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Islamic Education Values in Minangkabau Wedding Ceremony (Study of Traditional Mariage in Pauh, Padang, West Sumatera)

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Abstract: The aim of the research is to describe the processions of wedding ceremony that done by Pauh society. It also aims to find out whether the values of Islamic education are still carried out by the society in the wedding processions. The research was descriptive qualitative method using naturalistic approach where the data were obtained through observation and interview. The subjects of the research were the head of KAN *Kerapatan Adat Nagari* in Pauh, *ninik mamak*, *cerdik pandai*, the head of KUA, and religious leaders. Snowballing sampling technique was used and the head of the KAN of Pauh was decided to be the first key informant. Based on the information gathered from the key informants, it was found that Islamic education values were reflected in the procession of wedding ceremony. It is recommended that wedding ceremony in West Sumatra should be held properly based on the Islamic teaching.

Keywords: Processions, Islamic education values, wedding ceremony, Pauh

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INTRODUCTION

Family is the smallest social part in human life and the first part in society (Ramayulis, 2001: 1). In Islam, family is a holy relationship between a man and a woman, built through a sacred wedding by fulfilling all its Islamic rules and requirements. In surah al-Nisa' (4) verse 1 Allah explains that the marriage is something natural in human life. It is a

natural desire that a man and a woman have will to build a family. In that verse, Allah also asserts that a man and a woman should be one inseparable part, one in mind and feeling, in hopes and wishes, in steps and movements, even in how they breathe. That is why in Arabic, marriage is commonly called *zawāj* (زواج) which means couple and *nikah* (نكاح) which means uniting two people physically and spiritually. Then, the husband is called

zawj and wife (Shihab, 2000: 318). Marriage is not done only to fulfill the demand of men sexual desire but also to have kids. It is an Islamic holy activity which is appealed by prophet Muhammad, SAW.

To hold a marriage, there are some ways and processions need to be followed. As the example, some districts in Padang may have various way to conduct or to hold a marriage as well as a wedding reception. Pauh, for instance, is said to have a marriage or wedding procession which combines Islam rules and Minang cultures. For Pauh society, a marriage is a sacred bond that ties a bride and a groom which is made by fulfilling the demands set by the country constitution, Islamic regulation and Minang culture. In short, the marriage should fulfill: 1) the regulation in Minang culture; 2) the regulation of Islam *syaraa'*; 3) the regulation of Indonesia constitution about marriages. Among the three demands, the responsibility to cover what the culture states is considered as the most important one. It dominantly influences how a marriage and a wedding should be prepared and conducted.

Commonly, in Minang culture, a marriage begins with a wedding proposal made by the family of a woman. The family proposes to a man whom they consider to be a good man seen from his religious and behavior aspect; as how Islam teaches. This process can be done several times; informally, that is by having *maresek*; sending a representative to the man's family, then formally, when the family of the woman comes to the family of a man. Later, once the proposal is accepted, both family may discuss more about the marriage and the wedding plans.

However, recently, how a marriage and wedding are held in Pauh is no longer based on Islamic belief. It is seen from how a family of a woman looks for a man.

The consideration now is based on the job or the income earned by the man. They feel fine to provide and give such money to the man's family although they have to be in debt. In addition, more and more wedding receptions are held by organizing one special for the youth to come, most of them stay out all night, and even get drunk. They have go beyond the regulation. Then, it is necessary to have a careful research to identify how a marriage or a wedding is held in Pauh, Padang, West Sumatera, how it still follows the rules of Islam and Islamic Education values.

METHOD

The design of the research was descriptive qualitative research. The approach of the research was naturalistic approach which according to Lincoln and Guba (1989), it is an approach where the researcher plays a role as a human instrument, adapts with the situation faced naturally under a natural setting. This approach suited the aim of the research since the data obtained from the field were more based on respondents' utterances and behavior. It is similar to what Spardley (1980:51) states that qualitative is naturally to observe human's behavior, attitude, way, and interaction.

The subject of the research was Pauh societies, namely the head of KAN *Kerapatan Adat Nagari* of Pauh Padang, the *ninik mamak*, *cerdik pandai*, the head of KUA, religious leaders, society and other things needed to hold a wedding. The key informant of the research was the head of KAN of Pauh Padang. The informants were selected by using snowball-sampling technique.

The data were obtained through observation and interview. Interview was done to the head of KAN, then, based on the information given by the head of KAN,

the next informant was decided, and then another interviewed was done again. This process was done several times until the information gathered was considered enough. The data then were analyzed by selecting, focusing, and simplifying what had been recorded in the field. The processed was called as data reduction. Then the data were presented in to several categories. The information obtained was arranged and the organized based on the problems in the research, which then were used to draw a conclusion.

RESEARCH FINDINGS AND DISCUSSION

The Wedding Ceremony Marriage in Pauh, Padang

The concept of wedding ceremony in Pauh Padang is the combination of Islam, constitutions and the culture of minangkabau. The ideal marriage according to minangkabaunese in Pauh is a marriage between close family, such as the marriage of the son/daughter with the nephew/niece. A marriage like this is usually called as *pulang ke mamak* or *pulang ke bako*. *Pulang ka mamak* means marrying the son or daughter of the uncle, while *pulang ka bako* means marrying the nephew/niece of the father (Navis:194)

- a. The pre-processions of the marriage
 1. The getting-to-know time
 - a. *Maresek* (asking)
 - b. *Naiak siriah*, the-yes of both families. The agreement is signed by the coming of the groom to the bride's house bringing *siriah* and some cultural stuffs.
 2. *Batimbang tando* (engagement)
 3. *Mambuek hari* (deciding the date of

the wedding)

4. *Mamanggia* (inviting)
- b. The ceremonies during the marriage and the wedding reception
 1. The marriage. It is done on a day which is considered to be a good day, usually on Thursday nights or Friday before *Jum'at* prayer. But often, society also has the wedding day on a Saturday or Monday morning, or before the wedding reception. The marriage can be done in the house of the bride or in a *Masjid*.
 2. *Malam Bainai*. It is a procession to wear inai or to color the nails which is done both in the bride and the groom's houses.
 3. *Batagak Gala*. It is done before the wedding reception or after the marriage vow has been legalized authenticated.
 4. *Babako ba anak pisang*. This procession is done before the wedding reception, or after the marriage.
 5. *Baralek*. It is done usually on Mondays or Saturdays.
 6. *Manjapuik marapulai* and *basandiang*. In Pauh, this procession is done on Saturday, or in the morning of the wedding day. The groom is picked by the bride's family accompanied with *sumandan* wearing traditional dresses.
 7. *Pelaminan*. It is the seat for the bride and the groom (Poerwadarminta: 57). The seat is set with : *bakabek, sebeng, kelambu, kain balapiah, banta gadang, ombak-ombak, lidah-lidah, tabir dinding, tirai, langit-langit bertirai, ankin-ankin, rambai-rambai*.
 8. Traditional or local entertainment. It

is to assist the wedding reception. The family can prepare or invite some people to perform local or traditional arts.

- c. The processions after the marriage and the wedding reception
 1. *Manjalang mintuo (maantaan nasi)*. After the wedding reception, manjalang mintuo is done. It is a visit to the house of the groom.
 2. *Japuik tigo hari*. A day after the reception, the family of the bride picks the groom by bringing a complete suit or dress to the house of the bride. It is named *japuik tigo hari* because within the next three days, the groom is picked and taken to the house of the bride. In the morning, the groom comes back to his own house, and he is picked again.
 3. *Maantaan Silamak*. It is a procession done by the bride and her family. They come to visit the family of the groom, by bringing *silamak baluo* (a kind of sweet sticky rice)

The Education Values of the Wedding Ceremony in Minangkabau Pre-Marriage

The Islamic values during the Proposal time

During this time, the Islamic values can be seen from the ways the man and the women get to know each other. It is under the control of the parents and the society which aims at ensuring that the children do not go beyond the lines or do not break the rules of Islam. They have to maintain their manner and attitude. If the parents and the society feel that they children have done something which is forbidden, they will be reminded or even punished. It depends on the situation faced. Their children are not allowed to be close with a married man or a married woman, since it can ruin someone else's

conjugal life. A man is allowed to marry a woman when he is already able to bear such responsibilities like, able to live independent, to make a clear cut between what is let and what is not (*haram and halal*), to be a religious person as what has been stated in Islamic laws. It is expected that by understanding these all aspects, the man can handle all the upcoming problems in his marriage life. Rasulullah Saw. said in one of his *hadis*, "*if come to you (to woman's family) a man who have good religion and attitude, and you recognize it, to propose your daughter, you should let him marry (your daughter), and if you do not let him to, it will be conducted fitnah and damages.*" (Tarmidzi and Ahmad) (Al-Tarmizi: II/273). The requirement of being religious is also for man in choosing a woman. Rasulullah Saw. said: "*a woman is married because of four things; her wealth, her beauty, her family, and her religion, then choose because of her religion for your happy life.*" (Muttafaq 'Alayh).

The purpose of the *getting-to-know* each other is to make the children feel free to chose their life partners. They will not feel that they are forced to marry someone that, perhaps, is strange to them. Parents may not force their daughter to marry a man that she does not like. During this time, the parents give their evaluation and opinions about the man/woman that their children are being approach with. They can also give advices so that the children will not pick the wrong way for their future. The most important thing is, the parents should emphasize that the children consider the religion, the attitude, the job of their candidates when they mean to make a decision. The parents should not allow the children to marry someone who is *fasiq*. It is said that if a man is *fasiq*, it means he does not consider the rules in Islam. This indicates that he may not have a very good attitude. He will not be able to lead the family

especially, to be the leader for his wife.

Therefore, it is clear that the main purpose of a marriage is to avoid being worldly-minded, since the main consideration lies on the religious aspects. Islam requires a man to choose a wife who is religious and has good attitude. It is to ensure that the couple can run their life together and face all problems together.

It is not only for seeking the pleasure, but also to fulfill the religion appeal. Once the man is sure about the religiosity aspect of the women, he, then is allowed to consider beauty and the wealth. From *hadith* stated previously, it can be assumed that Islam shows the path for every man and woman to choose the right criteria to marry. How Pauh considers ways to choose a life-partner refers to how Islam arranges the marriage.

Islamic Education Values during the Proposal

The main purpose of *maresek* procession is to find out whether the man is already marriage or, perhaps, engaged with someone else. This process is commonly done by the family of the women. But, before it is done, the family should have ensured that the women have already agreed. The women should have already known who the man is. It explained by hadis of Rasulullah Saw.; *"a widow may not marry till she agrees and a girl may not marry till she permits, and Sahabah asked Rasulullah: how is the girl permission? And he answered: her quite is her permission."* (Muttafaq 'Alayh).

Islam does not give an absolute right to the father or grandfather or uncle to have the woman married. The right is in the woman who will marry, she may not

marry anyone without her permission. It is due to the fact that it is her happiness and her future which are being put on a risk. Therefore, it is her right to say so (Al-Maududi, 1999: 83).

In proposing, both sides speak respectfully and politely. The decision is made through a discussion or in Islamic term, it is commonly known as *musyawarah*. Whatever the decisions might be made, since it is done through *musyawarah*, whether the marriage is agreed or disagreed, none should feel regret. The aim of the processes is to ensure that both sides feel content fairly. Allah says in surah Asy-Syura verse 38: *"and those who have responded to their lord and established prayer and whose affair is (determined by) consultation among themselves, and from what We have provide them, they spend"*. The point learned from this surah is to understand that doing *musyawarah* is strongly suggested; thus, it is necessary. If, later, mistakes are made, the mistakes will not be as much as ones done without any *musyawarah*. (Al-Maraghiy: 350).

Musyawarah (discussion or consultation) is done in all wedding procession such as *maresek*, *naiak siriah*, *maanta tando* (giving the gift), and *mambuek hari* (day's decision). It is to avoid any possible mistakes, and to avoid the clash that may happen between the two family. The *musyawarah* leads to an agreement where both sides feel fairly.

The Processions of Wedding Ceremony

The Islamic Education Values during the Wedding Ceremony

The Preparation of the Wedding. In

order to prepare the wedding, the family, and even neighbors should give a hand. In Pauh, the society-nearby has been like relatives that feel like to help in preparing the wedding. They can help with the cooking, dishes and covering some other needs. Besides, the uncles-of the women should bear the financial aspect of the wedding. Allah, in surah Al-Baqarah 262 states; *"those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders (of it) or (other) injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve"*.

In a marriage, dowry is a very important thing. Dowry is the right of the women. The women may ask for any dowry that she wants. Although it is the right of the women, for people in Pauh, it is not suggested for the women to be exaggerated in asking the dowry. It is in line with how Islam arranges the laws of marriage. Islam also suggests that a woman is not supposed to bear the man in giving or providing the dowry for her. Because a good woman is the one who ask for less. After the wedding, a lot of procession should be done. The processions contain Islamic values for example in *Manapuik Marapulai* procession, there is *petatah-petitih* which contains meaningful massages, and the massages refer to Islamic values. In *babako ba anak pisang* procession it strengthens the relationship between the two families. In the procession of *bakhatam kaji*, for most brides and grooms, reciting Alquran may help them to strengthen their faith of Islam. The wedding processions are helped by a lot of people including the neighbors, families, and relatives. It can be seen that wedding procession can bring people together. The main aim of the wedding procession is to announce to the society that there is couple who has been married officially, newlywed, become husband and wife.

Conducting a wedding reception is strongly suggested in Islam as what Prophet Muhammad Saw describes that a wedding procession should be announced. In Islam, Islam also teaches that it is not suggested to be exaggerating in holding a wedding reception. It should not bear the family. Even Muhammad SAW states that a wedding may be done even by having a goat only. Based on the explanation above, it is known that *walimah* aims at protecting the society from bad thought. It is due to the fact that the point in doing *walimah* is announced to the society that there is a couple who has been approved legally as a husband and wife.

The Wedding Dress. The dress worn during the authenticated marriage covenant (stating the marriage vow) used to be *baju kurung basiba*, but now this kind of dress is quite seldom. Many of the brides prefer to wear *kebaya* with *hijab*, while the groom commonly wears tuxedo prepared by the family of the bride. In Pauh, the dress worn should cover the *aurah* that the dress is loose and unseen through.

CONCLUSION AND RECOMMENDATION

Based on the three wedding processions in Pauh (before, during, and after the wedding) it can be seen that the Islamic values contained which closely relates to the characters among human, and the Creator. During the process of proposing it can be learned that having *musyawarah* is very important. The discussion is done in order to find out or to know the characters of the bride and the groom. The family and the relatives bear all the needs including both financial and non-financial needs.

During the authenticated marriage covenant, Islam teaches how to the bride and the groom should cover the *aurah*, the

seat of the bride and the groom also contains a message that in facing the new life, the couple should refer to Islamic education values which are also the base of cultural values. In the wedding reception, it can be seen how society work together in holding the reception, in having *musyawarah*, behaving, and giving meaningful advices to face the new life. Islam teaches the couple to respect each other, to be responsible, and to do all activities based on Islam. The new couple lives together as a part of their worship to Allah.

It is recommended that wedding ceremony in West Sumatra should be held based on the Islamic teaching. Thus, all the processions (proposing, dowry, wedding requirements, wedding reception, and after wedding) should be done properly. It is expected that by understanding these all aspects, the man can handle all the upcoming problems in his marriage life.

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