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CUSTOM MEETS SHARIA : THE TRADITION OF MAISI SASUDUIK IN HOUSEHOLD CONFLICT RESOLUTION



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Abstract

His journal is titled "Custom Meets Sharia: The Tradition of Maisi Sasduik in Household Conflict Resolution," focusing on its integration with Islamic law through the concept of 'urf (customary law). The study is motivated by the importance of understanding the tradition of maisi sasduik within the Minangkabau community as part of the engagement process that holds deep social and legal significance. Maisi sasduik itself is a tradition of filling the corner of the bride's room with household items such as mattresses, wardrobes, tables, or, in its development, replaced by a sum of money used for household needs after marriage. This research aims to explain the implementation process of maisi sasduik and examine the tradition within the framework of 'urf. This type of research is a literature study using data sources that are readable and accessible, primarily derived from books, journals, and the internet. Data collection was conducted by analyzing books directly related to the discussed topic, referred to as primary sources. The results show that Maisi Sasduik plays an important role in preventing and resolving household disputes by fostering mutual respect, commitment, and communication among families. This tradition encourages deliberation and consensus, often involving ninik mamak (traditional elders) as mediators, in accordance with the principle of 'urf in Islam, which recognizes and integrates customs as long as they do not conflict with Sharia.

Abstrak

Jurnal ini berjudul "Adat Bertemu Syariah: Tradisi Maisi Sasduik dalam Penyelesaian Konflik Rumah Tangga", dengan fokus pada integrasinya dengan hukum Islam melalui konsep 'urf (hukum adat). Penelitian ini dilatarbelakangi oleh pentingnya memahami tradisi maisi sasduik dalam masyarakat Minangkabau, sebagai bagian dari proses peminangan yang memiliki makna sosial dan hukum yang mendalam. Maisi sasduik sendiri adalah tradisi mengisi sudut kamar calon pengantin perempuan dengan barang-barang rumah tangga seperti kasur, lemari, meja, atau dalam perkembangannya diganti dengan sejumlah uang yang digunakan untuk kebutuhan rumah tangga setelah menikah. Penelitian ini bertujuan untuk menjelaskan proses pelaksanaan maisi sasduik, dan tradisi maisi sasduik dalam kajian 'urf. Jenis penelitian ini adalah studi kepustakaan yang menggunakan sumber data berupa bahan-bahan yang dapat dibaca dan diakses, dengan bahan utama berasal dari buku, jurnal, dan internet. Pengumpulan data dilakukan dengan cara menganalisis buku-buku yang secara langsung berkaitan dengan topik yang dibahas, yang disebut sebagai sumber primer. Hasil penelitian menunjukkan bahwa Maisi Sasduik memiliki peran penting dalam mencegah dan menyelesaikan perselisihan rumah tangga dengan menumbuhkan rasa saling menghormati, komitmen, dan komunikasi antar keluarga. Tradisi ini mendorong musyawarah dan mufakat yang sering melibatkan ninik mamak sebagai mediator, sesuai dengan prinsip 'urf dalam Islam yang mengakui dan mengintegrasikan adat selama tidak bertentangan dengan syariah.

INTRODUCTION

A household is the smallest unit in society, playing a strategic role in shaping social, economic, and cultural life. However, in the course of building a household, various forms of disputes often arise, which can threaten the harmony and continuity of the family. Resolving household disputes is essential to maintaining social and moral stability within the community. Amidst these dynamics, customary traditions often serve as effective conflict resolution mechanisms, deeply rooted in the cultural values of the local community.

One of the traditional customs that plays a significant role in Minangkabau society, particularly in the regions of Payakumbuh and Lima Pulu Kota Regency, is Maisi Sasuduik. This tradition requires the prospective husband to provide furniture or a sum of money to furnish the prospective wife's room as a symbol of readiness and responsibility in building a household. Maisi Sasuduik is not only regarded as a customary prerequisite before marriage, but also as a social instrument that can prevent and resolve household disputes by affirming the commitment and obligations of both parties.

In the context of Islamic law, the resolution of household disputes also acknowledges the importance of 'urf, or customary practices, as long as they do not contradict the principles of Sharia. This concept of 'urf allows local traditions such as Maisi Sasuduik to be integrated into Islamic legal practice, enabling dispute resolution to align with the religious and cultural values upheld by the community.

METODE

This type of research is a library-based study that uses data sources which can be read and accessed, with the main materials coming from books, journals, and the internet. The data collection is carried out by analyzing books directly related to the topic under discussion, referred to as primary sources. In addition, other books that are not the main references but can complement and add to the discussion in this research are also used, referred to as secondary sources. The process involves reading, taking notes, and categorizing the materials according to the themes being discussed.

RESULTS AND DISCUSSION

Definition of the Maisi Sasuduik Tradition

Uang Suduik is a gift of money or goods given by the man to the woman based on an agreement established by the families of the prospective bride (anak daro) and the prospective groom (marapulai). This gift consists of items to furnish the bride's room, such as a bed frame, mattress, pillows, blankets, wardrobe, sofa, towel, and so on. The tradition of Uang Suduik has been practiced since ancient times, passed down through generations, and is unique to Luhak Lima Pulu Kota, often referred to as the Adat Salingka Nagari.¹

The amount of Uang Suduik is determined at a ceremony held before the wedding. During the negotiation of Uang Suduik, the maternal uncle (mamak) usually asks the prospective groom (marapulai) if he is truly ready to get married, as the responsibility for Uang Suduik typically falls on the man's side. It is not uncommon for the wedding to be postponed or even canceled if the negotiation over Uang Suduik fails to reach an agreement between the two parties. Such postponements or cancellations occur due to the lack of a mutual understanding and consensus. The Uang Suduik must be settled before the marriage can take place. In other words, the

¹Felia Wati, *Tradisi Maisi Sasuduik Dalam Perkawinan Masyarakat Minangkabau: Studi Interaksi Adat Dan Hukum Islam, As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 6, no. 1 (2023): 379–99.

marriage cannot proceed until the *Uang Soduik* has been given. The process, from the period leading up to the wedding, the wedding ceremony itself, to after the wedding, is as follows :²

1. Marosok or Merangkoi Budi (Visiting to Strengthen Social Ties)

In this process, when a girl is considered ready for marriage, the maternal uncle (*mamak*) looks for a suitable man for his niece. Once a suitable man is found, he and his extended family visit the woman's house to establish social ties. Conversely, the woman's family also visits the man's family home, though this is done without the knowledge of the *mamak*. The purpose of these visits is to foster goodwill, introduce the families to each other, and inquire when the *mamak* and the man's extended family will come to formally propose marriage.

2. Manaikan Siriah or Manapiak Bandua (Sending the Betel Nut Package)

After Marosok, the man's family sends a trusted representative to the woman's family to convey their intentions. The envoy brings a complete betel nut package called *siriah langkok*. Once the woman's family responds positively, the *mamak* and the man's extended family come to the woman's house to perform the customary proposal ceremony. The conversation begins with the offering of betel nut, known as *siriah pambukak kato* (betel nut to open the conversation).³

3. Mufakaik or Manantukan Hari (Reaching an Agreement or Setting the Date)

Mufakaik, or consensus, is a negotiation between both families to discuss the engagement process up to the wedding ceremony. This negotiation usually covers setting the wedding date, the date of the *baralek* (wedding feast), and determining the amount of *uang soduik* (bride price).

4. Mamanggia (Inviting Guests)

Mamanggia is the process of inviting guests who will attend the celebration after the wedding ceremony. This is also carried out according to customary rules and traditions practiced in the nagari (village).

5. Akad Nikah (Marriage Contract)

The *akad nikah* is a crucial and sacred part of the wedding ceremony. According to the people of Nagari Andiang, the marriage ceremony is divided into two parts: *Syarak nan bapakai*, which follows Islamic law (Sharia), and the customary traditions.

6. Baralek/Wedding Feast

In Minangkabau custom, the *baralek* or wedding feast is the climax of the marriage. Although the couple is already married according to Islamic law, they are not allowed to live together or start their household until the customary ceremonies are completed.

7. Manjalang Mamak and Manjalang Mintuo (Visiting Relatives)

After the *baralek* is over, the bride (*anak daro*) and groom (*marapulai*) visit close relatives. This event is called *manjalang mintuo*, where the groom visits the houses of the bride's paternal uncle (*bako*), maternal uncle (*mamak*), and close relatives. Meanwhile, *manjalang mamak* is when the bride visits the houses of the groom's *bako*, *mamak*, and close relatives. This tradition aims to strengthen family ties and introduce the couple to each other's families.⁴

²Ibid.

³Annisa Umulhusni and Siti Nur Fathoni, *Limo Nagari Kabupaten Lima Puluh Kota Provinsi, Jurnal Al-Abwal Al-Syakhsyiah: Jurnal Hukum Dan Peradilan Islam* 1, no. 1 (2020): 1–14.

⁴Sasuduik Bajampuik, Revalysa Zovi Nurjannah, and Muhammad Nazif, *Ttadisi Pernikahan Di Minangkabau : Perbandingan Adat Maisi Sasuduik Dan Bajapuik* 9, no. 2 (2024).

After all the wedding rituals have been carried out, the marriage is considered valid and complete according to Islamic law (Sharia) and Minangkabau customs. The purposes of fulfilling the *uang suduik* include:

1. To prove a man's capability to bear responsibility in building a household.

Uang suduik is one of the efforts by the *ninik mamak* (maternal uncles) to protect their nieces. By requiring *uang suduik* before the marriage, it demonstrates the man's seriousness and sense of responsibility. It also serves as proof that the prospective husband is ready to provide for his wife and children as a form of responsibility in the household.

2. To honor and boost the confidence of the man.

The requirement of *uang suduik* aims to honor and uphold the dignity of the man when he is in his wife's home. According to an interview with a traditional leader, Noviard Datuak Marajo, *uang suduik* is very important for maintaining the dignity and raising the status of a man in his wife's house. He explained that in a *rumah gadang* (traditional Minangkabau house), there are usually four rooms or as many as the daughters in the house. Each daughter who marries will occupy the room at the far end (the main room). When a younger sister or another daughter wants to marry, the one who married earlier will move to another room and fill the main room by seeking permission from the man and his family according to custom, as done during the delivery of *uang suduik* before marriage. This is a form of respect shown by the husband when he is in his wife's home.

3. To help ease the wedding expenses.

In Minangkabau society, marriage is not the responsibility of one person alone but shared by both families. Therefore, all matters related to the wedding must be borne together. By requiring *uang suduik*, the woman's family is greatly helped with the wedding expenses, as the costs for the celebration at the woman's house are generally much higher than those at the man's house.

4. To strengthen the customs.

Uang suduik is a customary rule that has been practiced and respected for generations by the ancestors. To preserve these customs and traditions, a man who wishes to marry a woman in Nagari Andiang, Suliki District, Lima Pulu Kota Regency, must fulfill the *maisi suduik* requirement so that the customs agreed upon by the *ninik mamak* in the past remain upheld.⁵

The Role of the Maisi Sasuduik Tradition in Resolving Household Disputes

1. Symbol of the Prospective Husband's Seriousness and Responsibility

Maisi Sasuduik is a Minangkabau customary tradition that requires the prospective husband to provide household items or a sum of money to furnish the bride's room as a sign of seriousness and readiness to build a household. This serves as proof of the man's commitment to fulfilling the family's economic responsibilities, thereby helping to prevent conflicts rooted in material unpreparedness.

2. Strengthening the Dignity and Honor of the Families

Fulfilling the Maisi Sasuduik is regarded as a form of respect and appreciation toward the woman's family. Failure to meet this tradition can cause conflicts or rejection from the woman's side. Therefore, this tradition upholds the dignity and honor of both families and serves as a moral foundation that reduces the potential for household disputes.

3. Mechanism for Deliberation and Initial Agreement

⁵Ibid.

The amount and contents of Maisi Sasuduik are usually determined through deliberations between the man's and woman's families, especially the *ninik mamak* (customary leaders). This process serves as a forum for communication and negotiation that can resolve differences of opinion and prevent future conflicts.

4. Prevention of Disputes through Economic Preparedness

By requiring Maisi Sasuduik, the prospective husband is obliged to prepare household necessities before marriage. This helps ensure that the couple is economically ready, thereby reducing the risk of disputes arising from the inability to meet family needs.

5. Role of Customary Leaders as Mediators

In resolving household disputes, customary leaders such as the *ninik mamak* act as mediators who use the values of the Maisi Sasuduik tradition to help both parties reconcile and find fair solutions based on custom and social norms.

6. Social and Cultural Values as the Foundation for Resolution

Maisi Sasuduik embodies the noble Minangkabau values of togetherness, mutual cooperation (*gotong royong*), and respect for the extended family. These values form a cultural foundation that strengthens peaceful and just dispute resolution within the community.

7. Flexibility and Adaptation to Modern Conditions

Although this tradition is customary, Maisi Sasuduik can be adjusted according to the prospective husband's financial capability and the agreement of both families, so it does not become a burden but rather a reflection of responsibility acceptable to all parties.⁶

The tradition of Maisi Sasuduik plays an important role in resolving household disputes because culturally, it instills values of togetherness, responsibility, and mutual respect between families. Maisi Sasuduik is not merely the giving of goods or money as bridal room provisions, but also serves as a symbol of the groom's seriousness and commitment in preparing for married life. In its implementation, this tradition involves deliberation between both families, serving as a forum for negotiation and mutual understanding, which helps prevent larger conflicts from arising. Furthermore, because of the Minangkabau customary values contained within it, such as mutual cooperation and respect for the extended family, Maisi Sasuduik functions as a social mechanism that strengthens family bonds and maintains household harmony. Although it is not mandatory according to religious law or formal customary regulations, this tradition is still regarded as important by the local community, and its practice can prevent delays or even cancellations of weddings that often occur due to disagreements over the contents of Maisi Sasuduik. Thus, Maisi Sasuduik becomes an effective means of reducing potential conflicts and preserving family harmony through a cultural approach and joint deliberation.

Maisi sasuduik remains relevant today, especially in the Minangkabau regions such as Payakumbuh and Lima Puluh Kota Regency. This tradition is an important part of the wedding ceremony, where the groom's family gives a certain amount of money or goods to the bride's family as a form of responsibility and seriousness in building a household. Over time, the form of maisi sasuduik, which originally consisted of bridal room necessities, has often been replaced with cash according to the agreement and the groom's financial capability. The values contained in this tradition, such as mutual cooperation, togetherness,

⁶Abdul Rahman Ghozali, *Fiqh Munakabat*, Cet Ke-1 (Jakarta: Kencana, 2003).

respect for the extended family, and the groom's commitment, make *maisi sasuduik* still upheld and considered important by the local community. Although it is not mandatory according to religious or state law, the practice of *maisi sasuduik* remains a symbol of readiness and respect towards the bride and Minangkabau customs. The local wisdom embedded in it also serves as an inspiration to maintain a balance between preserving tradition and adapting to changing times, ensuring that *maisi sasuduik* continues to exist and stay relevant in the lives of the Minangkabau people today.

Furthermore, *maisi sasuduik* serves as an official bond between both parties and acts as proof of the groom's readiness both materially and emotionally. This tradition also motivates men to work hard and prepare themselves before marriage, while maintaining dignity and self-respect in the eyes of the bride's family and the community. Although there are no customary or legal penalties for not carrying out *maisi sasuduik*, the local community still regards it as an important part of a proper wedding ceremony, which is why this tradition continues to be upheld to this day. Values such as mutual cooperation, togetherness, respect for family, and the groom's commitment contained in *maisi sasuduik* remain relevant and form an integral part of Minangkabau cultural identity amid the tide of modernization.

Study of 'Urf (Custom) in Islamic Law Regarding the Tradition of Maisi Sasuduik

Ustom ('*adah*) in Arabic is synonymous with the term '*urf*. Literally, '*adah* means habit, custom, or practice, while '*urf* means something that is well known or recognized. '*Urf* can be categorized into two types based on its scope of use:

1. General '*Urf* (عرف عام): Customs that are universally practiced almost everywhere in the world, regardless of country, ethnicity, or religion.
2. Specific '*Urf* (عرف خاص): Customs practiced by a particular group of people in a certain place or at a certain time, not applicable everywhere or at all times.

'*Urf* can also be classified based on its validity:

1. Valid '*Urf* (عرف صحيح): Customs practiced by people that do not contradict the evidence of Sharia; they do not permit what is forbidden nor invalidate what is obligatory.
2. Invalid '*Urf* (عرف فاسد): Customs practiced by people but contradict Sharia.

The Minangkabau society has existed for approximately 5,000 years (around 3,000 BCE). Throughout this time, the Minangkabau people have been governed by their customs. Since the arrival of Islam in Indonesia, which began in the 7th century, the society was not devoid of civilization; rather, it was already structured by the customs, traditions, and culture living among them. Thus, a process of adaptation between custom and religion has taken place throughout the history of Minangkabau society.⁷

Tradition, custom, and culture in Islamic legal literature are known by the term '*urf*. As discussed in the previous chapter, scholars agree that '*urf* can be used as a basis for legal rulings. This is relevant to the entry of Islam into Minangkabau, where the community already had customs passed down through generations. Naturally, not all '*urf* developed within society can be fully accepted or rejected. Islam, with its universal, perfect, flexible, and dynamic nature, gradually entered and acculturated with the Minangkabau society. According to Nurcholish Madjid, the mutual acculturation between Islam and custom is recognized by Islam. The scholars of *ushul fiqh* formulated the principle *al-'adah muhakkamah* (custom is authoritative).⁸

⁷Hilman Hadikusuma, *Hukum Perkawinan Adat* (Bandung: PT. Citra Aditya, 1990).

⁸Dahlan Abdul Azis, *Ensiklopedia Hukum Islam* (Jakarta: PT. Ichtiar Baru Van Houve, 1997).

The custom of giving *uang sasuduik* (a traditional gift of money or household items in marriage) falls under '*urf*' as a practice—namely, a societal habit based on mutual understanding and consent between the giver and the receiver. In terms of scope, *uang sasuduik* is a specific or particular '*urf*' (known as '*urf khas*'), a custom that applies specifically in certain areas of Minangkabau, West Sumatra. Regarding its validity, it can essentially be considered '*urf sahih*' (valid custom) because fulfilling the *uang sasuduik* brings benefits, such as the completion of *paisi biliak* (furnishing the bride's room) and the successful holding of the *baralek* (wedding feast).⁹

Simply put, custom (*adat*) is a rule that governs relationships between individuals in society during their lifetime. In other words, *adat* only regulates the living community and does not extend to matters after death. As the proverb says, "*Hidup dikanduang adat, mati dikanduang tanah*" (life is nurtured by custom, death is nurtured by the earth). Meanwhile, Islam not only regulates relationships among individuals in society but also governs the relationship between individuals and their Creator. Religion and custom in Minangkabau are inseparable and coexist like oil and water in milk. This aligns with the Minangkabau customary philosophy, which originally stated "*Rumah Basandi Batu, Adaik Basandi Alua Jo Patuik*" (the house is based on stone, custom is based on the path and tradition), then evolved to "*Adat Basandi Syarak, Syarak Basandi Adat Bak Aua Jo Tabiang*" (custom is based on Sharia, Sharia is based on custom like water and its container), and finally to "*Adaik Basandi Syarak, Syarak Basandi Kitabullah*" (custom is based on Sharia, Sharia is based on the Quran).¹⁰

These changes demonstrate the struggle between customary rules and Islamic law in regulating Minangkabau society. This struggle is a process of uniting custom and Islam, not one of displacement. Both customary rules and Islamic law are regarded as good and beneficial by the Minangkabau people. Custom in Minangkabau culture aims to make the community polite, virtuous, and to live in accordance with tradition and culture. *Adat* is also understood as law, and the *adat alam* of Minangkabau refers to the natural laws of Minangkabau.¹¹

CONCLUSION

Uang Suduik is a gift of a certain amount of money or household items given by the man to the woman based on an agreement established by the families of the prospective bride (*anak daro*) and the prospective groom (*marapulai*). This gift consists of furnishings for the bride's room, such as a bed frame, mattress, pillows, blankets, wardrobe, sofa, towel, and so forth. The tradition of *uang suduik* has existed since ancient times, passed down through generations, and is only practiced in Luhak Lima Puluh Kota, which is often referred to as *adat salingka nagari*.

The customary practice of giving *uang sasuduik* in marriage falls under '*urf*' as a behavioral custom namely, a societal habit based on mutual understanding and consent between the giver and the receiver. In terms of scope, *uang suduik* is a specific or particular '*urf*' ('*urf khas*'), a custom that applies specifically in certain areas of Minangkabau, West Sumatra. Regarding its validity, it can essentially be considered '*urf sahih*' (valid custom) because fulfilling the *uang suduik* brings benefits, such as the completion of *paisi biliak* (furnishing the bride's room) and the successful holding of the *baralek* (wedding feast).

⁹Hadikusuma, *Hukum Perkawinan Adat*.

¹⁰Ahmad Fahmi Abu Sunnah, *Al-'Urf Wa Al-'Adab Fi Ra'y Al-Fuqaha* (Kairo: Lembaga Penerbitan Al-Azhar, 1947).

¹¹ Ibid.

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