

A Study of Fiqh al-Munakahat within the Context of the Nasat Tradition in Pulau Sangkar Village

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Abstract

Although the *Nasat* tradition continues to shape marriage practices within the Muslim community of Pulau Sangkar Village, it has received limited scholarly attention in Islamic family law and socio-legal studies. This study aims to examine the implementation of the *Nasat* tradition, analyze its position within the framework of *fiqh al-munakahat* and the concept of *'urf*, and evaluate its relevance from the perspective of *maqāṣid al-sharī'ah*. This study employed a qualitative socio-legal design involving 46 participants selected through purposive sampling, including customary leaders, religious leaders, village officials, married individuals, youth representatives, and community members. Data were collected through observation, semi-structured interviews, and documentary analysis and were analyzed using thematic analysis based on the interactive model of data reduction, data display, and conclusion drawing. The findings reveal that the *Nasat* tradition is implemented through three main stages: family deliberation, interfamily meetings, and agreements concerning marriage arrangements. The tradition is widely perceived as a symbol of respect, commitment, and kinship, while also serving important social functions, including maintaining family harmony, strengthening interfamily relationships, and preserving cultural identity. From the perspective of *fiqh al-munakahat*, *Nasat* functions as a preparatory process comparable to *khitbah* and does not affect the validity of marriage. It also fulfills the characteristics of a recognized custom (*'urf ṣaḥīḥ*) and contributes to the realization of *maqāṣid al-sharī'ah*, particularly lineage preservation, family welfare, and social cohesion. This study concludes that the *Nasat* tradition serves as a bridge between Islamic law and local custom. Its

contribution lies in extending Islamic family law discourse and socio-legal scholarship by demonstrating how local marital traditions can operate within the normative boundaries of Islamic legal principles.

Keywords: *Nasat* Tradition; *Fiqh al-Munakabat*, *Urf*, *Maqāṣid al-Sharī'ah*; Islamic Family Law

INTRODUCTION

Marriage occupies a central position in Islamic family law as both a religious institution and a social mechanism aimed at preserving lineage, maintaining social order, and fostering family welfare. In Islamic jurisprudence, marriage is not merely a contractual relationship between a man and a woman but a comprehensive institution designed to realize tranquility (*sakinah*), affection (*mawaddah*), and compassion (*rahmah*) within society. Suri, (2022) emphasizes that marriage in Islam functions not only as a religious contract but also as a social institution responsible for safeguarding lineage, honor, and social stability. Similarly, Al-Jamal (2022) argues that the primary objective of marriage extends beyond legalizing relations between spouses to achieving emotional tranquility, sustaining future generations, and strengthening social cohesion. Consequently, the study of marriage traditions within Muslim communities requires an integrative approach that considers both normative Islamic teachings and socio-cultural realities.

At the international level, contemporary scholarship on Islamic family law has increasingly highlighted the interaction between religious norms, state regulations, and local customs in shaping marital practices among Muslim societies. Maya, (2025) observes that Muslim marriage practices frequently emerge from the intersection of religious law, state law, and customary traditions, creating a form of legal pluralism that necessitates contextual analysis within the framework of *fiqh al-munakabat*. Furthermore, recent developments in Islamic family law studies demonstrate a growing emphasis on child protection and family welfare as primary objectives of marriage regulation, moving beyond a purely formal understanding of marital validity toward broader considerations of public benefit and family well-being (Izudin et al., 2026). Similar developments are evident in Malaysia, where Islamic family law has undergone significant reform through the adaptation of classical *fiqh* principles to contemporary social realities without compromising the fundamental values of Islamic law (Aminah & Sugitanata, 2022). In this regard, *maqāṣid al-sharī'ah* has become an

essential framework for evaluating evolving marital practices, whereby local traditions may be accepted as long as they contribute to family welfare and remain consistent with Islamic legal principles (Rizhan & Akbarizan, 2025).

Within the Indonesian context, discussions concerning marriage traditions have become increasingly significant due to the country's socio-cultural diversity. The reform of marriage regulations in Indonesia reflects continuous efforts to harmonize Islamic values with the needs of contemporary society while promoting family welfare and protecting the rights of family members (Efrinaldi et al., 2023). At the same time, Islamic legal scholars acknowledge that customs and traditions may serve as legal considerations provided that they do not contradict definitive Islamic texts. Al-Zuhayli (2021) maintains that customs embodying social benefits may be recognized through the concept of *'urf ṣaḥīḥ*. This perspective is particularly relevant in Indonesia, where various local communities preserve unique marriage traditions as part of their cultural identity. Moreover, Pandu and Nurdiansyah, (2026) emphasize that mutual consent remains a fundamental requirement for marital validity in Islam, while any practice neglecting this principle contradicts the essential objectives of marriage. The flexibility of Islamic law further allows customary traditions accompanying marriage ceremonies to be maintained as long as the essential pillars of marriage, including the contract (*akad*), guardian (*wali*), witnesses, and dowry (*mahar*), are fulfilled (Mughniyah, 2021).

The dynamic relationship between Islamic law and local customs has generated extensive scholarly debate regarding the legal status of indigenous marriage traditions. According to Zulbaidah et al., (2025), the concept of *'urf* is inherently dynamic and capable of adapting to social transformation. Consequently, newly emerging traditions may acquire legal legitimacy if they remain aligned with Islamic values. Likewise, Auda (2021) argues that Islamic law possesses a contextual and flexible character, enabling the accommodation of social traditions that promote justice, welfare, and the protection of individual rights. This position is reinforced by (Qomaro, 2026), who explains that *maqāṣid al-usrāḥ* places family protection, lineage preservation, education of future generations, and family harmony as the primary objectives of marriage. Therefore, local marital traditions should be assessed not solely on procedural grounds but also in terms of their contribution to achieving these objectives. In a broader perspective, family institutions grounded in the principles of *maqāṣid al-sharī'ah* contribute significantly to social resilience and community stability (Sugitanata et

al., 2026). Consequently, the analysis of customary marriage traditions requires an approach that combines normative legal inquiry with empirical social investigation. An-Na'im (2022) argues that contemporary studies of Islamic family law must move beyond purely normative approaches and pay close attention to social practices through socio-legal perspectives. Similarly, Hasan et al., (2026) contend that Islamic family law must continuously adapt to evolving social realities in order to maintain its effectiveness in realizing public welfare.

Among the indigenous traditions practiced within Indonesian Muslim communities is the Nasat tradition in Pulau Sangkar Village, Kerinci. As a local cultural institution embedded within the marriage process, Nasat represents an important manifestation of the interaction between Islamic norms and customary practices. However, despite its continued implementation within the local community, scholarly discussions concerning Nasat remain limited, particularly from the perspective of *fiqh al-munakahat*. Existing studies have generally focused on other customary marriage traditions across different regions of Indonesia. Ramadan et al., (2024), for instance, found that the Nyuwita Ngawula tradition among the Samin community is compatible with Islamic marriage law because it functions as a means of mutual acquaintance between prospective spouses without violating the fundamental requirements of marriage. Likewise, Khuzaifah and Mutho, (2026) demonstrated that the tradition of postponing marriage due to an inability to read the Qur'an can be justified through the principles of *maslahah mursalah* and *'urf*. Nadiya et al., (2025) revealed that the use of *mayam* in Acehnese customary marriage symbolizes respect and responsibility while remaining consistent with Islamic principles concerning dowry. Meanwhile, Khusairi and Mandala, (2022) found that the Kerinci marriage system is characterized by the integration of Islamic law, state law, and customary law, all of which collectively shape local marriage practices.

Other relevant studies have focused on specific aspects of marriage law. Hanif and Yunita, (2023) examined the legal status of dowry in Islamic marriage and concluded that Islam allows considerable flexibility regarding its amount. Putri et al., (2024) explored online marriages from the perspective of *fiqh al-munakahat* and found that their validity depends upon the fulfillment of Islamic legal requirements and state regulations. Mursalin, (2022) investigated the concept of the *sakinah* family and emphasized the importance of mutual respect, responsibility, and harmonious relationships between spouses. Although these studies contribute significantly to understanding Islamic marriage practices, none specifically investigates the Nasat tradition in Pulau Sangkar Village through a comprehensive *fiqh al-*

munakahat perspective. Consequently, a significant research gap remains concerning the legal status, socio-cultural functions, and Islamic legitimacy of Nasat as a local marriage tradition.

Preliminary observations conducted in Pulau Sangkar Village revealed that the Nasat tradition continues to occupy a significant position within the local marriage process. Field observations and informal discussions with community members indicated that many residents regard Nasat as an essential stage that should be completed before the marriage ceremony. In practice, the tradition serves not only as a medium of communication between the families of the prospective bride and groom but also as a symbol of mutual respect, social recognition, and collective commitment toward the forthcoming marriage. However, the observations also revealed differing perceptions regarding its legal status. While some community members consider Nasat merely as a cultural tradition accompanying marriage, others perceive it as an indispensable component of the marriage process, resulting in a tendency to place customary obligations alongside religious requirements. Furthermore, the implementation of Nasat often involves considerable financial expenditures, which may create economic burdens for prospective couples and their families (Field Observation, March 02, 2026). These findings suggest the existence of a complex interaction between customary norms, religious understanding, and social expectations, thereby raising important questions concerning the position of Nasat within the framework of *fiqh al-munakahat* and the concept of *al-ʿurf al-ṣaḥīḥ* in Islamic law.

To address this gap, the present study employs several interrelated theoretical frameworks. First, the theory of *ʿurf* developed by Al-Shatibi (1997) provides a foundation for understanding how widely accepted customs may function as legitimate legal considerations when they serve human welfare and do not contradict Islamic principles. Second, Al-Shatibi's (1997) theory of *maqāṣid al-sharīʿah* offers a framework for evaluating whether Nasat contributes to the protection of religion, life, intellect, lineage, and property. Third, Al-Ghazali's (1993) theory of *maslahah mursalah* facilitates an assessment of the social and familial benefits generated by the tradition. Fourth, the theory of *fiqh al-munakahat* articulated by Al-Zuhayli (1989) serves as the primary framework for examining the conformity of Nasat with Islamic marriage law. Finally, the legal maxim *al-ʿādah muḥakkamah*, elaborated by Al-Suyuti (1998), supports the recognition of customary practices that are widely accepted and consistent with Islamic teachings. Collectively, these theoretical

perspectives provide a robust analytical foundation for assessing the position of Nasat within Islamic legal discourse.

Based on the foregoing discussion, this study aims to examine the Nasat tradition as a distinctive marriage custom practiced by the Muslim community of Pulau Sangkar Village. Specifically, the study investigates how the Nasat tradition is implemented within the local marriage process and how community members perceive its meaning, function, and social significance. Furthermore, the study analyzes the legal position of the Nasat tradition within the framework of *fiqh al-munakabat* and the concept of *'urf* in Islamic law, with particular attention to its compatibility with Islamic legal principles. In addition, this study explores the tradition from the perspective of *maqāṣid al-shari'ah* to assess its contribution to family welfare, social harmony, and the preservation of communal values, while also examining the challenges encountered in its implementation within contemporary society. Through this inquiry, the study seeks to contribute to the broader discourse on the relationship between Islamic law and local customs, particularly regarding the contextual application of Islamic family law in culturally diverse Muslim communities.

METHODS

1. Research Approach and Design

This study employed a qualitative approach within the framework of empirical legal research (socio-legal research). The qualitative approach was selected because the study sought to understand the meanings, values, and social practices embedded in the Nasat tradition as practiced by the community of Pulau Sangkar Village and to analyze these practices through the perspective of *fiqh al-munakabat*. Qualitative research is particularly suitable for exploring social realities, cultural meanings, and participants' lived experiences within their natural settings. According to Creswell and Creswell (2018), qualitative inquiry enables researchers to gain an in-depth understanding of social phenomena through direct interaction with participants and their social environment. Likewise, Flick (2022) argued that qualitative research is designed to capture the complexity of social life by examining how individuals construct and interpret meanings within specific cultural contexts.

This research adopted a socio-legal perspective because the study did not merely examine Islamic legal norms as textual doctrines but also investigated how those norms

interacted with local customs and social practices. In this regard, socio-legal research provides a comprehensive framework for understanding the relationship between law, culture, and social reality. As noted by Banakar and Travers (2021), socio-legal inquiry examines law as a social phenomenon whose implementation is influenced by cultural values, community practices, and institutional contexts.

2. Research Setting

The study was conducted from March to May 2026 in Pulau Sangkar Village, Kerinci Regency, Indonesia. The research site was purposively selected because the local community continues to preserve and practice the Nasat tradition as an integral component of customary marriage ceremonies. The study focused on three interrelated aspects: the implementation of the Nasat tradition, community perceptions regarding its meaning and function, and its legal position within the framework of *fiqh al-munakahat*, *'urf*, and *maqāṣid al-shari'ah*.

3. Research Participants and Data Sources

The study utilized both primary and secondary data sources. Primary data were obtained directly from the field through observations and in-depth interviews with individuals who possessed substantial knowledge and experience concerning the Nasat tradition. Informants were selected purposively based on their relevance to the research objectives. In total, 46 participants were interviewed, comprising customary leaders, religious leaders, village officials, married individuals who had experienced the Nasat tradition, youth representatives, and other community members actively involved in customary marriage practices. The relatively diverse composition of participants was intended to ensure data richness and to capture multiple perspectives regarding the implementation, social significance, legal position, and contemporary challenges of the Nasat tradition in Pulau Sangkar Village.

Purposive sampling was employed because qualitative research prioritizes information-rich participants who are capable of providing detailed insights into the phenomenon under investigation. According to Tracy (2020), qualitative sampling seeks depth rather than statistical representativeness, emphasizing participants who possess meaningful experiences relevant to the research problem. Similarly, Yin (2023) maintained that qualitative inquiry requires the selection of participants who can provide contextual and comprehensive information regarding the studied phenomenon.

Secondary data consisted of relevant documentary sources, including the Qur'an, Hadith, classical and contemporary works on *fiqh al-munakabat*, Islamic family law literature, scholarly journal articles, customary law documents, village archives, and other materials related to marriage traditions and Islamic legal studies. These sources were used to contextualize and support the empirical findings obtained from the field.

4. Data Collection Procedures

Data were collected through observation, in-depth interviews, and documentation techniques. Observation was conducted to obtain a direct understanding of how the Nasat tradition was practiced within the community. Through participant observation, the researcher documented social interactions, ceremonial procedures, and community participation associated with the tradition. Observation allowed the researcher to understand not only the formal aspects of the tradition but also its symbolic and cultural dimensions.

In-depth interviews were conducted using semi-structured interview guidelines. This technique enabled participants to freely express their views regarding the meaning, objectives, values, and legal understanding of the Nasat tradition. Semi-structured interviews were considered appropriate because they allowed flexibility while maintaining consistency with the research objectives. According to Merriam and Tisdell (2024), qualitative interviews facilitate the exploration of participants' interpretations and experiences by allowing them to articulate their perspectives in their own words. Likewise, Rubin and Rubin (2022) explained that in-depth interviews are particularly useful for uncovering cultural meanings, beliefs, and social understandings that may not be observable directly.

Documentation was employed to complement observational and interview data. Documentary materials included photographs, customary records, village documents, marriage-related archives, and other relevant materials associated with the Nasat tradition. These documents served as supporting evidence and contributed to data triangulation, thereby enhancing the credibility of the findings.

5. Data Analysis

The collected data were analyzed using a descriptive qualitative approach based on the interactive model developed by Miles, Huberman, and Saldaña (2014). The analysis was conducted continuously throughout the research process and consisted of three interconnected stages: data reduction, data display, and conclusion drawing.

During the data reduction stage, the researcher selected, categorized, and simplified information relevant to the research objectives. Data display involved organizing the findings systematically through thematic categories to facilitate interpretation and analysis. Finally, conclusions were drawn through an iterative process of examining patterns, meanings, and relationships emerging from the data. As Miles et al. (2014) emphasized, qualitative analysis is not a linear procedure but a cyclical process in which data collection and interpretation occur simultaneously.

To ensure analytical rigor, thematic analysis was employed to identify recurring patterns related to the implementation of Nasat, community perceptions, legal interpretations, and contemporary challenges. According to Braun and Clarke (2022), thematic analysis enables researchers to systematically identify and interpret meaningful patterns across qualitative datasets while preserving contextual richness.

6. Islamic Legal Analysis Framework

To address the research questions, the empirical findings were further analyzed through the perspective of *fiqh al-munakahat*, particularly the concepts of *'urf* and *maqāṣid al-sharī'ah*. The concept of *'urf* was utilized to evaluate whether the Nasat tradition could be classified as a valid customary practice (*al-'urf al-ṣaḥīḥ*) recognized within Islamic law. In Islamic legal theory, customs that are widely accepted by society and do not contradict the Qur'an, Sunnah, or established legal principles may serve as legitimate considerations in legal reasoning. Al-Zuhayli (2021) explained that social customs may acquire legal relevance when they promote public benefit and remain consistent with the objectives of Islamic law.

Furthermore, the framework of *maqāṣid al-sharī'ah* was employed to assess the extent to which the Nasat tradition contributes to the realization of family welfare, social harmony, and communal well-being. The analysis examined whether the tradition supports the preservation of lineage (*ḥifẓ al-nasl*), family stability, social solidarity, and other objectives associated with Islamic marriage. Auda (2021) argued that the contemporary application of Islamic law should be evaluated through a *maqāṣid*-oriented approach that prioritizes justice, welfare, and human flourishing. Therefore, the integration of *fiqh al-munakahat*, *'urf*, and *maqāṣid al-sharī'ah* provided a comprehensive framework for understanding the legal, social, and cultural dimensions of the Nasat tradition within the context of contemporary Muslim society.

RESULTS

1. The Practice of the Nasat Tradition in the Marriage Process of the Pulau Sangkar Community

a. Stages of the Nasat Tradition in the Marriage Process

1) Family Deliberation Prior to Nasat

The findings revealed that the Nasat tradition began with an internal family deliberation conducted by the prospective groom's family. This gathering functioned as an initial stage in which family members collectively discussed the intention of marriage, evaluated the readiness of the prospective groom, and determined the appropriate customary procedures to be followed before approaching the bride's family.

Field observations indicated that senior family members played a central role in guiding discussions and ensuring that all decisions reflected family consensus and customary expectations (Field Observation, March 08, 2026). During these deliberations, family members identified suitable representatives to conduct the Nasat visit and agreed upon an appropriate time for initiating communication with the bride's family.

One customary leader explained:

"Before the Nasat process begins, the groom's family usually gathers to discuss the marriage plan. The meeting determines who will represent the family and how the proposal will be conveyed according to local customs." (P01, Male, Customary Leader, Pulau Sangkar, Interview, March 12, 2026).

Similarly, a village elder stated:

"Marriage is not viewed as an individual matter. Therefore, family discussions are necessary to ensure that all relatives understand their roles and responsibilities before approaching the bride's family." (P02, Male, Village Elder, Pulau Sangkar, Interview, March 17, 2026).

Observations further revealed that family deliberations emphasized collective agreement and mutual responsibility. The process reflected the communal character of marriage within the Pulau Sangkar community, where family involvement remains an essential component of marital decision-making (Field Observation, March 25, 2026).

Documentary evidence obtained from village customary records showed that family consultation has historically been recognized as the first stage of marriage negotiations within the local customary system (Village Customary Documentation, March 22, 2026).

2) The Nasat Meeting Between Families

The findings demonstrated that the Nasat meeting constituted the core stage of the pre-marital process. The meeting brought together representatives of both families and was commonly facilitated by *ninik mamak* or customary elders who served as mediators throughout the discussions.

Observational data showed that the meeting was conducted in a formal yet cordial atmosphere characterized by mutual respect and adherence to customary etiquette (Field Observation, April 03, 2026). During the gathering, the groom's family formally communicated its intention to establish a marital relationship, while both families engaged in discussions concerning expectations and future family relations.

A customary elder explained:

"The presence of the ninik mamak is important because they guide the conversation and ensure that the customary procedures are properly observed." (P03, Male, Customary Elder, Pulau Sangkar, Interview, April 06, 2026).

A female community member similarly stated:

"Nasat is not merely a proposal. It is the moment when two families begin building a formal relationship and mutual understanding." (P04, Female, Community Member, Pulau Sangkar, Interview, April 11, 2026).

Field observations conducted during a Nasat gathering revealed that family representatives actively participated in discussions, while customary leaders facilitated dialogue and encouraged consensus among participants (Field Observation, April 15, 2026).

Documentary evidence from customary council records confirmed that the involvement of family representatives and customary leaders has consistently been regarded as a defining characteristic of the Nasat tradition (Customary Council Documentation, April 27, 2026).

3) Agreements Concerning Marriage Arrangements

The findings indicated that Nasat also functioned as a forum for negotiating practical aspects of the forthcoming marriage. Discussions commonly addressed the proposed date of the marriage contract, preparations for ceremonial activities, and the respective responsibilities of both families.

A religious leader explained:

“Through Nasat, families can discuss important matters related to the marriage process and establish mutual agreements before the wedding takes place.” (P05, Male, Religious Leader, Pulau Sangkar, Interview, April 19, 2026).

Similarly, a married participant noted:

“The agreements reached during Nasat help both families understand what needs to be prepared and who will be responsible for various aspects of the ceremony.” (P06, Female, Married Community Member, Pulau Sangkar, Interview, April 24, 2026).

Field observations revealed that discussions were generally conducted through deliberation and consensus-building rather than unilateral decision-making (Field Observation, April 18, 2026). This process enabled families to coordinate preparations while maintaining harmonious relations.

Documentary evidence obtained from family marriage records showed that agreements reached during Nasat frequently served as references for subsequent marriage preparations and ceremonial arrangements (Family Marriage Documentation, April 30, 2026).

b. Community Perceptions of the Nasat Tradition

1) Nasat as a Symbol of Respect

The findings revealed that community members widely perceived Nasat as an expression of respect toward the bride's family. Participants emphasized that the tradition demonstrated sincerity, politeness, and appreciation for family dignity.

One participant explained:

“Nasat is our way of honoring the bride's family. It demonstrates that the groom's family approaches the marriage process respectfully and according to customary values.” (P07, Male, Community Member, Pulau Sangkar, Interview, May 02, 2026).

Field observations confirmed that respectful language, ceremonial etiquette, and formal greetings were consistently practiced throughout the Nasat process (Field Observation, May 05, 2026).

2) Nasat as a Commitment-Building Process

Participants also viewed Nasat as an important mechanism for strengthening commitment between the prospective bride and groom as well as between their families.

A female participant remarked:

“When a family conducts Nasat, it signifies that the relationship is serious and that both families are committed to supporting the marriage.” (P08, Female, Community Member, Pulau Sangkar, Interview, May 08, 2026).

Observations conducted during marriage preparations revealed that the formal nature of the Nasat meeting encouraged participants to take greater responsibility for the forthcoming marriage and its associated obligations (Field Observation, May 09, 2026).

3) Nasat as a Means of Strengthening Kinship

Another prominent theme concerned the role of Nasat in strengthening kinship relations between families. Participants consistently described the tradition as an opportunity to establish closer social ties and mutual familiarity.

A customary leader explained:

“Through Nasat, two families become connected long before the marriage ceremony takes place. It creates a foundation for future family relationships.” (P09, Male, Customary Leader, Pulau Sangkar, Interview, May 11, 2026).

Field observations similarly indicated that interactions during Nasat gatherings facilitated communication and cooperation among relatives from both sides of the family (Field Observation, May 13, 2026).

c. Social Functions of the Nasat Tradition

1) Maintaining Family Harmony

The findings demonstrated that Nasat contributed significantly to maintaining harmony between families. Participants emphasized that the discussions conducted during the tradition enabled both parties to address concerns and clarify expectations before marriage.

A religious leader stated:

“Nasat helps prevent misunderstandings because important matters are discussed openly before the marriage takes place.” (P10, Male, Religious Leader, Pulau Sangkar, Interview, May 17, 2026).

Field observations confirmed that consensus-oriented discussions promoted mutual understanding and strengthened trust between families (Field Observation, May 21, 2026).

2) Strengthening Interfamily Relationships

Participants further reported that Nasat facilitated long-term relationships between families beyond the wedding ceremony itself.

A village official explained:

“The tradition encourages families to communicate and cooperate, creating stronger relationships that continue after marriage.” (P11, Male, Village Official, Pulau Sangkar, Interview, May 23, 2026).

Documentary evidence obtained from village social records indicated that families who participated in Nasat often maintained active involvement in each other's social and ceremonial activities following marriage (Village Social Documentation, May 14, 2026).

3) Preserving Cultural Identity

The findings also revealed that community members regarded Nasat as an important symbol of cultural identity and local heritage. Participants frequently described the tradition as an inherited practice that connected contemporary generations with their ancestors.

A customary elder remarked:

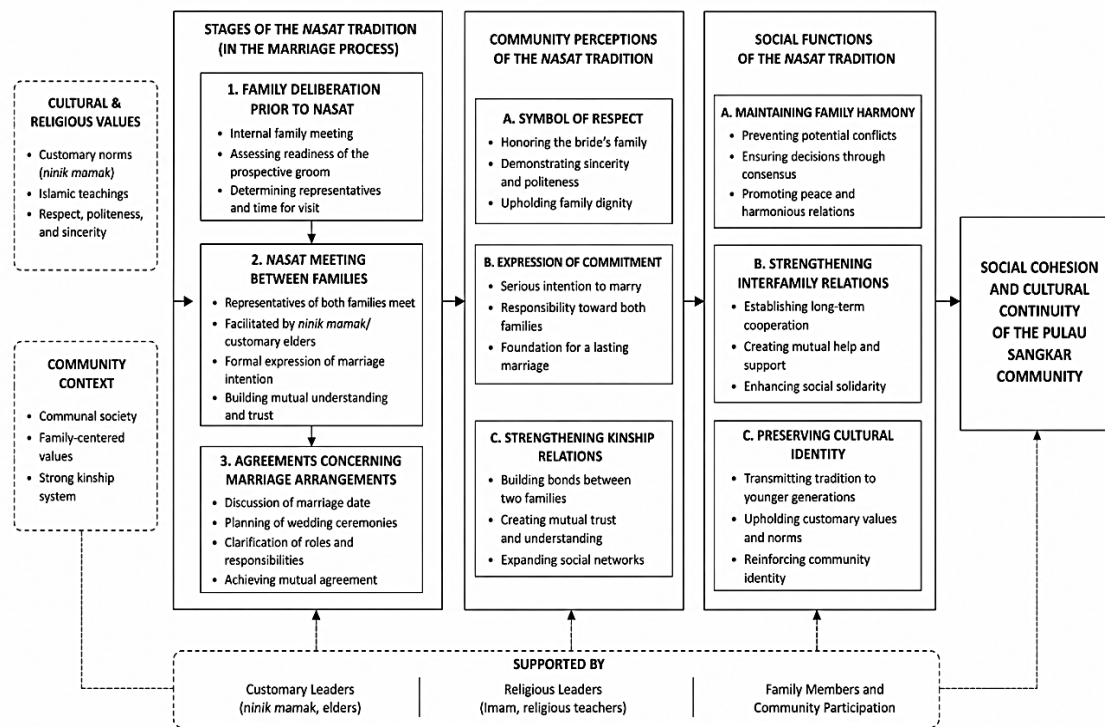
“Nasat is part of who we are as a community. Preserving it means preserving the values passed down by previous generations.” (P12, Male, Customary Elder, Pulau Sangkar, Interview, May 27, 2026).

Field observations indicated that participants consistently referred to the tradition as a cultural legacy that should be maintained despite ongoing social and technological changes (Field Observation, May 28, 2026).

Documentary evidence from local customary archives further confirmed the continuity of Nasat across generations and its enduring role in preserving the cultural identity of the Pulau Sangkar community (Pulau Sangkar Customary Archive, May 29, 2026).

Overall, the findings demonstrate that the Nasat tradition serves not only as a preparatory stage in the marriage process but also as a significant social institution that reinforces respect, commitment, kinship, family harmony, interfamily cooperation, and cultural continuity within the Pulau Sangkar community.

The following figure 1 presents the conceptual model of the Nasat tradition in the marriage process of the Pulau Sangkar community.



Source: Synthesized from interviews, observations, and documentary evidence (2026).

Figure 1. Conceptual Model of the Nasat Tradition in the Marriage Process of the Pulau Sangkar Community

Figure 1 demonstrates that the Nasat tradition operates through three sequential stages: family deliberation prior to Nasat, the Nasat meeting between families, and agreements concerning marriage arrangements. These stages contribute to the formation of positive community perceptions, where Nasat is understood as a symbol of respect, an expression of commitment, and a means of strengthening kinship relations. These perceptions subsequently generate broader social functions, including maintaining family harmony, strengthening interfamily relationships, and preserving cultural identity. The model further illustrates that the entire process is supported by customary values, religious teachings, community participation, customary leaders, and religious leaders. Collectively, these interconnected elements contribute to the ultimate outcome of the Nasat tradition, namely the reinforcement of social cohesion and the preservation of cultural continuity within the Pulau Sangkar community.

2. The Position of the Nasat Tradition within Fiqh al-Munakahat and the Concept of 'Urf

a. Community Understanding of the Legal Status of Nasat

1) Nasat as a Customary Obligation

The findings revealed that many community members regarded Nasat as an important customary obligation that should be fulfilled before a marriage proceeds. Although participants generally acknowledged that the tradition is not formally required under Islamic law, they considered its implementation essential for maintaining social legitimacy and respecting inherited cultural norms.

Informants explained that failing to conduct Nasat could lead to negative perceptions from relatives and community members because the customary procedures preceding marriage would be regarded as incomplete.

One customary leader explained:

“For our community, Nasat is something that should be carried out before marriage. Even though it is not a religious requirement, people believe that neglecting it means disregarding the customs inherited from our ancestors.” (P13, Male, Customary Leader, Pulau Sangkar, Interview, March 26, 2026).

Similarly, a village elder stated:

“Most families still consider Nasat an important obligation because it demonstrates respect for customary values and social norms within the community.” (P14, Male, Village Elder, Pulau Sangkar, Interview, April 02, 2026).

Field observations showed that discussions regarding marriage preparations frequently included references to the necessity of conducting Nasat before any formal wedding arrangements were finalized (Field Observation, April 04, 2026).

Documentary evidence from village customary records indicated that Nasat has historically been integrated into local marriage procedures and remains widely recognized as an expected stage within customary marriage practices (Village Customary Documentation, March 22, 2026).

2) Nasat as a Recommended Social Practice

Despite its strong customary significance, participants generally distinguished Nasat from religious obligations. Many informants described the tradition as a recommended social

practice that contributes positively to family relationships and community harmony rather than as a mandatory religious requirement.

A religious leader remarked:

“Nasat should be understood as a beneficial social tradition. It strengthens communication and family relations, but it is not a condition that determines the validity of marriage.” (P15, Male, Religious Leader, Pulau Sangkar, Interview, April 09, 2026).

Another participant explained:

“People perform Nasat because it creates harmony and mutual understanding between families. It is recommended because of its benefits, not because it is obligatory in religion.” (P16, Female, Community Member, Pulau Sangkar, Interview, April 16, 2026).

Field observations indicated that community members often emphasized the social value of the tradition, particularly its role in fostering communication and reducing uncertainty before marriage (Field Observation, April 14, 2026).

3) Distinguishing Nasat from the Marriage Contract

The findings further revealed that community members generally understood the distinction between Nasat and the marriage contract (*akad nikah*). Participants consistently identified the marriage contract as the central legal act establishing the marital relationship, whereas Nasat was viewed as a customary preparatory process.

A religious leader explained:

“The marriage contract is what legally establishes marriage according to Islam. Nasat comes before it and serves as a customary means of communication between families.” (P17, Male, Religious Leader, Pulau Sangkar, Interview, April 22, 2026).

Likewise, a customary elder noted:

“Nasat is important culturally, but everyone understands that the marriage itself becomes valid through the akad nikah, not through Nasat.” (P18, Male, Customary Elder, Pulau Sangkar, Interview, April 29, 2026).

Observational data showed that community members consistently differentiated between customary ceremonies and religious requirements during marriage preparations (Field Observation, April 25, 2026).

b. Nasat from the Perspective of Fiqh al-Munakahat

1) Relationship Between Nasat and Khitbah

The findings indicated that participants frequently associated Nasat with the process of expressing marital intentions prior to marriage. Informants described the tradition as a formal mechanism through which the groom's family communicates its intention to establish a marital relationship with the bride's family.

A customary leader explained:

"Nasat serves as the stage where the family formally conveys its intention to marry. It creates a respectful pathway toward marriage through family involvement." (P19, Male, Customary Leader, Pulau Sangkar, Interview, May 01, 2026).

Another participant stated:

"Before the wedding is arranged, families use Nasat to communicate their intentions and discuss important matters related to the future marriage." (P20, Female, Married Community Member, Pulau Sangkar, Interview, May 04, 2026).

Field observations revealed that the tradition functioned as a structured process of communication in which marriage intentions were formally presented and acknowledged by both families (Field Observation, April 18, 2026).

Documentary evidence obtained from customary meeting records showed that expressions of marital intent consistently formed the central component of Nasat gatherings (Customary Council Documentation, April 27, 2026).

2) Compatibility with the Pillars of Marriage

The findings demonstrated a strong consensus among participants that Nasat does not replace or alter the essential requirements of marriage. Informants emphasized that the validity of marriage depends upon the fulfillment of religious requirements, whereas Nasat functions as a complementary customary practice.

A religious leader explained:

"Regardless of whether Nasat is performed, the pillars of marriage remain the same. The marriage contract, witnesses, guardian, and consent are what determine validity." (P21, Male, Religious Leader, Pulau Sangkar, Interview, May 07, 2026).

Similarly, a community member stated:

“People here understand that Nasat is a tradition. Marriage becomes valid through the religious ceremony and not through customary practices alone.” (P22, Female, Community Member, Pulau Sangkar, Interview, May 09, 2026).

Field observations confirmed that both religious and customary leaders regularly emphasized the distinction between customary procedures and the essential components of marriage during public discussions (Field Observation, May 05, 2026).

3) Legal Implications of the Tradition

The findings revealed that the legal implications attributed to Nasat were primarily social rather than juridical. Participants viewed the tradition as creating moral commitments and strengthening family accountability rather than generating binding legal consequences.

One village official explained:

“The significance of Nasat lies in the commitments created between families. It strengthens responsibility and mutual understanding before marriage.” (P23, Male, Village Official, Pulau Sangkar, Interview, May 12, 2026).

A customary leader similarly remarked:

“The consequences of Nasat are social and moral. It encourages families to fulfill their responsibilities, but it does not determine the legality of marriage.” (P24, Male, Customary Elder, Pulau Sangkar, Interview, May 15, 2026).

Field observations showed that families frequently referred to agreements reached during Nasat as moral commitments that guided subsequent marriage preparations (Field Observation, May 08, 2026).

c. Nasat as a Recognized Custom (‘Urf)

1) Continuity Across Generations

The findings demonstrated that the continuity of Nasat across generations constituted one of the primary reasons for its legitimacy within the community. Participants consistently described the tradition as a long-standing practice inherited from previous generations and preserved through collective cultural transmission.

A customary elder explained:

“Nasat has been practiced by our parents and grandparents. We continue the tradition because it remains meaningful for family and community life.” (P25, Male, Customary Elder, Pulau Sangkar, Interview, May 18, 2026).

Field observations indicated that references to ancestral practices frequently emerged during discussions concerning the importance of preserving Nasat (Field Observation, May 11, 2026).

Documentary evidence from customary archives revealed repeated references to Nasat in historical records of marriage ceremonies conducted within the village over several decades (Pulau Sangkar Customary Archive, May 14, 2026).

2) Community Acceptance

The findings further revealed broad community acceptance of the tradition. Participants from various social backgrounds expressed support for the continuation of Nasat because it was perceived as beneficial and culturally meaningful.

One participant explained:

“The community accepts Nasat because it strengthens family relationships and reflects our shared cultural identity.” (P26, Female, Community Member, Pulau Sangkar, Interview, May 20, 2026).

Similarly, a village official stated:

“Although society continues to change, most residents still support the implementation of Nasat because it contributes positively to social relations.” (P27, Male, Village Official, Pulau Sangkar, Interview, May 22, 2026).

Field observations confirmed active community participation in customary marriage events and widespread appreciation of the tradition's role within village life (Field Observation, May 17, 2026).

3) Social Benefits Embedded in the Tradition

The findings indicated that participants consistently associated Nasat with various social benefits. These included strengthening communication, fostering cooperation, reducing potential misunderstandings, and reinforcing solidarity among families and community members.

A religious leader remarked:

“The greatest benefit of Nasat is that it brings families together before marriage and encourages dialogue that strengthens relationships.” (P28, Male, Religious Leader, Pulau Sangkar, Interview, March 14, 2026).

Another customary leader stated:

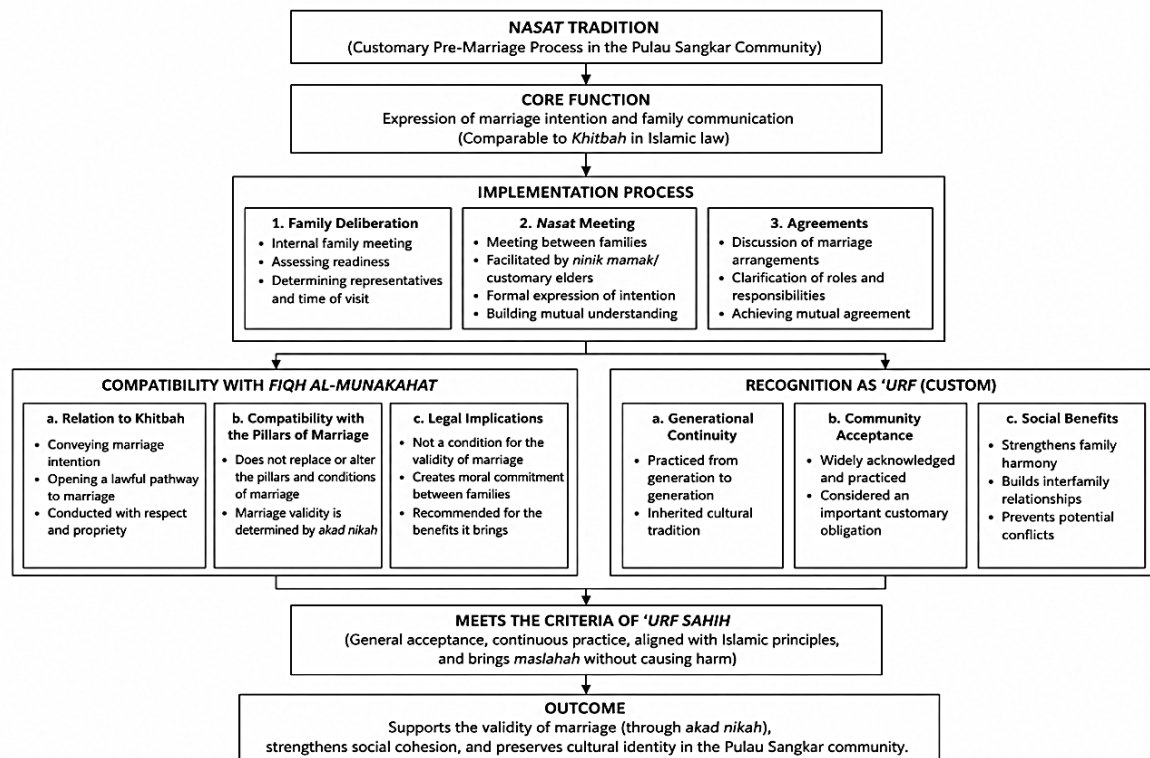
“Nasat teaches cooperation, respect, and mutual responsibility. These values remain important for maintaining harmony within the community.” (P29, Male, Customary Leader, Pulau Sangkar, Interview, March 21, 2026).

Field observations revealed that family gatherings associated with Nasat frequently encouraged collective participation and strengthened social networks among relatives and neighbors (Field Observation, May 21, 2026).

Documentary evidence from village social records indicated that families who participated actively in Nasat often maintained close social relationships long after the marriage ceremony had taken place (Village Social Documentation, May 23, 2026).

Overall, the findings demonstrate that the Nasat tradition occupies a significant position within the customary marriage system of Pulau Sangkar Village. Community members generally distinguish the tradition from the legal requirements of marriage while simultaneously recognizing its value in promoting social cohesion, family commitment, cultural continuity, and communal welfare.

The following figure 2 presents the conceptual integration model of the Nasat tradition within the perspectives of *Fiqh al-Munakabat* and 'Urf.



Source: Synthesized from interviews, observations, documentary evidence, and analysis based on Fiqh al-Munakahat and 'Urf perspectives (2026).

Figure 2. Conceptual Integration Model of Nasat within

Fiqh al-Munakahat and 'Urf

Figure 2 demonstrates that the Nasat tradition begins as a customary mechanism for expressing marital intention and facilitating communication between the families of prospective spouses. Within the framework of *Fiqh al-Munakahat*, Nasat performs a function comparable to *khitbah* (marriage proposal) and serves as a preparatory stage before the marriage contract (*akad nikah*), without affecting the validity of the essential pillars and conditions of marriage. Simultaneously, from the perspective of '*urf*', Nasat fulfills the characteristics of a recognized and beneficial custom because it has been continuously practiced across generations, is widely accepted by the community, and generates social benefits. The integration of these religious and customary dimensions strengthens family commitment, promotes social harmony, preserves local cultural identity, and ultimately contributes to the maintenance of social cohesion and cultural continuity within the Pulau Sangkar community.

1. The Nasat Tradition from the Perspective of Maqāṣid al-Sharī'ah and Contemporary Challenges

a. Contributions of Nasat to Family and Social Welfare

1) Preservation of Lineage

The findings revealed that community members perceived the Nasat tradition as an important mechanism for ensuring that marriage is conducted through socially recognized and culturally legitimate procedures. Participants explained that the tradition serves as a formal process through which both families acknowledge and approve the intended marriage before the solemnization ceremony takes place.

A religious leader explained:

“Nasat ensures that marriage takes place through a clear and recognized process. Families know each other’s intentions, and the marriage is prepared openly and responsibly.” (P30, Male, Religious Leader, Pulau Sangkar, Interview, April 05, 2026).

Similarly, a customary elder stated:

“Through Nasat, both families become involved from the beginning, which helps ensure that the marriage proceeds properly according to community expectations.” (P31, Male, Customary Elder, Pulau Sangkar, Interview, April 13, 2026).

Field observations demonstrated that the public nature of the tradition allowed relatives and community members to become aware of the intended marriage, thereby minimizing uncertainty and strengthening social recognition of the relationship (Field Observation, March 30, 2026).

Documentary evidence obtained from village marriage records indicated that Nasat has consistently been practiced as an early stage in marriage preparation and remains closely associated with socially recognized marital arrangements within the community (Village Marriage Documentation, April 16, 2026).

2) Strengthening Family Relationships

The findings further revealed that Nasat contributes significantly to strengthening relationships between families. Informants consistently described the tradition as a platform for establishing trust, fostering communication, and building emotional connections before marriage.

One community member explained:

“Nasat allows both families to become familiar with one another before the wedding. This familiarity helps create stronger relationships after marriage.” (P32, Female, Community Member, Pulau Sangkar, Interview, April 20, 2026).

Likewise, a married participant stated:

“The meetings conducted during Nasat create opportunities for open communication, which strengthens the bond between families and reduces social distance.” (P33, Male, Married Community Member, Pulau Sangkar, Interview, April 26, 2026).

Field observations revealed that interactions during Nasat gatherings frequently involved extended family members, creating opportunities for relationship-building beyond the immediate families of the bride and groom (Field Observation, April 22, 2026).

3) Promotion of Social Cohesion

The findings demonstrated that Nasat functions as a mechanism for strengthening social cohesion within the broader community. Informants emphasized that the tradition encourages collective participation, cooperation, and mutual support among community members.

A village official remarked:

“Nasat is not only about two families. It also involves relatives, neighbors, and customary leaders, which strengthens social solidarity within the village.” (P34, Male, Village Official, Pulau Sangkar, Interview, May 03, 2026).

A customary leader similarly noted:

“The tradition reinforces social unity because community members work together to support the marriage process.” (P35, Male, Customary Leader, Pulau Sangkar, Interview, April 29, 2026).

Field observations showed active participation from various segments of the community during Nasat gatherings, reflecting the collective character of customary marriage practices in Pulau Sangkar (Field Observation, May 06, 2026).

Documentary evidence from village social records indicated that customary marriage events, including Nasat, frequently function as occasions for strengthening social interaction and communal engagement (Village Social Documentation, May 10, 2026).

b. Nasat and the Objectives of Islamic Marriage

1) Public Recognition of Marriage

The findings revealed that Nasat serves as an important means of publicly recognizing the intention to marry. Participants explained that the tradition informs both families and the wider community about the forthcoming marriage, thereby creating transparency and social acknowledgment.

A religious leader explained:

“When Nasat is conducted, the marriage intention becomes publicly known. This openness helps avoid misunderstandings and strengthens community support for the marriage.” (P36, Male, Religious Leader, Pulau Sangkar, Interview, May 10, 2026).

Field observations indicated that discussions during Nasat were generally attended by family representatives and respected community figures, allowing the marriage plan to be communicated openly and collectively (Field Observation, April 28, 2026).

2) Prevention of Family Conflict

Another significant finding concerned the role of Nasat in preventing potential conflicts between families. Participants reported that the tradition provides opportunities to discuss expectations, responsibilities, and practical arrangements before marriage.

A married community member stated:

“Many matters can be discussed during Nasat, including responsibilities and future plans. This reduces the possibility of disagreements after marriage.” (P37, Female, Married Community Member, Pulau Sangkar, Interview, May 13, 2026).

Another participant explained:

“Through direct communication, families can resolve concerns early and prevent misunderstandings from developing into larger problems.” (P38, Male, Community Member, Pulau Sangkar, Interview, May 16, 2026).

Field observations confirmed that consensus-building and open dialogue were central features of the Nasat process, contributing to conflict prevention and mutual understanding (Field Observation, May 12, 2026).

3) Support for Family Stability

The findings further revealed that Nasat contributes to family stability by creating a foundation of cooperation and shared responsibility before marriage takes place. Informants emphasized that agreements reached during the tradition help families support the future couple more effectively.

A customary elder remarked:

“Nasat prepares both families to support the marriage. It establishes mutual understanding and encourages responsibility from the beginning.” (P39, Male, Customary Elder, Pulau Sangkar, Interview, May 19, 2026).

Similarly, a religious leader stated:

“The tradition strengthens readiness for marriage because expectations are discussed openly before the wedding ceremony.” (P40, Male, Religious Leader, Pulau Sangkar, Interview, May 21, 2026).

Field observations revealed that discussions concerning future family responsibilities frequently emerged during Nasat meetings, demonstrating the tradition’s role in preparing couples and families for married life (Field Observation, May 18, 2026).

c. Contemporary Challenges to the Nasat Tradition

1) Economic Burdens Associated with Implementation

Despite its perceived benefits, the findings identified economic challenges related to the implementation of Nasat. Several participants reported that customary expectations occasionally create financial pressure for families with limited economic resources.

One participant explained:

“Some families feel burdened because they try to fulfill all customary expectations even when their financial situation is limited.” (P41, Female, Community Member, Pulau Sangkar, Interview, May 24, 2026).

A village official similarly stated:

“Economic conditions have changed. While people still value the tradition, some families find it difficult to meet all customary requirements.” (P42, Male, Village Official, Pulau Sangkar, Interview, May 26, 2026).

Field observations indicated considerable variation in the scale of Nasat gatherings, suggesting that economic considerations increasingly influence how the tradition is implemented (Field Observation, May 20, 2026).

2) Misunderstandings Regarding the Status of Custom and Sharī'ah

The findings also revealed that some community members occasionally misunderstand the relationship between customary practices and Islamic legal requirements. Participants noted that certain individuals tend to regard Nasat as possessing a status comparable to religious obligations.

A religious leader explained:

“There are still people who assume that Nasat is compulsory in the same way as the religious requirements of marriage. This misunderstanding requires continuous education.” (P43, Male, Religious Leader, Pulau Sangkar, Interview, March 14, 2026).

A customary leader added:

“We often remind people that Nasat is an important tradition, but it should not be confused with the pillars and conditions of marriage prescribed by Islamic law.” (P44, Male, Customary Leader, Pulau Sangkar, Interview, March 21, 2026).

Field observations revealed that religious and customary leaders regularly clarified the distinction between customary obligations and religious requirements during marriage-related discussions (Field Observation, May 23, 2026).

Documentary evidence from village religious counseling reports indicated ongoing efforts by local leaders to educate community members regarding the respective roles of customary traditions and Islamic legal principles within marriage practices (Village Religious Affairs Documentation, April 30, 2026).

3) Changing Attitudes Among Younger Generations

The findings further revealed concerns regarding the sustainability of the Nasat tradition among younger generations. Several participants observed that modernization, educational mobility, and changing lifestyles have influenced how young people perceive customary marriage practices.

A customary elder remarked:

“Many young people still respect the tradition, but some consider it less important because they are more influenced by modern lifestyles.” (P45, Male, Customary Elder, Pulau Sangkar, Interview, May 28, 2026).

A younger participant explained:

“We appreciate Nasat as part of our cultural heritage, but some young people prefer simpler marriage processes because they are more practical and less costly.” (P46, Female, Young Community Member, Pulau Sangkar, Interview, May 30, 2026).

Field observations confirmed generational differences in attitudes toward customary practices, particularly concerning the necessity, scale, and relevance of Nasat in contemporary society (Field Observation, May 27, 2026).

Documentary evidence from village demographic reports showed increasing educational and occupational mobility among younger residents, factors that have contributed to changing perspectives on customary traditions and marriage practices (Village Demographic Report, May 15, 2026).

Overall, the findings demonstrate that the Nasat tradition continues to contribute substantially to family welfare, social cohesion, and marriage preparation within the Pulau Sangkar community. Nevertheless, the tradition faces contemporary challenges arising from economic pressures, misunderstandings regarding the relationship between custom and Islamic law, and evolving attitudes among younger generations. These challenges highlight the dynamic interaction between cultural continuity and social change within contemporary Muslim societies.

The following table 1 presents a synthesis of the main findings regarding the Nasat tradition, its relevance to the objectives of *Maqāṣid al-Shari‘ah*, and the contemporary challenges affecting its implementation. The table highlights both the contributions and limitations of the tradition within the social and religious context of the Pulau Sangkar community.

Table 1. Synthesis of the Nasat Tradition, Maqāṣid al-Sharī'ah, and Contemporary Challenges

Theme	Key Findings	Maqāṣid al-Sharī'ah Implications
Family Welfare	Strengthens lineage protection and family relationships	Supports Hifẓ al-Nasl and family well-being
Social Welfare	Promotes social cohesion and community participation	Realizes Maslahah (public benefit)
Marriage Objectives	Enhances public recognition, conflict prevention, and family stability	Supports the objectives of Islamic marriage
Economic Challenges	Financial burdens affect implementation	Requires contextual adaptation
Legal Understanding	Confusion between custom and Sharī'ah persists	Requires continuous religious education
Generational Change	Younger generations show changing attitudes toward Nasat	Requires cultural preservation strategies

Source: Synthesized from interviews, observations, and documentary evidence (2026).

Table 1 demonstrates that the Nasat tradition contributes significantly to family welfare, social cohesion, and the achievement of Islamic marriage objectives. The findings indicate that Nasat supports the protection of lineage (*Hifẓ al-Nasl*), strengthens family relationships, promotes public benefit (*Maslahah*), and facilitates marriage preparation through public recognition, conflict prevention, and family stability. At the same time, the tradition faces several contemporary challenges, including economic burdens, misunderstandings regarding the distinction between customary practices and Sharī'ah requirements, and changing attitudes among younger generations. These findings suggest that while Nasat remains relevant in supporting both social and religious values, its sustainability requires adaptive implementation, continuous religious education, and effective cultural preservation strategies to ensure its continuity in contemporary society.

DISCUSSION

1. Results Analysis

a The Practice of the Nasat Tradition in the Marriage Process of the Pulau Sangkar Community

The findings indicate that the Nasat tradition functions as a socio-cultural institution that organizes the transition from individual marital intention to collective family commitment. The three interconnected stages identified in this study—family deliberation,

interfamily meetings, and agreements concerning marriage arrangements—demonstrate that marriage within the Pulau Sangkar community is understood not merely as a private contractual relationship but as a communal process involving broader kinship networks. This finding is significant because it reveals how customary institutions continue to mediate social relations before the formalization of marriage.

From a socio-legal perspective, the structure of the Nasat process reflects the interaction between social norms and legal-religious values operating within the community. The active involvement of family elders, customary leaders, and relatives indicates that legal consciousness surrounding marriage is collectively constructed through social participation rather than solely through formal legal requirements. In this sense, Nasat functions as a mechanism through which social legitimacy is established before legal legitimacy is formalized through the marriage contract. This interpretation is consistent with the socio-legal view that law operates within broader cultural and social contexts and that legal practices are often shaped by community norms and institutional traditions (Banakar & Travers, 2021).

The findings further demonstrate that the symbolic meanings attached to Nasat—respect, commitment, and kinship—serve important integrative functions within the marriage process. These values transform marriage preparation into a process of relationship-building that extends beyond the prospective couple and incorporates both families into a shared social framework. Conceptually, this supports the understanding that marriage in Islam serves not only juridical purposes but also wider social objectives associated with family formation, social stability, and communal welfare (Al-Jamal, 2022). Therefore, the significance of Nasat lies not in its legal necessity but in its capacity to facilitate social integration and strengthen interpersonal trust before marriage takes place.

b. The Position of the Nasat Tradition within Fiqh al-Munakahat and the Concept of ‘Urf

The findings reveal that community members generally distinguish between the religious validity of marriage and the customary significance of Nasat. Although the tradition is considered socially important, participants consistently acknowledged that marriage derives its legal validity from the fulfillment of the pillars and conditions of akad nikah rather than from the implementation of Nasat itself. This distinction reflects a nuanced understanding of the relationship between Islamic legal norms and customary practices.

Within the framework of *fiqh al-munakahat*, the findings suggest that Nasat occupies a supplementary rather than constitutive position in the marriage process. The tradition functions as a preparatory mechanism through which marital intentions are formally communicated and family relationships are initiated before the marriage contract. Consequently, Nasat may be understood as operating within the sphere of social facilitation rather than within the sphere of legal obligation. Its primary function is to create mutual understanding and social readiness rather than to determine the validity of marriage.

The findings also demonstrate that Nasat possesses characteristics commonly associated with a valid custom (*‘urf ṣaḥīḥ*). The continuity of the tradition across generations, its broad social acceptance, and its perceived benefits indicate that its legitimacy is derived from its social utility and compatibility with Islamic values. Conceptually, this reflects the adaptive capacity of Islamic law to recognize social customs that contribute positively to communal life. As argued within contemporary discussions of Islamic legal theory, customs may acquire normative significance when they promote welfare and remain consistent with the broader objectives of Islamic law (Al-Zuhayli, 2021). Likewise, the dynamic nature of *‘urf* enables Islamic law to accommodate locally developed traditions that continue to function effectively within changing social environments (Zulbaidah et al., 2025).

Accordingly, the legal position of Nasat can be understood as that of a culturally embedded institution that complements Islamic marriage practices without altering their essential legal foundations. The tradition demonstrates how customary norms and religious principles may coexist within a mutually reinforcing framework of social regulation.

c. The Nasat Tradition from the Perspective of Maqāṣid al-Sharī‘ah and Contemporary Challenges

The findings indicate that the Nasat tradition contributes substantially to the realization of several objectives associated with *maqāṣid al-sharī‘ah*. The tradition strengthens family relationships, promotes public recognition of marriage, encourages collective responsibility, and facilitates social cohesion. These functions suggest that the value of Nasat extends beyond cultural symbolism and can be understood in relation to the broader objectives of Islamic law concerning family welfare and social well-being.

From a *maqāṣid*-oriented perspective, the contribution of Nasat is particularly evident in its role in supporting the preservation of lineage (*ḥifẓ al-nasl*). By ensuring that

marriage intentions are communicated openly and recognized collectively, the tradition strengthens the social legitimacy of marital relationships and facilitates orderly family formation. The involvement of both families from the earliest stages of marriage preparation further contributes to stability, accountability, and long-term family support structures.

The findings also reveal that Nasat generates broader forms of social benefit (*maslahah*) through the promotion of communication, cooperation, and conflict prevention. The deliberative nature of the tradition creates opportunities for families to discuss expectations, responsibilities, and future plans before marriage occurs. Such processes reduce uncertainty and strengthen mutual understanding, thereby contributing to family harmony and social stability. This interpretation is consistent with the *maqāṣid* approach, which evaluates legal and social practices according to their capacity to realize welfare and prevent harm within society (Auda, 2021).

Nevertheless, the findings identify several contemporary challenges that may affect the sustainability of the tradition. Economic burdens, misunderstandings regarding the distinction between custom and *Sharī'ah*, and changing attitudes among younger generations indicate that the tradition is operating within an increasingly dynamic social environment. These challenges suggest that cultural preservation cannot rely solely on historical continuity but must also involve contextual adaptation. In this regard, the future relevance of Nasat depends upon its continued ability to realize the objectives of family welfare, social harmony, and communal benefit that constitute central concerns of *maqāṣid al-sharī'ah* and contemporary Islamic family discourse (Qomaro, 2026).

2. Comparison with Previous Studies

The findings of this study demonstrate that the Nasat tradition functions as a structured mechanism for family communication, relationship-building, and marriage preparation prior to the *akad nikah*. This finding is broadly consistent with the study conducted by Ramadan et al., (2024), which found that the Nyuwita Ngawula tradition among the Samin community serves as a culturally accepted process of introducing and familiarizing prospective spouses and their families before marriage. In both cases, local traditions function as preparatory institutions that strengthen social relations without replacing the religious requirements of marriage.

However, the present study differs from Ramadan et al., (2024) in several important respects. Whereas Nyuwita Ngawula primarily emphasizes interpersonal acquaintance

between prospective spouses, Nasat operates at a broader familial and communal level by involving extended family networks, customary leaders, and community representatives in collective deliberation and decision-making. Consequently, Nasat demonstrates a stronger institutionalized role in regulating interfamily relationships and social commitments before marriage.

The findings also complement the work of Khusairi and Mandala, (2022), who identified the integration of Islamic law, customary law, and state law within Kerinci marriage practices. The present study provides more specific empirical evidence concerning how such integration is operationalized through a particular customary institution. While Khusairi and Mandala, (2022) focused on the broader marriage system, this study reveals the internal mechanisms through which customary values are negotiated and maintained within the pre-marital process.

The findings indicating that Nasat is recognized as a socially important custom but not as a determinant of marital validity are consistent with previous studies examining the relationship between Islamic law and local traditions. Khuzafah and Mutho, (2026), for example, found that the tradition of postponing marriage due to an inability to read the Qur'an could be justified through the principles of *maslahah mursalah* and *'urf* because of its perceived social benefits. Similarly, the present study demonstrates that Nasat derives its legitimacy from community acceptance, continuity across generations, and its contribution to social welfare rather than from explicit textual requirements.

At the same time, the findings extend previous discussions concerning the concept of *'urf* within Islamic family law. Unlike the tradition examined by Khuzafah and Mutho, (2026), which primarily focuses on individual readiness for marriage, Nasat functions as a collective institution emphasizing family involvement, social consensus, and community recognition. This distinction highlights the diversity of customary practices that may be accommodated within Islamic legal discourse while remaining consistent with fundamental legal principles.

The findings also resonate with the study conducted by Putri et al., (2024), which concluded that the validity of online marriages depends upon the fulfillment of Islamic legal requirements rather than the specific form through which marriage-related processes are conducted. Similarly, the present study confirms that customary procedures such as Nasat

do not alter the essential pillars and conditions of marriage. Instead, they serve supportive social functions that complement the legal framework of *fiqh al-munakahat*.

The findings concerning the contribution of Nasat to family welfare, lineage preservation, and social cohesion correspond closely with the broader objectives of Islamic marriage identified in previous studies. Mursalin, (2022) emphasized that the realization of a *sakinah* family depends upon mutual understanding, responsibility, and harmonious relationships among family members. Similarly, the present study demonstrates that Nasat contributes to these objectives by facilitating communication, strengthening family relationships, and reducing the potential for conflict before marriage.

The findings also parallel the work of Nadiya et al., (2025), who found that the use of *mayam* in Acehese customary marriage symbolizes responsibility and respect while remaining compatible with Islamic principles. Both studies illustrate how local traditions can contribute to the realization of Islamic values through culturally specific mechanisms. Nevertheless, Nasat differs from *mayam* in that its primary contribution lies not in symbolic material exchange but in creating a structured process of social interaction and collective commitment among families.

Furthermore, the contemporary challenges identified in this study add an important dimension that is less visible in previous research. Economic pressures, generational transformation, and misunderstandings regarding the relationship between custom and *Shari'ah* demonstrate that the sustainability of customary institutions is increasingly influenced by social change. This finding suggests that discussions of Islamic family traditions should not focus solely on legal legitimacy but also consider the broader socio-cultural factors affecting their continuity and adaptation.

3. Implications of Findings

a. Theoretical Implications

This study contributes to Islamic family law scholarship by demonstrating how *fiqh al-munakahat*, *urf*, and *maqāṣid al-sharī'ah* interact within a living customary tradition. The findings confirm that local customs can coexist with Islamic legal principles when they promote social welfare and do not contradict religious requirements. Furthermore, the study strengthens socio-legal discussions on legal pluralism by showing that customary institutions and religious norms can function as complementary mechanisms in regulating family and

social life. The findings also extend *maqāṣid al-sharīʿah* studies by illustrating that family welfare, social cohesion, and lineage preservation may be achieved through culturally embedded practices beyond formal legal regulations.

b. Practical Implications

The findings provide useful insights for religious leaders, customary leaders, and policymakers in developing culturally responsive family and marriage education programs. The study highlights the importance of preserving beneficial local traditions while strengthening public understanding of the distinction between customary practices and Islamic legal obligations. In addition, the economic challenges identified suggest the need for more adaptive and flexible forms of Nasat implementation to ensure its sustainability without imposing excessive financial burdens on families.

4. Research Limitations

This study has several limitations. First, it was conducted exclusively in Pulau Sangkar Village, limiting the transferability of the findings to other socio-cultural contexts. Second, the qualitative approach relies on participants' perceptions and experiences, which may introduce subjective interpretations. Third, the study focused primarily on community, customary, and religious perspectives without extensive comparative analysis across regions or generations. Future studies may employ comparative or longitudinal designs to examine the development and transformation of similar marriage traditions in different Muslim communities. Despite these limitations, the study offers valuable insights into the relationship between Islamic family law, customary traditions, and contemporary social change.

CONCLUSION

This study concludes that the Nasat tradition remains a significant customary institution within the marriage process of the Pulau Sangkar community. The findings demonstrate that Nasat functions through three interconnected stages—family deliberation, interfamily meetings, and agreements concerning marriage arrangements—which collectively facilitate communication, strengthen family commitment, and promote social cohesion. Community members generally perceive Nasat as a symbol of respect, a mechanism for building commitment, and a means of strengthening kinship relations. From the perspective

of fiqh al-munakahat, the tradition functions as a preparatory process comparable to khitbah and does not affect the validity of marriage, which remains dependent upon the fulfillment of the pillars and conditions of akad nikah. Furthermore, the findings indicate that Nasat fulfills the characteristics of a recognized custom ('urf *ṣaḥīḥ*) because it is widely accepted, continuously practiced across generations, and contributes positively to family and community life.

From the perspective of maqāṣid al-sharī'ah, the Nasat tradition contributes to the preservation of lineage (*ḥifẓ al-nasl*), the strengthening of family relationships, the promotion of social harmony, and the realization of public benefit (*maṣlaḥah*). Nevertheless, the tradition faces contemporary challenges, including economic burdens associated with its implementation, misunderstandings regarding the distinction between customary practices and Islamic legal obligations, and changing attitudes among younger generations. These findings suggest that the sustainability of Nasat depends on its ability to maintain its core social and religious values while adapting to contemporary socio-economic conditions. More broadly, the study demonstrates that the relationship between Islamic law and local custom is not inherently contradictory; rather, customary traditions can serve as culturally embedded mechanisms for realizing the objectives of Islamic family law within diverse Muslim communities.

Several limitations should be acknowledged. The study was conducted within a single village context and employed a qualitative design, which may limit the broader applicability of the findings to other regions and customary traditions. In addition, the analysis focused primarily on community perceptions and socio-legal interpretations, without incorporating comparative perspectives from other customary marriage systems. Future research is therefore recommended to undertake comparative studies across different regions, explore generational and gender-based perspectives on customary marriage traditions, and examine how local customs adapt to ongoing social transformation. Such studies would contribute to a deeper understanding of the dynamic interaction between Islamic family law, cultural continuity, and social change in contemporary Muslim societies.

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