

Sociological Studies Minangkabau Traditional Mariage

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ABSTRACT

Minang or Minangkabau is an ethnic cultural group that adheres to a distinctive customary system, namely a family system according to female lineage which is called the matrilineal system. In Minangkabau culture, marriage is one of the important events in the life cycle and is a very significant transitional period in forming a small group of new families to continue the lineage. For the Minangkabau people who are Muslim, marriages are carried out in accordance with the provisions of Law Number 1 of 1974 concerning Marriage. There are 2 (two) types of marriages for the Minangkabau indigenous people, namely: 1) Ideal marriage, namely marriage between close families such as children from nephews; 2) Abstinence marriage, namely marriage that cannot be carried out like the child of a mother or father. There are 2 (two) marriage procedures for the Minangkabau indigenous people, namely: 1) Marriage according to female relatives, namely the woman who is the initiator in marriage and in household life, from starting to find a mate to carrying out the marriage; 2) Marriage according to male relatives, namely the man who is the initiator in marriage and households, from starting to find a mate to carrying out the marriage and daily living expenses. The form of marriage in Minangkabau has changed according to the times. Previously, a husband meant nothing in the wife's family, now it is the husband who is responsible for his family

KEYWORDS

Marriage,
Minangkabau,
Matrilineal, Exogamy,
Endogamy

ABSTRAK

Minangkabau merupakan kelompok yang berkembang dengan budaya etnis sosial yang berbeda dengan daerah lainnya sesuai dengan sistem adat yang kas, yaitu dengan sistem kekeluargaan dan berdasarkan garis keturunan ibu dengan lambang sistem matrilineal. Budaya minangkabau, perkawinan dan perkembangan merupakan salah satu bagian peristiwa yang sakral dan penting bagi sebagian kelompok. Pada masyarakat minangkabau yang beragama islam, perkawinan adalah sistem sakral yang penting dengan ketentuan yang sudah dilegalkan dengan ketentuan Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan. Banyak ragam cara sistem perkawinan masyarakat adat minangkabau terbagi, yaitu: 1) Perkawinan ideal yaitu perkawinan antara keluarga dekat seperti anak dari kemenakan; 2) Kawin pantang yaitu perkawinan yang tidak dapat dilakukan seperti anak seibu atau seayah. Tata cara perkawinan masyarakat adat Minangkabau ada 2 (dua), yaitu: 1) Perkawinan menurut kerabat perempuan yaitu pihak perempuan yang menjadi pemrakarsa dalam perkawinan dan dalam kehidupan rumah tangga, dari mulai mencari jodoh hingga pelaksanaan perkawinan; 2) Perkawinan menurut kerabat laki-laki, yaitu pihak laki-laki yang menjadi pemrakarsa dalam pernikahan dan rumah tangga, dari mulai mencari jodoh hingga pelaksanaan perkawinan dan biaya hidup sehari-hari. Bentuk perkawinan di minangkabau saat ini sudah banyak mengalami perubahan sesuai dengan perkembangan masa dan zaman yang ada. Oleh karena itu perkembangan ini masih berusaha untuk dilakukan tindak lanjut yang dapat memberikan gambaran seperti apa yang akan dapat dipertahankan dan dilestarikan pada masa berikutnya.

KATA KUNCI

perkawinan,
minangkabau,
matrilineal, eksogami,
endogamy

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INTRODUCTION

Background

Minangkabau is often better known as a form of culture than as a form of state or kingdom that has ever existed in history (Luthfiah, 2014). This is possible because in the historical records that can be found only the change of name of the kingdom that ruled the area. There is no record that can provide clues about a democratic government system with a society that has a matrilineal system and there is no historical record of the birth of this matrilineal system as people know it today (Soumena, 2012).

Minang or Minangkabau are an archipelago ethnic group who speak and uphold Minangkabau customs. The area of its cultural adherents includes West Sumatra, half of mainland Riau, the northern part of Bengkulu, the western part of Jambi, the southern part of North Sumatra, Southwest Aceh, and also Negeri Sembilan in Malaysia. In ordinary conversation, Minang people are often equated with Padang people, referring to the name of the capital city of West Sumatra province, namely the city of Padang. However, this community will usually refer to their group as we are the body (meaning the same as the Minang people themselves) (Is et al., 2007).

According to A.A. Navis, Minangkabau is more of an ethnic culture from a Malay family that grows and grows because of the monarchy system and adheres to a distinctive customary system, which is characterized by a family system through the female or matrilineal route, although the culture is also very strongly colored by Islamic religious teachings. Currently the Minang community is the largest matrilineal society in the world (Bambang Suwondo, 1978).

Minangkabau people are very prominent

In the field of commerce, as a professional, and intellectual. They are the honorable inheritors of the old traditions of the Malay and Sriwijaya Kingdoms, who loved to trade and were dynamic. Nearly half of the total number of members of this community are in overseas. Minang overseas generally live in big cities, such as Jakarta, Bandung, Pekanbaru, Medan, Batam, Palembang and Surabaya. Outside the territory of Indonesia, there are many ethnic Minang in Negeri Sembilan, Malaysia and Singapore.

Minang community is also known for a variety of cooking. With its spicy taste, this dish is popular among Indonesian people, so that it can be found in almost the entire archipelago (Ii et al., n.d.).

In custom in Minangkabau culture, marriage is one of the important events in the life cycle and is a very significant transitional period in forming a small group of new families and descendants. For Minang men, marriage is also a process of entering a new environment, namely the side of his wife's family. Meanwhile for the wife's family, it becomes one of the processes in adding members to their Rumah Gadang community (Nurhafiza, 2019).

In the Minangkabau traditional wedding procession, it is usually called baralek, has several steps that are commonly carried out. Starts with mine (promise), manjapuik marapulai (picks up the groom), arrived Basandiand (side by side on the aisle). After mine and came the dealhelpday (defining the wedding day), then proceed.

with an Islamic wedding which is usually done in a mosque, before the two brides side by side in the aisle. Ongood (Division of administrative areas after sub-districts in the province of West Sumatra, Indonesia. Term good replaces the term desa, which is used in all other provinces in Indonesia) after the consent

granted in front of the penghulu or Tuan Kadi, the groom will be given a title as a substitute for his first name (Ii et al., n.d.). Then the surrounding community will call him by that title. The calling of the title depends on the social level of the community, namely *sidi* (sir), *bagindo* or *sutan* in coastal areas. Meanwhile in the *Luhak Limopuluah Koto* area, this title is not valid (Bambang Suwondo, 1978).

The definition of marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on Belief in One Almighty God. The purpose of a marriage is to form a family. The family has an important role in human life as social beings and is a small community unit (Busyairy, 2018).

In addition, marriage must also be based on the religious law of each party who wants to get married. Marriage is valid if it is carried out according to each religion and belief (Handini, 2020). From this description we can see that marriage is not only a relationship between a man and a woman, but also a relationship with God or religion. While Marriage

according to Islamic law is marriage, namely a very strong contract *ormiitsaqon gholiidhanto* obey God's commands and carry them out is worship (Pranoto & Wibowo, 2018).

The purpose of marriage according to the compilation of Islamic law is to obey Allah's commands and to have offspring in society, by establishing a stable householdsakinah, mawaddahandwarrahmah.

The theory presented by Van den Berg, the customary law that applies to the Minangkabau community is Islamic law.⁸ So that marriage must also be based on Islamic law, but in reality this is not the case. This can be seen in the Minangkabau kinship system which is

known as the matrilineal system (Nurhafiza, 2019).

DISCUSSION

Implementation of Marriage According to the Minangkabau Indigenous People

Marriage according to customary law for customary law communities in Indonesia in general for adherents of religions depends on the religion adhered to by the respective indigenous peoples. This means that if it has been carried out according to the rules of religious law, then the marriage is valid according to customary law except for those who have not adhered to religious law that is recognized by the government (Cárdenas López, 2012).

Customary law is an unwritten law that serves as a guideline or rule that governs people's lives. Unwritten laws are dynamic and change with the times (Barat, 2017).

The validity of marriage according to Minangkabau customary law is in accordance with the provisions of the stated by Law Number 1 of 1974 concerning Marriage Article 2 paragraph (1), namely the validity of marriage based on each religion and belief. For the Minangkabau people who are Muslim, the validity of marriage is in accordance with what is determined by Islamic law regarding the legal requirements and pillars of marriage (1 et al., 2018).

Marriage according to customary law is a matter of relatives, family affairs, community affairs, personal affairs of each other in very different relationships. So marriage according to customary law is a joint responsibility of the customary law community.

Humans in their life journey will go through certain periods, starting from infancy, childhood, adolescence,

transition period, marriage period, family period, old age, and old age. Every transition from one period to the next has its own meaning in the life of every human being. One of the most important transitional periods is at the time of marriage, because the marriage period is the initial period for a person to break away from previous periods and begin to form his own small group (family) that cannot be separated from his original life group. In other words, marriage can also be referred to as the starting point of the group expansion process (Belakang, n.d.).

In customary law, marriage is not only a matter of the individuals who carry out the marriage, but also includes the problems of the families concerned, starting from finding a partner, engagement, even to the consequences of the marriage (Soumena, 2012).

Thus, it is clear that marriage in customary law is not only a matter of the bride and groom but also family problems of both parties and the prevailing social system. In terms of the age limit for getting married, customary law generally does not regulate the age limit for getting married, where customary law allows marriage at any age (Tho et al., n.d.).

The maturity of a person in customary law is measured by the markings on the body parts. If a girl is menstruating and her breasts are protruding, it means she is an adult. For boys, the measure of maturity can only be seen from changes in voice, body parts, and already having semen or having a sexual appetite. So, according to customary law, maturity is not seen from the age of a child, but is measured only from the physical changes of a child. If there is a physical change in accordance with what is characterized above, then a child according to customary law is considered an adult. A person who is

considered an adult in customary law may enter into a marriage, regardless of the age limit of the party to be married. Both the ages of the prospective groom and the prospective bride (Mira Hasti Hasmira, 2018).

In a society that adheres to a matrilineal system, such as in Minangkabau, the problem of marriage is a problem that is borne by the community mama(uncle). Mama (maternal uncle) very big role against his nephew who will do the marriage (Busyairy, 2018).



Minangkabau Community Family System

1. Relationship between Children and Parents.

In the Minangkabau matrilineal society, a child born according to customary law will only have a legal relationship with his mother. Thus, the child will become or enter the clan/tribe of the mother, while the child does not have any relationship with the father outwardly, although naturally and spiritually they are related by blood . Vice versa, a father will not have offspring who become members of his family. Therefore, a father does not need to be responsible for his wife and children to look after the children and raise them, as well as the authority to marry. Inheritance relations are established with the mother and her husband mama of these children as

modern life influenced by western culture (Aufa, 2017). This situation has undergone many changes. Change mama the house in his nephew's neighborhood which concerned family life had been handed over mama (mother's brother) house of brother-in-law/son-in-law from the male side (we are together).



Besides that, he has also faced a position like that in his wife's house even though he is still a foreigner from his ethnicity. So in this situation change does not mean eliminating the role that has been in effect so far. The change that occurred was a change of role from his nephew's house to his wife's house. This change occurs because of the tendency to live in a nuclear family whose members are limited to children and their father and mother (Maijar, 2018)

2. Various Variety Marriage of the Minangkabau Indigenous People

System matrilineal with system communal life, such as that adhered to by the Minangkabau tribe places marriage as an issue and a matter for relatives. Starting from finding a partner, making agreements, engagement and marriage, even to all matters resulting from the marriage. Marriage is not a matter of a pair of people who want to form a family or just form a household. Because the Minangkabau philosophy has made everyone live together, the household is a shared affair, so personal problems in husband and wife relationships are inseparable from shared problems

(Yuliani, 2018)



Their marriage pattern is exogamy. Both parties or one of the parties who are married are not merged into the relatives of their partner. Because according to the structure of their society everyone is their own people and tribe which cannot be transferred. Everyone remains a citizen of their respective clans, even though they have been married and have had children. Children born as a result of marriage become members of the wife's clan, so that the father does not need to be responsible for the lives of his children and even for his household. It seems that their relationship is very fragile, but the wives have a special allure, namely the ancient recipe of "love through the husband's stomach" with their clever cooking. Besides that, wives never complain to their husbands so that husbands don't have a heavy burden of thoughts in their household (H Zulkarnain Lubis, M. H., H. Bakti Ritonga, 2016).

Exogamous marriage puts wives on the same status as their husbands. Matrilineal stelsel and communal life pattern cause them not to depend on their husbands. Although the husband is very pampered in the household, he is not the holder of authority over his children and wife. If he wants to continue to be pampered, then he should be clever in adapting himself.

Ideal Marriage According toknow thought Minangkabau people, marriage

Which the most ideal is a marriage between close relatives, such as a marriage between a child and a nephew. Such marriages are commonly referred to as going home you mama or go home you're stupid. Go home you mama means to have children mama, while going home you're stupid means marrying my father's niece. The next level of ideal marriage is a marriage of appropriation, meaning that brother and sister A cross-married with brother and sister B. The next sequence is marriages of sakorong, sekampung, segood, seluhak, and finally fellow Minangkabau. Marriage with outsiders is frowned upon even though it is not prohibited. In other words, the ideal marriage for the Minangkabau people is between "you are the same".

That does not describe them adopting an exclusive attitude. Pattern of marriage a'l'm with you it has a background in the communal system and the collectivism it adheres to. The system adopted by them will only be intact if it is not interfered with by outsiders. In the pattern of exogamy marriage which makes the husband and wife bond so artificial, a mode is needed so that the marriage institution does not become fragile. mode is marriage "you only you".

The closer the relationship is, the stronger the marital relationship will be. Marriage with outsiders, especially marrying outsider women is seen as marriage that can damage their traditional structure. First of all, because the child born from the marriage is not Minangkabau ethnicity. In addition, the wife's life will be a burden for her husband, even though every man has the main task for the interests of his relatives, his people and good his. Therefore, the presence of a wife who is an outsider is seen as a burden for all family too. It is

even possible that the man will become the 'lost child' of his relatives because of the woman's cleverness in seducing her husband. On the other hand, the marriage of their women to outside men will not change the customary structure, because the children born are still Minangkabau ethnic.

3. Marriage Abstinance

In addition to meeting the biological needs and development of children and grandchildren, marriage is also to strengthen and expand kinship. Therefore, the law of marriage besides having prohibitions also has taboos. The definition of prohibition is that marriage cannot be carried out, in the form of abstinence, marriage can be carried out with penal sanctions. In addition, there is also a kind of incestuous marriage, which has no prohibitions or restrictions, but is not carried out. Prohibited marriages are marriages that are prohibited according to common marriage law, such as marrying mothers, fathers, children of brothers and sisters, mothers and fathers, children of brothers and sisters, in-laws and in-laws, children of wife and mother or stepfather, wife's siblings or husband, and father's brother's children (Reichenbach et al., 2019).

Abstinance marriages are marriages that will undermine their customary system, namely marriages of people who are related by blood according to the matrilineal system, one clan, and also the same ethnicity even though there is no kinship relationship and are not from the same hometown. Discordant marriages that will damage social harmony are more based on keeping people's self-esteem from being offended or feeling humiliated. Because their most important teaching is maintaining self-respect, the teachings are glorified for that *traso jo pareso* (taste and check) or tolerance *raso* (tolerant) as revealed by

the teachings their philosophy. Prohibition of marriage to maintain social harmony is

- (1) marrying people who have been divorced by relatives, friends, and close neighbors;
- (2) marrying women who are relatives, associates, and neighbors;
- (3) marry someone who is engaged;
- (4) marrying a sibling's stepson (Wartha, 2016).

Legal sanctions are assigned to violators depending on the decisions made by the deliberations of their people. The levels include: dissolving the marriage, exile by being banished from the village or ostracized from association, can also be carried out by fines by apologizing to all parties at a banquet by slaughtering one to two livestock (Zamrodah, 2016).

Minangkabau Indigenous People's Marriage Procedures

1. Marriage According to Female Relatives

If viewed in terms of interests, then the importance of marriage is heavier on the female relatives. Therefore, it is their party who is the initiator in marriage and household life. Starting from looking for a mate, proposing marriage, holding a marriage, then managing and providing all the necessities to form a household, up to shouldering everything that the marriage brings. The purpose of marriage for them is double. The first thing is to carry out the obligation, which is the heaviest burden of life, to match their relatives who have become *gadi gadang* or mature girls, who do not immediately get a match, will cause disgrace to the whole community. Society will also perceive that the girl may suffer from hereditary defects, physical or mental defects, or people are reluctant to be related to these people because of their bad behavior. *asocial Haveold girl*(old maid) in a

household is a disgrace that will be a burden throughout the lives of the relatives themselves and also the pride of the people will fall in society.

Therefore, to obtain a match for their daughter, every family will be ready to do everything or will try in every way they can. If it is considered appropriate to obtain the mate by giving property, they will provide. For that, communal property can be mortgaged. In the most urgent situation, they can almost consider various candidates regardless of age or being married, and others, as long as they match their social status (Mursidi & Soetopo, 2019).

The marriage of a girl can also be used to elevate the dignity of relatives or people. This is done by setting up their daughters with someone from a more noble circle than them, whether noble because of their money, rank, knowledge, or because of their authority. The occurrence of such marriages means that they already have a relative relationship with a prominent person, so that they will get a better place than before in the eyes of society. If the marriage produces offspring, then naturally they already have children of nephews who are hereditary and noble as well.

Marriage can also be used as a confirmation of social relations between relatives, between friends, or to renew ties that have been broken for a long time or relationships that have been tenuous for a long time. The first example is the marriage of children with nephews, marriages with members of the relatives of the elders. The second example is the marriage of a nephew's child to a friend's nephew's child or to a neighbour's nephew's child. The third example is the marriage of a nephew's child with a nephew's nephew or brother-in-law who has long since broken up due to death (Malee-Ligas, 2012)

2. Marriage According to Male Relatives

A nephew who is ripe for marriage is always troubling the minds of his kindred. If no one comes to propose to her, it is a sign that her party does not

receive proper respect from others. Indeed, their side can take the initiative to provoke a proposal, but if the inducement doesn't hit, it will add to the fall of their self-esteem. It's rare for relatives who have daughters to propose to a man who doesn't have a job. Except if the young man is the son of a prominent person because of his wealth, position or because of his knowledge. Children of prominent rich people generally have a better future. (Luthfiyah, 2014)

Young men who do not have a livelihood are advised to go abroad to acquire wealth or gain knowledge. If it is successful in the region, then "carano" would definitely come across to his mother's house to ask for her hand. Even if you are not successful, as long as you have a livelihood, the proposal will gradually come too. They understand that for a society that is patterned on the teachings of materialism, even if they want to gain *menda* (family ties due to marriage with members of a race) who are boys, they prefer to have *menda* who have a large livelihood, even if they are old or married. Especially if the widower is still young.

A boy's marriage is as important as a girl's. Determine or choose a mate and make agreements and hold the event is the duty of the relatives. A young man is not allowed to choose his own mate. The goal is to keep from getting a mate who has birth, mental, or hereditary defects. In addition, it is also to ensure that the arranged marriage does not cause the nephew's child to forget his obligations towards his future relatives. It is the mother who has an important role in choosing a mate for her child. Usually the boy will be subdued by his mother's will.

The consequences of marriage for the choice of his relatives were also supported by his relatives. All the obligations that he has to bear for his wife

will be provided by his relatives as long as he is not able. The goal is for his nephew to be seen as *menda* respected by his wife's relatives. Of course, this support for consequences has a period of time, which will surely come when, in accordance with human conventions, the will to try and be responsible will emerge. A marriage that is not harmonious remains a matter of relatives. If it was the nephew's own children who caused it, then they will try to fix it. However, if the mother or son-in-law is causing it, they will intervene to break it up. Likewise, if the marriage causes their nephews to forget their obligations to their own relatives, they will try to stretch it. They will take various ways, the most effective is to find another wife who is prettier and younger. Usually this method is very effective because of the common nature of polygamy and there will be no heavy burden or responsibility for the marriage desired by the relatives.

Mamafully responsible for the economic life of his nephew, if his nephew's father dies or is no longer able to afford it. This applies only in certain circumstances. The responsibility of a man has shifted to the house of his wife and children, some even have independent households, namely the main responsibility of a man is his wife and children (Soumena, 2012)

CLOSING

Conclusion

The form of marriage in Minangkabau has changed. According to Minangkabau custom, marriage applies exogamy in terms of the ethnic environment and endogamy in terms of the environment good tribal exogamy means that one cannot take a mate from one's own ethnic group. The reason is because people of the same ethnicity are siblings, because matrilineal kinship

lines can still be drawn and according to their origin they share the same rumah gadang. Endogamy marriage good means that someone in looking for a mate must be among fellow people good and cannot marry outside of good. Reasons for the necessity of endogamy good that is because a husband resides in two houses. As we are together he lives and spends the night at his wife's house. He also maha house at his mother's house and used his afternoon time to work at his mother's house to help his nephew in processing the inheritance. The existence of multiple places is only possible if the wife's house is not far from her mother's house. This is among the causes of the ban on mating out good.

A husband who has been just someone who doesn't mean anything in the wife's family then turns into a husband who is full of responsibility for the lives of his children and wife. If the responsibility for the wife and children is full, then this means that the time spent at his wife's house is not only at night, but he has spent most of his time at his wife's house or even all of his time at home alone with his wife and children.

Problems faced in marriage in Today's Minangkabau society, in the Minangkabau community, especially those in cities, only traces of it remain in the sense of the word that they are no longer pure according to customary law.

As a main feature of marriage in the Minangkabau community, in development, the two husband and wife have lived together permanently in a house, namely in the wife's house and the existence of living together between the husband and wife has formed a household unit that stands alone. Therefore, at this time the prominent role of an adult man is as a father, when he is married.

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