interview H. Thayeb, Traditional Leader of the Banggai Community, Banggai, April 15, 2022.

Indonesian society during the Dutch East Indies, according to Furnivall, was a plural society, which is a society consisting of two or more elements that live independently without any renewal of each other in a political unit. As a plural society, Indonesian society is referred to as a type of tropical society where those in power and those in power have racial differences.⁴⁴

The advancement of the Indonesian nation, due to the different cultural backgrounds of the various tribes, led to the emergence of various types of cultures that are characteristic of certain groups. Each ethnic group develops a cultural value system for its children.

As for some of the values of the Prophet's sunnah that can live in the implementation of *mansai*, among others: The *mansai* tradition strengthens family ties, even with handai tolan and cross-religious communities. Because all elements of the family or handai tolan who are involved feel valued and have a responsibility for the success of the marriage. This is to the instructions of the hadith which strongly recommends that every Muslim maintain good relationships between fellow families, Muslims, fellow or fellow humans in general. This is as stated by the Prophet Muhammad PBUH reported in the following hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

Meaning: Abu Hurairah (may Allah be pleased with him) reported: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: "Whoever wants to have the doors of sustenance opened for him and his life prolonged should connect the ties of friendship." (Narrated by al-Bukhariy: 5526; Narrated by Muslim: 4638).⁴⁵

Friendship also has a deep meaning in the life of Muslims, because every Muslim is obliged to maintain the ties of brotherhood both blood relatives and distant relatives and also handai-tolan. Imam an-Nawawi explains that what is meant by "widening his sustenance" is to be expanded and made rich, and according to another opinion, it means being given the blessing of wealth.⁴⁶

⁴⁴Amrullah Ahmad, et.al., *Dimensi Hukum Islam dan Hukum Nasional* (Jakarta: Gema Insani Press, 1986), p. 159.

⁴⁵Abu 'Abd Allah Muhammad bin Ismail bin Ibrahim bin al-Mugirah bin Bardazbah al-Jafi Al-Bukhariy, *Sahih al-Bukhari*, (Beirut: Dar Ibn Katsir, 2002), p. 1503. Abu al-Husain Muslim bin al-Hajjaj al-Qusyairi Al-Naisaburi, *Shahih Muslim*, (Kairo: Dar al-Bayan al-'Arabiyy, 2006), p. 1222.

⁴⁶Abu Zakaria Yahya bin Syaraf an-Nawawi, *Al-Minhaj Syarah Shahih Muslim*, Jilid 16, (Kairo: Al-Halawy, 1929), p. 114.

The Prophet strongly recommended that men who are materially and morally capable are expected to immediately enter into marriage. This is signaled in the following hadith:

عَنْ عَلْقَمَةَ قَالَ بَيْنَا أَنَا وَأَمَشِي مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَعْضٌ لِلْبَصْرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

Meaning: 'Alqamah reported: I was walking with 'Abdullah (may Allah be pleased with him) when he said: We were with the Prophet PBUH when he said: "Whoever is able (to provide for his family), let him marry, because marriage is more likely to subdue the gaze and more likely to guard the private parts. And whoever is not able to marry, let him fast, for fasting will be a fortress for him." (Narrated by al-Bukhariy: 1772, 4678; Narrated by al-Nasaiy: 3156).⁴⁷

Ibn Hajar al-Asqallani explains that Prophet Muhammad PBUH advised the youth to marry as a form of protection for their sight and chastity. For those who are unable to marry, fasting is recommended as an alternative. This is because fasting has the effect of weakening carnal desires. Therefore, for those who are concerned about the impact of loneliness and the temptations of lust, it is advised to fast regularly. One of the benefits is that when an act of worship is related to something that benefits the body, it does not affect a person's sincerity. For example, if someone fasts to restrain their desires and preserve their chastity, it does not contradict the fact that they are sincerely fulfilling Allah's command. However, there is a potential issue that may arise, namely, some people may argue that when someone fasts and experiences sexual urges, they may become aroused and the desire to fulfill those urges may increase. The answer is that initially, this may happen, but if a person continues to fast and maintains their commitment, those desires will subside and weaken over time.⁴⁸

According to Mukhsin Sasia, how much each family paid in the *mansai* invitation did not need to be recorded, because it would be considered a debt transaction that could reduce the sincerity of the donating family. Mukhsin Sasia's view is because he sees the phenomenon of the *mansai* community has made the *mansai* tradition a form of assistance that expects the same or more in return when

⁴⁷ Abu 'Abd Allah Muhammad bin Ismail bin Ibrahim bin al-Mugirah bin Bardazbah al-Jafi Al-Bukhariy, *Sahih al-Bukhari...*, p. 459. Al-Hafiz Abu 'Abd al-Rahman Ahmad bin Syuaib bin 'Ali bin Bahr bin Sinan bin Dinar al-Nasa'iy, *Sunan al-Nasa'iy*, (Riyadh: Dar al-Thuwaiq, 2008), p. 432.

⁴⁸ Ahmad Ibn 'Ali Ibn Hajar Al-'Asqallani, *Fath al-Bari Syarah Shahih al-Bukhari*, Jilid 4, (Riyadh: Dar al-Salam, 2000), p. 153.

other families conduct *mansai* as well. *Mansai* helps procure the obligation of dowry on men.⁴⁹

In line with that, in the sunnah of Prophet, every prospective bridegroom who wants to get married is obliged to provide. The dowry is one of the pillars of the validity of a marriage. Dowry in the Quran is called *shaduqat nihlah*. Giving dowry to a woman (wife) is not a wage or price from a woman because of her willingness to give herself and her honor to be married by a man (her husband). Therefore the dowry is given before the husband-wife relationship occurs. In a hadith the Prophet said: "Verily, the condition which you are most entitled to fulfill is the condition by which your private parts are made lawful for you".⁵⁰ Ibn Qayyim al-Jauziyah commented that the woman who is married may choose the dowry that she thinks is more beneficial, even if what she chooses is not in the form of objects.⁵¹

According to M. Quraish Shihab, the dowry (*maskawin*) or dowry called *shaduqah* is taken from a root word that means truth. This is because the dowry begins with a promise (*ijab-qabul*), so the gift is proof of the truth of the promise. *Maskawin* is not only a symbol of proof of the truth of the promise and sincerity of the husband to marry and bear the burden of his wife's life but also a symbol of the promise not to reveal the secrets of domestic life, especially the inner secrets of the wife that cannot be opened except only to her husband.⁵²

Since the *maskawin* is proof of the husband's material and non-material abilities, the *maskawin* may be in the form of objects, at least an iron rabbit (with a price), or a non-material *maskawin* such as teaching the recitation of Quranic verses. The word *shaduqah* coupled with *nihlah* indicates that the *maskawin* should not be burdensome to the husband which causes the marriage not to take place because the *maskawin* is troublesome for the groom. When *mansai* is carried out, the amount of dowry requested by the woman is taken into consideration in checking the readiness of the dowry that the man is willing to pay.

Mansai helps the groom provide the necessary marriage expenses. The bride and groom who have already held an *ijab qabul* session, are encouraged to

⁴⁹Interview with Mukhsin Sasia, Religious Leader, Banggai community leader, Lompio, April 21, 2022.

⁵⁰Muhammad Ibn Ismail al-Bukhari, *Shahih al-Bukhari*, (Beirut: Dar Ibn Katsir, 2002) p. 1313, Muslim Ibn Hajjaj, *Shahih Muslim*, (Kairo: Dar al-Bayan al-'Arabiyy, 2006), p. 669, dan Abu Dawud Sulaiman Ibn Al-Asy'ats Al-Sijistani, *Sunan Abu Dawud*, Jilid 2, (Beirut: Dar Ibn Hazm, 1997), p. 417.

⁵¹Baso Midong and Darsul S Puyu, *Hadis Ahkam (Buku Daras)*, Makassar: Alauddin University Press, 2011, p. 68.

⁵²M.Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan dan Keserasian Al-Quran*, Vol. 2, (Jakarta : Lentera Hati, 2000), p. 329.

carry out walimah al-ursy even though it is simple. The aim is for the surrounding community to know that the two husband and wife couples have a legal marriage bond.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ مَا هَذَا قَالَ يَا رَسُولَ اللَّهِ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ قَالَ فَبَارَكَ اللَّهُ لَكَ أَوْمٌ وَلَوْ بِشَاةٍ

Meaning: Anas ibn Malik reported that the Prophet PBUH saw a yellow mark on Abdurrahman ibn Auf, so he said: "What is this?" He said: "O Messenger of Allah, I have just married a woman with a dowry weighing as much as a grain of gold." Then he said: "May Allah bless your marriage, hold a walimah even if it is only with a goat." (Narrated by al-Bukhariy: 190; Muslim: 2556; Abu Dawud: 1804, al-Turmudzi: 1014).⁵³

The phrase “*atsara shufrah*” in the above hadith refers to the benefits and positive effects of using *zafaran* (*za'faran*) and other perfumes by the bride. However, it is important to note that Prophet Muhammad did not specifically intend to teach or endorse the use of *zafaran*. Instead, this hadith suggests that the use of fragrances during marriage holds valuable benefits.⁵⁴ Furthermore, the phrase “*nuwatin min dzahab*” (nucleus of gold) in the above hadith, scholars explain that “*nuwa*” refers to a measurement known during that time, which is equivalent to five dirhams of gold. This interpretation is widely accepted among scholars. Moreover, the term “*awlim*” in the hadith refers to the feast or meal served during the wedding celebration. The word is derived from the root “*walim*” which signifies a gathering, emphasizing that marriage is a moment of union between two individuals.⁵⁵

Mansai is a pattern of elaboration of the command to help fellow Muslims or society in general. Islam has ordered all humans to help each other and do good to fellow creatures of Allah (QS. al-Hujurat: 13), as well as those who believe in Allah are categorized as all brothers (QS. al-Hujurat: 10) Although it is recommended to help each other, Allah SWT does not like His servants who help each other in evil (QS. Al-Maidah: 2).

⁵³ Muhammad Ibn Ismail al-Bukhari, *Shahih al-Bukhari...*, p. 1317, Muslim Ibn Hajjaj, *Shahih Muslim...*, p. 671. Abu Dawud Sulaiman Ibn Al-Asy'ats Al-Sijjstani, *Sunan Abu Dawud*, Jilid 2, (Beirut: Dar Ibn Hazm, 1997), p. 404.

⁵⁴ Abu Zakaria Yahya bin Syaraf Al-Nawawi, *Al-Minhaj Syarah Shahih Muslim*, Jilid 9, (Kairo: Al-Halawy, 1992), p. 227-228.

⁵⁵ Ahmad Ibn 'Ali Ibn Hajar Al-'Asqallani, *Fath al-Bari...*, p. 287.

The hadith narration of al-Bukhari explained, that all Muslims are brothers. So, we must help each other and not hurt each other. Thus, Allah SWT will reward this good deed with the same reward.

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ
أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَغَ عَنْ
مُسْلِمٍ كُرْبَةً فَرَغَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Meaning: 'Abdullah ibn 'Umar (may Allah be pleased with him) reported that the Messenger of Allah (blessings and peace of Allah be upon him) said: "A Muslim is a brother to another Muslim, he does not harm him and does not allow him to be harmed. Whoever helps his brother's needs, Allah will help his need. Whoever removes one of the distresses of a Muslim, Allah will remove for him one of the distresses of the Day of Judgment. And whoever covers the disgrace of a Muslim, Allah will cover his disgrace on the Day of Judgment." (Narrated by al-Bukhari: 2262).

The above hadith explains that helping fellow Muslims is a noble good deed, helping fellow Muslims in the sense of lightening the burdens in their lives. In the context of the *Mansai* tradition practiced by the Banggai people, it is a local activity that contains a deep meaning to help each other and ease the burden on fellow Muslims which has become a living hadith. Mutual assistance in the context of anthropology in Indonesia is known as *gotong royong* in people's lives. Therefore, *Mansai* will still be accepted into practice because it is in line with Islamic law, especially sunnah and customs.

Conclusion

The *mansai* tradition is a good solution to help the groom obtain additional marriage costs to prevent forbidden acts in the form of adultery. The implementation of *mansai* before marriage in the Banggai tribe can be done through two events, namely general *mansai* and family *mansai*. The tradition of *mansai* before marriage in the Banggai tribe is a reflection of the practice of some of the content of the Prophet's sunnah which has long lived during the community to strengthen family ties; help the bridegroom's ability to provide the necessary marriage costs; help the male party in procuring the dowry; help the bridegroom provide walimah costs and elaboration of the commandment of helping. The *mansai* tradition is also an application of the living sunnah, namely protecting men from the sin of adultery, facilitating marriage and helping and easing the

burdens of life for fellow Muslims. In addition, in the anthropological context, Islamic law as a basis is integrated with customary practices accepted by the Banggai people. An anthropological perspective prioritizes harmonization between two entities, namely Islamic and customary law, not conflict. so that mansai can remain a living tradition in society until now and in the future.

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Interviews

Interview with Abu Bukamo, Religious Leader of the Banggai Community, Banggai November 20, 2021.

Interview with Ahmad Abu Hajim, Customary Store of the Banggai Community, Lompio, April 28, 2022.

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Interview with H. Thayeb, Traditional Leader of the Banggai Community, Banggai, April 15, 2022.

Interview with H. Kasim AR Hamid, Banggai Community Leader, Adean, May 6, 2022.

Interview with Mudhar S Puyu, Community Leader, Mominit, November 23, 2022.

Interview with Mukhsin Sasia, Religious leader, Banggai Community Leader, Lompio, April 21, 2022.

Interview with Azis Suludani, Banggai Community Leader, Mominit, April 30, 2022.