

Religious and Cultural Harmony: Traditional Marriage Traditions of the Gayo Tribe from the Fiqh Munākahat perspective

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Religious and Cultural Harmony: Traditional Marriage Traditions of the Gayo Tribe from the Fiqh Munākahat perspective

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Abstract : This study aims to describe the harmony between religion and culture that exists in the traditional Gayo tribal marriage tradition that has been established so far. In addition, this study aims to determine whether the harmonization of religion and culture in Gayo tribal marriages is in accordance with the provision of fiqh munākahat. This study is a field research that is descriptive qualitative in nature. Data collection techniques used are interviews and documentation. In determining informants, researchers used a *purposive sampling technique*. While the approach used in this study is sociological juridical. An important finding in this study is that the process of harmonization of religion and culture in traditional Gayo marriages occurs well and without coercion. This harmonization is seen by the acculturation of the concept of fiqh munākahat; *ta'aruf* (introduction), *khitbah* (fiancé), marriage advice, deliberation, *i'lānu nikāh* (marriage announcement) and friendship. The acculturation of the concept of fiqh munākahat can be found in the procession of adat *risk kono* (introduction to the catin family), adat *munginte* (proposal), adat *beguru* (giving advice), adat *betelah* (consultation), adat *all* and *begenap* (consulting and family), *mah bai* customs (carrying the groom) and *mah beru* (bringing the bride), *mah kero opat ingi* (bringing rice for four days) and *tanag cool* (visit to the bride's house). The next finding is that of the five forms of traditional Gayo marriage, only two are in accordance with munākahat fiqh: *ango/ jueleu* (patrilineal) and *kuso now* (marry here and there), meanwhile marriage (*matrilineal*), *Naik* (elope) and *mah tabak* (surrender marriage) not in line with fiqh munākahat.

Keywords: Religion; Culture; Harmony; Traditional Marriage; Gayo tribe.

Introduction

The Gayo tribe is one of the tribes in Aceh province which has distinctive customs and culture and is different from other tribes. (Mustafa and Amri, 2017) The majority of the Gayo tribe is Muslim. According to Mahmud Ibrahim, the Gayo people are very fanatical about Islam, so that their customs and culture are based on and in accordance with Islamic teachings. (Abdi, 2019) The Gayo people still adhere to traditions passed down from generation to generation and sacred customs, such as traditional wedding ceremonies. In terms of marriage, Gayo people also have characteristics and customs that are different from other regions. The traditional wedding ceremony in Gayo is known as *sinte munggerje* (traditional wedding ceremony). This marriage ceremony cannot be separated from the traditional elements which are full of meaning. For example, when proposing, the groom's family usually brings betel nut, areca nut, and other paraphernalia to signify prosperity and glory. (Fathanah, Fitriana and Noer, 2020) This is according to the results of the interview "we, the Gayo people, adhere to the traditions left by our ancestors. Marriage in the Gayo tribe is carried out according to custom. A series of traditional processions has its own aims and objective". (Bahri, 2022)

This tradition in Gayo tribal marriages has been carried out from generation to generation and has remained sustainable until now. This tradition is sometimes in the form of *reciprocated pantun traditions* (reciprocating rhymes), *sebuku* (crying interspersed with humming words), *beguru* (learning) and other forms of tradition. This tradition is actually in line with Islamic religious teachings, because the contents of the advice in a series of customs are in the form of advice for grooms and brides to avoid conflict and always get along in household life. (Apriana and Ikhwan, 2020)

In fact, there have been many researchers who have discussed this traditional Gayo marriage. One of them is T. Pertewi. He researched the manners in the wedding speeches of the Gayo tribe in Lues district. The research method used in this study is a qualitative descriptive method. The results of this study are language politeness in traditional Gayo wedding parties in the form of poetry. (Pertiwi, 2017) Subsequent research was conducted by A. Ocktarizka with the title "traditional values in the book ritual in the wedding procession of the Gayo tribe community in Central Aceh district". This study uses a qualitative method with a descriptive approach. The results of this study indicate that *sebuku* (crying interspersed with humming words) represents the politeness of someone who still adheres to customary provisions to avoid *sumang* (taboo acts). (Ocktarizka, 2021a)

There are many studies related to Gayo tribal marriages, but this research is only about traditional rituals or processions that are studied and analyzed. Research related to the harmonization of religion and culture in traditional Gayo marriages has never been done before. In fact, this research is very important to know that the harmonization process is in line with and follows the *fiqh munākahat*. *Novelty* in this research is expected to preserve good local customs and cultural values in accordance with Islamic law.

Research methods

This study is a qualitative descriptive field research. Data collection techniques used in this study were interviews and documentation. Informants in this study were religious leaders, traditional leaders, community leaders, and members of the Gayo tribe. In determining the informants, researchers used a purposive sampling technique, the goal is that the data obtained is more accurate and right on target. The approach used in this study is a sociological juridical approach because this study is a legal study that looks at a social reality. (Huda, 2022) This sociological juridical approach is used to find out and describe facts in the field related to the harmonization of religion and culture in Gayo tribal marriages, then the fact will be analyzed using the theory of

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fiqh munākahat. The data analysis technique was carried out in stages: data reduction, data presentation, and drawing conclusions. (Miles and Huberman, 2014) while the data validity technique used in this study was source triangulation. (Moleong, 2018)

Fiqh Munākahats Conceptual Framework

The conceptual framework of fiqh munākahat in this study is used by researchers to understand the harmonization that occurs between religion and culture in Gayo traditional marriages. Munakahāt fiqh is the fiqh that regulates Muslim marriages; includes the pillars and conditions of marriage, *khiṭbah*, *walimah al-urs*, dowry, maintenance and so on related to marriage in the Islamic religion. (Yahya, Ramdan Fawzi and Muhamad Yunus, 2021; Sanusi *et al.*, 2022) The scope of fiqh munākahat is too broad, so that only a part of it is used by researchers as a knife for data analysis. Etymologically marriage means getting together and having intercourse, while in terminology marriage is a contract that contains the permissibility of having sex with lafadz *inkāha* or *tazwīja*. (Subarman, 2013; Supraptiningsih, 2021) Marriage is declared valid if the conditions and pillars are met. (Caniago, 2016; Ali, 2002) There are five pillars of marriage, namely the prospective husband, the prospective wife, the guardian, two witnesses and the consent form. (Khairani and Sari, 2017; Subeitani, 2022) While the conditions for marriage are Islamic, there is no *mahrom* (blood relationship), no ihram, dowry, willing (not forced) and so on. (Samad, 2017; Lathifah, 2020) Prior to the realization of marriage, Islam opens opportunities for the bride and groom to understand each other and get to know each other's character through the door of *ta'āruf*. The aim of *ta'āruf* is to get to know each other's personality, religion, family, social background, and habits. After the prospective husband and wife have felt a match between the two through the *ta'āruf* process, then the next step is the *khiṭbah*. (Hamdi, 2017; Lonthor and Jamaa, 2020)

Khiṭbah etymologically means to propose or propose. According to Imam Asy-Syarbiny, *khiṭbah* is a man's request to a woman to marry him. (Sadan and Afandi, 2017; Muslimin, 2019) Relationships that are born from *khiṭbah* are different from marriage, they do not justify prohibited actions, the two people who are engaged remain as foreigners who are forbidden to have *khalwat* (togethers) or anything like that. (Daud) and Ridlwan Hambali, 2022; Hasyim, Liliek Channa and Mufid, 2020) This prohibition was actually made for the benefit of man himself. (Sururie, 2017; Jafar, 2022) The legal consequences born of *khiṭbah* were only limited to prohibiting women who had been betrothed by someone to accept other people's applications. The purpose of giving *khiṭbah* in Islam is so that the prospective husband and wife are willing and happy when they get married. (Mustakim, 2022; Fauzi, 2019) The next stage after the *khiṭbah* is the procession of the marriage contract and *walimah al-urs* (wedding party). Currently, *walimah al-urs* or the wedding party has become an integral and inseparable part of the marriage contract process. (Hilmy and Utami, 2021; Abubakar, Nurlaelawati and Wahib, 2022) Imam Syafi'i emphasized that the law of *walimah* is *sunnah muākadah* (highly recommended). (Akmal, 2019)

Data and Data Analysis

Profile of the Gayo Tribe

The Gayo tribe is a tribe that lives in the highlands of Aceh province, which is commonly called the Gayo highlands. The Gayo Highland consists of several districts, namely Central Aceh, Beneruek, Gayo Lues, Serbejadi Gayo. (part of East Aceh district), Gayo Alas (Southeast Aceh District), and Gayo Kalul (part of Aceh Tamiang district). In the Aceh language, the area inhabited by Gayo people is called tanoh Gayo. (Eades and Hajek, 2006) The Gayo tribe has its own uniqueness and characteristics, both in terms of language, customs, and culture. The Gayo tribe's customary laws and regulations have much in common and are in harmony with the Islamic religion. (Zain, Fauzi and Muttaqin, 2021) These results are in accordance with interview data "

Customs and Sharia are like a areca nut which is split in two. Our traditions stand firm because they are supported by Islamic law ." (Andini, 2022)

The Gayo tribe refers to itself as Gayo people, not Acehnese. This is because the culture of the Gayo tribe is different from the Acehnese people in general. However, since Islamic teachings entered and spread throughout Aceh, the tribes in Aceh lived side by side and a cultural fusion occurred due to acculturation with Islamic teachings. (Arfiansyah, 2020) (Iswanto, Haikal and Ramazan Ramazan, 2019) The Gayo tribe has historical roots old, so it is only natural that the customs and culture are deeply rooted in society. Although initially many Gayo people did not follow Islamic teachings, in the end Islamic teachings became the basis of Gayo culture. The harmonization of religion and culture is very good. As a benchmark, many sacred values in Gayo customs follow the concepts of Islamic religious beliefs and teachings. (Ocktarizka, 2021b)

Gayo Tribe Traditional Marriage Procession

Gayo tribal marriages are known as *kerje* or *mungerje*. This customary marriage has much in common with marriage in Islam. Usually, when looking for a mate, the Gayo people don't want to come from the same village. This is in accordance with the interview data, "*We are prohibited from marrying the same person from our village. If looking for a partner, both husband and wife must be in the village. If someone violates these customary rules, they will be subject to customary sanctions.*" (Mutia, 2022) The positive philosophy of this pattern of prohibition of marriage is that the larger the family and the family that becomes relatives (because of different villages), the closer the friendship will be. and awareness is increasingly realized.

The Gayo tribal traditional wedding ceremony has several processions of activities which are divided into four stages, namely: first, the beginner stage, which consists of 4 parts: *kusik* (talk between parents to find a partner for their child) , *sisu* (whispering/delivering the results of the parents' discussion about searching for a partner for their child to the family) , *pakok* (a request for the child's willingness to find a partner) , and *peden* (negotiations about women who will be future wives). Second, the preparatory phase is divided into four parts: *risk* (investigation of the prospective wife's family) , *rese* (visiting the prospective wife's family) , *kono* (handover) , and *kinte* (proposal). Third, the implementation stage. This stage is divided into four parts, namely *studying* (giving advice), *surrender* (handing over responsibility) , *bejege* (staying up late), and *mah bai* (delivering husband). Fourth, the stage of completion. This stage is divided into five parts: *mah beru* (delivering the wife) , *serit yarn* (winding the thread) , *kero selpah* (souvenirs) , *tanag kul* (a visit to the bride's house) , and *entong ralik* (a visit to the parents' house). (Chalid and Kasbi , 2021)

Forms of Traditional Marriage of the Gayo Tribe

There are five types of marriages found in the Gayo community, namely *ango* or *juelen* marriages (patrilineal marriages) , *arrest marriages* (matrilineal marriages) , *kuso now* (marriage here and there) , *Naik* (escape marriages) , and *mah tabak* (submission marriages) . *Ango* or *juelen* marriage is a type of original marriage in Gayo tribal society. In this type of marriage, the wife is brought to *the side* (clan) of the husband . The wife and children born from this marriage will use her husband's last name. (Ramadhani, 2017) This is according to the interview data, "*when my sister married, her children all entered her husband's surname.*" (Teuga, 2022)

Juelen marriages are often called *kerje berunjuk* (dowry marriage) , because the prospective wife's parents receive the *unjuk* (dowry). *Juelen* marriages are patrilineal marriages, which mean marriages that follow the lineage from the father's side. (Nofiardi and Rozi, 2017) The real purpose of *juelen marriages* is to prevent inbreeding. *Juelen* 's marital status is more difficult for the husband-to-be because he has to fulfill the *edet* (traditional) requirements. The basis for this *edet*

rule is *riḍo bisy'in riḍo bima yatawaladu minhu* (to be willing with something means to be willing to suffer the consequences) .) .

The next customary marriage is a *foster marriage*. *Intermediate* marriage is a form of marriage with a matrilineal system, where the husband will be brought to *the side* (clan) of the wife. Husband and children born from this marriage will use his wife's last name. This is according to interview data, " *sometimes men from the Gayo tribe when married join the wife's clan. Children born from this marriage also follow the wife's clan.*" (Tiro, 2022) *The arrest* marriage is the same as the *japuik* (pick-up) marriage in Minangkabau. (Nofiaridi, 2018)

The next traditional marriage is *kuso now* (marriage here and there). *Kuso* marriage *now* is a marriage that is more realistic in nature, because husband and wife are given the freedom to choose a place to live in which *division* (clan) they want. This is according to the interview data, " *kuso is now the most popular traditional marriage among young people today. Many couples are now married to kuso. They argue that kuso marriage now minimizes family conflicts in the future. Freedom to choose between (clan) or place remains the main attraction of this type of traditional marriage.*" (Saputra, 2022) *Kuso* marriages are now more flexible and different from the more rigid and rigid marriages of *ango* and *arrests* always guard *the division* (clan). (Suhartini and Sabekti, 2019) The next traditional marriage is *ascending*. *Naik* is a form of marriage that occurs when a man runs away with a girl to become his life partner. This is according to the interview data " *The Gayo tribe really avoids marrying up. In fact, this marriage is a disgrace to the woman's family. The marriage is not normal because the woman is ta¹⁹ away by her husband-to-be.*" (Ismail, 2022) *Rising* marriages (elope) usually occur because *the woman's family* does not like *the man's* side, or the man cannot provide the *unyuk* (dowry) as requested by the woman's family. (Ramadhani, 2017)

The next traditional marriage is *mah tabak*. *Mah tabak* is a form of marriage that occurs because a man surrenders himself to the woman's family to be married off and if he is not married then it is better that he be killed. This is according to the interview data " *Young people from the Gayo tribe can act recklessly. As long as rejection of love only comes from the woman's family, not from the woman he loves, then he will be desperate to come to the woman's family with tabak. If his good intentions are still rejected, then it is better for him to be killed*" (Tiro, 2022) *Tabak* is a tool shaped like a pan, round and flat. *Tabak* has a symbol where when the intention of his arrival to ask for marriage with the woman's family is not approved, then it is better for him to be killed. (Ramadhani, 2017)

The forms of traditional Gayo marriage that have been carried out for generations ¹⁴ can be seen clearly in the table below.

Table 1. Forms of Gayo Traditional Marriage

No	Form of Marriage	Marriage illustration
1	<i>Ango</i> or <i>Juelen</i>	A form of marriage with a patrilineal system, where the wife is brought to <i>the side</i> (clan) of the husband . The wife and children born from this marriage will use her husband's last name.
2	<i>Catch</i>	A form of marriage with a matrilineal system, where the husband will be brought to <i>the side</i> (clan) of the wife. Husband and children born from this marriage will use his wife's last name.
3	<i>Kuso Now</i>	A form of marriage that gives freedom to a husband or wife to choose a <i>split</i> (clan).
4	<i>Go on</i>	A form of marriage that occurs when a man runs away with a girl to become his life partner.

5	<i>Mah tabak</i>	A form of marriage that occurs because a man surrenders himself to a woman's family in order to be married off and if he is not married then it is better if he is killed.
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Source: Researcher's interpretation

Of the five forms of marriage for the Gayo tribe, only two are in accordance with *munākahat* fiqh: *ango* or *juelen* and *kuso now marriages*. Marriage in Islam adheres to a patrilineal path, where the child's lineage will follow the father, not the mother, as in a *dual marriage*. *Kuso* marriage is now in line with *munakahat* fiqh because Islam has never forced a husband and wife to live in a certain place. The *rising* and *mah tabak* marriages are not in line with the fiqh *munākahat* because there is an element of coercion in both marriages. The element of coercion in marriage is strictly prohibited because it will be difficult to create a *sakinah mawādah warahmah* family.

Harmonization of Religion and Culture in Gayo Traditional Marriage

The process of harmonization of religion and culture in traditional Gayo marriages can be seen in the acculturation of Islamic values in traditional marriages. This acculturation can be seen from before the marriage ceremony took place. The first Islamic values that were acculturated in Gayo tribal marriages were *ta'aruf*. *Ta'aruf* is a means for serious men and women to get to know each other or introduce themselves to each other in order to establish a legal relationship, namely marriage. (Akbar, 2015) The acculturation of *ta'aruf* can be seen in the risky *kono* customary procession. This tradition is an event to introduce yourself and your family to the bride and groom. (Ramadhani, 2017) This is according to the interview data, " *the procession of the kono risik tradition is a means of finding and choosing the right life partner. This custom is a starting point for exploring the union of two families great in the marriage of his children.* " (Salim, 2022)

Kono risik custom functions as a media or intermediary to choose and determine potential life partners. This customary term in gayo proverbs is "*mrahi belang si gere ilen mupancang, marahi utn si gere ilen betene*" (*looking for uncultivated fields, looking for unmarked forests*). In gayo tradition, there are three possibilities for a person to choose a life partner; own choice, the choice of the parents, or through *ta'aruf*. (Bakti, Amin and Fakhurrizi, 2020) Further Islamic values that are acculturated in the customs of the Gayo tribe are *khiṭbah*. The acculturation of the *khiṭbah* occurs in the custom of *munginte* (proposal). In this event, the family of the prospective bride and groom come with money, rice, needles, a betel nut complete with its contents, and thread. This is according to the interview data,

" *The munginte custom is a continuation of the kono risk custom. After carrying out the kono risk custom, the next stage is the proposal or the munginte custom. In this procession, families usually bring gifts or souvenirs such as rice, needles, thread and money.* " (Teuga, 2022)

This souvenir is a symbol of binding for the woman's family so that she does not accept any more proposals from other parties. The woman's family will give an answer of acceptance or rejection after three days, usually if the application is accepted then the gift or souvenir is accepted and not returned. Meanwhile, if the application is rejected, then the gift or souvenir will be returned to the man who applied. (Ramadhani, 2017) The next acculturated Islamic values are marriage advice. Acculturation of marriage advice occurs in the *beguru* custom. *Beguru* custom means giving advice, where the two bride and groom will be given advice and advice about household affairs. The purpose of the *beguru* custom is to prepare the mentality and character of the bride and groom so that they are able to build a household that is *sakinah, mawādah, warahmah*. This is like the interview data,

" *Tradition Beguru is very important in Gayo tribal marriages. Beguru is a medium for transferring religious knowledge that must be mastered by prospective husband and wife. Both are required to understand their respective roles, rights and obligations as husband or wife.* "

(Abdurrohim, 2022) *Beguru* event (giving advice) usually carried out at the bride's house and accompanied by a ceremony of mourning (wailing) by the bride; This event of lamentation contains sad words for leaving the family to go to a new place. This *beguru* program also contains thanks to the extended family, especially the two parents who have educated and loved them wholeheartedly. (Ramadhani, 2017)

The next acculturated Islamic values are deliberation. Deliberative acculturation occurs in adat *betelah* (consultation), the *whole* and *the whole* (consult and family). The custom of *betelah* (consultation) takes place after receiving a proposal from the groom's family; the women's family discusses the *teniron* (dowry) which is usually in the form of wedding expenses, gold, or daily necessities. This is according to the interview data, "we Gayo people like to consult on everything. Likewise about marriage, we always consult. The customs of *betelah* (consultation), *whole* and *even* (discussion and family) are examples of embodiment of the values of deliberation." (Tiro, 2022) The implementation of the *beteleh* custom is carried out by means of family deliberations. (Daud and Ridlwan Hambali, 2022) Meanwhile, the *full* and *even* number of *customs* (consultation and family) are deliberation customs when there is a division of tasks for the marriage committee. This committee usually consists of relatives and neighbors. (Ramadhani, 2017)

The next acculturated Islamic values are *i'lānu nikāh*. Acculturation of *i'lānu nikāh* occurs in the custom of *mah bai* (delivering the groom) and *mah beru* (delivering the bride). This is according to the interview data, "the traditional processions of *mah bai* and *mah beru* are always busy. The procession is entertainment for the surrounding community. The purpose of this custom is that traditional marriages must be public so that many members of the community know about it". (Saputra, 2022) The *mah bai* custom is a traditional procession taking the groom to his future wife's house. Arriving at the bride's house, the men will exchange *vanity* (betel nut holders) between the two parties and continue washing *kiding* (washing feet) in front of the entrance. Meanwhile, the *Mah Beru* custom is the opposite of the *Mah Bai* custom, namely the custom of escorting the bride to the groom's house.

The next Islamic value that is acculturated in Gayo traditional marriages is *hospitality*. Gathering acculturation occurs in the traditions of *Mah kero opat ingi* (bringing rice for four days) and *Tanag cool* (visit to the bride's house). This is according to the interview data, "through the *Tanag Kul* custom, we establish friendship with our in-laws' families. At this moment, many family members were introduced. Usually we also bring forty packs of rice and side dishes as souvenirs." (Kulsum, 2022) Adat *mah kero opat ingi* (bringing rice for four days) and *tanag kul* (visit to the bride's house) usually done after the wife is at her husband's house for a week; then his parents-in-law will visit the *besan's* house to introduce all his family members. (Ramadhani, 2017) To clarify the acculturation of Islamic values in traditional Gayo marriages, it can be seen in the table below,

Table 2. Acculturation of Islamic values in traditional marriages of the Gayo tribe

No	Islamic Values	Acculturation in Customary Marriages	Description
1	<i>Ta'āruf</i>	<i>It's risky</i>	This custom is a medium for the bride and groom to get to know each other and understand their partner's character before marriage.
2	<i>Sermon</i>	<i>Maybe</i>	This custom usually uses a trusted mediator to convey the desire to marry someone to his family.
3	Marriage Advice	<i>Beguru</i>	During the traditional <i>beguru</i> procession, the bride and groom will be given advice and instructions on how to carry out their respective roles in the family.

4	discussion	<i>Split, Whole and Even</i>	Deliberations are held when determining the dowry, handing over luggage, and dividing the duties of the wedding committee.
5	<i>I'lānu Nikāh</i>	<i>Mah bai</i> and <i>Mah beru</i>	<i>mah bai</i> custom is the custom of parading the groom. While the custom of <i>mah beru</i> , parading the bride to the groom's house.
6	friendship	<i>Mah kero opat ingi</i> and <i>Tanang kul</i>	After the bride has stayed a week at her husband's house, the wife's family will visit her house, aiming to introduce all family members.

Source: Researcher's interpretation

Harmonization of Religion and Culture: Traditional Marriage of the Gayo Ethnic Perspective of Fiqh Munākahat

Harmonization between religion and culture in traditional Gayo marriages can be seen clearly in the acculturation of Islamic values that exist in the traditional wedding procession. The following are some of the acculturation of religions and cultures that strengthen harmony between religion and culture. The *risky kono tradition* contains the value of ta'aruf . The procession of the adat *risk kono* itself is very much in line with the fiqh munākahat during its ta'aruf process follow Islamic teachings. When the *ta'aruf process* is in progress, it is important to pay attention to the quality of religion, lineage (heredity), and the profession of the prospective partner. (Hamdi, 2017) *Ta'aruf* is a process for prospective bride and groom to understand each other, get to know the personality and character of their partner before moving to the next level. Next is marriage. *Ta'aruf* usually takes place in a relatively short time and with the help of other trusted parties as mediators. The *ta'aruf process* generally begins with obtaining information about the personality of each candidate through the exchange of biodata, including self-identity, life principles, and mindset towards a problem. (Ilhami, 2019)

Munginte custom contains Islamic values " *khitb ā h*". This custom usually uses a mediator who acts as an intermediary to express the desire to marry to his family. In Islamic marriage, customs like this are included in the *khitbah category*. *Proposals* in Islam (*khitbah*) have the goal of further strengthening and strengthening the hearts of the two prospective husband and wife couples. Therefore, during the *khitbah process*, the bride and groom may first see their partner so that regrets do not arise later after the contract is carried out. (Zakaria, 2021) The majority of scholars are of the opinion that the law of *khitbah* is mubah (permissible). Only Imam Daud al-Zahiriyy said that the law of *khitbah* is mandatory. (Wafa, 2021)

beguru custom there is marriage advice which is very helpful in the process of understanding the rights and obligations of husband and wife. In Islamic marriages, marriage advice is usually delivered during the *nikāh sermon*. In the *Nikah sermon* , the rights, obligations, and goals of marriage in Islam are clearly stated, and if this is also done in the *beguru custom* , it will be very good. The custom of *betelah (consultation)*, *whole*, and *even* contains Islamic values, namely deliberation. discussion The family is very important in determining the value of the dowry, gifts, and the marriage committee. deliberative culture very much in line with Islam; Whatever the problem, if it is resolved through deliberation, a solution will be easily found. In matters of dowry, Islam does not determine the value or price of the dowry, but leaves it up to the prospective wife and family to determine for themselves (*deliberation*) the amount of dowry to be requested. (Bahri, 2022)

traditions of *mah bai* and *mah beru* contain elements of *i'lānu nikāh* (spreading marriage information). The traditions of *mah bai* and *mah beru* are the custom of parading the bride and groom with the aim that many people know about the wedding ceremony. Publication of

information about marriage is highly recommended in Islam. There are even some scholars who require marriages to be published. (Teuga, 2022) Some scholars argue that *i'lān al-nikāh* is one of the conditions for a valid marriage. However, Jumhur scholars of fiqh are of the opinion that *i'lān al-nikāh* is not a requirement for a valid marriage, but only sunnah. (Rohman and Mohsi, 2017)

custom of *mah kero opat ingi* and *tanang kul* in Gayo tribal marriages contains friendship values which highly recommended in Islam. These two customs are the custom of visiting each other's homes. Usually a week after the marriage contract, the wife's family will visit her house. This visit aims to introduce all members of the family. These two customs are very much in line with the principle of marriage in Islam. When a person gets married, his partner's family will become his family too, so it is very natural to stay in touch so that it strengthens kinship ties. (Abdurrohman, 2022)

Harmonization ¹² religion and culture in traditional Gayo tribal marriages from the perspective of fiqh munākahat can be seen clearly in the table below,

Table 3. Harmonization of Religion and Culture; Traditional Marriage of the Gayo Ethnic Perspective of Fiqh Munākahat

No	Islamic Values	Acculturation of Traditional Marriages	Fiqh Munākahat
1	<i>Ta'aruf</i>	<i>Kono Risk</i>	In accordance
2	<i>Khiṭbah</i>	<i>Munginte</i>	In accordance
3	Marriage Advice	<i>Beguru</i>	In accordance
4	discussion	<i>Split, Whole and Even</i>	In accordance
5	<i>I'l ā nu Nikāh</i>	<i>Mah bai and Mah beru</i>	In accordance
6	friendship	<i>Mah kero opat ingi and Tanag kul</i>	In accordance

Source: Author's interpretation

The acculturation of Islamic values in traditional Gayo marriages is ¹¹ concrete evidence there has been harmonization between Islamic teachings and local culture. The higher the level of acculturation, the better the quality of religious and cultural harmony.

Conclusion

After conducting in-depth research, the researchers concluded that the harmonization between religion and culture had long occurred in the Gayo tribal customary marriage tradition. The binder of harmony between religion and culture is the consistency of practicing Islamic teachings. In traditional Gayo marriages, the customary laws and regulations have many similarities and are in harmony with Islamic teachings. This harmonization is seen by the acculturation of the concept of fiqh munākahat; *ta'āruf* (introduction) , *khiṭbah* (fiancé) , marriage advice, deliberations, *i'lānu nikāh* (nikāh announcement) and hospitality at traditional Gayo weddings. This acculturation is reflected in various kinds of traditional wedding processions; *risik kono* (introduction to the catin family), adat *munginte* (proposal), adat *beguru* (giving advice), adat *betelah* (consultation) , adat *all and even* (consulting and family) , *mah bai* customs (carrying the groom) and *mah beru* (bringing the bride), *mah kero opat ingi* (bringing rice for four days) and *tanag cool* (visit to the bride's house). Based on this fact, the researcher recommends that the harmonization of religion and culture in traditional marriages be further enhanced by strengthening the understanding of munakahāt fiqh. The better the understanding of munakahāt fiqh, the better the harmonization

between religion and culture. Moreover, Gayo is known for its religious ethnicity, so that the process of strengthening the understanding of munakahāt fiqh will be easier to do.

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