

## TRADITION "*BELI SUAMI*" IN AREA PARIAMAN, WEST SUMATERA, BASED ON ISLAMIC GLASSES

Izzatul Iffah\*, Syahidin, Agus Fakhruddin

Department of Islamic Religious Education Indonesian University of Education , Indonesia

### Abstract

*Minangkabau has a cultural diversity that is thick with customs. This can be seen from various aspects of people's lives as such kinship system, marriage rituals and social norms. The focus of this research is related to marriage regarding Beli Suami. There are many cultural disputes about Beli Suami in Minangkabau customs, so there are several conflicts regarding this perception. This research aims to analyze the culture of buying husbands in the Minangkabau tradition from an Islamic perspective. This study uses a qualitative approach with descriptive analysis methods to explore how this practice functions in Minangkabau society and how it conforms to the principles of Islamic law. This research found that although the practice of buying husbands has its basis in strong Minangkabau customs. However, there are several inconsistencies aspects of Islamic law, especially in terms of the understanding of dowry and the rights of husband and wife. The results of the analysis shows that although this custom provides flexibility in determining the downturn, there are challenges in balancing customs and Islamic law which emphasizes the principles of equality and justice in marriage relationships. This study suggests the need for harmonization between normal practices and Islamic law so that these traditions can be accepted and implemented fairly in a modern context. Additionally, recommendations are given to involve ulama and traditional leaders in formulating appropriate guidelines so that this tradition can be preserved without ignoring the principles of sharia.*

*Keywords: Beli suami; Minangkabau; Religious education; Marriage; Culture.*

### INTRODUCTION

The long civilization of mankind is full of transactional traditions. It began with simple transactional traditions such as barter, exchanging goods for goods, exchanging which has a value that is equivalent to the goods being transacted, until then developing goods with humans, or humans with humans (Aukutsionek, 2018). The role of living culture, which also influences these transaction patterns, also occurs in Islamic conception (ENÇAKAR, 2020). This transactional pattern then lives throughout the world, example in Turkiye in the tradition of buying a bride based on a dowry. This tradition is usually occurs in some rural areas in Turkey. There is a tradition of dowry (*bashk parası*), where The man's family pays a sum of money to the woman's family for wedding procession (Ersoy, 2021). So, there are many traditions in this world that have not been known by people out there.

Although this is not "buy and sell bride" in a way literally, a number of person Can see it as a rather odd transaction from a different cultural perspective, especially If payment This considered as something Which "buy" rights to marry somebody. Egypt in the past was like a dowry (*shabka*). This tradition is dowry which are given by candidate husband to candidate wife in the form of gold or jewellery. However, some prospective wives ask for unusual items such as a certain amount of gold. large or other luxury goods. so, this transaction is also considered unreasonable by other cultures because it is seen as excessive (Mufauwiq, 2023) including in Asia such as Beli Suami in tradition in Minangkabau tribe, Pariaman, West Sumatra, Indonesia (Gustiana, 2020). There are many similarities between the traditions in Turkiye and the traditions people Indonesia.

\*Correspondance Author: [izzatuliffah1409@upi.edu](mailto:izzatuliffah1409@upi.edu)

Article History | Submitted: 30 November 2024 | Revised: 18 December 2024 | Accepted: 20 December 2024 | Publish: 15 January 2025

HOW TO CITE (APA 6<sup>th</sup> Edition):

Iffah, Izzatul., et al. (2025). Tradition "*Beli Suami*" in Area Pariaman, West Sumatra, Based on Islamic Glasses. *Juspi: Jurnal Sejarah Peradaban Islam*. 8(2), page.423-433

DOI: <https://dx.doi.org/10.30829/juspi.v8i2.22296>

The position of women in the long span of human civilization also has a stigma. position more low, inferior, weak, if compared to with man which more tall, superior, and physically strong (Zuhriyah, 2018). This position condition is certainly reversed, when women were very dominant, powerful like Cleopatra, the last queen of Egypt. do marriage transaction with Julius Caesar (Ager, 2013), For save ancient Egyptian kingdom that has existed for thousands of years. Like wise the example with rich businessmen like Siti Khadijah who married Muhammad saw who later became prophet for muslims (Azizah & Muchtar, 2023). Every wedding tradition that occurs, whether in Egypt, Arabia and other countries have a basis behind it. Like Islam which become the basis of the tradition that done at this time in Egypt.

Theme equality between woman and man, lots experience rejection. Equality is believed to be against the weak nature of women themselves and must be led by Imams from men. However, in some areas far from the Middle East, women can even become leaders of men, such as admiral Malahayati in Aceh (Larasati & Ayu, 2020) or Queen Sima in ancient Java (Erlangga & Nelsusmena, 2022). True equality is an inevitability that is difficult to reject. or abolished in journey long civilization people man. Equality precisely is a basic principle of complementarity, men and women complement each other, not weakening between the two, or there is a superior – inferior as a created being Allah Swt (Trisnawati & Firsty Chintya Laksmi Perbawani, 2024). The equality of women and men does not make the fall price self man. However, matter This show that Woman must treated the same without differentiate between the two.

In addition, there are cultural and traditional similarities between the Pariaman people. the majority of whom are Muslim and the Sumba community in East Nusa Tenggara (NTT) which the majority are Christian. In the Sumba region there is the word "*belis*" which is part of from the marriage customs and the obligation of a man to present a set of animal to family candidate the bride. Tradition This own meaning symbolic And plays an important role in family ties (Selan, Beili, & Harti, 2023). One such incident happened in Lapale Village. In this village there was already a husband and wife who had two children. child. Since their marriage, the husband has not paid a single cent of berries to her the woman's family. Even though they had been together for approximately 10 years, If there are problems in the family, the woman's mother may question whether party man No pay buy in accordance deal (Idaroyani Neonnub & Triana Habsari, 2018).

Matter similar happen in India. A village in country part Bihar, India, which bordering with Uttar Pradesh, is House for market bride man which according to resident local is one of the oldest wedding traditions in the world. This 700 year old tradition held for nine days every year, It involves male guardians from the Woman Which come And evaluate man which according to they will become husband which is suitable for children and their families (Fatmawati, 2020). Usually, thousands of single men flocking come to tree Pipe area market local local. Price per person what is "sold" varies depending on age, education, and family background. For example, Nirbhay Chandra Jha, a 35-year-old participant who continues the tradition, said received compensation of around 50,000 rupees or around Rp. 9.3 million (Cikita, Nizmi, & Olyvia, 2023). Many people think that activities like this are very strange, so many people get angry. negative comments from outsiders. In fact, this tradition certainly has cultural values. Which respected and preserved by public India.

Then, Uniqueness wedding in Kazakhstan. The Secret Alyp Qashu and The Secret Alyp Qashu: This is two form tradition "kidnap" bride woman. Kelissimsiz Alyp Qashu is done without the consent of the family, while Kelissimmen Alyp Qashu is done with consent. Although it sounds extreme, this tradition is actually more of a symbol of a man's courage in winning the heart of the woman he loves. Horses as Symbols of Honor: Horses have a special place in our culture. Kazakhstan. In weddings, horses are often used as a symbol of honor and wealth. The groom often comes to the bride's house riding a horse (Mukhan, Yerdembekov, & Matyzhanov, 2020). This tradition in Kazakhstan has similarities with Tradition *Merariq* in Lombok, specifically in circles ethnic group Sasak, There is tradition unique which are called "*merarik*" or elopement. In this tradition, a man "kidnaps" the woman he loves. with agreement family woman. This is method unique for state love And start process wedding. However, This The same very no means "buy"

woman (Wise Sugita et al., 2023). It turns out, there is a number of similarity tradition which there is in world and Indonesia which own its cultural values alone.

Minangkabau also has a wealth of traditions that are still strong (Hidayat & Asyafah, 2019). One tradition that sounds foreign to many people is the practice of "buying husband". In Minangkabau folk culture, this is not a form of arranged marriage. but rather the dynamics of power and responsibility in a marital relationship (Trimilanda & Desriyeni, 2018). However, when connected on perspective law Islam appear debate and dispute. Matter This because of practice "*Beli Suami*" is cultural heritage that has existed for generations. Meanwhile, this culture is contradictory with the principles of Islamic law regarding justice and equality (Alade, 2020). So how tradition centuries which contain mark family and honor can maintained without conflicting with Islamic religious norms? while Islam regulates rights and obligations of marriage. This question makes outsiders wonder- ask about the wedding culture in Minangkabau. Where Minangkabau is known for customs and religions that are interconnected with each other. This is also a challenge faced by society in maintaining balance between the two (Asmelinda, B, & Ainita, 2023).

However, not all areas in Minangkabau implement the culture of "*Beli Suami*" in the marriage process. The area that applies this culture until now is in Pariaman, West Sumatra (Andriyansyah & Riza, 2022). The culture of the practice of "*Beli Suami*" this actually no lets go from controversy and difference in circles public Minangkabau alone. There is Which consider that practice this is reflection from the uniqueness of local customs and traditions that should be preserved (Fauzy, 2024). While some others see it as something that needs to be abandoned. This is considered inconsistent with Islamic law and the principle of equality that is upheld in today's society. Debate culture and religion related maintain custom create dispute independently among local communities so that need a long discussion to finish it (Gustiana, 2021). Through tradition this expected open eye public Minangkabau specifically Pariaman. So that more pay attention inheritance culture Which already available in a way down hereditary.

This tradition has similarities with the Bugis region, South Sulawesi. Where in Bugis have a term " Money " panai " where party man give a number of Money to the women. Meanwhile, in the Pariaman area, the women are the ones who give a sum of money to the man (Devi Apyunita, 2023). It turns out that when examined more deeply, in Pariaman is better known as "*japuik money*". However, lay people or outsiders often misinterpret it. Japuik money is a wedding tradition that gives a certain amount gold, money or other valuable items to the groom before the wedding takes place contract marry (Salsabila, S, Putra, & Dewi, 2023). Whereas, this money is Wrong One method For glorify party man and his family.

Beginning start happen tradition "*Beli Suami*" this in area Pariaman No have notes history related time what we can be certain of is. Possibility tradition this already There is since beginning Minangkabau society was formed long before the influence of Islam entered this region around the 14th century (Yunita, M, & Basri, 2013). The tradition of "*Beli Suami*" in the Pariaman area is consequence from agreement custom in a wedding, where family woman giving a certain amount of money or property to the man's family. Although the beginning the exact time is not specifically recorded, this tradition has existed for centuries and continues to developing into an important part of Minangkabau cultural identity. This tradition also developed because the Minangkabau people adhere to matrilineal kinship system, where lineage and ownership of property are inherited through women's side (Anita & Brata, 2023).

For answer challenge the, public Minangkabau keep going make an effort adapt their traditions to Islamic teachings without eliminating the essence of traditional values which already attached strong (De Andrade, 2011). A number of effort done with method reconstructing the meaning and practice of "*Beli Suami*" to be more in line with the principles of Islamic principles, such as emphasizing aspects of responsibility and honor within the family, without reduce dignity wrong one party. Discussion and deliberation with for figure custom and cleric local also often held for look for road middle Which can accepted by all parties (Christyawaty & Susilowati, 2018). Thus, the community the Minangkabau strive to maintain their unique cultural identity while still honor teachings Islam as guidelines main life they.

Previous research entitled customary law of marriage traditions (money) *Japuik* and the lost money. Which Comes from Padang Pariaman area, Sumatra West. This research explains the traditions that are still carried out by the Pariaman community. namely "Buy a Husband". The focus of this research is on two aspects, namely "*japuik money*" and "money lost". Then, there is another study entitled ethnographic review of traditions *Bajapuik* in Minangkabau custom in Pariaman, West Sumatra. This study explains Pariaman tradition related to "*japuik money*" which is still widely misinterpreted by people out there. So the focus of this study is to present a detailed explanation to answer misunderstanding wide community.

Therefore, the novelty found in the research on the cultural tradition of "Beli Suami" in the Minangkabau region based on Islamic perspectives is to analyze traditions and the culture of "Beli Suami" carried out by the Minangkabau people, especially in the regions Pariaman. Then, tradition This even analyzed in view religion Islam. Where Lots controversy and dispute when culture this analyzed in glasses Islam. Lots also which think matter this contradictory with Islam. Whereas public Minangkabau is public which very thick with religion. Objective from this research is to provide an understanding of the concept of "Beli Suami" in all world so that there are no more misunderstandings that arise due to traditions carried out in area Pariaman, Sumatra West. Tradition this also based on from story the messenger of Muhammad saw with Siti Khadijah.

## RESEARCH METHOD

Study This make an effort dissect and explain in a way details related culture Minangkabau "Beli Suami" viewed from an Islamic perspective. The approach used is a qualitative approach (Zaluchu, 2020). This study uses a method approach analysis descriptive for analyze how practice culture "Beli Suami" in public Minangkabau and view Islam related culture the (Rusandi & Muhammad Rusli, 2021). The following steps from analysis descriptive:



Stage first which done is identification problem. Stages this which what is done is to analyze the problems to be solved, namely those related to perspective Islam towards the culture of "Beli Suami" in Pariman, West Sumatra (Nasution, 2021). Stage second is gather data which needed from reference in the form of book and journal which supports the culture of "Beli Suami" and Islamic law, then the process is carried out identification (Rifa'i, 2023). The third stage is data extraction. This stage is the core stage in process study Where all source Which Already collected processed for done act carry on so that can finish problem which lifted and provide solutions in the form of suggestions and constructive criticism regarding the culture of " *Beli Suami*" in the Pariaman area of West Sumatra (Surahman, Octaviansyah, & Darwis, 2020). The final stage is the analysis data. At this stage the final process is in the form of evaluation, interpreting and processing data with the aim is to disseminate new knowledge related to the issues and problems raised to public wide (Reding, 1998).

## RESULT AND DISCUSSION

### *Beli Suami* Tradition in Pariaman

Pariaman is wrong one area which there is in Sumatra West. In general geographically, Pariaman is located on the western coast of Sumatra Island and directly faces with the Indonesian Ocean (Maharani, Firman, & Rusdinal, 2019). The astronomical location of Pariaman is 00°33' 00"-00°40'43" South Latitude and 100°04'46"- 100°10'55" East Longitude. Pariaman has an area of 73.36 square kilometers with a coastline of 12.7 kilometers (Solihuddin, 2011). Tradition "buy husband" This No own notes history certain when emergence. However, area Pariaman which located in area coast beach which making it a busy era of trade with India, Arabia and Europe since the 16th

century. In line with its development, local culture and external influences have blended together. The same other so that giving birth to a unique tradition that is "*beli suami*" or "*japuik money*" (Junaidin, 2020).

There are many meanings contained in *japuik money* and they are not completely complete the purpose of buying someone. Basically this tradition also not meant to commit human trafficking (Delmiati, 2020). However, this is a culture that has been passed down from generation to generation which aims to glorify one's partner which is carried out by the community in the Pariaman area only. Therefore, in areas other than Pariaman, the tradition of "buy husband" or "Money "jap." wrong One reason why there is tradition this is for the sake of increase degrees man (Sulistiani & Idris, 2021). Matter This based on because *manin* Minangkabau do not have as many rights as women. Why is that? Because Minangkabau apply system kinship *Matrilineal* that is adhere to line maternal lineage. All inherited property, including land, traditional houses, and others, goes to the child woman to be managed (Munir, 2016).



Figure 1. The "*manjapuik marapulai*" procession (source: *build piaman.com*)

History explain that formerly person Pariaman is person which not enough is at in aspect economy. Matter This proven with the amount public Pariaman who became fishermen so by giving "*japuik money*" or "*beli suami*" this aiming for lift degrees man Pariaman so that later will get a degree (Morizana & Hardi, 2021). So the money that was given earlier will be used to finance their wedding. The meaning of mutual respect is what becomes principle base tradition *Bajapuik*.

However, there was once a shocking incident due to this tradition. Reported from hurt, PKDP field inflamed, so title news field express in page 11 metropolis. Because of that news viral in media social related existence woman Piaman which kill self is mentioned because of the *japuik bajapuik* culture in Padang Pariaman. Viral as a force opinions, criticisms, and changes in this digital era do not always bring good. When the topic which is raised is easily understood by the public, so it goes viral effectively for criticism, at the same time viral no understood public with finished, or wrong understood will bring public shock and commotion, even horizontal conflict. The most obvious example the viral term *japuik bajapuik* in Piaman Laweh which was framed on social media as a source disaster, causing village children to commit suicide, because they are unable to pamper their prospective husbands which by his family requested rates tall with reason replacement money get work. Viral, framing, stereotypes and ultimately bringing a negative image are rotten fruit which is the result of the low intelligence of social media activists, while the desire to commenting is hard to contain. Comments, posts and mojis sent are markers the level of literacy and intelligence of social media activists themselves, people should be selective and careful use finger fingers on social media.

### Implementation of the *Beli Suami* Tradition in Pariaman

The tradition of "buying a husband" is a unique customary practice that is not yet widely known. wide. Tradition This different with custom most in Indonesia Because in here party women who propose and are responsible for arranging the marriage, including give dowry (property) to the man. Following is order traditional way "*beli suami*" in Pariaman: *First*, process choose candidate husband. The woman's family will look for and choose a prospective husband who is considered



suitable, both in terms of character, family background, and religion. So from here it can be seen what are the criteria for a prospective husband to be chosen and what the parties are looking for? candidate wife.

*Second, Beli Suami (Money Japuik).* The tradition of "*beli suami*" is better known as *Bajapuik*. *Bajapuik* is money or goods which given by party woman to party man as form "pick up" the prospective husband. The amount of "japuik money" varies, depending on the status the social status of the prospective groom. Usually, the higher his social status, the greater amount the *bajapuik* requested by family the male side.

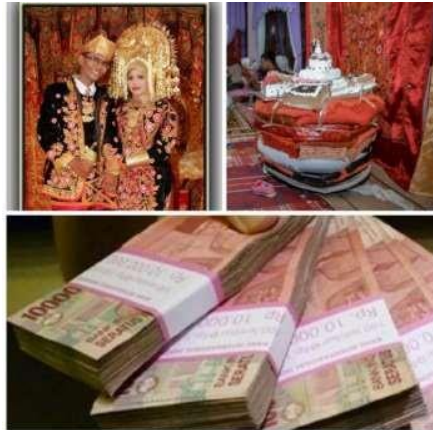


Figure 2. "japuik money" or dowry items (source: website (suherniwita))

*Third, Process Proposal.* After the prospective husband is chosen, the woman's family will send a messenger For propose to her. This process done with full of order manners and honor, involves polite and formal discussions. Usually, the extended families of both parties participate present, together with elder custom which play role important in guard continuity of tradition and ensuring that the procession runs smoothly and in accordance local customs. This tradition reflects the importance of family values and respect in establish a marriage relationship.



Figure 3. The process of discussion and eating together with the two extended families (Source: coil)

*Fourth, Negotiation Bajapuik.* After the proposal process is accepted, negotiations are carried out regarding the number of *bajapuik*. The man and woman will negotiate to agree on how much to give. must given as a form of "money" pick up".

*Fifth, Submission Bajapuik.* After an agreement was reached, the ceremony of handing over the *bajapuik* was carried out. At this event, The woman's family hands over the *bajapuik* to the man's family. This procession is usually accompanied by with traditional ceremony that involving various figures public.

*Sixth, Contract marry.* After all the customary processes are fulfilled, the marriage contract is carried out according to Islamic law. Islam this event, family and relatives gather to witness the marriage.

*Seventh, Post wedding.* After marriage, usually the couple will live in the woman's family environment. (matrilocal). This is part of the Minangkabau customs. which adheres to a matrilineal system, in where line descendants follow the party Mother (Rahayu, 2023).

### The Islamic views on "Beli Suami" in Pariaman

Minangkabau has a philosophy that is always held tightly by its people. "Customs" *Basandi Sharak, Sharak Basandi Kitabullah* (There is based on to religion, religion guided by the Quran) which means the customs and culture implemented by our ancestors the ancestors of the Minangkabau people must be in line with the teachings of the teachings Islam (Wimra, 2017). Custom is seen as a reflection of the values of everyday life, while *syarak*, or religious law, becomes the moral foundation that regulates all aspects of life. Thus, the social, cultural and religious life of the Minangkabau people is always walk harmonious, based on values Islam which sublime. However, still lots difference view related culture "buy husband" in glasses Islam. There is which allow and there is also that against (Yohanis, 2020).

The arguments for marriage explained in the Qur'an are found in QS An-Nisa: 4 as following:

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

Meaning : Give the women (whom you marry) a dowry as a gift willingly . Then, if they give you some of it gladly, accept it and enjoy it gladly.

Besides That, there is in the QS An-Nisa:24 as following:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِحْلًا لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

It means: And (it is also forbidden for you to marry) a married woman, except for servants the women (captives of war) whom you possess as a decree of Allah upon you. And It is lawful for you to marry other than these (women) if you strive. with your wealth to marry her not to commit adultery. So because of the pleasure that what you have received from them, give them their dowry as a gift. obligation. But it doesn't matter if it turns out that both of you have given up on each other, after set. indeed, Allah is great know, all-wise.

Based on the verses of the al-Quran, surah An-Nisa verses 4 and 24 states that dowry is obligation candidate husband which must given to candidate wife. Dowry Also is Wrong One harmonious marry that should filled in frame glorify women. However, the reality is that many people think that "japuik money" or "buy husband" is the same with dowry. Whereas both of them very different, "Money "japuik" is issued by women because of customary and traditional interests with the aim of glorify men. While the mahar is the dowry which is a pillar of marriage and must be issued by the prospective husband with the aim of respecting the prospective wife (Basri, 2017).

In Islam, the person who proposes is the man (the prospective husband), but the proposal... carried out by the woman (prospective wife) makes the marriage valid (Faidah, 2022). This is explained in Q.S Al Qasas: 27 as follows:

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِجَابًا فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

Meaning: He (Syuaib) said: "Indeed, I intend to marry you to one of my wives. one of my two children, on the basis that you worked with me for eight years and if you complete ten years then that is (a good deed) from you, then I I don't want to burden you. And you, God willing, will find me among those person the good one".

Regarding with argument QS Al Reason: 27 This, there is hadith which explain matter similar about the woman who propose man which means : I heard Thabit Al Bunani say, 'I was once at Anas' place, while he was have a daughter. Anas said, 'There was a woman who came to the Messenger of Allah, then gave himself to him. The woman said, 'O Messenger of Allah, do you desire me?' Then Anas' daughter commented, 'what a shame the least bit of embarrassment. Anas said, 'A

woman is better than you, because she likes it on Prophet saw, until he donated himself on he'." (HR Bukhari).

Apart from that, quoted from *Sirah Nabawiyah* by Syaikh Shafiyyurrahman Al-Mubarakfuri. tell Prophet Muhammad saw a youth which moral good and work as trader. Whereas Khadija Ra is a widow 40 year which prominent, rich, respected and a successful trader (Mais & Wulaningsih, 2024). The story of their marriage is quite unique compared to the customs of Arab society. Usually, party man which to propose, however Khadija precisely take initiative. He so certain with figure Prophet Muhammad so that no hesitant For disclose his feelings. Khadija request wrong one his friend, Nafisa, For convey his feelings to Prophet Muhammad. Breath then tell about steadfastness faith and morals glorious Prophet Muhammad. Hear application Khadijah, the Prophet Muhammad welcomed her well. He saw that Khadijah is woman which pious and suitable for become companion his life. After Getting approval from the Prophet Muhammad, Khadijah then asked for his blessing his family. So also Prophet Muhammad request blessing to his uncles, including Abu Talib with the blessing of both parties, the wedding took place. Prophet Muhammad was 25 years old at that time, while Khadijah was several years older. Dowry their wedding is 20 tails camel female (Septia, 2015).

A number of example story other:

- 1) *Khaulah* daughter Judge: He is a friend prophet which very active in spread Islam. *Khaulah* is also known as an advisor to the Prophet Muhammad. In a story mentions that he once asked permission from the prophet saw For to marry a man. The messenger of Allah Saw even allowed it.
- 2) Mother *Syuraik*; She is a women which very admire the messenger of Allah Swt. She even once convey his wish for marry with Prophet saw. Although on finally prophet saw no marry her, action Mother *Syuraik* showcourage And the firmness of a person Woman in pursuit his love.
- 3) Laila binti Hatim: She was the daughter of a very resistant tribal leader Islam. However, Laila binti Hatim was interested in the teachings of Islam and the Prophet Muhammad saw. She then enter Islam and state his wish for marry with prophet saw.

Why Woman Yes Apply in The Age Messenger of Allah? Because Islam No restrict women from proposing to men. This shows that Islam is very respect women's rights and give them the freedom to choose life partner (Darussalam, 2019). Some reasons why women are allowed apply in the time of the Prophet between other:

- 1) Equality: Islam teaches equality between men and women. Both own right and obligations which the same in homeless ladder.
- 2) Freedom of choice: women have the right to choose a life partner. in accordance with criteria and hope they.
- 3) Avoid matchmaking force: with existence freedom for apply, It is hoped that this will reduce the practice of forced matchmaking which often occurs during this period.

So it can be concluded that the tradition of "*Beli Suami*" or "*japuik* money" is permitted. because there are no elements that violate Islamic law or the pillars of marriage. This is only to preserve the Minangkabau culture and traditions. Already passed down from generation to generation.

## CONCLUSION

Minangkabau is an area that is rich in traditions and culture that are still strong mintained until today. One of the unique traditions that is still carried out is "*Beli Suami*". However, there are many controversies and disputes that mention this tradition. contrary to the teachings of Islam. In



fact, the Minangkabau people are known for very strong religion. In this tradition, the woman's family provides a dowry to the groom as a form of appreciation and symbol of the arranged marriage. This reflects the balance and uniqueness of Minangkabau culture which values role second split party in connection wedding. Matter this also happen on era Rasulullah saw when he married Khadijah Ra. Therefore, based on the view This Islamic tradition is not wrong because it does not violate Islamic law. All the pillars and the conditions of marriage according to Islamic law are fulfilled. Thus, through This tradition can further increase the sense of responsibility to preserve and even introduce him to wide community.

## REFERENCES

- Ager, S. L. (2013). Marriage or Mirage? The Phantom Wedding of Cleopatra and Antony. *Classical Philology*, 108(2), 139–155. <https://doi.org/10.1086/671418>
- Alade, S. (2020). Pertentangan Hukum Adat dan Hukum Islam di Minangkabau dalam Novel Mencari Cinta yang Hilang Karya Abdulkarim Khariatullah (Tinjauan Sosiologi Sastra). *Jambura Journal of Linguistics and Literature*, 1(1). <https://doi.org/10.37905/jjll.viii.6921>
- Andriyansyah, & Riza, Y. (2022). Tradisi Bajapuik Masyarakat Minangkabau di Pariaman. *Jurnal Budaya Nusantara*, 5(3), 137–143. <https://doi.org/10.36456/JBN.vol5.no3.5707>
- Anita, N., & Brata, N. T. (2023). Makna Budaya Bajapuik dalam Pernikahan Etnis Minangkabau di Kota Pariaman Sumatra Barat. *Aceh Anthropological Journal*, 7(2), 255. <https://doi.org/10.29103/aaj.v7i2.12718>
- Asmelinda, N., B, E., & Ainita, O. (2023). Hukum Adat Dari Tradisi Perkawinan (Uang Japuik Dan Uang Hilang) Yang Berasal Dari Daerah Padang Pariaman Sumatera Barat. *Qiyas: Jurnal Hukum Islam Dan Peradilan*, 8(1). <https://doi.org/10.29300/qys.v8i1.10325>
- Aukutsionek, S. (2018). Barter: New Data and Comments. In *Russian Corporations: The Strategies of Survival and Development* (pp. 23–35). Routledge. <https://doi.org/10.4324/9781315865034-3>
- Azizah, R., & Muchtar, N. E. P. (2023). Khadijah Binti Khuwailid Dan Perannya Dalam Perjuangan Rasulullah SAW. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 12(2), 266–277. <https://doi.org/10.54437/urwatulwutsqo.v12i2.1036>
- Basri, H. (2017). Konsep Mahar (Maskawin) dalam Tafsir Kontemporer. *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan*, 6(2), 310–330. <https://doi.org/10.24252/ad.v6i2.4885>
- Christyawaty, E., & Susilowati, N. (2018). Jejak Budaya Musyawarah, Bentuk Demokrasi Masyarakat Minangkabau. *Berkala Arkeologi Sangkhakala*, 13(26), 188–203. <https://doi.org/10.24832/bas.v13i26.171>
- Cikita, F., Nizmi, Y. E., & Olyvia, Y. (2023). Upaya Pemerintah India Mengatasi Tradisi Dowry tahun 2015-2020. *Innovative: Journal Of Social Science Research*, 3(2).
- Darussalam, A. (2019). Peminangan dalam Islam (Perspektif Hadis Nabi Saw). *Tahdis: Jurnal Kajian Ilmu Al-Hadis*, 9(2). <https://doi.org/10.24252/tahdis.v9i2.7537>
- De Andrade, V. (2011). Traditional values in modern practice. *South African Family Practice*, 53(4), 352–354. <https://doi.org/10.1080/20786204.2011.10874113>
- Delmiati, S. (2020). Proses Pembayaran Uang Japuik Dan Uang Ilang Dalam Sistem Perkawinan Di Nagari Manggopoh Kabupaten Agam. *IJOCE: Indonesia Journal of Civic Education*, 1(1), 22–27. <https://doi.org/10.31539/ijoce.viii.1402>
- Devi Apyunita. (2023). Cerminan Sosial Tradisi Suku Bugis-Makassar dalam Film Uang Panai' Maha(R)L. *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra*, 9(1), 274–291. <https://doi.org/10.30605/onoma.v9i1.2306>
- ENÇAKAR, O. (2020). Bir Mezhebin Yitik Kültürü: Hanefî Mezhebi Nevâdir Literatürü. *İslâm Araştırmaları Dergisi*, 1–36. <https://doi.org/10.26570/isad.754290>

- Erlangga, G., & Nelsusmena, N. (2022). Perempuan di Era Jawa Kuno: Tinjauan Historis Peran Perempuan pada Masa Kerajaan di Tanah Jawa. *Chronologia*, 4(1), 25–33. <https://doi.org/10.22236/jhe.v4i1.9236>
- Ersoy, E. (2021). The Marriage, Documents and Divorce in Turkey. *Jurnal Pembaharuan Hukum*, 8(1), 86. <https://doi.org/10.26532/jph.v8i1.15264>
- Faidah, A. N. (2022). Tinjauan Hukum Islam Terhadap Tradisi Perempuan Meminang Laki-Laki di Kecamatan Modo Kabupaten Lamongan. *El-Usrah: Jurnal Hukum Keluarga*, 5(1), 1. <https://doi.org/10.22373/ujhk.v5i1.11941>
- Fatmawati, I. (2020). Pernikahan Anak di India. *IjouGS: Indonesian Journal of Gender Studies*, 1(1). <https://doi.org/10.21154/ijougs.v1i1.2064>
- Fauzy, S. D. (2024). Resolusi Konflik Budaya “Uang Japuik” Suku Pariaman di Sumatera Barat. *Syntax Literate; Jurnal Ilmiah Indonesia*, 9(3), 1880–1890. <https://doi.org/10.36418/syntax-literate.v9i3.14824>
- Gustiana, R. (2020). The Husband Position in Bajapuik Marriage Dynamics in Pariaman. *Jurnal Ilmiah Al-Syir'ah*, 18(1), 13. <https://doi.org/10.30984/jis.v18i1.953>
- Gustiana, R. (2021). Pluralitas Hukum Perwakinan Adat Pariaman. *MORALITY: Jurnal Ilmu Hukum*, 7(1), 22. <https://doi.org/10.52947/morality.v7i1.188>
- Hidayat, T., & Asyafah, A. (2019). Konsep Dasar Evaluasi dan Implikasinya dalam Evaluasi Pembelajaran Pendidikan Agama Islam di Sekolah. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(1), 159–181. <https://doi.org/10.24042/atjpi.v10i1.3729>
- Idaroyani Neonnub, F., & Triana Habsari, N. (2018). Belis: Tradisi Perkawinan Masyarakat Insana Kabupaten Timor Tengah Utara (Kajian Historis dan Budaya Tahun 2000-2017). *AGASTYA: JURNAL SEJARAH DAN PEMBELAJARANNYA*, 8(01), 107–126. <https://doi.org/10.25273/ajsp.v8i01.2035>
- Junaidin. (2020). Pemerintahan Ali Bin Abi Thalib Dan Permulaan Konflik Umat Islam: Peristiwa Tahkim. *FiTUA: Jurnal Studi Islam*, 1(1), 33–48. <https://doi.org/10.47625/fitua.v1i1.227>
- Larasati, A. M., & Ayu, N. P. (2020). The Education for Gender Equality and Human Rights in Indonesia: Contemporary Issues and Controversial Problems. *The Indonesian Journal of International Clinical Legal Education*, 2(1), 73–84. <https://doi.org/10.15294/ijicle.v2i1.37321>
- Maharani, S., Firman, F., & Rusdinal, R. (2019). Kearifan Lokal Masyarakat Pesisir dalam Mitigasi Bencana di Kota Pariaman. *Journal Education Tambusai*, 3(6). <https://doi.org/https://doi.org/10.31004/jptam.v3i3.406>
- Mais, R. G., & Wulaningsih, R. W. (2024). Siti Khadijah RA: Implementasi Prinsip Etika Islam Pengusaha Wanita. *Jurnal Ilmiah Ekonomi Islam*, 10(1), 422. <https://doi.org/10.29040/jiei.v10i1.11196>
- Morizana, S., & Hardi, E. (2021). Tradisi Bajapuik dan Uang Hilang Sistem Perkawinan di Kenagarian Kuranji (1970-2010). *Jurnal Kronologi*, 3(1). <https://doi.org/10.24036/jk.v3i1.111>
- Mukhan, A., Yerdembekov, B., & Matyzhanov, K. (2020). Typological Characteristics of the Kazakh Family Folklore. *Utopia y Praxis Latinoamericana*, 25(6). <https://doi.org/https://doi.org/10.5281/zenodo.3987566>
- Munir, M. (2016). Sistem Kekebabatan dalam Kebudayaan Minangkabau: Perspektif Aliran Filsafat Strukturalisme Jean Claude Levi-Strauss. *Jurnal Filsafat*, 25(1), 1. <https://doi.org/10.22146/jf.12612>
- Rahayu, R. G. (2023). Pergeseran Makna Tradisi Bajapuik Adat Pernikahan Pariaman. *DIALEKTIKA KOMUNIKA: Jurnal Kajian Komunikasi Dan Pembangunan Daerah*, 11(1), 16–25. <https://doi.org/10.33592/dk.v11i1.3628>
- Reding, K. M. (1998). Statistics in Public Administration Curricula/ Applied Statistics for Public

- Administration , fourth edition K. J. Meier and J. L. Brudney/ Statistical Analysis for Public Administration L. L. Giventer/ Adventures in Social Research: Data Analysis Using S. *Journal of Public Affairs Education*, 4(3), 233-238. <https://doi.org/10.1080/15236803.1998.12022032>
- Rifa'i, Y. (2023). Analisis Metodologi Penelitian Kualitatif dalam Pengumpulan Data di Penelitian Ilmiah pada Penyusunan Mini Riset. *Cendekia Inovatif Dan Berbudaya*, 1(1), 31-37. <https://doi.org/10.59996/cendib.viii.155>
- Salsabila, S., S. N., Putra, I., & Dewi, S. F. (2023). Studi perubahan persepsi masyarakat tentang uang japuik. *Journal of Education, Cultural and Politics*, 3(1). <https://doi.org/https://doi.org/10.24036/jecco.v3i1.110>
- Selan, Y., Beili, A., & Harti, S. D. (2023). Kajian Teologis terhadap Budaya Belis dalam Perkawinan Masyarakat Sumba. *BONAFIDE: Jurnal Teologi Dan Pendidikan Kristen*, 4(1), 147-163. <https://doi.org/10.46558/bonafide.v4i1.156>
- Septia, E. (2015). Teks Kisah Nabi Muhammad Shallallahu 'Alaih wa Sallam dalam Berdagang ke Syam dan Pernikahannya dengan Siti Khadijah: Kajian Struktur dan Fungsi. *Salingka: Majalah Ilmiah Bahasa Dan Sastra*, 12(2). <https://doi.org/https://doi.org/10.26499/salingka.v12i02.194>
- Solihuddin, T. (2011). Karakteristik Pantai dan Proses Abrasi di Pantai Padang Pariaman. *Globe*, 13(2).
- Sulistiani, R. W., & Idris, I. (2021). Pengaruh Status Sosial Ekonomi Terhadap Uang Japuik di Kabupaten Padang Pariaman. *Jurnal Kajian Ekonomi Dan Pembangunan*, 3(1), 87. <https://doi.org/10.24036/jkep.v3i1.13526>
- Surahman, A., Octaviansyah, A. F., & Darwis, D. (2020). Ekstraksi Data Produk E-Marketplace sebagai Strategi Pengolahan Segmentasi Pasar Menggunakan Web Crawler. *SISTEMASI*, 9(1), 73. <https://doi.org/10.32520/stmsi.v9i1.580>
- Trimilanda, A. S., & Desriyeni, D. (2018). Purwarupa Ensiklopedi Adat Perkawinan Minangkabau. *Jurnal Ilmu Informasi Perpustakaan Dan Kearsipan*, 7(1). <https://doi.org/10.24036/100978-0934>
- Trisnawati, A. C. D., & Firsty Chintya Laksmi Perbawani. (2024). Efektivitas Upaya Penanganan Kekerasan Berbasis Gender di Yunani: Analisis Istanbul Convention 2018-2022. *Journal Publicuho*, 7(1), 277-292. <https://doi.org/10.35817/publicuho.v7i1.347>
- Yohanis, Y. (2020). Pembinaan Nilai - Nilai Adat Basandi Syarak, Syarak Basandi Kitabullah oleh Ninik Mamak terhadap Anak Kemenakan di Kenagarian Situjuah Gadang Kec Limo Nagari Kab.Lima Puluh Kota. *Encyclopedia of Journals*, 21(1). <https://doi.org/https://doi.org/10.33559/eoj.v2i2.389>
- Yunita, R., M, S. M. S., & Basri, M. (2013). Uang Japuik dalam Adat Perkawinan Padang Pariaman di Bandar Lampung. *Journal of PESAGI: Jurnal Pendidikan Dan Penelitian Sejarah*, 1(1).