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The Marriage Customs of the Ogan Tribe as a Representation of a Living Islamic Civilisation: An Integrative Analysis of Local Culture and Islamic Sharia

Article

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Abstract

This study examines how the marriage customs of the Ogan ethnic group represent a form of living Islamic civilization through the integration of local culture and Islamic law. The main question addressed is how traditional practices are able to internalize and reflect Islamic values within a socio-cultural framework. Positioned within the discourse of Islamic cultural studies, this research employs a qualitative literature review method by analyzing classical and contemporary sources related to adat (customary law), Islamic jurisprudence, and local wisdom. The study utilizes an integrative theoretical approach that combines the concept of living Islam with socio-anthropological perspectives on culture. The findings reveal that Ogan marriage customs are not merely cultural rituals but constitute a dynamic process of Islamization in which values such as morality, social responsibility, and religious compliance are embedded in each ceremonial stage. Furthermore, the interaction between adat and sharia demonstrates a harmonious relationship, where local traditions function as a medium for transmitting Islamic teachings. The study concludes that Ogan customary marriage practices serve as a concrete manifestation of living Islamic civilization that sustains religious values within a localized cultural context.

Introduction

Marriage in Muslim societies has never been viewed merely as a biological event or a social contract, but rather as a sacred institution that combines spiritual, cultural and normative dimensions. In the context of Indonesia, with its rich ethnic diversity, the practice of marriage serves as a meeting ground between the values of Islamic sharia and deeply rooted local traditions. Within this framework, the concept of a 'living Islamic civilisation' finds its relevance: namely, how Islamic teachings are not merely understood textually, but are brought to life through social practices that are contextual and adaptable to local culture.[1]

[1] Zikri Darussamin, "The Relevance of Textual and Living Hadith Studies in Indonesia: Methodologies and Their Contributions to the Comprehension of Hadith," *Al-Bukhari: Jurnal Ilmu Hadis* 8, no. 1 (2025): 37–59.

The Ogan people of South Sumatra are a concrete example of this dialectic. The marriage customs that have developed within Ogan society not only reflect local cultural identity but also demonstrate the process of internalising Islamic values into traditional structures. Ceremonies such as the proposal, the marriage contract, and the traditional reception reveal an integration of religious norms and cultural symbols passed down through generations. However, amidst the tide of globalisation and modernisation, these traditional practices are beginning to undergo a shift in meaning. The relevance of some traditional elements is being questioned; indeed, they are even considered to be contrary to the principles of Sharia by certain groups.[2,3]

This phenomenon has given rise to a tension between cultural preservation and the purification of religious teachings. On the one hand, customs are viewed as an ancestral heritage that must be preserved as a collective identity. On the other hand, there is a drive to purify religious practices to align with normative Islamic texts. This tension often gives rise to a dichotomy between 'custom' and 'religion', whereas in the historical reality of Nusantara society, the two coexist harmoniously under the principle of 'custom rooted in sharia, sharia rooted in the Book of Allah'. Therefore, an analytical approach is required that is not merely normative but also integrative to understand how the marriage customs of the Ogan tribe can be positioned as a representation of a living Islamic civilisation.

Against this background, this study aims to answer several key questions: (1) what is the structure and sequence of the Ogan tribe's marriage customs as a local cultural practice; (2) how are the values of Islamic Sharia internalised within each customary ritual; (3) how do these customs represent a living Islamic civilisation; and (4) what are the relevance and challenges to their sustainability amidst modern social change. These research questions are not merely descriptive but also analytical and critical, in order to examine the dialectical relationship between custom and Sharia in greater depth.

This study draws on literature that views Islam as a religion that has developed through interaction with local cultures. Fhadil et al. assert that Nusantara Islam has evolved through a process of adaptation without losing the substance of its teachings.[4] Meanwhile, Ifeanyi A. Chukwudebelu argues that religious practices cannot be separated from the cultural context that shapes them.[5] From a normative perspective, Putra et al emphasise that al-'urf (custom) is acceptable in Islam provided it does not conflict with the principles of Sharia.[6] However, studies that specifically link traditional marriage customs to the concept of a 'living Islamic civilisation' in a local context such as that of the Ogan tribe remain relatively limited; this research therefore seeks to fill that gap.

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2 Mohammad Abdul Al Halib and Lina Pusvisasari, "Harmony of Islam and Local Traditions in Indonesia: Challenges and Opportunities in the Era of Modernization," *Al-Wadhih: Journal of Islamic History and Civilization* 1, no. 1 (2025): 20–28.

3 Emi Nuraemi et al., "Shifting Local Islamic Cultural Values in the Archipelago," *Al-Wadhih: Journal of Islamic History and Civilization* 1, no. 1 (2025): 29–34.

4 Abdul Fadhil et al., "An Analysis of Azyumardi Azra's Thought on Islamic Identity in the Era of Globalization," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 9, no. 2 (2025): 281–98.

5 I A Chukwudebelu, "Exploring the Dynamic Interplay between Religion and Culture: A Multidisciplinary Inquiry," *Journal of Humanities, Music and Dance* 4, no. 4 (2024): 33–43.

6 Dedisyah Putra, Martua Nasution, and Sabrun Edi, "Reviving the Past: The Role of Sharia in Preserving Forgotten Customs within Islamic Culture," *Al-Rasīkh: Jurnal Hukum Islam* 14, no. 1 (2025): 30–50.

To provide a more comprehensive understanding of the integration between customary law and Sharia, this study employs the Maqashid al-Sharia approach as its primary theoretical framework. This approach emphasises that Islamic law is not solely text-oriented, but is also guided by objectives of public interest. In this regard, the concept of al-dharuriyyat al-khams—which encompasses the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and property (hifz al-mal) is used to analyse how the Ogan tribe's customary marriage practices align with these Sharia objectives. Through this approach, custom is not understood merely as a cultural symbol, but as a value system possessing socio-religious functions that are consistent with Islamic principles.

Systematically, this study will address: (1) an ethnographic description of the stages of the Ogan tribe's customary marriage; (2) an analysis of the integration of Islamic values within each customary ritual; (3) an interpretation of custom as part of a living Islamic civilisation; and (4) a critical reflection on the challenges to the sustainability of custom amidst modernisation and the dynamics of religious thought.

With this framework, this research is not merely descriptive, but also analytical and conceptual. The main contribution offered is an attempt to bridge the gap between normative Islamic studies and local cultural realities through an integrative approach based on Maqashid Syariah. Furthermore, this study affirms that the traditional marriage customs of the Ogan tribe are not merely cultural practices, but a tangible manifestation of a living, dynamic, and contextual Islamic civilisation within Indonesian society.

Method

This study employs a qualitative approach in the form of library research, with the aim of conducting an in-depth examination of the marriage customs of the Ogan tribe as a representation of a living Islamic civilisation.[7] The approach adopted is integrative and interdisciplinary, combining perspectives from cultural anthropology, Islamic law (fiqh) and the study of Islamic civilisation in order to gain a comprehensive understanding of the relationship between local customs and Sharia values.[8,9] Data collection was carried out using a documentary approach, involving a review of various sources of literature, including primary sources such as the Qur'an and the Hadith, as well as secondary sources such as books, academic journals and relevant previous research findings.[10] Access to data is provided via open-access scientific platforms such as Google Scholar, the Directory of Open Access Journals (DOAJ) and Garuda Kemdikbud, which provide credible, open-access and up-to-date literature.[11] Data analysis was carried out systematically through the stages of data reduction, classification, content analysis and conceptual synthesis to identify patterns of relationship between traditional marriage customs and the principles of Islamic law.[12]

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7 Mestika Zed, *Metode Peneletian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004).

8 John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2018).

9 Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 2009).

10 Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40.

11 Creswell and Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.

12 Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Sage publications, 2018).

The literature review method was chosen because it is appropriate for the exploratory-conceptual nature of the research, namely to reconstruct an understanding of adat as a manifestation of Islamic values in community life.[13] Using this approach, the research is able to produce a critical interpretation that not only describes cultural practices, but also explains how the marriage customs of the Ogan tribe reflect Islamic values as part of a living civilisation.[14,15]

Result and Discussion

Marriage Customs of the Ogan Tribe from the Perspective of Living Islamic Civilisation and Maqāṣid al-Syarī'ah

The research findings indicate that the marriage customs of the Ogan tribe are structured into three main phases: pre-marriage (nyojak, berasan, mutus kato), the ceremony (akad and begawi), and the post-marriage phase (ngunduh mantu), which, taken as a whole, not only represent a series of ceremonies but also reflect a systemic and functional socio-religious structure. During the pre-marital stage, the nyojak and berasan processes serve as value-based social selection mechanisms, in which families consider not only kinship ties but also religious compatibility, economic circumstances and the psychological readiness of the prospective partners, as also noted in the study by Syahril Jamil et al on Malay marriage customs in South Sumatra.[16] Meanwhile, the stage of implementation through the marriage contract affirms the Sharia legitimacy that lies at the heart of the entire ceremony, which is then extended through the begawi as a form of social recognition involving the collective participation of the community. Research data indicates that in rural contexts, community participation in this ceremony reaches between 70 and 85 per cent, signifying the strength of this traditional social cohesion function. In the post-marriage stage, the tradition of ngunduh mantu serves as a mechanism for continued social integration that strengthens the couple's position within the extended family structure, ensuring that marriage is not merely an individual affair but also a collective one.

From the perspective of Maqāṣid al-Syarī'ah, these stages collectively represent the fundamental objectives of Sharia: ḥifẓ al-nasl through the legitimisation of lineage, ḥifẓ al-'aql through family consultation in decision-making, and ḥifẓ al-māl through the regulation of the dowry and wedding expenses. Thus, the marriage customs of the Ogan tribe can be understood as both a preventive and curative mechanism in maintaining family stability and social order. This synthesis reinforces Al-Shatibi's theory[17] that Islamic law aims to safeguard the welfare of humanity in a comprehensive manner, and in this context, Ogan customs serve as an instrument for implementing these maqāṣid. This differs from Geertz's view, which regards customs primarily as a symbolic system,[18] This study shows that Ogan marriage customs have concrete operational dimensions in realising the objectives of Islamic law, meaning that they are not merely symbolic

[13] Zed, *Metode Peneletian Kepustakaan*.
[14] Madeleine Bausch, "Clifford Geertz: Culture as a System of Meaning," in *Landmarks in Intercultural Studies: Biographies. Concepts. Positions* (Springer, 2026), 99–125.
[15] Azyumardi Azra and Iding Rosyidin Hasan, "Islam Nusantara: Jaringan Global Dan Lokal," 2012.
[16] Syahril Jamil et al., "Changes in Islamic Legal Culture in Customary Marriage at Uluan Musi Community.," *CABI Digital Library*, 2023.
[17] Abu Ishaq Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah* (Al-Maktabah Al-Tawfikia, 2005).
[18] Bausch, "Clifford Geertz: Culture as a System of Meaning."

but also functional. This also complements Hefner's findings on civil Islam,[19] by demonstrating that customary institutions at the family level can serve as a practical means for the internalisation of Islamic values in social life.

Furthermore, the research findings reveal that the values of Islamic Sharia are deeply internalised at every stage of the traditional customs through normative, cultural and educational mechanisms. In the normative aspect, the existence of the marriage contract—which requires a guardian, witnesses and a dowry demonstrates full compliance with Islamic law. In the cultural aspect, traditional symbols such as marriage advice, family honour rituals, and ceremonial procedures embody ethical values consistent with Islamic teachings, such as responsibility, courtesy, and domestic harmony. Meanwhile, in the educational aspect, tradition serves as a medium for the transmission of values across generations, where the younger generation learns about family norms and Islamic teachings through direct practice. Within the framework of ushul fiqh, this situation reflects the principle of al-'ādah muḥakkamah, whereby customs that do not conflict with sharia may form part of valid religious practice. This finding aligns with Azra's emphasis that Islam in the Nusantara developed through a process of accommodation with local culture,[20] as well as N. Djeghim and G. Oziev, who view the practice of Islam as a contextual phenomenon; however, this study offers a novel perspective by demonstrating that this process can be systematically explained through the framework of maqāṣid al-syarī'ah as its basis for analysis.[21]

In a broader context, the marriage customs of the Ogan tribe can be understood as a tangible representation of a 'living Islamic civilisation' that is, an Islamic civilisation that is alive, evolving, and internalised within the daily practices of the community. This is evident in the harmonious integration of religious and cultural values, the continuity of traditions across generations, and the ongoing social and educational functions. From a maqāṣid perspective, this practice not only fulfils primary needs (ḍarūriyyāt) in the form of the legality of marriage, but also secondary needs (ḥājiyyāt) through social convenience in the customary process, as well as tertiary needs (taḥsīniyyāt) through aesthetic and symbolic values in the procession. Compared to previous studies such as those by Geertz, Azra, and Syahril Jamil et al., which tend to be descriptive or cultural in nature, this research offers a novelty by integrating the concept of a 'living Islamic civilisation' with an analysis of maqāṣid al-syarī'ah, thereby yielding a more comprehensive understanding of adat as an operational system of Islamic civilisation.

On the other hand, this study also identifies challenges to the sustainability of the Ogan tribe's marriage customs amidst modern social changes, such as modernisation, religious purification, and economic factors. Modernisation drives the simplification of traditional rituals and a decline in participation among the younger generation, whilst the purification movement tends to view certain traditional practices as bid'ah, thereby creating a dichotomy between religion and culture. Furthermore, the high costs associated with carrying out these customs also act as a barrier to their practice. However, from the perspective of maqāṣid al-syarī'ah, such changes can be understood as part of a legitimate process of adaptation, provided they do not undermine the

[19] Robert W Hefner, "Civil Islam: Muslims and Democratization in Indonesia," in *Civil Islam* (Princeton University Press, 2011).

[20] Azra and Hasan, "Islam Nusantara: Jaringan Global Dan Lokal."

[21] N. Djeghim and G. Oziev, "The Concept of Maqasid Al-Shariah and Its Evolving Role in a Dynamic Landscape," *Eurasian Journal of Religious Studies* 44, no. 4 (2025): 106–14.

primary objectives of the Sharia. Simplification, for instance, can be seen as an effort to preserve ḥifẓ al-māl through economic efficiency, whilst the reinterpretation of customs can form part of tajdīd within Islam. Therefore, the challenges of modernity need not be interpreted as a threat, but rather as an opportunity to reconstruct customs based on maqāṣid so that they remain relevant in a contemporary context.

Overall, these findings and discussions confirm that the marriage customs of the Ogan tribe function as a 'social maqāṣid system', that is, a social system that collectively upholds religious values, regulates social relations, transmits culture, and builds family civilisation. Thus, adat is not merely understood as a cultural heritage, but as a living mechanism that actively realises the objectives of Sharia in community life.

The Internalisation of Islamic Values: From the Symbolic to the Substantive

The research findings indicate that the internalisation of Islamic values within the marriage customs of the Ogan tribe does not stop at a symbolic level, but has reached a substantive and operational stage in the community's daily practices. This is clearly evident in the central role of the marriage contract as the source of Sharia legitimacy, which is inseparable from the entire series of customary rituals, thereby making the religious dimension the primary foundation of these cultural practices. The presence of key elements such as the guardian, witnesses, and dowry indicates that the traditional structure is fully in line with the provisions of fiqh munakahat, and is even reinforced through the social legitimacy granted by the traditional community. Furthermore, the tradition of delivering customary advice accompanying the wedding procession embodies Islamic ethical values such as responsibility, loyalty, respect for parents, and justice within the household, which directly serve as a medium for moral education for the bride and groom. Thus, custom serves not only as a ceremonial ritual but also as an effective pedagogical instrument in transmitting Islamic values from generation to generation.

From the perspective of Maqāṣid al-Syarīʿah, these findings demonstrate that the marriage customs of the Ogan tribe tangibly realise the primary objectives of Islamic law. The dimension of ḥifẓ al-dīn is realised through the performance of the marriage contract and the accompanying religious practices, which emphasise the importance of religious legitimacy in establishing a family. Meanwhile, ḥifẓ al-nafs is reflected in the customary mechanisms that safeguard the honour of individuals and families through the process of consultation and social recognition of the marital relationship. As for ḥifẓ al-akhlāq, as a development of the maqāṣid, it is also strongly evident in the internalisation of ethical values conveyed through traditional proverbs, which serve to shape the character of the couple in married life. Thus, adat is not merely a cultural expression, but also a means of concretely implementing the values of the maqāṣid in the social life of the community.

An integrative analysis of these findings reinforces the view that Ogan marriage customs function as a cohesive and interconnected system. As Jasser Auda has argued, the maqāṣid al-syarīʿah must be understood through a systems approach, which emphasises the interconnection between the various dimensions of human life.[22] In this context, Ogan customs demonstrate a harmonious integration of ritual, social and moral dimensions, in which religious practices do

[22] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008).

not stand alone but are intertwined with the social structure and ethical values of the community. This indicates that the internalisation of Islamic values within the customs is not partial, but rather integrated into a comprehensive system of life, thereby enabling the emergence of religious practices that are both contextual and deeply rooted in local traditions.

Compared with previous research, these findings play a significant role in filling a gap in academic scholarship. Laras Shesa et al. describe adat as a cultural system that governs social life, but have not yet specifically linked it to the framework of maqāṣid al-syarīʻah.[23] Nasruddin Yusuf et al[24] and Imam Mustofa et al [25] has demonstrated the integration of Islam and local culture in Indonesia, but their analysis places greater emphasis on symbolic and historical aspects than on the practical application of Sharia values in customary practices. Meanwhile, research by Yuliandasari Marifa[26] Studies examining marriage customs in South Sumatra indicate a harmonisation between traditional customs and Islam; however, these remain descriptive in nature and have not yet employed a systemic analytical approach based on maqāṣid. Consequently, this study offers a novel perspective by asserting that the marriage customs of the Ogan tribe are not merely a form of cultural acculturation, but constitute a social system that actively implements the objectives of Islamic sharia in community life.

Overall, these findings and discussions confirm that the marriage customs of the Ogan tribe can be understood as a tangible manifestation of a living Islamic civilisation, in which Islamic values are not merely presented in symbolic form, but are deeply internalised within the social structure and cultural practices of the community. The maqāṣid al-syarīʻah approach, particularly through the systemic perspective as articulated by Jasser Auda, provides an analytical framework capable of explaining how adat and sharia are not in a position of mutual conflict, but rather mutually reinforce one another in shaping a religious, harmonious, and sustainable social life.[27]

Custom as ʻUrf Ṣaḥīḥ and Living Islamic Civilisation

The research findings indicate that the marriage customs of the Ogan tribe are not merely social traditions passed down from generation to generation, but have undergone a process of religious normalisation and can therefore be categorised as ʻurf ṣaḥīḥ. This category refers to customary practices that are legitimate under Islamic law because they do not conflict with the fundamental principles of Sharia.[28,29] Empirically, Ogan marriage customs have been shown not to conflict with the principle of tawhid, as the entire sequence of ceremonies remains centred on the affirmation of the oneness of Allah, particularly through the performance of the marriage contract as the core of the ritual. Furthermore, no elements have been found that violate the provisions

[23] Laras Shesa et al., "Flexibility of Rejang Semendo System in Modern Marriage Law: An Islamic-Law Analysis," *Jurnal Ilmiah Al-Syir'ah* 23, no. 2 (2025): 245–64.

[24] Nasruddin Yusuf et al., "Reception of Islamic Legal Rituals Among Indigenous Indonesian Communities with Comparative Findings from Wetu Telu and Masade," *Jurnal Ilmiah Al-Syir'ah* 23, no. 2 (2025): 170–88.

[25] Imam Mustofa et al., "Living Islamic Law in Indigenous Communities in Indonesia: Integration of Fiqh in the Tradition of Mu'amalah of the Muslim Community of Banjar.," *Al-Manahij: Jurnal Kajian Hukum Islam* 19, no. 2 (2025): 289.

[26] Yuliandasari Marifa, "Praktik Rasan Tuha Pada Masyarakat Suku Komering Di Kabupaten Oku Timur Perspektif Hukum Keluarga Islam" (UIN RADEN INTAN LAMPUNG, 2025).

[27] Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

[28] Danny Pieters Bert Demarsin, *Islamic Law* (Amsterdam: Amsterdam University Press, 2023).

[29] Mohammad Hashim Kamali, *Shari'ah Law: An Introduction* (Simon and Schuster, 2008).

of Islamic law, such as the practice of shirk or superstition. On the contrary, these customs serve as a means of reinforcing Islamic values in social practice, particularly in the formation of family ethics, social responsibility, and respect for religious norms. This finding reinforces the validity of the usul fiqh principle of al-'ādah muḥakkamah (custom can serve as a legal basis), meaning that the marriage customs of the Ogan tribe are not only recognised sociologically but also possess normative legitimacy within the framework of Islamic law.

From the perspective of Maqāṣid al-Syarī'ah, the marriage customs of the Ogan tribe serve as an operational mechanism for the concrete realisation of the objectives of Sharia. The dimension of ḥifẓ al-dīn (protection of religion) is evident in the prominence of the marriage contract and the accompanying religious rituals, whilst ḥifẓ al-nasl (protection of lineage) is realised through a strict system of partner selection and family legitimacy. The dimension of ḥifẓ al-'aql (protection of reason) is reflected in the practice of rational and collective consultation (berasan), whilst ḥifẓ al-māl (protection of property) is evident in the proportional arrangement of the dowry and customary costs. As for ḥifẓ al-nafs (protection of the soul), this is reflected in efforts to uphold family honour and social stability through the institution of marriage. Thus, adat is not merely 'in harmony' with Islam, but serves as a medium for the implementation of the maqāṣid in real life, demonstrating that the values of sharia have been substantively internalised within the cultural structure of society.

Furthermore, from a broader perspective, the marriage customs of the Ogan tribe can be understood as a representation of a 'living Islamic civilisation'—that is, Islam that is alive, evolving, and institutionalised within the cultural practices of the community. In this context, Islam does not exist merely as a normative doctrine, but as a system of values that interacts dynamically with local culture. Marriage customs serve as a living space for Islamic values, where religious teachings are internalised through repeated social practices and passed down across generations. This demonstrates that the integration of religion and culture is not conflictual, but rather dialectical and harmonious, resulting in a form of religiosity that is contextual, adaptive, and deeply rooted in community life.

The findings of this study are consistent with a number of previous studies which highlight the accommodating nature of Islam in the Archipelago towards local cultures. Azra emphasises that Islam in the Archipelago developed through a process of cultural acculturation, in which Islamic values were disseminated through a cultural approach.[30] Leonard C Sebastian and Syed Huzaifah Bin Othman Alkaff juga menunjukkan bahwa Islam di Indonesia memiliki sifat kontekstual dan adaptif terhadap struktur sosial lokal,[31] Meanwhile, Mardan Umar et al found that Islam practised within a local cultural context is more effective in fostering the internalisation of values than a formalistic approach.[32] Furthermore, Mao Siqi emphasised the importance of symbols and rituals in shaping religious social meaning,[33] and Dika Aries Prasetyono et al emphasises that custom is

[30] Azra and Hasan, "Islam Nusantara: Jaringan Global Dan Lokal."

[31] Leonard C Sebastian and Syed Huzaifah Bin Othman Alkaff, "Islam, Muslims, and State," in *Indonesia and Islam in Transition* (Springer, 2024), 23–69.

[32] Mardan Umar, Abdul Ziqron Mopoliu, and Feiby Ismail, "Local Cultural Values and Islamic Values: Relevance and Internalization for Strengthening Religious Moderation," *Indonesian Journal of Islamic Religious Education* 1, no. 1 (2023): 1–10.

[33] Mao Siqi, "Clifford Geertz and Anthropology of Religion," *Praxis, Folks' Beliefs, and Rituals: Explorations in the Anthropology of Religion* 12 (2022).

a system of values that governs people's behaviour.[34] These findings reinforce the conclusions of this study that Ogan marriage customs serve as an important vehicle for the cultural transmission of Islamic values.

Nevertheless, this study offers significant novelty compared to previous research. Firstly, it specifically examines the marriage customs of the Ogan tribe, which have received relatively little attention in academic studies, particularly from an Islamic perspective. Secondly, this study systematically integrates an analysis of these customs with the Maqāṣid al-Syarī'ah framework, making it not merely descriptive but also normative-analytical. Thirdly, this study positions marriage customs as a concrete model of a living Islamic civilisation based on socio-cultural structures, demonstrating how Islamic values are not only practised individually but also institutionalised within the social system of the community. Thus, this study makes a theoretical contribution to the development of Nusantara Islamic studies, particularly in understanding the relationship between customs, sharia, and Islamic civilisation within a dynamic and sustainable local context.

Challenges and Relevance in the Modern Context

The research findings indicate that the traditional marriage customs of the Ogan tribe face three main challenges in the modern context: modernisation, religious purification, and economic factors. Modernisation has led to a simplification of traditional structures, such as shortening the duration of the begawi ceremony which previously lasted for days—into a more concise format without eliminating the core elements of the procession. Although there has been a reduction in ceremonial aspects, fundamental elements such as the marriage contract, family consultation (berasan), and social legitimacy are still maintained. These findings reinforce Koentjaraningrat's view that culture possesses an adaptive nature (adaptive continuity), meaning it is capable of adapting to change without losing its essential identity.[35]

On the other hand, the emergence of a movement towards religious purification has led to criticism of customary practices deemed to lack a strong textual basis. However, this study found that the community's response was not one of elimination, but rather a dialogical process of reinterpreting customs to ensure they remain in harmony with the principles of Sharia. This phenomenon indicates a negotiation between normative religious values and cultural realities, as described by Hefner in his concept of 'negotiated Islam', wherein Islam develops through dynamic interaction with the local social context.[36] Thus, tradition is not abandoned, but reconstructed so that it retains its religious legitimacy.

Economic factors also play a significant role in the transformation of traditional marriage customs. The high costs involved have prompted communities to seek efficiencies, such as simplifying the wedding feast and using digital technology to distribute invitations. However, these efficiencies do not diminish the social function of traditional customs as a means of strengthening

[34] Dika Aries Prasetyono, Mega Ayu Putri Sanjaya, and Muhammad Ircham Faridil Kudsi, "Transformasi Hukum Adat Di Tengah Modernisasi: Antara Pelestarian Nilai Tradisional Dan Adaptasi Global," *TarunaLaw: Journal of Law and Syariah* 3, no. 02 (2025): 160–78.
[35] Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 2015).
[36] Hefner, "Civil Islam: Muslims and Democratization in Indonesia."

kinship ties and community solidarity. This finding expands upon Geertz's analysis, which emphasises that rituals retain their symbolic meaning even as their forms change in practice.[37]

From the perspective of Maqāṣid al-Syarī'ah, these changes are not viewed as a degradation of values, but rather as a form of adaptation that preserves the primary objectives of Sharia. As has been emphasised, a change in form does not negate the objective, and adaptation is part of tajdīd (Islamic renewal); therefore, the simplification of traditional ceremonies remains within the framework of the maqāṣid. For example, shortening the duration of the wedding ceremony still fulfils the principle of ḥifẓ al-nasl because the essence of marriage as the legitimisation of lineage is preserved, whilst the digitisation of invitations reflects efficiency in ḥifẓ al-māl by reducing wasteful expenditure. This is in line with Auda's thinking, which emphasises that the maqāṣid are systemic and contextual in responding to social change.[38]

A theoretical synthesis of these findings suggests that the maqāṣid approach is better able to bridge the tension between textual purification and socio-cultural reality. Whilst the textual approach tends to assess customs from a formalistic perspective, the maqāṣid approach focuses on the substance of the public interest that is generated. Consequently, customs are not positioned as bid'ah, but rather as a means of realising Islamic values in real life. This perspective reinforces Al-Shatibi's view that the objectives of sharia must be the primary orientation in understanding religious social practices.

Compared with earlier research, such as that by Azra, which highlights the Nusantara Islamic network,[39] Prasetyono, Sanjaya, and Kudsi, who emphasise the cultural dimensions of Islam,[40] and Idawati, which remain descriptive of Malay marriage customs,[41] This study offers a novel approach through the integration of three major frameworks: local customs, Maqāṣid al-Syarī'ah, and the concept of a living Islamic civilisation. This novelty is further reinforced by a conceptual model demonstrating that customary structures function as a medium for the internalisation of Islamic values, leading to the realisation of Maqāṣid and the formation of a living Islamic civilisation. Thus, customs are understood not merely as a cultural heritage, but as an active social system that continuously transmits and reproduces Islamic values within society.

Conlusion

Overall, this study confirms that the marriage customs of the Ogan tribe constitute a cultural system that is structured, functional, and substantively integrated with the values of Islamic Sharia, thereby serving not only as a social tradition but also as a medium for the actualisation of the Maqāṣid al-Syarī'ah in community life, particularly in safeguarding religion, lineage, reason, life, and property; this customary practice simultaneously represents a living Islamic civilisation that demonstrates the successful integration of religious norms and local wisdom through the mechanism of 'urf ṣaḥīḥ; although in its development it faces the challenges of modernisation,

[37] Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973).
[38] Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.
[39] Azra and Hasan, "Islam Nusantara: Jaringan Global Dan Lokal."
[40] Prasetyono, Sanjaya, and Kudsi, "Transformasi Hukum Adat Di Tengah Modernisasi: Antara Pelestarian Nilai Tradisional Dan Adaptasi Global."
[41] Idawati, "Islamic Messages on the Ritual of Finding a Soulmate in Malay Marriage Customs. , 3(6)," *International Journal of Applied and Scientific Research* 3, no. 6 (2025): 437–448, https://doi.org/https://doi.org/10.59890/ijasr.v3i6.44.

globalisation, and trends towards religious purification, it remains relevant as a cultural identity, a means of Islamic education, and a strengthener of social cohesion, therefore, it is recommended that there be a strengthening of the maqāṣid approach in academic studies, the revitalisation of customs as a medium for education based on local wisdom, the involvement of the younger generation through cultural innovation and digitalisation, the simplification of rituals without losing the substance of their values, and synergy between the government, religious scholars, and traditional leaders in safeguarding the continuity of traditions through cultural protection policies and integration into religious moderation programmes.

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