

## Mangalehen Tuor in the Perspective of Hadith

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<b>Abstract</b>	<i>Tuor is a term that comes from the Mandailing language which is also called honesty, namely marriage dowry among the Mandailing and Angkola people, where a man is obliged to give tuor to the prospective woman he will marry. However, for some people, young men who are about to marry can be an obstacle to marriage because they are unable to fulfill the requests of the woman's family due to the man's low economic condition. In the Mandailing tradition, the high and low levels of tuor are seen in terms of a woman's status, namely her education, heredity and so on. The aim of this research is to find out the implementation of tuor giving and to find out the community's views on the tradition of giving tuor and also to find out the value of the hadith contained in the tuor tradition in Mandailing customs. This type of field research is descriptive qualitative in nature, while data collection techniques are carried out by means of observation, interviews and documentation. This research can be concluded: first, in terms of history, tuor has existed since the time of the Mandailing kings. Second, the implementation of tuor begins before the wedding day. Third, the basis for the Mandailing community in giving tuor, they rely on the hadiths about dowry. The negative impact of the tuor tradition in Mandailing customs is that it can cancel the marriage, the marriage is delayed, Walimatul 'ursy is only carried out by one party, elopement can be burdensome for a man to get married. Meanwhile, the positive aspect is to avoid divorce, the responsibility of parents towards their children, and so on.</i>
<b>Keywords</b>	<i>Tuor, Mahar, Hadith Perspective</i>

### Introduction

The Prophet Muhammad (PBUH) as an interpreter (mubayyin) of the Qur'an and musyarri' occupies an important position in Islam. In addition to these two things, the prophet serves as an example for his people. Therefore, what is said, made and determined by the Prophet Muhammad is known as the hadith which in the teachings of Islam is the second source after the Qur'an. In the course of its history, there has been a shift in the meaning of sunnah to hadith (Sahiron Syamsuddin, 2007). After the death of the Prophet

Muhammad (peace be upon him), the sunnah of the Prophet remained an ideal that the subsequent generations of Muslims wanted to follow, interpreting it in light of their new needs and new material.

Continuous and progressive interpretation in different areas such as the Hijaz, Egypt, and Iraq is called the living sunnah. The sunnah with the meaning of a parktek that is agreed upon together (living sunnah) is actually relatively identical to the *ijma'* of Muslims and includes the *ijtihad* of the early generation of scholars who are experts and political figures in their activities, thus the living sunnah is the sunnah of the prophet which is freely interpreted by the ruling scholars and judges according to the situation they face. Fazlur Rahman gave a thesis that the term developed in this study was sunnah first and then became a hadith term. Hadith originated and developed in the tradition of the Prophet Saw and spread widely along with the spread of Islam. Then the example of the Prophet Muhammad (PBUH) has been actualized by the companions and *tabi'in*, so Fazlur Rahman calls it the living traditional or the living sunnah, from which individual interpretations of the example of the Prophet emerge.

Living hadith is a form of reception (acceptance, response, response) of hadith texts carried out by a person or group that is manifested in practices, rituals, traditions and community behaviors. Because it is a form of reception, it needs a theoretical framework in looking at people's behavior. One of the approaches used for the community is the phenomenology "Monday Thursday Fasting Tradition in Pekaten village". However, it needs to be ensured that the practice comes from hadith texts, which is a form of imitation, modification, or acculturation of practices, traditions, rituals, and behaviors between past texts and current reality (Saifuddin Zuhry Qudsy, 2016).

Among other phenomena is that found in the Mandailing tribe in North Sumatra in Mandailing Natal Regency, which is still inherent in the tradition of the community to this day, namely the tradition of traditional marriage called *tuor* (the name of the wedding dowry in Mandailing and Angkola). The word dowry comes from the Arabic language, namely *al-mahr*, the plural is *al-muhur* or *al-muhurah*. According to the language, the word *al-mahr* means *al-sadaq* which in Indonesian is more commonly known as *maskawin*, which is a mandatory gift from the prospective husband to the future wife during the marriage contract between the two to lead to a joint life as husband and wife (Depag RI, 1993).

In the Great Dictionary of the Indonesian Language, dowry means a mandatory gift in the form of money or goods from the groom to the bride when a marriage contract is held. Or the giving of a prospective husband to his wife as a sincerity of the prospective husband's heart to cause a sense of love for a wife to her future husband. In the *Al-Munjid* dictionary, the word dowry is interpreted as a binding sign, dowry etymologically means *maskawin*, while in terminology dowry is "a mandatory gift from the prospective husband to the prospective wife as the sincerity of the prospective husband's heart to cause a sense of love for a wife to her future husband".

The term jurist the word "dowry" is also used with the word: "*shadaq, nihlah, and faridhah*", with Indonesian used with the word *maskawin*. Dowry is also called *maskawin, nihlah, shidaq* and so on, as well as each region has different terms for the same purpose (Ahsin W. Al-Hafidz, 2005).

As in the custom of Mandailing *Tuor*, it is a mention of the dowry given by the prospective husband to the prospective wife which is determined by a customary agreement. Meanwhile, in the Batak area, the *tuor* is called *sinamot* or honest money where, if someone has talked about *sinamot* as it is already a customary event to deliberate

sinamot (dowry). So that it becomes dignity for a woman if a man is able to give a large amount of tuor to his future wife. Likewise, a wife will be very valuable if she is paid a large amount to a woman.

According to history, the origin of the tuor is purely from the policies of the ancient ancestors, while in the Batak area it is believed that the origin of the sinamot originated from the work of the Batak tribe who used to mostly farm, while in Mandailing because of the large amount of gold pound (metal gold pieces) deposits of the previous kings. Even so, tuor is not also a benchmark or even a determinant in wedding customs. The true value of tuor in the eyes of Mandailing customs can be negotiated with the principle of sincerity, as well as the mutual agreement of the two brides' families.

But in general, what has happened lately is quite concerning because this tuor is identified in accordance with the education of the bride-to-be and the economic level of the bride-to-be's family, and sometimes the bride also sets a high price if the woman is willing to pursue a career. In fact, in Islamic teachings it is recommended not to burden the dowry in marriage to the man. So the impact is very significant from the fact that the tuor is too high so that it can result in a delay in the wedding for a few days and can even be canceled. This activity of giving tuor is a form of custom that is still well preserved, because until now it continues to be inherited from one generation to the next. One of the qodhy of the Mandailing community said al-'adatul muhakamah a custom can become a law or called al-'uruf / al-'adah which is something that is repeatedly considered good and accepted by common sense, which is usually done by the people of certain areas, whether such things happen all the time or at a certain time only. The foundation of the Mandailing Natal community in giving this tuor is a hadith about dowry. A hadith that explains the encouragement to facilitate dowry, among others, is contained in the book of Imam Ahmad bin Hanbal with two different paths, namely::

Meaning: It was narrated to us that Ibrahim bin Ishaq said: Ibn Mubarak from 'Usamah bin Zaid from Shafwan bin Sulaim from 'Urwah from 'Aisha narrated that the Messenger of Allah (peace and blessings of Allaah be upon him) said, "Indeed, among the virtues of a woman are the ease of being proposed, the ease of dowry and the ease of the womb.

The above hadith explains that dowry for marriage is recommended to be made easier so that the prospective groom is not burdened in proposing to the woman he loves, and is also not hindered in continuing the marriage process. The form of customs that is still well preserved, because until now it continues to be inherited from one generation to the next.

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### **Research methods**

The type of research conducted by this author is field research, namely the author goes directly to the field or to the object of research to find out clearly about the various sides of the tradition of giving tuor in Mandailing Christmas customs in Mandailing Natal

Regency. There are two data sources in this study, namely primary data sources and secondary data sources. Those included in the primary data group are data obtained from 'alim ulama, traditional leaders and elements of local government.

Secondary data sources include data obtained from information contained in the hadith book, through theoretical searches. The data collection techniques, as for the data collection techniques used by the author in this study, are: observation method, interview. Data analysis, data is a raw material that needs to be processed so as to produce information or information, both qualitative and quantitative that shows facts (Ridwan, 2010). The sunnah of the Prophet is the same as the living sunnah, and the emergence of a new generation (hadith movement) spearheaded by Imam Safi'i .

### **Results and Discussion**

The Living Sunnah or "living sunnah" has developed very rapidly in various regions of the Islamic empire, and as the differences in legal practice have become greater, the "living sunnah" has developed into a formal discipline, namely the hadith of the prophet. After the early generation of Muslims ended, the need for the formalization of the prophet's sunnah, including the living sunnah, into the form of hadith became a very basic need. Because, in the long run, the ideological-religious structure of the Muslim community will be threatened with chaos if there is no authoritative reference base.

According to Fazlur Rahman, in order to face extremism and arbitrary interpretation of the prophet's sunnah, the canonization of the sunnah in the form of hadith appeared on a large scale. This marks the end of the interpretation process of Muhammad Alfatih Suryadilaga in his article entitled "Living Hadith in Sekar Malam", revealing that what is meant by living hadith is a symptom that appears in society in the form of behavior patterns that originate from the hadith of the Prophet Muhammad PBUH. So, according to the author, the living hadith is a study based on phenomena, events and traditions that grow and develop in society later which is based on the hadith of the prophet whose study of how to treat, human beings based on the understanding of the hadith.

### **Process of Implementation and Determination of Tuor**

Tuor is a dowry given by the prospective husband to the prospective wife determined by a customary agreement. Meanwhile, in the Batak area, the tuor is called sinamot or honest money where, if someone has talked about sinamot as it is already a customary event to deliberate on sinamot (dowry). Culture is a thought that is made or created by humans in its historical development. Culture is also very closely related to society because everything contained in society is determined by the culture owned by the society itself (Sebyar, 2019).

Culture is a thought that is made or created by humans in its historical development. Culture is also very closely related to society because everything contained in society is determined by the culture owned by the society itself. Before the implementation of giving tuor, the man and his family came to the woman's house known as manyapai boru with the aim of whether the woman was ready to accept the man's proposal. If the woman has accepted the man's proposal, then the man's parents and family come back with a tuor.

As for the implementation procedure, after the date of the determination of the tuor, before the prospective groom comes to the house of the prospective bride, then a messenger from the woman's side comes to the house of the prospective groom to convey about the day of the determination of the tuor. After the relatives of the bride-to-be have gathered (father, mother, uncle, grandfather, grandmother, bones, aunts, and so on) on the appointed day, then the male side (father, mother, uncle, grandfather, grandmother, bones, aunts, and so on) come to the bride-to-be's house. Arriving at the bride-to-be's house, one of the women invited to sit on the right side of the house, after which the event began. The agenda of the event is as follows: Opening (one of the women's side), each opinion on the level of the size of the tuor that will be charged to the prospective husband, the method of payment of the tuor, the deadline for the submission of the tuor by the prospective husband, the time of the implementation of the marriage contract and walimatul 'usy, the conclusion of the results of the deliberations which, will be read by the host (protocol).

Based on the results of the interview that the author has found that in the Mandailing custom, everyone who wants to get married must use a tuor, related to the process of determining the tuor in the Mandailing custom must first be asked to the female family and there must also be an agreement between the male and female families which must also include the traditional figures, and the giving of the tuor is carried out at the time before marriage, So that the woman can buy her household utensils, but there are also some people who give their tuor at the time of the marriage contract, it's just that the woman is taken by the man to travel, in other words, in the place where they travel, the household furniture is bought. which the author has found in the field that what is used as a tuor in Mandailing customs is usually money, because it can be used directly to buy household appliances. However, there are also some people whose tuor form is gold, garden or land, but with this habit the man has no money, so in the end the man has to give the land certificate to the woman to be used as his tuor, so that the marriage can run smoothly.

### **Forms of Tuor**

In Mandailing custom, the goods given to women who are used as tuor must be useful, so that they can be used by the woman. Among them is what is used as a form of tuor in Mandailing customs based on the results of Mmm's interview. if the person who has the right to receive the tuor in the Mandailing custom is a woman. Because he is the one who will get married. So it can be concluded that the one who has the right to receive the tuor in Mandailing custom is the woman who is going to get married, just as in Islamic law it is also the entire dowry given by the prospective husband. In Mandailing customs, the value of tuor is different, it can also be seen from the woman's condition and also the ability of men, because it is impossible for women to say with high values while men are not capable. As the author found in the field with one of the traditional leaders in Hutabargot sub-district he revealed:

The value of the tuor begins with an agreement between the two parties, because it will not be possible for a marriage to occur if one of them does not agree. The above opinion is in line with one of the religious leaders of the community in North Panyabungan district, he said: the size of the tuor in the Mandailing custom is diverse, because it is seen in terms of the condition of the woman's family as well, if she is the king's son then the tuor is rather high. The needs of his child.



Therefore, at least the tuor must be elevated so that there is a valuable value from the education obtained by the girl. If for educated people it can usually reach 20-40 million tuors, if the high school students are around 15 million, sometimes it is also seen in terms of the beauty of the woman.

The result of the author's conclusion is, that in the Mandailing custom, the amount of the tuor is seen in terms of education, because female parents have spent tens of millions or even hundreds of millions to send their daughters to school, so that it is more valuable to be seen from the education she gets, then the tuor must also be elevated. In addition, it is also seen in terms of her ancestry, in terms of her property or nobility, in terms of her beauty and seen from the condition of the woman. In the Mandailing custom, the number of tuors is a pride for women because they are given a high value, so that is where the valuable value of a woman if given to a man, as well as for men, they will be proud if they are able to give a tuor to a woman with a high value because she will also be more respected in social life and others. agreement between both sides of the family.

However, there is an opinion that Mr. Yusda is different from the author found in the field related to this tradition, he is one of the community leaders of West Panyabungan sub-district revealed: "I am burdened, because in Mandailing custom, if someone wants to get married, there must be money, especially considering that nowadays the higher the tutu of women is if they are educated."

### **Purpose of Giving Tuor**

In a marriage in Mandailing custom, it is also considered the equipment or needs that will be used after a woman gets married. Because the bride-to-be will buy household appliances to prosper their lives, as Muhammad Yusuf Hasibuan he revealed: The use of the tuor is one of them to buy household appliances such as mattresses, cabinets, clothes, plates, stoves and so on.

This opinion is in line with the statement below, Muhammad Yusuf Hasibuan he revealed: Sometimes women buy it for gold so that when they get married they can use it as jewelry, but there are also some people who use it for the purposes of parties or celebrations in the family of the woman who is about to get married.

Based on the information that the author can use in the field, the use of the stove is to buy household equipment from kitchen needs to room needs, such as mattresses, cabinets, plates, stoves and so on. But sometimes there are also brides-to-be who buy it for gold so that on the wedding day they can use it and some people also use it to increase funds for the party. Based on the information that the author found, the purpose of the tuor is actually aimed at arranging the welfare and happiness of the bride-to-be after undergoing marriage, in other terms the life provisions of the bride and groom to undergo marriage and the next life, as well as to raise the dignity of a woman and so on.

### **Analysis of Hadith Values Contained in Tuor**

From the results of the research conducted by the author in the field, it was found that according to the Mandailing people, the tuor tradition is not contrary to the teachings of Islam. Although in practice people can give a man if he wants to get married. This is because tuor (dowry) is a condition that must be given by a prospective husband to the

prospective wife willingly to cause a sense of love and affection for a wife to her husband with an agreed upon *tuor*. Although there is a shift in the interpretation of the giving of dowry during the time of the Prophet to the present, according to the Mandailing people this is not contrary to the hadith of the Prophet, because in the hadith or practice carried out both have an aspect of willingness between one party and another. So there is no problem with the amount of the *tuor*, whether it is big or small, because both parties have been equally willing.

Sometimes this *tuor* tradition can be a barrier to marriage, the delay of the marriage until the annulment of the marriage with such a high *tuor* in Mandailing custom, is clearly contrary to the above hadith. Actually, with the existence of *tuor* in Mandailing customs, in order to create benefits in households so that prosperity is created if there is a *tuor* tradition in Mandailing customs. In Mandailing custom, it is explained that the determination of the *tuor* is only in the family but what is very influential is the female family because the woman will receive the *tuor* from the prospective man. It is also about giving *tuor* must be given at the time before marriage so that the woman can buy the equipment she needs.

As in Islamic law that the dowry can only be owned or used by the future husband, but if there is permission from the wife, the husband can take it. The same is true in Mandailing customs, if it is related to the fact that the *tuor* only belongs to women, but if there is permission from him, men are allowed to use it. However, it was found that not all people knew the hadith about dowry. Sometimes informants only follow traditions that have been passed down from generation to generation. Those who know the hadiths about *tuor* usually come from religious leaders, traditional leaders, students of Islamic colleges or Islamic boarding schools, while those who are hesitant or do not know usually come from the general public. Generally, those who know the hadiths about dowry are able to express the hadith about dowry, as the interview that the author conducted with Mr. Ahmad Nauli who is one of his rulers revealed that the evidence about the *tuor* exists, which is based on the hadith of the prophet's hadith. That is the hadith about dowry. In the hadith, it is explained that the dowry is permissible by reading the Qur'an, if we associate it with existing traditions, it is not permissible because there has never been such a case. In Mandailing custom, when building a household, it must be with a lot of capital or a lot of preparation. Because any poor man is obliged to give *tuor* to women. According to the people of Mandailing, the needs of the household are fulfilled if they are married. In the sense of a high dowry, in order to be able to buy the necessary equipment. Starting from a customary decree from the previous ancestors so that it becomes a law stipulation in the custom, even so, with the hereditary tradition, this tradition is still a requirement for marriage in the Mandailing custom.

So the conclusion according to the author is that if it is associated with community practice about the tradition of *tuor*, with a hadith that explains the recommendation to facilitate dowry for community practice, it is not in line with Islamic law because according to them it is based on the hadith of the Prophet, while *tuor* is also contained in the law as well as in the custom which is a valid condition for marriage to continue a marriage in the Mandailing custom. Even though in the Mandailing custom the *tuor* is high if it is associated with a hadith about dowry in the form of a pair of sandals, both of them there is sincerity with each other, between a woman and a man so that she agrees to marry. Likewise in the Mandailing custom the *tuor* is based on agreement, kinship and

willingness to each other so as to realize liking or mutual agreement, between the two families of the prospective male family as well as the prospective female

### **Conclusion**

From the description above, it can be concluded that the procedure for implementing the tuor begins by setting a day to carry out the event. After the date of the determination of the tuor, before the prospective groom comes to the bride-to-be's house, a messenger from the woman's side comes to the bride-to-be's house to convey about the day of the determination of the tuor. The public's view of the existence of tuor can be divided into two. First, those who say that tuor is a custom that has existed for a long time. Those who think like this only follow the traditions that have been in force without knowing the origin of this tradition. Second, those who feel burdened by the existence of this tuor tradition. Those who feel burdened are young men who are about to get married. Because of the size of the tuor, they are sometimes late to get married and because of a lack of economic ability. The values of the hadith contained in this tuor tradition are Although there is a shift in the interpretation of the giving of dowry during the time of the Prophet to the present, but according to the people of Mandailing this is not contrary to the hadith of the Prophet, because in the hadith or practice carried out both have an aspect of willingness between one party and another. In the Mandailing indigenous people, there is also a sense of kinship, as well as approval and also a sense of sincerity between both sides of the family. So there is no problem with the amount of the tuor whether it is big or small, because both parties have been equally sincere and agree with the tuor that has been determined by the woman's family so that there is a sense of mutual respect.

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