Taushiah: Jurnal Hukum, Pendidikan dan Kemasyarakatan **ISSN: 2599-1353**
Vol. 15 No.2 (2025)

BROH AS A MARRIAGE DOWRY AMONG THE ACEH SINGKIL COMMUNITY: AN ISLAMIC LAW PERSPECTIVE

Sabiludin, Abu Bakar, Sumiati
Universitas Islam Sumatera Utara
Email. sabiluddinsabyl27@gmail.com, abu.bakar@fai.uisu.ac.id, sumideksi2@gmail.com

Abstrak

Penelitian ini bertujuan menganalisis ketentuan adat dan praktik mahar broh dalam perkawinan masyarakat Aceh Singkil serta kesesuaiannya dengan hukum Islam. Penelitian menggunakan pendekatan kualitatif dengan metode etnografi yang berfokus pada praktik perkawinan di Desa Cibubukan, Kecamatan Simpang Kanan, Kabupaten Aceh Singkil. Data penelitian diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis secara interaktif melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa mahar broh merupakan praktik penangguhan pembayaran mahar dengan menjadikan harta berharga, terutama tanah, sebagai jaminan berdasarkan kesepakatan keluarga kedua mempelai. Praktik tersebut dipengaruhi keterbatasan ekonomi, kewajiban keluarga, tradisi turun-temurun, dan kebutuhan menjamin pemenuhan hak perempuan. Perspektif hukum Islam menunjukkan bahwa penangguhan mahar diperbolehkan sepanjang kewajiban pembayaran tetap dipenuhi dan terdapat kerelaan para pihak. Namun, pengalihan kepemilikan tanah jaminan secara otomatis ketika terjadi keterlambatan pembayaran berpotensi bertentangan dengan prinsip keadilan, kepemilikan, dan ketentuan rahn. Penelitian menyimpulkan bahwa pelestarian tradisi mahar broh memerlukan kejelasan perjanjian, perlindungan hak perempuan, serta penyelesaian sengketa melalui musyawarah adat yang selaras dengan prinsip hukum Islam. Temuan ini memperkaya kajian pluralisme hukum keluarga Islam dan memberikan pertimbangan praktis bagi masyarakat, pemuka adat, serta otoritas keagamaan setempat dalam mengelola kewajiban mahar secara adil dan berkelanjutan.

Kata kunci: Mahar Broh, Hukum Islam, Adat Perkawinan

Abstract

This study examines the customary provisions and implementation of mahar broh in marriage practices among the Aceh Singkil community and evaluates their compatibility with Islamic law. Employing a qualitative ethnographic approach, the research focuses on matrimonial traditions in Cibubukan Village, Simpang Kanan District, Aceh Singkil Regency, Indonesia. Data were collected through observation, interviews, and documentation and analyzed using an interactive framework involving data reduction, data display, and conclusion verification. The findings indicate that mahar broh constitutes a deferred dowry arrangement secured by valuable property, particularly land, through agreements between the families of prospective spouses. Its implementation reflects economic limitations, familial responsibilities, inherited traditions, and concerns regarding women's financial entitlements. From an Islamic legal perspective, deferred dowry payments are permissible when contractual obligations remain enforceable and mutual consent is maintained. However, automatic confiscation of pledged land following repayment delays may conflict with Islamic principles governing justice, ownership, and rahn. The study concludes that preserving this customary practice requires transparent agreements, protection of women's rights, and equitable dispute resolution through customary deliberation consistent with Islamic jurisprudence. These findings contribute to discussions of Islamic family law and legal pluralism in Indonesia.

Keywords: Mahar Broh, Islamic Law, Marriage Customs

INTRODUCTION

Marriage constitutes a fundamental institution in Islamic law, establishing a legally recognized relationship between spouses while promoting familial stability, social responsibility, and collective welfare. Islamic jurisprudence conceptualizes marriage not merely as a contractual relationship but also as a moral institution governed by principles of justice, mutual consent, and reciprocal obligations. Within this framework, mahr (marriage dowry) represents an essential financial entitlement granted by the husband to his wife. Its legitimacy derives from Qur'anic provisions, particularly Surah An-Nisa (4:4), which establishes women's entitlement to receive their dowries voluntarily and without coercion. The relationship between marriage, economic obligations, and women's rights has attracted considerable scholarly attention, particularly regarding the interaction between Islamic legal principles and culturally embedded matrimonial practices (Aini, 2014; Bedner & van Huis, 2010).

The implementation of Islamic marriage law frequently intersects with customary traditions, producing distinctive matrimonial arrangements across Muslim societies. In Indonesia, religious norms coexist with diverse indigenous legal systems, generating considerable variation in marriage negotiations, dowry arrangements, and familial responsibilities. Customary practices often influence the determination of marriage payments, the participation of extended families, and mechanisms for resolving matrimonial disputes. Such interactions demonstrate that Islamic legal implementation cannot be fully understood without examining its social and cultural environments. Research on Indonesian Muslim communities highlights the continuing significance of legal pluralism, customary authority, and negotiated relationships between religious and local normative systems (Bowen, 1998; Cammack et al., 1996; Lukito, 2008).

Aceh Singkil Regency, located in Aceh Province, Indonesia, provides a particularly relevant setting for investigating these interactions. Its communities maintain distinctive matrimonial traditions shaped by Islamic teachings, indigenous customs, and extended kinship relationships. Among communities associated with Pakpak cultural traditions, the Sulang Silima kinship structure organizes familial responsibilities through five interconnected groups: Senina Situaan, Senina Siditengah, Senina Siampun-ampun, Berru, and Puang. These groups contribute to customary deliberations, matrimonial negotiations, and conflict resolution. Their involvement illustrates how marriage functions as a collective social institution extending beyond the individual relationship between husband and wife. Anthropological scholarship on Indonesian kinship and marriage emphasizes the importance of familial networks in organizing property relations, social obligations, and customary legitimacy (Inayatillah et al., 2022).

A distinctive matrimonial practice in Aceh Singkil is known as mahar broh, particularly within Cibubukan Village, Simpang Kanan District. In the practice described in the research material, broh refers to a customary arrangement whereby land may serve as collateral securing deferred payment of an agreed marriage dowry. For example, when the groom's family cannot immediately provide an agreed amount of gold, family-owned land may be pledged until the outstanding dowry obligation is fulfilled. The arrangement is negotiated between the families, and repayment may occur within an agreed period through installments or a single payment. Although

the groom remains responsible for the dowry under Islamic law, customary expectations frequently place substantial financial responsibility upon his parents.

This arrangement raises concrete concerns reflected in the reported customary accounts. Ruslan describes repayment deadlines and possible forfeiture, while Jahruddin notes that land collateral may exceed the unpaid dowry. Together, these accounts identify a risk of disproportionate loss when payment is delayed, although the study does not document a completed confiscation case. Pledging parental land also raises questions about ownership, authorization, and other family members' rights. Unpaid dowries and possible inheritance claims may further complicate settlement. These intersecting concerns make it necessary to examine whether customary security arrangements actually protect a wife's dowry claim without imposing an unjust burden on the landowner (Wardatun, 2018; Musfira et al., 2026).

From an Islamic jurisprudential perspective, mahar broh requires examination through the doctrines of mahr, rahn (pledge or collateral), and 'urf (recognized custom). Islamic law recognizes the obligation to provide dowry while permitting flexibility concerning its form, amount, and payment arrangements. Deferred dowry arrangements may be legally recognized when the relevant obligations are sufficiently established. Likewise, collateral arrangements require consideration of ownership rights, contractual consent, and the protection of parties against unjust appropriation. The doctrine of 'urf further provides a conceptual basis for evaluating customary practices, provided that their implementation does not contradict established Islamic legal principles. Scholarship on Islamic legal interpretation demonstrates the importance of examining normative doctrines alongside historical and social practices (Bedner & van Huis, 2010; Yasin, 2023).

Studies of Acehnese marriage payments have examined jeulame and the relationship between custom and Sharia (Hidayat et al., 2020), gold dowries in Pidie (Ikhsan et al., 2025), and negotiations between custom and fiqh in Southeast Aceh (Alfarisi et al., 2025). However, these discussions do not specifically resolve how mahar broh links deferred mahr, land collateral, parental property, and default-related forfeiture in Cibubukan. This study addresses that narrower gap by distinguishing the wife's enforceable dowry entitlement from the landowner's continuing property rights within an Islamic legal assessment.

Accordingly, this qualitative study pursues two objectives: first, to examine the customary provisions and implementation of mahar broh in marriage practices among the Aceh Singkil community; and second, to analyze its conformity with Islamic law, particularly principles governing dowry obligations, collateral agreements, property ownership, and mutual consent. Its principal contribution lies in integrating customary kinship arrangements with Islamic jurisprudential analysis rather than treating dowry exclusively as a matrimonial payment.

The study contributes a context-specific distinction between the validity of deferred mahr and the separate legality of collateral forfeiture under rahn and 'urf. Practically, its findings may help customary leaders, religious authorities, village administrators, and families clarify payment periods, ownership consent, and fair settlement procedures. The analysis is limited to the reported

customary practice in Cibubukan and does not establish the frequency of disputes or the outcomes of all broh agreements.

METHOD

This study employed a qualitative research design using an ethnographic approach to investigate the customary practice of mahar broh in marriage among the Aceh Singkil community. The ethnographic approach was selected to understand the cultural meanings, social relationships, and customary regulations underlying dowry arrangements from the perspectives of community members. This approach enabled an examination of how traditional marriage practices interact with Islamic legal principles, particularly regarding deferred dowry payments, collateral arrangements, and familial responsibilities. The research also incorporated a normative Islamic legal perspective to evaluate the compatibility of these customary practices with Islamic jurisprudence.

The research was situated in Cibubukan Village, Simpang Kanan District, Aceh Singkil Regency, Indonesia, with contextual attention to communities in Danau Paris District. The study reports February–June 2026 as the planned research period; the actual fieldwork dates have not been specified in the manuscript. This location was selected because mahar broh represents a locally recognized marriage tradition involving customary institutions and extended family relationships. The study focused on the experiences, interpretations, and social interactions of individuals involved in implementing and resolving disputes concerning mahar broh.

Data were obtained from primary and secondary sources. Primary data were reportedly collected through observation and structured interviews with community members, couples involved in mahar broh, customary leaders, village officials, religious authorities, and Aceh Customary Council representatives. Participants were identified by their involvement in or knowledge of the practice; the total number of interviewees, explicit recruitment strategy, and detailed inclusion criteria were not reported and require author confirmation. Secondary data comprised relevant legal documents, Islamic jurisprudential literature, customary regulations, village profiles, and documentary records associated with marriage practices.

Data collection employed three complementary techniques: observation, interviews, and documentation. Observation focused on customary marriage procedures, community interactions, and the implementation of collateral-based dowry arrangements. Structured interviews explored participants' experiences and interpretations concerning dowry obligations, land ownership, payment postponement, and customary dispute resolution. Documentation provided supporting evidence through administrative records, photographs, and relevant written materials.

Data analysis followed the interactive qualitative framework of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification. Field observations, interview narratives, and documentary evidence were systematically organized into thematic categories. The analysis proceeded inductively, identifying recurring patterns concerning customary obligations, family participation, collateral ownership, and Islamic legal compliance.

Findings were subsequently interpreted through Islamic jurisprudential concepts, including mahr, rahn, and 'urf.

Research trustworthiness was addressed through prolonged engagement, persistent observation, peer discussions, and triangulation across participants, methods, and documentary sources. These procedures were intended to strengthen credibility, contextual accuracy, and interpretive consistency. Accordingly, the methodology integrated ethnographic understanding with Islamic legal analysis to provide a culturally grounded examination of mahar broh.

RESULTS AND DISCUSSIONS

Customary Provisions and Implementation of Mahar Broh in Marriage Practices Among the Aceh Singkil Community

The findings indicate that mahar broh constitutes a distinctive matrimonial arrangement embedded in the customary traditions of Aceh Singkil, particularly among communities associated with Pakpak Boang cultural identity. Within this social environment, marriage is understood not only as a religiously sanctioned union between individuals but also as a collective agreement involving extended families, customary authorities, and religious representatives. The persistence of mahar broh suggests how local communities accommodate economic limitations while maintaining expectations concerning marriage payments and familial honor, consistent with broader studies of negotiated customary marriage practices (Busyro et al., 2023; Shabah et al., 2021).

The research material identifies four customary forms of dowry arrangements: mahar kontan, mahar broh, sekaku, and cukur. Mahar kontan refers to dowry paid immediately during the marriage contract. Mahar broh involves deferred payment secured by valuable collateral, generally land. Sekaku represents a deferred dowry obligation supported by a trusted personal guarantor rather than physical collateral. Meanwhile, cukur, described as a historical practice no longer commonly implemented, involved a symbolic change in the groom's clan affiliation when he lacked financial resources, collateral, and family guarantors. These classifications illustrate the flexibility of local matrimonial arrangements and the relationship between economic capacity and customary legitimacy.

Among these arrangements, mahar broh occupies a particularly significant position because it combines matrimonial obligations with property-based financial security. According to the reported field findings, the practice generally emerges when the groom's family cannot immediately fulfill the agreed dowry, commonly denominated in gold. Rather than canceling or postponing the marriage, the parties may agree to pledge land as security for the outstanding obligation. This arrangement allows the marriage ceremony to proceed while preserving the bride's claim to the promised dowry.

Ruslan, a customary leader in Cibubukan Village, describes broh as an outstanding dowry obligation secured by an agreed asset. His account identifies a repayment deadline and the possibility of forfeiture if payment remains outstanding. It also identifies village officials, religious

representatives, and senior community members as witnesses to family negotiations. These details show how customary recognition strengthens the agreement socially, but they do not by themselves establish that forfeiture complies with Islamic rules on the ownership and realization of collateral.

Jahruddin, a participant in a marriage involving mahar broh, reports that pledged property may equal or exceed the unpaid dowry and that the bride's family must accept the arrangement. Read alongside Ruslan's account, this evidence identifies a substantive tension: the consent to provide security does not necessarily entail consent to permanently transfer property worth more than the debt. The interviews therefore support an analysis of collateral valuation and mutual agreement, but cannot establish how frequently excessive forfeiture occurs.

The findings also identify five circumstances associated with the implementation of mahar broh: concern about future nonpayment, requests for collateral from the bride's family, the groom's immediate financial limitations, reluctance to sell family land, and adherence to inherited customary practices. These circumstances suggest that mahar broh functions as both financial protection and a means of maintaining social expectations; financial pressures surrounding gold dowries have also been examined in Aceh (Juliadi et al., 2025; Pancasila et al., 2021).

The reported possibility of forfeiture becomes especially problematic when land value exceeds the unpaid dowry. The study documents this contractual risk through informant accounts, not through a verified instance of land confiscation. Use of parental property also raises issues of title, authorization, and inheritance rights. Consequently, the customary agreement's social recognition should be distinguished from a legally equitable resolution of the debt.

The findings further suggest that younger community members may increasingly question the practice because of its financial burden and potential for family conflict. This observation indicates that customary traditions are not static but remain subject to negotiation and reinterpretation.

Overall, mahar broh represents a locally institutionalized response to the intersection of matrimonial obligations, financial limitations, and kinship responsibilities. Its implementation depends on negotiated consent, customary recognition, and the availability of collateral. However, its continued legitimacy requires attention to equitable repayment arrangements, property ownership, and the protection of both spouses' rights.

The Legal Status of Mahar Broh Under Islamic Law

The second research objective concerns the conformity of mahar broh with Islamic legal principles governing dowry obligations, deferred payments, collateral arrangements, and contractual fairness. The findings indicate that the practice combines two legally distinguishable relationships: the husband's obligation to provide mahr and the collateral arrangement intended to secure payment. Distinguishing these relationships is essential because the validity of the marriage does not automatically validate every customary pledge, a distinction relevant to scholarship on Islamic family-law pluralism (Amri et al., 2026; Syafrudin & Harahap, 2026).

Islamic law recognizes mahr as an obligatory entitlement belonging to the wife. Surah An-Nisa (4:4) establishes the requirement to provide women with their dowries, emphasizing their entitlement and voluntary disposition of the property. However, the obligation to provide mahr should not be confused with the essential elements determining the validity of the marriage contract. Article 34 of Indonesia's Compilation of Islamic Law expressly recognizes that failure to specify or immediately pay the dowry does not invalidate marriage. Consequently, a deferred dowry arrangement does not, by itself, compromise matrimonial validity.

In the context of mahar broh, the agreed gold dowry may be classified as mahr musamma, because its type and amount are established through negotiation. The outstanding payment remains an enforceable matrimonial obligation even when collateral has been provided. The mere involvement of the bride in determining the amount does not transform an agreed and specified dowry into mahr al-mithl. Rather, mahr al-mithl generally becomes relevant when the appropriate dowry must be determined without an effective specification.

The collateral component introduces the Islamic jurisprudential concept of rahn, which permits property to secure an outstanding obligation under recognized legal conditions. From this perspective, land pledged through mahar broh may serve as security without necessarily becoming the property of the bride or her family. The distinction between security rights and ownership rights is fundamental to evaluating the arrangement.

The central legal issue is the reported possibility that pledged land becomes the recipient's property automatically after a missed payment deadline. Ruslan's and Jahruddin's accounts indicate that this term may feature in customary arrangements; they do not verify an actual confiscation. Under the distinction between mahr and rahn, the husband's unpaid dowry remains a debt, while the pledged land serves as security rather than automatic payment in full. Accordingly, default requires an accounting of the outstanding amount, the lawful owner's rights, and the property's value. Appropriating land worth more than the debt without fair settlement would conflict with the protective purpose of rahn and the requirement of justice.

The reported perspective of Rusydin, a religious leader in Cibubukan Village, provides additional insight into the relationship between Islamic law and customary practice. He regards mahar broh as a longstanding community arrangement established through deliberation and witnessed by customary and religious authorities. His explanation emphasizes that broh functions as security for dowry payment rather than replacing the obligation, a distinction pertinent to contemporary scholarship on mahr and negotiated customary obligations (Afadi et al., 2025; Mahmudi et al., 2023).

The doctrine of 'urf can recognize a settled custom only insofar as its terms do not conflict with governing Islamic legal principles. Thus, agreement before customary witnesses may support evidentiary certainty, but cannot alone legitimize coercion or disproportionate forfeiture. The decisive distinction is between a consensual pledge securing the wife's mahr and an uncompensated transfer disregarding the landowner's remaining rights, consistent with discussions of customary reform and legal protection (Miswanda et al., 2026; Wirastri & van Huis, 2024).

The findings also reveal potential tensions concerning parental responsibility. Although parents may voluntarily assist their sons in fulfilling matrimonial obligations, their participation does not automatically transfer the husband's underlying duty or authorize the use of property belonging to other family members.

Mahar broh can therefore be compatible with Islamic law if the dowry amount, payment deadline, collateral ownership, and consent are clear. The findings point to a practical safeguard: any default settlement should calculate the remaining mahr and collateral value, protect the lawful owner's surplus interest, and record a mutually accepted resolution. This conclusion assesses the legal implications of the reported practice; verification of actual transfers and dispute outcomes requires further field evidence.

CONCLUSIONS

The study concludes that mahar broh represents a distinctive customary marriage practice among the Aceh Singkil community, reflecting the interaction between Islamic legal obligations, local traditions, and extended family responsibilities. The practice involves deferring an agreed dowry payment while pledging valuable property, particularly land, as collateral. Its implementation is influenced by financial limitations, mutual agreements, customary expectations, and concerns regarding the fulfillment of matrimonial obligations. Customary leaders, religious authorities, and family representatives contribute to legitimizing agreements and resolving potential disputes. From an Islamic legal perspective, mahar broh is conditionally permissible because deferred dowry payments do not invalidate marriage, provided that the wife's financial entitlement remains protected. Nevertheless, collateral arrangements must comply with the principles of rahn, including lawful ownership, voluntary consent, contractual clarity, and equitable settlement. Automatic confiscation of pledged land without considering its actual value and the outstanding obligation may contradict Islamic principles of justice. The study emphasizes that customary legitimacy must be accompanied by substantive legal protection. Strengthening written agreements, clarifying repayment responsibilities, and involving relevant customary and religious institutions are essential for preventing disputes. These measures can preserve local matrimonial traditions while ensuring fairness, legal certainty, and the protection of women's property rights.

REFERENCES

Afadi, A. A., Halim, A., & Muhammad, A. (2025). Islamic family law review of contemporary dowry: Case study of mosque dowry in Indonesian artist marriages. *Fiat Justisia: Jurnal Ilmu Hukum, 19*(2), 185–202. https://doi.org/10.25041/fiatjustisia.v19no2.3779

Aini, N. (2014). Tradisi mahar di ranah lokalitas umat Islam: Mahar dan struktur sosial di masyarakat Muslim Indonesia. *AHKAM: Jurnal Ilmu Syariah, 14*(1). https://doi.org/10.15408/ajis.v14i1.1239

Alfarisi, M. A., Putri, R., Fadhila, D., & Ezzerouali, S. (2025). Negotiating customary law and fiqh norms: The transformation of the Mepahukh tradition in the indigenous marriage practices

of the Alas people in Southeast Aceh. *Indonesian Journal of Sharia and Socio-Legal Studies, 1*(1), 72–93. https://doi.org/10.24260/ijssls.1.1.9

Amri, Ansar, L., Al Jauhari, S., Arifin, M., & Makkarateng, M. Y. (2026). Negotiating legal pluralism: Managing tensions between Islamic law and customary law in Muslim marriage practices in Papua, Indonesia. *Justicia Islamica, 23*(1). https://doi.org/10.21154/justicia.v23i1.12404

Bedner, A., & van Huis, S. (2010). Plurality of marriage law and marriage registration for Muslims in Indonesia: A plea for pragmatism. *Utrecht Law Review, 6*(2), 175–191. https://doi.org/10.18352/ulr.130

Bowen, J. R. (1998). Qur'an, justice, gender: Internal debates in Indonesian Islamic jurisprudence. *History of Religions, 38*(1), 52–78. https://doi.org/10.1086/463519

Busyro, B., Burhanuddin, N., Muassomah, M., Saka, P. A., & Wafa, M. A. (2023). The reinforcement of the "dowry for groom" tradition in customary marriages of West Sumatra's Pariaman society. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam, 7*(1), 555–578. https://doi.org/10.22373/sjhk.v7i1.15872

Cammack, M., Young, L. A., & Heaton, T. (1996). Legislating social change in an Islamic society: Indonesia's marriage law. *The American Journal of Comparative Law, 44*(1), 45–73. https://doi.org/10.2307/840520

Hidayat, T., Azahari, R., & Fauzi. (2020). Jeulame in marriage in Banda Aceh: Looking for a common thread between culture and Sharia. *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan, 20*(1), 115–130. https://doi.org/10.30631/alrisalah.v20i1.563

Ikhsan, M., Husnaini, & Abdullah. (2025). Gold dowry in Acehnese traditional marriage: Das Sein and Das Sollen in Pidie community practices. *Al-Hiwalah*. https://doi.org/10.47766/al-hiwalah.v4i1.4793

Inayatillah, Mohd Nor, M. R., Asy'ari, & Faisal, M. (2022). Social history of Islamic law from gender perspective in Aceh: A study of marriage traditions in South Aceh, Indonesia. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam, 6*(2). https://doi.org/10.22373/sjhk.v6i2.14598

Juliadi, Ismail, S., & Muttaqin, Z. (2025). The impact of rising gold prices on the marriage dowry tradition in Langsa City: A socio-economic analysis. *Aceh Journal of Islamic Law, 2*(2), 1–16.

Lukito, R. (2008). The enigma of legal pluralism in Indonesian Islam: The case of interfaith marriage. *Journal of Islamic Law and Culture, 10*(2), 179–191. https://doi.org/10.1080/15288170802236457

Mahmudi, M. S., Sabri, Y., Ikhsan, Jani, R., & Amiruddin. (2023). Studi analisis penentuan jumlah mahar oleh tokoh adat perspektif hukum Islam. *Bureaucracy Journal, 3*(3). https://doi.org/10.53363/bureau.v3i3.574

Miswanda, Razali, M. S., & Safriadi. (2026). The reconstruction of the mahar tradition in North Aceh from the perspective of maqāṣid al-syarīʿah: The dialectic between customary law and Islamic law. *Ikhtibar Nusantara*. https://doi.org/10.62901/j-ikhsan.v4i2.512

Musfira, Hakim, P. R. N., Mukdin, K., Abdullah, I., Abbas, S., & Yaacob, S. E. (2026). Beyond joint property? Examining fiqh munakahat, state law, and customary practice in Aceh, Indonesia. *USRATY: Journal of Islamic Family Law, 4*(1), 28–48. https://doi.org/10.30983/usraty.v4i1.11587

Pancasila, R. T., Simaremare, T. P., Chairunnisa, V., & Nadhira, T. S. (2021). Overview of traditional law in the use of mayam as mahar in Aceh traditional marriage. *Jurnal Civics: Media Kajian Kewarganegaraan, 18*(2). https://doi.org/10.21831/jc.v18i2.44945

Shabah, M. A. A., Nahrowi, & Masyrofah. (2021). Dowry amount in Aceh-Indonesia and Selangor-Malaysia: Between state regulations and customs. *AHKAM: Jurnal Ilmu Syariah, 21*(2).

Syafrudin, M. F. H., & Harahap, C. B. (2026). Legal pluralism in marriage practices in Indonesia. *Ijtihad: Jurnal Hukum dan Ekonomi Islam, 20*(1), 45–58. https://doi.org/10.21111/ijtihad.v20i1.9

Wardatun, A. (2018). Legitimasi berlapis dan negosiasi dinamis pada pembayaran perkawinan perspektif pluralisme hukum. *Al-Ahkam, 28*(2).

Wirastri, T. D., & van Huis, S. C. (2024). The state of Indonesia's marriage law: 50 years of statutory and judicial reforms. *AHKAM: Jurnal Ilmu Syariah, 24*(2). https://doi.org/10.15408/ajis.v24i2.38424

Yasin, Y. (2023). Customary marriage between Islamic jurisprudence and Indonesian legal system. *Al-Zahra: Journal for Islamic and Arabic Studies, 20*(1). https://doi.org/10.15408/zr.v20i1.32059