

A Gift to Return: The Tradition of Wedding Gifts Wrapped in Debt Among the People of Kerinci An Islamic Perspective

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Article Info	Abstract
Received:12-01-2022 Revised: 01-02-2020 Accepted: 02-03-2020	<i>Tradition is a habit carried out by the community that has existed since the ancestors. This research purpose to analyze the Tradition of Wedding Gifts Wrapped in Debt Among the Kerinci Community in an Islamic Perspective. This is considered important because there are many problems that occur in the community in the application of this culture. This research is a field study and library study to disseminate the tradition of gift giving in marriage among the people of Kerinci. The data collection method used is through interviews and library studies. The interview method was carried out on several people who carried out the tradition of giving gifts wrapped in debt and the library study method was carried out to add studies related to the application of the tradition of giving gifts wrapped in debt. In this case, the informants are related parties who understand and have knowledge, experience, and information related to the tradition of giving gifts in marriage among the Kerinci community. The tradition of giving wedding gifts in Kerinci is a tradition carried out in a wedding party in which there are gifts of both money and so on from the family, relatives, family and neighbors with the intention and purpose of strengthening the relationship, strengthening ukhuwah islamiyah and can help the person. In the process of practicing the tradition of giving wedding gifts, it will be found that there is a gift to the party holding the celebration, then if one of the givers one day holds a walimatul urs then, the recipient of this gift will later return the gift that was given.</i>
Keywords: <i>Tradition; Urf; Gift and Debt.</i>	
Info Artikel	Abstrak
Kata Kunci: Tradisi; Urf; Hadiah dan Hutang;	Tradisi merupakan suatu kebiasaan yang dilakukan oleh masyarakat yang sudah ada sejak nenek moyang. penelitian ini bertujuan untuk menganalisis Tradisi Hadiah Pernikahan Berbalut Hutang Di Kalangan Masyarakat Kerinci dalam Perspektif Islam. Hal ini dianggap penting karena terdapat banyak permasalahan yang terjadi di masyarakat dalam pengaplikasian budaya ini. Penelitian ini merupakan penelitian lapangan (field study) dan penelitian pustaka (library study) untuk menyebarkan tradisi pemberian hadiah dalam pernikahan di kalangan masyarakat Kerinci. Metode pengumpulan data yang digunakan adalah melalui wawancara dan studi pustaka.

Metode wawancara dilakukan pada beberapa orang masyarakat yang melakukan tradisi pemberian hadiah berbalut hutang dan metode studi pustakan dilakukan untuk menambah kajian terkait dengan penerapan tradisi pemberian hadiah berbalut hutang. Dalam hal ini, informan merupakan pihak-pihak terkait yang mengerti dan memiliki pengetahuan, pengalaman, serta informasi terkait tradisi pemberian hadiah dalam pernikahan di kalangan masyarakat Kerinci. Tradisi Pemberian hadiah pernikahan di Kerinci adalah suatu tradisi yang dilakukan dalam pesta pernikahan yang didalamnya terdapat pemberian hadiah baik itu uang dan lain sebagainya dari pihak keluarga, kerabat, family dan tetangga dengan maksud dan tujuan untuk memperkuat tali silaturahmi, mempererat ukhuwah islamiyah serta dapat membantu orang tersebut. Di dalam proses praktek tradisi pemberian hadiah pernikahan ini akan ditemukan adanya pemberian hadiah kepada pihak yang melaksanakan hajatan, kemudian apabila salah seorang pemberi suatu saat mengadakan walimatul urs maka, si penerima hadiah ini nantinya akan mengembalikan hadiah yang pernah diberikan dahulu kepadanya



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INTRODUCTION

Tradition is a habit carried out by the community that has existed since the time of the ancestors (Dasri, 2020; Khairuddin & Hidayah, 2022) Likewise, the tradition of giving wedding gifts at walimatul urs still exists today (Saiin et al., 2020). However, the gift has changed its function (Yusuf, 2021), into a tradition of gifts that must be reciprocated (Harisah et al., 2022). As a result, social sanctions occur, it is not uncommon to have a dispute between the giver and the recipient of the gift because of the inequality of the returned gift which ultimately has the obligation to return like a debt instead of like a gift given voluntarily (Munthe, 2019).

In research (Saiin et al., 2020) explained that the tradition of donations in wedding celebrations does not challenge Islamic teachings. In line with what was said (Andarini et al., 2019) which local wisdom traditions are profitable cultural commodities. Thus realizing harmony between communities. However (Rachmawati & Anwar, 2022) argue that what is considered good according to many people is not necessarily good and vice versa. In connection with the studies studied by previous researchers. There are differences with what is being done by the current researcher. Both in terms of phenomena and objects that will be the research material in this study.

As according to HR Ahmad, Bazar, Thabrani in Kitab Al-Kabiir from Ibn Mas'ud Artin. Meaning: " What is considered good by Muslims is also good in the eyes of Allah, and what is considered bad by Muslims is also classified as bad according to Allah" This hadith shows that whatever is considered good by most people is also good in the eyes of Allah SWT, and vice versa. Therefore, a tradition can be good and bad, depending on how the general public views it (Aufillah, 2021).

Previous research conducted by (Pratiwi, 2023): Salahuddin & Ufran, 2023 : Jumriana, 2023) they explained about how the traditions of marriage in Java, then research conducted by (Dafizki et al., 2023) explained this research to find out the meaning of the budendo tradition in discordant marriage, the factors that cause discordant marriage, and the influence of the budendo tradition on the implementation of discordant marriage for the people of Semurup Village. The results showed that the budendo tradition means a series of traditional events that aim to ask for customary fines for couples who conduct discordant marriages, and also to eliminate the misfortune of the marriage they have carried out. The difference between this research and the above research covers various social traditions throughout Indonesia and does not specifically discuss the Kerinci community or the tradition of wedding gifts in the area. While the current research will provide specific empirical data from the Kerinci community and connect the phenomenon of debt in the wedding gift tradition with Islamic law, providing a more in-depth and contextual analysis.

Kerinci is one of the regions that has a variety of unique cultures. Various traditional rituals still exist in Kerinci, one of the sacred rituals that is still carried out in accordance with the tradition of ancestors, namely the wedding procession. The wedding procession has meaning in human life, because in the wedding ceremony there are the rights and obligations of each party, regarding family issues that must be fulfilled, both the rights and obligations of husband and wife as well as the existence of marital status, children, wealth, inheritance and population factors in the order of social life.

Based on the above background, this research aims to analyze the Tradition of Wedding Gifts Wrapped in Debt among the Kerinci Community in an Islamic Perspective. This is considered important because there are many problems that occur in the community in the application of this culture. Such as the community has an obligation to return the gift that is worth what has been given as the obligation to return the debt.

RESEARCH METHOD

This research is a field research and library research to analyze the tradition of gift giving in marriage among the Kerinci community. The data collection method used is through interviews and library studies. The interview method was conducted to several people who carried out the tradition of giving gifts wrapped in debt and the library study method was carried out to add studies related to the application of the tradition of giving gifts wrapped in debt.

In this case, the informants are related parties who understand and have knowledge, experience, and information related to the tradition of giving gifts in marriage among the Kerinci community. The sampling technique used in this study is *purposive sampling* where the samples taken have a specific purpose in the research subject. The data analysis technique used in this research is the Miles and Huberman analysis technique. Data analysis is carried out by organizing data, breaking it down into units, synthesizing, compiling into patterns, choosing which ones are important and which ones will be studied, and making conclusions that can be told to others. Miles and Huberman suggested that activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated. Activities in data analysis are data reduction, data display and data conclusion drawing/verification. This research was conducted over three months from February to April. The informants in this study were 3 people, namely ordinary people, village heads and traditional leaders of the village.

RESULTS AND DISCUSSION

Walimatul Urs In Kerinci

Walimah is a term found in Arabic literature which means a banquet specifically for marriage and is not used for non-marital celebrations. While the definition that is well known among scholars, walimatul 'ursy is defined as an event in order to be grateful for Allah's blessings for the implementation of the marriage contract by serving food. It can be concluded that the definition of walimatul 'urs is a banquet ceremony held either at the time of the marriage contract, after the marriage contract, or dukhul (before and after intercourse) (Khairuddin, 2020). The essence of the ceremony is to announce and celebrate the marriage as an expression of gratitude and family happiness (Akbar, 2018).

In the past, people in Kerinci lived in groups and lived in settlements called hamlets. A hamlet is inhabited by people from one root of a descendant group (geneological) who is

one descendant based on the matrilineal lineage. In the hamlet there is a "Laheik" or an array of longhouses that are built next to each other which are connected by doors from one house to another, each row is built a typical Kerinci house in the form of a longhouse, from the array group there are several "Tumbi". Tumbi is a small group of people in an array, in a small family consisting of several members of a close relative. Furthermore, the most important group among the existing tumbi is called "kalbu" in the kalbu there are traditional stakeholders who regulate the course of life in the kalbu. The combination of several hamlets and indigenous groups called "kemendapoan" led. (Budhi V. J. & Eka P., 2012).

A true tradition. This is a natural law. Wherever and whenever it will remain the same, including the tradition of wetting water, the tradition of burning fire and so on. This is a guiding rule of life throughout this area that has been passed down over time, "warisyangdijawek, pusakonanditolong", meaning that it was accepted by the current generation from the previous generation so that the traditional and traditional traditions can be firmly established. This is a local custom. Can be added or subtracted according to place and time. Traditional customs. This is a custom that can be used locally, as in one area the custom states that at a wedding the bride and groom must wear regalia, otherwise the helat will not take place; But nowadays, because it is difficult to find oversized clothes, the bride and groom can wear ordinary clothes.

In general, there is only one standardized tradition in Kerinci. Namely "Adat basendi syara', syara' basendi Kitabullah", but the process of using it or the use of *ico* runs in a different way depending on each region. Like the tradition of marriage or procession before marriage in general in Kerinci can be seen between Tanjung Pauh and Kumun there is a difference in its implementation, the tradition in Tanjung Pauh when it has been agreed that the marriage will be carried out there is no tradition of delivering the handover, while in Kumun the tradition of delivering the handover is still carried out as a form of certainty of marriage, besides that in Semurup, for example, the tradition of engagement is still carried out, while in Tanjung Pauh the tradition of fiancée is not carried out.

Marriage is a moment in life that should be welcomed with gratitude and joy. Therefore, the Prophet set an example that the event of marriage should be celebrated with a walimah. Most jurists are of the opinion that holding a walimah is sunnah muakkad, highly preferable. The timing of the walimah depends on the customs that prevail in a region at a certain time. The walimah can be held during the marriage contract or after the

marriage contract, it can also be held when the husband and wife have gathered (Septiani, 2021).

As in my interview with one of the villagers:

" In our village, for the tradition of celebration, the party is indeed carried out both at the bride's residence and at the groom's residence. However, there are those who carry out a lively party but there are also those who only carry out syarukuran at home. However, most people in our village, whether they are rich or poor, will definitely hold a wedding party."

In this case the author can draw the conclusion that in Kerinci, especially in the village of Pauh Tinggi, usually if someone carries out a marriage, it is usually accompanied by a wedding paste either at the bride's house or at the groom's house. Where the wedding party or walimatul urs is carried out very lively so that such things are commonplace at weddings but there are also for people who are not able to only carry out prayers and also only accompanied by sitting teganaï only. Such a thing has become a tradition in every village that walimah urs must be carried out because it is to see the status of a person's social value, so that it no longer recognizes even though rich people or poor people if after carrying out ijab Kabul marriage must be accompanied by a party. Therefore, walimah urs in pauh tinggi village has become a tradition carried out until now.

Walimatul Gift and Debt

Walimah is more popular when it is associated with marriage, namely " walimatul 'urs" . Those who hold walimah must invite the community to attend the walimatul 'urs. The majority of fuqaha' from Malikiyah, Syafiiyah, Hanabilah, and some Hanafiyah scholars are of the opinion that attending walimah invitations is obligatory. However, the law is obligatory if the invitation comes specifically per individual, and the law is not obligatory if the invitation is general (Saputra, 2021).

Donations are basically a manifestation of mutual cooperation or helping each other to help others and are done voluntarily. But in reality, it contains a social exchange practice in it. Achievements are exchanged in the form of donations given to someone who is organizing a celebration. The existence of a tradition whose purpose is to return what has been given makes the donation tradition no longer voluntary. This is what causes this activity to occur continuously and tends to shackle the community. In addition, there are moral sanctions if someone does not return a donation that someone has given to him, of

course, it makes someone feel forced. forced even under limited economic circumstances (Saiin et al., 2020).

According to an interview from one of the residents:

" Giving gifts or donations made by the Pauh Tinggi community, this has been going on for a long time, but the gifts given are not the same nominal as those given in the past and now, which in this case the gifts given are much larger in nominal value and also luxury goods "

" Gift giving used to be in the form of money only Rp 25,000-50,000 but nowadays gifts have a much higher value such as refrigerators, cabinets, jewelry, washing machines. Such things must be returned if the person giving the gift is holding a wedding ceremony."

In this case the author can conclude that indeed the tradition of giving gifts at the time of marriage has become a tradition from the past until now. However, the gifts given in the past were far less valuable than those given now. Because not everyone has a good economy but there are times when someone experiences a declining economy. Therefore, it is a person's obligation to return the gifts that have been given, in addition to the gifts given that are useful and helpful, but the gifts given also include debts that must be paid later.



Picture 1: Giving wedding gifts in the Kerinci tradition.

Giving wedding gifts in the Kerinci tradition, especially in Pauh Tinggi, is a tradition that is not written in certain laws or manuscripts but has been well established in the Pauh Tinggi Kerinci community, and the tradition of giving wedding gifts in Pauh Tinggi is

based on a sense of togetherness and mutual cooperation, while the form of gifts given varies depending on the giver, and generally the giver comes from family and close friends. In the past, the giving of wedding gifts was still in the form of cash along with the development of tradition in society, this changed to the items needed when the married couple had established a household dispute. The items provided are gold jewelry, as well as household attachments such as refrigerators, air conditioners, cabinets and other household appliances.

In Arabic, debt (al-dayn) is something that is in the responsibility of others. According to the Hanafis, dayn is included in al milk. debt can be categorized in al-Mal al-Hukmi, which is something that is owned by the debtor, while the property is in the debtor. So that the state debt belongs to the people and is used for the needs of the people. In addition, debt in the language of debt can also mean giving loans. Al-dayn requires a certain period of time in returning the debt, this is what distinguishes qardh which does not require a certain period of time in returning the debt, dayn is more general than qardh (Alamsyah et al., 2020).

Debt is something that is borrowed. Debt givers to individuals or business entities are called creditors, while individuals and business entities who borrow are called debtors. In Islam, debt is known as qardh, which etymologically comes from the word alqath'u which means to cut. Qardh is also defined as property given by the lender to the recipient with the condition that the recipient of the loan must return the amount of the loan value when he is able to return it (Alamsyah et al., 2020).

As interviewed by one of the residents:

" The existence of this gift tradition, which then became a debt, caused a dispute in my household. Because when I was unable to repay the debt. However, no matter what, the giver of this gift demands that the gift he gave me must be returned and that the item given is the same."

In this case the author could describe the conclusion that the gift that is given must be returned with the same item, such as a holy machine must be replaced with a washing machine, a refrigerator must be replaced with a refrigerator. Such gifts can sometimes turn into debt that must be paid at the time of the wedding reception. Where gifts that should be given sincerely eventually turn into debts that must be replaced and cause disputes between families due to delays in payment or even non-payment. Because considering the

nominal given is so large and the gifts should be given to help but instead turn into debt and cause disputes.

With the result that tradition in Kerinci could be said that the giving of gifts when the implementation of the walimatul Urs in a *barijah* is not a real gift but a consignment that we must later return. When the giver holds a wedding, with such a tradition, it is as if giving a gift to the bride at the time of the walimatul Urs is a debt that must be paid in the future if the giver holds a wedding. However, this tradition is not a tradition written in a manuscript or a certain rule, this tradition is a strong but implied tradition.

The tradition of gifts wrapped in debt in Islamic perspective

Walimah is a term used to describe a celebration or event held to commemorate the death of a person. Walimah can vary from region to region in Indonesia, depending on local culture and traditions. Here are some examples of walimah in each region in Indonesia:

In Java, walimah is usually referred to as "slametan". Slametan is an event held to commemorate the death of someone, usually carried out by the victim's family and the surrounding community. This event is usually carried out by holding food and drinks, as well as performing religious rituals (Pratiwi, 2023).. In Aceh, walimah is called "tahlilan". Tahlilan is an event held to commemorate the death of someone, usually carried out by the victim's family and the surrounding community. This event is usually carried out by organising food and drinks, as well as performing religious rituals.

In Kalimantan, walimah is called "ngaben". Ngaben is an event held to commemorate the death of a person, usually carried out by the victim's family and the surrounding community. This event is usually done by organising food and drinks, as well as performing religious rituals. Sumatra: In Sumatra, walimah is called "tahlilan". Tahlilan is an event held to commemorate the death of someone, usually carried out by the victim's family and the surrounding community. This event is usually done by organising food and drinks, as well as performing religious rituals.

In Papua, walimah is called "ngaben". Ngaben is an event held to commemorate the death of a person, usually carried out by the victim's family and the surrounding community. This event is usually carried out by holding food and drinks, as well as performing religious rituals. So walimah in each region has different names such as

"slametan" in Java, "tahlilan" in Aceh and Sumatra, "ngaben" in Kalimantan and Papua, and "kenduri" in several other regions. In Bali, Sulawesi and Maluku, walimah also has variations in form and procedure. However, the main purpose of this event remains the same, which is to commemorate and honour the marriage.

In principle, wedding gift giving is a tradition that is a gift involving two or more people, there is a grantor and there is a grantee. Grants in Islamic law are gifts made voluntarily in order to get closer to Allah swt without expecting anything in return. However, the form of gifts in this tradition that occurs in the Pauh Tinggi Village community is a form of gift that seems to be wrapped in debt because there is a requirement to return the gift so it is like a debt and credit debt there is a requirement to pay the debt.

Because if someone has given his gift at the time of walimah and one day he holds a celebration, the person who was given the gift does not return the gift, then he has the authority to ask for it back accompanied by proof of records. When the author interviewed some of the people of Pauh Tinggi Village, they said that this tradition of giving wedding gifts had existed since ancient times and had long occurred or had become 'urf for the local community. The definition of 'urf is something that is known by the general public, where they can practice, either by actions or words. 'urf is also called custom, because the known thing has been done repeatedly. 'urf must not conflict with Islamic shari'a. Opposing the 'urf that has been considered good by the community is difficult and will cause narrowness.

'Urf is divided into two: first 'urf fasid (damaged / bad) which cannot be accepted, namely contrary to shari'at. Second 'urf that is shahih (good/right) which can be accepted and is seen as one of the main sources of Islamic law (Khairuddin et al., 2024). Then the author reviews from 'urf that this menjatoh tradition is not in accordance with the shahih 'urf or even falls into the category of fasid 'urf. Because the understanding of the customary tradition of menjatoh that develops in the Buluh Dori community contains an element of discouragement in returning, and it is considered like a debt, there must be an obligation to pay back what began as a grant as a form of helping in walimah, and if you cannot return it, it is seen as a disgrace, ostracized and does not rule out the possibility of not being invited again in the next walimahs, then later it can stretch family relationships, and kinship while menjatoh which was originally known was to strengthen ukhuwah islamiyah.

Giving gifts When carrying out walimatul Urs it can be interpreted as not actually giving a gift but an item entrusted to us which will later have to be returned. When the gift

giver holds a wedding reception or other reception, with this tradition it is as if giving a gift to the bride and groom at the time of walimatul Urs is a debt which must be paid at a later date if the gift giver holds a wedding reception or other reception. However, this tradition is not a tradition written in a script or certain rules, this tradition is a strong but implied tradition In Kerinci especially In Pauh Tinggi.

CONCLUSION

The tradition of giving wedding gifts in Kerinci is a tradition carried out in a wedding party in which there are gifts of both money and so on from the family, relatives, family and neighbors with the intention and purpose of strengthening the relationship, strengthening ukhuwah islamiyah and can help the person. In the process of practicing the tradition of giving wedding gifts, it will be found that there is a gift to the party holding the celebration, then if one of the givers one day holds a walimatul urs then, the recipient of this gift will later return the gift that was given to him, and if there is a shortage from the return of the gift, there will be a reprimand, through direct reprimand, or sending a word. This then contradicts Islamic fiqh. The limitation in this study is that Kerinci is an area with many ethnic groups so that in this study it is not possible to describe the various tribes in Kerinci as a whole, so the researcher focuses on Pauh Tinggi Village, Kerinci Regency.

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