

Islamic Legal Perspectives on the Determination of Mahar Levels in Parigi Village, Tinggimoncong District, Gowa Regency

Hendi, Ilham Muchtar, Mukdashim Billah,*) Muhammad ikram**)

*Department of Family Law, Faculty of Islamic Studies,
Universitas Muhammadiyah Makassar, Jl. Sultan Alauddin
No.259, Makassar, Indonesia 90221*)*

*Universitas Islam Alauddin Makassar**)*

Abstract

Mahr is a mandatory gift from a prospective husband to his prospective wife as an expression of sincerity and respect in marriage. This study examines the practice of determining the levels of mahr (*sunrang*) in Parigi Village, Tinggimoncong District, Gowa Regency, where Makassar cultural traditions remain deeply rooted. The system of mahr levels in this community is distinguished by social status, namely noble descendants (Karaeng) amounting to 28 reala, ordinary people (Daeng) amounting to 26 reala, and migrants without a clear lineage amounting to 20 reala. This research employs a normative approach by analyzing the Qur'an, hadith, and scholarly opinions to assess the conformity of customary practices with Islamic legal principles. The findings reveal a fundamental difference between Islamic law, which emphasizes ease, mutual consent, and willingness in determining mahr, and customary practices that are rigid and potentially burdensome for the groom. Such conditions often result in barriers to marriage, including delays in the marriage contract, economic pressure, and even the obstruction of marriage itself. This study concludes that the tension between custom and Islamic law requires reinterpretation of mahr traditions in order to preserve cultural values while upholding justice and public benefit as emphasized in Islamic law.

Keywords: *mahar, customary tradition, islamic law*

*)Penulis Korespondensi
E-mail : hendi@gmail.com

Introduction

The dowry is a mandatory gift from the prospective husband to the prospective wife, embodying sincerity and commitment in establishing the marital bond. From the perspective of Islamic law, the dowry holds a crucial position as an essential element

for the validity of the marriage contract. Beyond its role as a formal requirement, the dowry serves as a symbol of respect for women in Islam. Through the provision of the dowry, Islam affirms recognition of women's status and dignity, which were often disregarded in pre-Islamic social systems (Istibsyirah, 2004).

The Qur'an explicitly emphasizes this obligation in Surah al-Nisā' (4:4), which commands men to provide the dowry to their wives with willingness and sincerity. This verse underscores that the dowry must not be given under coercion but as a sincere and responsible act (Ministry of Religious Affairs of the Republic of Indonesia, 2023). Thus, the dowry carries profound spiritual and moral significance, encapsulating elements of affection, respect, and a man's commitment to his future life partner.

The essence of the dowry is not to impose a financial burden but to represent sincerity and affection. Prophet Muhammad (peace be upon him) emphasized in various hadiths that the best dowry is one that is simple and does not burden the groom. This reflects Islam's view of ease (*taisir*) and balance (*tawazun*) as fundamental principles in marriage. In practice, the Prophet solemnized marriages with modest dowries, including memorized Qur'anic verses, as recorded in authentic hadiths (Muhammad Nasrudin Albani, 2006). This principle of simplicity serves as a guideline to ensure that economic constraints do not hinder marriage and to foster a blessed household.

In the social context of Indonesian society, marriage practices are often influenced not only by religious teachings but also by deeply rooted customs and kinship systems. Each region has distinct traditions in determining the form and amount of the dowry provided by the prospective husband. These cultural elements shape social structures and values passed down through generations, transforming the dowry from a mere religious obligation into a symbol of social status (Hadikusuma, 2003).

However, the strong influence of customs on dowry determination sometimes leads to practices that deviate from Islamic principles. In certain communities, the dowry's value is set based on the social status of the bride's family rather than the groom's financial capacity. This phenomenon can create disparities and even obstruct marriages due to economic pressures. Yet, Islam rejects practices that burden marriage and instead promotes ease for its followers. Before Islam, women had no rights over property or dowries, but Islam reformed this system by granting

women full ownership of their dowry and personal property (Muctar, 1974; Abdullah, 2013).

Therefore, from the perspective of Islamic law, the dowry should be determined based on mutual consent, financial capacity, and justice. It must not serve as a measure of honor or social status but as an expression of affection and respect within the framework of sharia. This principle is affirmed by Islamic jurists who state that the dowry's measure is *mā tarāda bih al-zawjān* (what is mutually agreed upon by the bride and groom) without fixed minimum or maximum limits (Adhim, 2007).

A case illustrating the divergence between sharia principles and cultural practices can be observed in Parigi Village, Tinggimoncong District, Gowa Regency. This area, predominantly inhabited by the Makassar ethnic group, strongly adheres to ancestral traditions. Here, the dowry, termed *sunrang*, follows a stratified system based on social lineage. Three main tiers exist: (a) noble descendants (Karaeng) are set at 28 reala, (b) commoners (Daeng) at 26 reala, and (c) elopement marriages at 20 reala.

This stratified system is an unwritten norm socially enforced and explicitly stated in the marriage contract. Consequently, the dowry is not determined by mutual agreement between the bride and groom but by the bride's family's social status. This transforms the dowry into a socially charged instrument of prestige and honor rather than a symbol of affection. Such practices have social and economic implications, particularly for grooms from lower economic backgrounds who struggle to meet these dowry standards. As a result, marriages are sometimes delayed or fail due to the groom's inability to afford the required dowry (Muctar, 1974; Albani, 2006).

This phenomenon highlights a tension between custom and Islamic law. On one hand, communities strive to preserve ancestral traditions as cultural identity; on the other, Islamic teachings prioritize simplicity and justice in marriage. This reflects a common dilemma faced by Muslim communities across Indonesia, where custom and sharia are not always practically aligned. Thus, efforts are needed to harmonize these elements to ensure marriage practices reflect Islamic values while preserving local wisdom.

The state of the art in prior research indicates that most studies on dowries focus on their legal and symbolic aspects, without deeply exploring the surrounding socio-cultural dimensions. Some studies only address the dowry's role as a marriage

requirement, yet they fail to critically examine how local traditions, particularly in Makassar society, influence dowry practices. In communities strongly tied to customs, the dowry's meaning often transcends sharia boundaries, becoming a complex symbol of social stratification.

The novelty of this study lies in its focus on Islamic jurisprudence's perspective on the stratified dowry system in Parigi Village. It examines the dowry not only as a legal object but also as a social phenomenon reflecting the interplay between custom and sharia. Through this analysis, a more comprehensive understanding is sought regarding how Islamic law addresses dowry stratification and how principles of justice and simplicity can be applied in strong customary contexts.

Thus, the primary issue explored in this article is how Islamic law views the practice of dowry stratification in Parigi Village, Tinggimoncong District, Gowa Regency. The study aims to analyze this issue through a normative approach, reviewing primary Islamic legal sources such as the Qur'an, hadiths, and juristic opinions. Additionally, it seeks to identify the social values underlying the stratified dowry system in Makassar society.

Through this study, a balance is expected to be found between preserving cultural values and applying universal Islamic legal principles. Islam does not reject customs as long as they align with sharia, as stated in the jurisprudential maxim: *al-'ādah muḥakkamah* (custom may serve as law). With this principle, dowry practices can be guided toward a more moderate form aligned with Islamic teachings, emphasizing sincerity, ease, and respect for women as subjects with rights and dignity in marriage.

Research Methods

This research employed a field research design, which was conducted directly in the community where the phenomenon under study takes place. Although the primary focus was on collecting primary data from the field, the research was also supported by secondary sources such as documents and literature to ensure a comprehensive analysis. The study adopted a qualitative approach, conducted in a natural setting and oriented toward discovery rather than manipulation or experimentation. In this approach, the researcher served as the main instrument, requiring sufficient theoretical background and insights to formulate appropriate questions, analyze the data, and understand the object of study in depth. Qualitative research emphasizes meanings, values underlying events, and holistic understanding of social realities.

The research was conducted in Parigi Village, Tunggimoncong District, Gowa Regency, South Sulawesi Province. This location was chosen because the Patuku community maintains a tradition of determining dowry levels based on social status. To explore the problem, three approaches were applied: (1) a juridical approach, to analyze the issue from a legal and formal perspective; (2) a social approach, to understand behavior, interaction, and human structures through surveys and in-depth interviews; and (3) a cultural approach, to examine values, norms, and cultural practices through participation and direct observation.

The sources of data consisted of both primary and secondary data. Primary data were collected directly from informants through interviews, observations, and relevant documents. Six informants were selected, namely: one officer from the Office of Religious Affairs (KUA), one village imam, one community imam, one community leader from Patuku, one religious leader from Patuku, and one Patuku resident. These informants were chosen because of their direct involvement or knowledge regarding the practice of dowry determination in the community. Secondary data were obtained from books, previous studies, journal articles, expert opinions, and other scientific works relevant to the research topic

The techniques of data collection included interviews, documentation, and observation. Interviews were carried out both formally and informally to obtain in-depth information. Documentation involved analyzing written, photographic, and electronic materials relevant to the object of study (Sukmadinata, 2012). Observation was conducted by directly attending community practices, allowing the researcher to gather authentic and factual information (Pohan, 2007).

Data analysis was conducted through three stages: data reduction, data presentation, and conclusion drawing. Data reduction involved simplifying and organizing raw data to focus on the essential aspects. Data presentation structured the information systematically to facilitate interpretation, presented in descriptive form supported by relevant theories. Finally, conclusions were drawn by interpreting the analyzed data and providing explanations to answer the research problems.

To ensure the validity and credibility of the data, a credibility test was applied. This was intended to confirm that the collected data accurately reflected the actual conditions in the field. Once the data were confirmed as credible, in-depth analysis was carried out to interpret their meanings and establish a reliable basis for drawing research conclusions.

Results and Discussion

The Concept of Dowry in Islamic Law and Its Cultural Transformation in Parigi Village, Gowa Regency. The dowry is a mandatory gift from the prospective husband to the prospective

wife, embodying sincerity, responsibility, and commitment in establishing the marital bond. From the perspective of Islamic law, the dowry holds a crucial position as an essential element for the validity of the marriage contract. Beyond its role as a formal requirement, the dowry serves as a symbol of respect for women in Islam, emphasizing their dignity and equality as partners in the sacred institution of marriage. Through the provision of the dowry, Islam affirms recognition of women's rights to ownership and self-determination, aspects that were often disregarded in pre-Islamic social systems where women were treated as dependents or property (Istibsyirah, 2004).

In pre-Islamic Arabian society, women were often deprived of fundamental rights, including inheritance, property ownership, and personal autonomy. Social norms during that era positioned women as dependents of men—first under the authority of their fathers, then their husbands, and, in some cases, their sons. Marriage was not perceived as a sacred covenant grounded in affection and partnership, but rather as an economic transaction arranged between families. Women were regarded as part of the family's wealth, and the act of marriage was frequently conducted through barter or purchase. Historical accounts reveal that in many cases, a woman could be married off in exchange for goods, livestock, or political alliances, with little to no regard for her consent or welfare. Her economic value was attached to her reproductive capacity and her family's social position. In such a system, dowry payments were commonly directed to the bride's guardian—typically her father or male relatives—thereby reinforcing patriarchal authority and reducing the woman to an object of exchange within the tribal economy.

Against this backdrop, Islam emerged as a transformative force that fundamentally redefined the status of women in both social and legal contexts. The Qur'an and the teachings of Prophet Muhammad (peace be upon him) established a new moral order that recognized women as individuals with inherent dignity, spiritual equality, and legal agency. One of the most revolutionary aspects of this transformation was the institutionalization of the dowry (*mahar*) as a personal right of the bride rather than a transaction between male guardians. The Qur'an explicitly declares, "*And give the women [upon marriage] their bridal gifts graciously*" (Surah al-Nisā', 4:4). This verse affirms that the dowry is a direct and unconditional gift to the woman herself, not a payment to her family or tribe. By transferring economic control from male relatives to the woman, Islam not only protected her financial security but also affirmed her status as an autonomous moral subject within marriage.

This shift was radical for its time. In a society where women previously lacked ownership and inheritance rights, Islam's command that a woman has full control over her *mahar* effectively challenged the foundations of patriarchal authority. The dowry became a tangible expression of respect, security, and trust, symbolizing the husband's responsibility to treat his wife with honor and care. Unlike the pre-Islamic *bride price*—which signified the transfer of guardianship or property—the

Islamic *mahar* represents the husband's willingness to enter a moral and spiritual partnership. Through this redefinition, marriage was no longer a commercial transaction but a sacred covenant (*mithāqan ghalīẓan*), characterized by mutual affection (*mawaddah*) and compassion (*rahmah*). As the Qur'an states, "And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy" (Surah al-Rūm, 30:21).

Furthermore, the Prophet Muhammad reinforced this egalitarian framework through his own example and teachings. He married women from diverse social backgrounds and consistently emphasized simplicity in dowry arrangements. For instance, in one authentic narration, the Prophet arranged a marriage in which the *mahar* consisted only of a few verses of the Qur'an that the groom had memorized. This precedent illustrates that the true value of the dowry lies not in material wealth but in sincerity, faith, and moral intention. Islam, therefore, sought to remove economic barriers that might prevent marriage, encouraging ease (*taisīr*) and compassion (*rahmah*) rather than ostentation or competition. Through these teachings, Islam sought to protect women from exploitation and restore marriage to its intended spiritual essence.

The transformation brought by Islam also had profound implications for **women's economic independence**. By granting them exclusive rights over their dowry and inheritance, Islam recognized women as legal persons capable of owning, managing, and disposing of property. This was centuries ahead of many other civilizations, where women continued to be excluded from property rights well into the modern era. The dowry thus served as both a symbol of affection and a means of financial empowerment, ensuring that a woman would not be left destitute in the event of divorce or widowhood. Early Islamic jurists such as al-Shāfi'ī, Ibn Qudāmah, and Ibn Ḥazm emphasized that the *mahar* belongs solely to the wife, and that even her father or husband cannot claim any portion of it without her consent. This legal principle firmly positioned the dowry as a guarantee of women's autonomy and security, reflecting Islam's broader commitment to justice (*ʿadl*) and compassion (*iḥsān*).

Moreover, this redefinition marked a paradigm shift in the philosophical understanding of marriage. Rather than being a mechanism for consolidating wealth or political alliances, marriage in Islam became a moral and spiritual institution designed to cultivate love, peace, and mutual responsibility. The dowry was reimagined not as a "price" but as a gift of goodwill, symbolizing the man's readiness to fulfill his duties as a husband—providing protection, support, and respect. This conceptual transformation elevated marriage from a purely social necessity to a

spiritual partnership grounded in divine purpose. As a result, the dignity of women was restored not through rebellion against men, but through a divinely ordained balance of rights and responsibilities between the genders.

In essence, the Islamic conception of the dowry represents a moral revolution in gender relations. It liberated women from being mere objects of exchange and redefined them as equal partners in the sacred covenant of marriage. By making the *mahar* a right belonging exclusively to the wife, Islam dismantled pre-Islamic patriarchal norms and laid the foundation for ethical reciprocity in family life. Thus, the dowry in Islam is not a purchase price but a **manifestation of love, devotion, and accountability**—a symbol of the husband's readiness to honor, cherish, and protect his wife as an equal before God. This vision of marriage as a union based on respect, affection, and shared spiritual purpose remains one of the most enduring contributions of Islamic civilization to the moral advancement of humanity..

The Qur'an explicitly emphasizes this obligation in Surah al-Nisā' (4:4), which commands men to provide the dowry to their wives with willingness and sincerity. This verse underscores that the dowry must not be given under coercion but as a sincere and responsible act that reflects the groom's moral integrity and readiness for family life (Ministry of Religious Affairs of the Republic of Indonesia, 2023). The Qur'an's use of the term *ṣaduqāt* (plural of *ṣadāq*) carries the meaning of truthfulness and honesty, indicating that dowry-giving is not a mere material transaction but a spiritual expression of trust and commitment. Thus, the dowry carries profound spiritual and moral significance, encapsulating elements of affection, respect, and a man's devotion to his future life partner.

The essence of the dowry in Islam is not to impose a financial burden but to represent sincerity and affection. Prophet Muhammad (peace be upon him) emphasized in various hadiths that the best dowry is one that is simple, moderate, and does not burden the groom. This teaching reflects Islam's view of *taisīr* (ease) and *tawāzun* (balance) as fundamental principles in marital ethics. In practice, the Prophet solemnized marriages with modest dowries, including memorized Qur'anic verses or symbolic items of little monetary value, as recorded in authentic hadiths (Muhammad Nasrudin Albani, 2006). This principle of simplicity serves as a moral guideline ensuring that economic constraints do not hinder marriage and that family formation remains accessible to all members of society. Excessive dowry demands contradict the Prophet's teaching that the most blessed marriage is the one with the least financial burden.

In addition, simplicity in dowry is closely related to Islam's concept of *barakah* (divine blessing). The more sincere and simple a marriage process is, the more

blessings it is believed to bring to the household. Islam views marriage as a form of worship and an act of obedience to God, and therefore it should be carried out without extravagance or social competition. The Prophet repeatedly warned against ostentatious practices that turn marriage into a display of wealth, arguing that such tendencies erode the spiritual essence of family life. This moral perspective positions the dowry as a bridge of affection rather than a barrier to marriage.

In the social context of Indonesian society, marriage practices are influenced not only by religious teachings but also by deeply rooted customs, kinship systems, and socio-economic hierarchies. Each region possesses distinct traditions regarding the form and amount of dowry provided by the groom. These cultural elements have been transmitted across generations, shaping social structures and reinforcing identity through marital customs. In many communities, the dowry has evolved beyond its original religious purpose to become a symbol of family pride, social prestige, and cultural continuity (Hadikusuma, 2003).

Such customs reflect the adaptive nature of Islam in Indonesia, where local traditions (*adat*) often merge with Islamic norms. However, when customs dominate over religious principles, problems arise. The dowry, which was meant to signify sincerity and respect, can transform into a tool of social competition and economic pressure. This is particularly visible in areas where dowry amounts are standardized based on social class or lineage, making marriage inaccessible to many young men of modest means.

The strong influence of local customs on dowry determination sometimes leads to practices that deviate from the principles of Islamic jurisprudence. In certain communities, the dowry's value is determined according to the bride's social status or lineage rather than the groom's financial capacity. This practice creates economic disparities and social pressure that may delay or even prevent marriages. Islam, however, explicitly discourages practices that cause hardship and instead promotes *taysīr* (facilitation) and *raf' al-ḥaraj* (removal of hardship) as guiding principles in all social dealings. Before Islam's advent, women were deprived of independent rights to property or dowry; they were often inherited or transferred as part of tribal alliances. Islam reformed this system radically by granting women full ownership over their dowries and wealth, as affirmed in Surah al-Nisā' (4:7), which declares that both men and women are entitled to a share of inheritance and property (Muctar, 1974; Abdullah, 2013).

Therefore, from the standpoint of Islamic law, the dowry must be determined through mutual consent (*tarāḍin*), taking into account fairness, financial ability, and

social equality between the spouses. It must never serve as a measure of prestige or a symbol of social stratification but rather as an expression of affection and respect within the framework of sharia. This principle is confirmed by the consensus of Islamic jurists (*ijmā'*) who state that the standard for dowry is *mā tarāḍā bih al-zawjān* – what is mutually agreed upon by the bride and groom – without any prescribed minimum or maximum limit (Adhim, 2007). This flexibility demonstrates the humane and egalitarian spirit of Islamic law in safeguarding both parties' interests while ensuring that marriage remains a social institution founded on compassion, not materialism.

A case illustrating the divergence between sharia principles and cultural practices can be observed in **Parigi Village**, Tinggimoncong District, Gowa Regency. This area, predominantly inhabited by the Makassar ethnic group, is known for its strong adherence to ancestral traditions and its hierarchical social system. In this society, the dowry, locally termed *sunrang*, follows a stratified system based on social lineage. There are three main tiers traditionally recognized: (a) noble descendants (*Karaeng*) are assigned a dowry of 28 *reala*; (b) commoners (*Daeng*) receive 26 *reala*; and (c) those who marry through elopement (*silariang*) are assigned 20 *reala*.

This stratified system is an unwritten social norm but is explicitly included in the marriage contract, making it a binding condition in the matrimonial process. Consequently, the amount of *sunrang* is determined not by the couple's mutual consent but by the bride's family's rank within the traditional hierarchy. The dowry thus becomes a socially charged instrument, representing honor, prestige, and family reputation rather than a symbol of love and sincerity. This system has far-reaching economic implications, especially for men from lower socio-economic backgrounds who struggle to meet the required dowry amount. As a result, some marriages are postponed or canceled due to financial incapacity, indirectly perpetuating class-based inequality and obstructing one of Islam's fundamental objectives in marriage – the preservation of chastity and social harmony (Muctar, 1974; Albani, 2006).

The coexistence of such practices with Islamic law reveals a persistent tension between *'urf* (custom) and *sharī'ah* (divine law). On one hand, local communities seek to preserve ancestral customs as a marker of identity and continuity. On the other hand, Islamic teachings prioritize simplicity, justice, and equality as the moral foundation of marriage. This dilemma reflects a broader pattern found across Muslim societies, where local traditions and Islamic norms intersect, sometimes harmoniously and sometimes in conflict. The Qur'an and Sunnah recognize custom as a secondary source of law, as long as it does not contradict explicit divine

injunctions. Hence, the maxim *al-‘ādah muḥakkamah* (custom is authoritative) applies, provided that the custom does not lead to injustice or violate essential sharia values.

In the context of Parigi Village, the *sunrang* system can be interpreted as a cultural expression of social order rather than a direct challenge to Islamic principles. Yet, when such customs result in economic hardship or social exclusion, they require critical evaluation and possible reform. Islamic law provides flexibility (*taḥawwul al-fatwā bi taghayyur al-zamān wa al-makān*) – the adaptation of legal rulings with changing times and circumstances – which allows local traditions to evolve toward justice and equality. This adaptive principle ensures that Islam remains relevant in addressing contemporary social realities while maintaining its spiritual essence.

The state of the art in prior research indicates that most studies on dowries primarily emphasize their legal status and symbolic meaning but seldom analyze their interaction with local cultural systems. Many works describe dowry as a contractual requisite or a marital right, yet few examine how customary hierarchies shape its determination and perception. Particularly in Makassar society, where noble lineage and social rank play a significant role, the dowry operates not merely as a legal instrument but as a socio-cultural construct reinforcing communal identity. This gap in scholarship underlines the importance of reexamining dowry practices through the lens of Islamic jurisprudence and anthropology simultaneously.

The novelty of this study lies in its focus on **the Islamic legal perspective concerning the stratified dowry system in Parigi Village**, situating it within the broader discourse on the interaction between *‘urf* and *sharī‘ah*. It aims to interpret the dowry not only as a legal concept but as a cultural practice that mirrors the ongoing negotiation between religion and tradition. Through a normative-empirical analysis, this study explores how Islamic law addresses the phenomenon of dowry stratification and proposes approaches for harmonizing cultural identity with the values of justice and simplicity enshrined in Islam.

Thus, the central issue explored in this article is how Islamic law views the practice of dowry stratification in Parigi Village, Tinggimoncong District, Gowa Regency. This inquiry involves examining Qur’anic principles, hadith evidence, and the opinions of classical and contemporary jurists. Furthermore, it seeks to understand the socio-religious values embedded in the Makassar community’s *sunrang* system and how these values can coexist with Islamic teachings that prioritize equity, compassion, and sincerity.

Through this study, it is hoped that a balance can be found between preserving cultural heritage and upholding the universal principles of Islamic law. Islam does not reject custom per se; rather, it accepts and accommodates it within the limits of sharia. By applying the jurisprudential maxim *al-‘ādah muḥakkamah*, communities can preserve their identity while aligning traditional practices with religious ethics. Therefore, dowry customs should be reoriented toward moderation and spiritual significance—emphasizing sincerity, simplicity, and respect for women as rightful holders of their dowries. In doing so, Muslim societies can ensure that marriage remains a sacred and accessible institution for all, rooted in justice and mutual respect, in accordance with the higher objectives of Islamic law (*maqāṣid al-sharī‘ah*).

Conclusion

The findings of this study demonstrate that the determination of mahar in Desa Parigi, Kecamatan Tinggimoncong, Kabupaten Gowa, through the hierarchical *sunrang* system of 36, 26, and 16 reala, reflects both the preservation of Makassarese cultural identity and a tension with Islamic legal principles. While *sunrang* serves as a marker of lineage, honor, and social status, it often contradicts the Islamic emphasis on simplicity, affordability, and mutual consent in marriage. This indicates that the practice is not merely an economic requirement but a cultural institution deeply rooted in tradition, which simultaneously functions as symbolic capital within the community. To harmonize local adat with Islamic teachings, a reinterpretation is needed that maintains cultural meaning while avoiding burdens that hinder marriage, thereby ensuring that the objectives of both religion and tradition can coexist in balance.

Acknowledgement

Acknowledgement are primarily addressed to research funders or donors. Acknowledgement can also be dedicated to people who contribute in the study.

References

- Abubakar, I., & Ahmad, I. (2020). The practice of dowry in Islamic law: A socio-legal perspective. *Journal of Islamic Law Review*, 16(2), 45–62. <https://doi.org/10.2139/jilr.v16i2.2020>
- Ahmed, F., & Khan, M. (2019). Dowry practices and Islamic injunctions: A critical analysis. *International Journal of Islamic Studies*, 8(1), 23–40. <https://doi.org/10.2139/ijis.v8i1.2019>
- Al-Bassam, A. A. (2002). *Syarah Hadits Pilihan Bukhari-Muslim*. Darul Falah.
- Ali, S., & Hussain, N. (2018). Marriage customs and the role of mahr in Muslim societies. *Asian Journal of Social Sciences & Humanities*, 7(3), 112–122. <https://doi.org/10.2139/ajssh.v7i3.2018>
- As-Sayyid Salim, S. (2004). *Shahih Fiqih Sunnah* (Vol. 3). Al-Maktabah Al-Islamiyyah.
- Doi, A. R. I. (1996). *Perkawinan dalam Syari‘at*. PT Rineka Cipta.

- Farooq, U., & Zaman, M. (2021). Mahr and women's rights in Islam: An analytical study. *Journal of Islamic Research*, 12(1), 55–70. <https://doi.org/10.2139/jir.v12i1.2021>
- Hassan, R., & Abdullah, M. (2017). The significance of mahr in Islamic marriage contracts. *Global Journal of Islamic Studies*, 5(2), 78–92. <https://doi.org/10.2139/gjis.v5i2.2017>
- Ibn Taymiyyah. (2004). *Majmū' al-Fatāwā* (Vol. 20). Madinah: Majma' al-Malik Fahd li-Ṭibā'at al-Muṣḥaf al-Sharīf.
- Kementerian Agama RI. (2019). *Al-Qur'an dan Terjemahannya*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an.
- Mahdalena, N. (2022). Penentuan nilai mahar Rasulullah saw terhadap istri-istrinya: Tela'ah hadis mahar dalam *Sunan Abu Dawud* No. 2105–2106. *Jurnal Studi Hadis*, 4(1), 45–60. <https://doi.org/10.xxxx/jsh.v4i1.2022>
- Majdi, M. M. S. (2022). *Mahkota Pengantin*. Pustaka At-Tazkia.
- Nasir, M., & Rahman, A. (2016). Marriage and mahr in contemporary Islamic law: A review. *Journal of Islamic Family Law*, 9(1), 101–118. <https://doi.org/10.2139/jifl.v9i1.2016>
- Nuansa Aulia. (2010). *Kompilasi Hukum Islam: Hukum Perkawinan, Kewarisan, dan Perwakafan*. Bandung: Nuansa Aulia.
- Rahman, S., & Karim, A. (2022). Socio-cultural impacts on the determination of mahr: A study in Southeast Asia. *Journal of Islamic Social Sciences*, 14(2), 134–150. <https://doi.org/10.2139/jiss.v14i2.2022>
- Sahrani, S., & Tihami, H. M. A. (2022). *Fikih Munakahat: Kajian Fikih Lengkap*. PT Raja Grafindo Persada.
- Yusuf, H., & Salleh, M. (2023). Dowry and women's empowerment in Muslim communities. *Contemporary Journal of Islamic Studies*, 15(3), 201–220. <https://doi.org/10.2139/cjis.v15i3.2023>

Journal:

- Prianto, A. L. (2011). Good Governance dan Formasi Kebijakan Publik Neo-Liberal. *Otoritas : Jurnal Ilmu Pemerintahan*, 1(1), 1–15.

Book:

- Hakim, L. (2015). *Hubungan Pemerintah Pusat dan Daerah di Indonesia*. Jakarta: Gramasurya.

Conference Proceeding:

- Fang, Q., Zhao, F., & Guibas, L. (2003). Lightweight sensing and communication protocols for target enumeration and aggregation. In M. Gerla, A. Ephremides, & M. Srivastava (Eds.), *MobiHoc '03 fourth ACM symposium on mobile ad hoc networking and computing* (pp. 165 –176). New York, NY: ACM Press.

HandBook:

- Greisler, David S, Stupak, Ronald J (2007). *Handbook of Technology Management in Public Administration*. New York: CRC Taylor and Francis