

## Islamic Legal Education and Social Transformation: A Study of Community's Critical Acceptance of the "Uang Pelangkah" Tradition

Ahda Sabil<sup>1</sup>, Alamsyah<sup>2</sup>, Arif Fikri<sup>3</sup>

<sup>1, 2, 3</sup> Universitas Islam Negeri Raden Intan Lampung, Indonesia

---

### Article Info

**Article history:**

Received September 21, 2025

Accepted November 25, 2025

Published December 27, 2025

---

**Keywords:**

*Critical Acceptance;*  
*Fiqh Munakahat;*  
*Islamic Law Education;*  
*Social Transformation;*  
*Uang Pelangkah.*

---

### ABSTRACT

This article examines the tension between Islamic Law (Fiqh Munakahat) and the traditional Uang Pelangkah tradition in Palembang, particularly in Indralaya District. Uang Pelangkah has shifted from an ethical symbol to a burdensome financial requirement that contradicts the principle of taysir (ease) in Islamic marriage, creating a burden on the prospective bride and groom. This study seeks to examine the function of Islamic Legal Education (ILE) as a driver of social transformation and to delineate the manifestations of critical acceptance within the Palembang community regarding the burdensome elements of the Uang Pelangkah tradition. The study uses a descriptive qualitative approach with field research methods. Primary data were collected through in-depth interviews and observations of young couples, traditional leaders, and ILE academics in Indralaya, Ogan Ilir. The results indicate that ILE is effective in forming critical reasoning that triggers the community to actively negotiate the tradition. This critical acceptance is manifested in the form of a drastic decrease in the nominal value, the conversion of Uang Pelangkah into a beneficial gift, or its neglect by the woman's family. As a result, ILE has succeeded in transforming mandatory customary norms into optional ethical norms that align with the maqasid al-shari'ah. This article contributes to the field of Islamic sociology of law by offering a critical reception model as an intelligent mediation mechanism between sharia and custom and affirming the ILE as a central agent in reforming social norms at the grassroots level.

Copyright © 2025 ETDCI.  
All rights reserved.

---

**Corresponding Author:**

Ahda Sabil<sup>a</sup>,  
Universitas Islam Negeri Raden Intan Lampung, Indonesia  
Email: [abelahdasabila@gmail.com](mailto:abelahdasabila@gmail.com)

---

## 1. INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, exhibits unique complexities in the interaction between religious law (Islamic law), local customs, and the dynamics of modern social transformation (Fahmi, 2024; Nashih, 2025). Islamic law, or Fiqh, derived primarily from the Qur'an and Sunnah, provides a universal framework for personal and social life (Faizi & Ali, 2024; Nst, 2025).

However, in its implementation in the archipelago, it interacts closely with centuries-old local traditions, resulting in a phenomenon known as cultural syncretism, or, in a legal context, Islamic-influenced customary law.

Social transformation, driven by globalization, urbanization, and advances in information technology (Li et al., 2022; Rayner & Bonnici, 2022), inherently challenges and revises long-held social structures, values, and norms, including marriage traditions (Aminudin et al., 2025). Marriage, as a fundamental social institution, is governed not only by the National Marriage Law (Law No. 1 of 1974) and the Compilation of Islamic Law, but also by a series of rituals and customary obligations that vary across regions (Andriati et al., 2023; Nurozi et al., 2022).

Under Islamic jurisprudence, the conditions and pillars of marriage are established, including the ijab qabul (consent), the presence of a guardian, and the mahr (dowry) (Albab & Izzuddin, 2025; Ramadhani & Sulistiyaningsih, 2025). The mahr has mandatory legal status and is the absolute right of the wife (Sofiana et al., 2022). In many Muslim cultures in Indonesia, various customary practices exist that complement or, in some cases, potentially negate the basic spirit of Islamic law. One such practice is the gift of money or other valuables outside the dowry, often known as uang jujuran (honest money) in some regions, or specifically in Palembang, uang pelangkah (stepping money) (Asmi & Susanti, 2021; Putra, 2022).

The tradition of uang pelangkah in Palembang, South Sumatra, specifically, involves a sum of property given by the prospective groom to the older sibling (male or female) of the unmarried prospective bride as a form of respect or "permission" for having "stepped in" or preceded marriage (Putra, 2022). While the underlying motives are appreciation and social etiquette, the nominal value of uang pelangkah is often the subject of social debate. It can shift from being a mere ethical symbol to a significant financial burden, sometimes even exceeding the value of the dowry itself (Asmi & Susanti, 2021). This issue raises critical questions regarding the maqasid al-shari'ah (objectives of sharia) in marriage, namely ease, unity, and avoidance of difficulties (masyaqqah).

Islamic Legal Education (ILE), whether provided through formal institutions (pesantren, madrasah, universities) or non-formal (majelis taklim, Friday sermons), plays a crucial role as an agent of literacy and reinterpretation of religious teachings (Asrin, 2024; Magfiroh et al., 2023). Islamic Legal Education should equip the public with critical reasoning skills (ijtihad) to distinguish between principled religious teachings (tsawabit) and adaptive teachings (mutaghayyirat), as well as between binding sharia teachings and customary practices that are permissible but not essential (Mafruhah et al., 2022).

In the context of traditions that have the potential to deviate from the basic principle of ease in marriage (such as the stifling value of money for steps), ILE must function as a transformative force (Chandra & Efrianto, 2023; Laili, 2025; Setyanto, 2022). It not only teaches what is correct according to Islamic jurisprudence but also trains how to critique social practices that contradict the spirit of yusrun wa laa 'usrun (ease and not hardship) and the principles of justice in Islam. Studying the public's acceptance of this

tradition, particularly the extent to which their awareness of Islamic law influences their views and actions, is relevant (Ilyas, 2024; Maimun, 2024).

While a wealth of research exists on customary marriage law in Indonesia (Alhkarni & Yuriska, 2024; Masyithoh & Habib, 2024; Thalib, 2023), limited studies explicitly place the Uang Pelangkah tradition in Palembang within the lens of critical acceptance fueled by Islamic legal education. Most studies tend to focus on descriptions of customary practices or formal legal analyses of their validity (Andri et al., 2024; Elaies, 2025). The primary gap is the lack of studies that (1) analyze the specific dialectic between Islamic legal texts (Fiqh) taught in the Indonesian Legal Education Association (ILE) and internalized social practices (Uang Pelangkah) in Palembang. (2) assess the extent to which the Islamic legal literacy of the Palembang community (especially the younger generation involved in marriage) fosters skepticism or rejection of burdensome aspects of the tradition. (3) Explain the socio-intellectual mechanisms through which the ILE acts as a catalyst for normative transformation in society, rather than simply as a passive transmission of doctrine. Therefore, this article aims to fill this gap by in-depth investigating how Islamic legal education facilitates social transformation through the critical acceptance of the Uang Pelangkah tradition in Palembang.

This article offers several substantial and methodological novelties that distinguish it from the existing literature. The primary innovation resides in the application of the concept of "critical acceptance" as an analytical framework. Unlike studies that merely discuss the total rejection or passive acceptance of custom, this research examines the process by which society does not completely reject tradition (because its ethical elements and social respect are still valued) but critically revises or negotiates aspects of tradition that are considered contrary to religious values (such as excessive nominal values that give rise to masyaqah or injustice). The paper presents a model of social transformation that is internalized and based on theological-legal awareness, not simply changes due to economic pressures or secular modernity.

This article specifically highlights Islamic Legal Education (ILE)—in its broadest sense—as an independent variable that ignites populist ijtihad or ijtihad fardiy (individual legal reasoning). To date, the role of ILE has been more often studied in the context of the formation of ulama or legal bureaucrats. By selecting Uang Pelangkah (stepping money) in Palembang as a case study, this research provides a rich contextual contribution. Palembang has a strong customary structure that differs from similar practices in other regions (for example, Uang Panai (Princess Money) in South Sulawesi or Jujuran (Javanese dowry) in North Sumatra). Uang Pelangkah has a more subtle nuance—it is directed to the "stepped" relative, rather than directly to the prospective bride's immediate family as compensation for child maintenance (as with Jujuran) (Asmi & Susanti, 2021; Putra, 2022).

The methods and analysis used are interdisciplinary, bringing together three domains: (1) Islamic Law (Fiqh Munakahat): To establish basic norms of marriage. (2) Sociology of Law: To understand how these norms are enacted, negotiated, or challenged in social practice. (3) Islamic Legal Pedagogy: To evaluate the effectiveness of religious education in shaping public legal awareness. The synthesis of these three

domains allows researchers not only to describe the problem but also to propose transformative solutions based on curriculum reorientation or a da'wah approach in the Industrial Relations and Islamic Law (ILE). Overall, this article not only describes the conflict between custom and religion but also offers a new transformative model rooted in critical Islamic legal literacy within the community. This article positions Islamic legal education as a central actor in revising social traditions to align with the maqasid al-shari'ah in the context of modernity.

## 2. METHOD

This article uses a qualitative approach with a descriptive field study. This method was chosen because the research aims to understand and describe in depth how Islamic Legal Education (ILE) influences the community's critical acceptance of the Uang Pelangkah tradition from the perspective of informants in a real social context. This field study emphasizes data collection from the research subjects' natural environment. The focus is on the processes and meanings constructed by the participants, rather than statistical measurements. The goal is to build a rich and holistic picture of the dialectic between religious norms (ILE) and customary norms (Uang Pelangkah). A descriptive approach is used to describe, analyze, and interpret a social phenomenon, namely the critical attitudes of the Palembang community (particularly in Indralaya) toward tradition. The results of the study will be an in-depth narrative description of the community's views, experiences, and negotiations regarding the Uang Pelangkah practice after receiving the ILE materials.

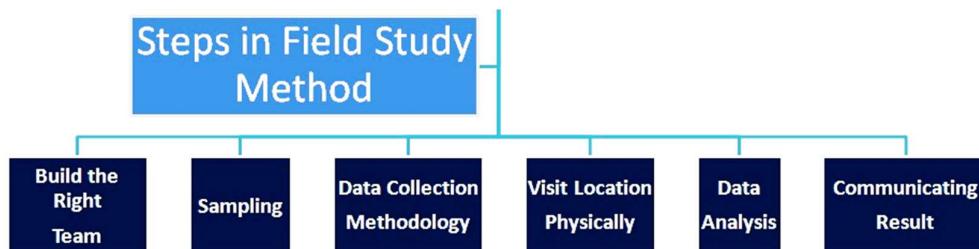


Figure 1. Descriptive Field Study

The research location is Indralaya District, Ogan Ilir Regency, South Sumatra. Ogan Ilir Regency, specifically Indralaya, was chosen because it is a buffer zone for the provincial capital, Palembang (including being the location of the main campus of UIN Raden Fatah Palembang). It remains steeped in Palembang's traditional traditions but is also heavily influenced by Islamic Law Education (ILE) institutions, both formal (universities and madrasas) and informal (pesantren and majelis taklim). This creates ideal conditions for examining the interaction between customary conservatism and modern Islamic legal awareness.

The informant selection technique used purposive sampling combined with snowball sampling. The informants were selected based on their knowledge and direct experience with the issue under study. The key informant categories were: (1) People Involved in

the Wedding Procession: young couples who are newly married or about to marry (especially those who have negotiated or rejected the Uang Pelangkah component); and family members (parents, prospective Uang Pelangkah recipients/older siblings of those being stepped over) who are involved in determining the amount. (2) Religious Figures/ILE Academics, namely local Ulama, Kiai, or Da'i in Indralaya, Islamic Law Lecturers (Fikih Munakahat) from nearby universities. (3) Traditional/Government Figures, namely Traditional Leaders (Pemangku Adat) in Indralaya and local (Office of Religious Affairs).

Data was obtained directly from informants through interviews and observations. This data includes their views, personal experiences, and the reasons behind their critical stances on the Uang Pelangkah tradition. (1) Secondary Data: Obtained from documents, literature, and archives. This includes customary documents on marriage in Palembang/Ogan Ilir, the curriculum or teaching materials for Islamic Law Education (Fikih Munakahat) at related institutions (if relevant), and reports or data related to marriage rates and legal issues at the local (Office of Religious Affairs).

Data collection techniques used for this qualitative field study included in-depth interviews, observation, and documentation. These were the primary techniques for gathering primary data. Interviews were conducted semi-structured with flexible interview guidelines, allowing for spontaneous exploration of emerging issues. Researchers conducted direct observations of pre-wedding ceremonies, family gatherings, and religious study groups in Indralaya to see firsthand how the Uang Pelangkah tradition is discussed, negotiated, or practiced, as well as how the teachings of the ILE are conveyed in the local context. Additionally, data collection from written sources such as marriage certificates, customary records, or other relevant documents was conducted to strengthen the primary data obtained from the interviews.

Data analysis was conducted interactively and continuously from the initial data collection through the writing of the final report, using a qualitative analysis model.

#### 1. Data Reduction

Selecting, focusing, simplifying, and transforming raw data emerging from field notes and interview transcripts. The reduced data will focus on three main themes: ILE (knowledge), Uang Pelangkah (practices), and Critical Acceptance (attitudes).

#### 2. Data Display

Presenting the reduced data in narrative form, matrices, or thematic charts to facilitate understanding of the relationships between variables.

#### 3. Conclusion Drawing/Verification

Drawing conclusions based on patterns found in the presented data. This process is a verification process, where initial conclusions are continuously checked and confirmed with field data until credible conclusions are reached (in line with the research objectives).

To ensure the validity of the findings (credibility), this study used the following techniques:

- Source Triangulation: Comparing data and information obtained from various categories of informants (young couples, religious leaders, and traditional leaders) on the same issue.
- Method Triangulation: Using a combination of interviews and observations to obtain a more comprehensive picture.
- Member Check: Reconfirming the transcription and interpretation of the data with the informants to ensure that the findings accurately represent their views.

### 3. RESULTS AND DISCUSSION

#### Results

The results of this study are divided into three main interrelated sections: Contextualization of the Uang Pelangkah Practice, the Role of Islamic Legal Education (ILE) in Building Awareness, and Manifestations of Critical Community Acceptance.

##### 1. Contextualization of the Uang Pelangkah Tradition

###### *Definition and Function of Custom*

From interviews with Traditional Leaders (TL) and observations of the procession, it was discovered that Uang Pelangkah in Indralaya is property (cash) that the prospective groom must give to the older sibling (male or female) of the unmarried prospective bride, as a form of appreciation (respect) and a request for permission (permisi) for "stepping over" the older sibling's right to marry first.

*"Interview (Traditional Leader): "Pelangkah is not money to buy a child. It's simply a custom, a formality, a sign of respect for the elders. If a younger sibling wants to marry first, they must ask permission, especially if the older sibling has been unmarried for a long time. The nominal amount used to be small, but now... it follows the market price."*

###### *Shifting Functions and Economic Impact*

Observations and interviews with young couples indicate that the function of Uang Pelangkah (Money) has shifted substantially from being a mere symbol of ethics to a burdensome financial requirement. The amount is often negotiated high, sometimes even exceeding the legal dowry value according to Islamic law.

*"Interview (Young Couple): "My dowry is only 10 grams of gold, in accordance with religious and Religious Affairs Office (KUA) guidelines. However, the money for my two sisters-in-law is almost double the dowry. The prospective bride's family says that if there are no money for the bride, it 'feels' bad to the neighbors. So, this is more of a social demand than a religious one."*

The impact of this shift in function is the creation of a significant economic burden on the prospective groom, which fundamentally contradicts the principle of ease (taysir) in Islamic marriage.

## 2. The Role of Islamic Legal Education (IHL) in Building Awareness

### *Strengthening the Concepts of Mahar and Taysir*

IHL, through regular religious studies, Fiqh Munakahat lectures, and Friday sermons, plays a crucial role in educating the public about fundamental marital teachings. Islamic Law Lecturers and Local Ulama consistently emphasize three main points:

- Mahar is a Sharia obligation: The mahr is the wife's right, and its value must be affordable.
- Uang Pelangkah is customary: Its legal status (taklifi law) is permissible (mubah) or sunnah (if intended as charity), but is not a requirement for the validity of the marriage.
- The principle of Taysir: Marriage should be made easy (yusrun wa laa 'usrun), and traditions that complicate it (masyaqqah) should be avoided or revised.

*"Interview Results (Islamic Law Lecturer): "We always emphasize that the dowry value must be clear and not complicate matters. If the Pelangkah tradition is intended to honor the bride, the value must be reasonable; it should not put the prospective husband in debt. If it delays marriage, it deviates from the objectives of sharia (Maqasid al-Shari'ah)."*

### *ILE as a Trigger for Critical Thinking*

Research results show a positive correlation between high public exposure to ILE (especially among educated youth) and increased critical thinking regarding the practice of Uang Pelangkah. ILE provides them with a theological framework to question the legitimacy of burdensome customs.

Observations at Majelis Taklim (Islamic study groups): It was found that the topic of customary law vs. sharia law was often a hot topic of discussion, indicating a process of internalization and verification of religious norms in social practices.

## 3. Manifestations of Critical Community Acceptance

"Critical Acceptance" is the core of this research's findings, where the community does not completely reject tradition (because it still values its social values), but instead negotiates and revises aspects that conflict with the principles of taysir in Islam.

### *Forms of Active Negotiation*

Active negotiations found in the field in Indralaya include:

**Table 1.** Results of Active Negotiation

Critical Mechanisms	Description of Field Findings	Impact of Transformation
Nominal Decrease	The prospective groom/family explicitly offered a nominal amount of Uang Pelangkah (Pelangkah Money) much lower than the customary market	Traditions are maintained (symbolically), but the economic impact is eliminated (principle).

Critical Mechanisms	Description of Field Findings	Impact of Transformation
Form Conversion	price, referring to the hadith regarding the ease of dowry.	Expenditures remain, but they shift from customary demands to valuable gifts or alms.
Nominal Delay/Abandonment	The Uang Pelangkah was transformed into something more beneficial for the older sibling (e.g., tuition fees, home renovations, or Umrah travel), rather than simply disposable money. The family of the prospective bride who had been exposed to ILE consciously announced that they would not accept Uang Pelangkah or would only accept it in symbolic form (e.g., IDR 100,000).	A normative transformation occurs within the family itself, driven by an awareness of Islamic law.

### ***Changes in the Attitudes of Traditional Leaders and Families***

The research found that critical pressure from the younger generation, supported by arguments from the Indonesian Religious Courts, is slowly softening the attitudes of some Traditional Leaders and Elders. They are beginning to acknowledge that burdensome traditions can undermine the public interest (the goals of sharia).

*"Interview (Parent of the Prospective Bride): "My daughter (the prospective bride) asked. She said, 'Mom, I feel sorry for her future husband, he's getting married, so don't go into debt. The Ustadz said marriage should be easy.' "Because my child already has the knowledge, we as parents finally agreed that the dowry would only be enough to buy a ring for his older sister, not millions."*

This finding demonstrates that Islamic Legal Education has successfully transformed a binding tradition (requirements) into an ethical tradition (recommendations), demonstrating its role as a catalyst for social transformation based on theological-legal awareness.

Overall, this study in Indralaya underscores that the IRC functions not merely as a doctrinal inheritor, but as a normative, transformative force. It provides the community with a set of tools (the concepts of taysir, maqasid, and fiqh) to verify faith (Tahqiq al-Iman) regarding customary practices.

The observed critical reception is not a total rejection of custom (secularization), but rather a process of re-Islamization of custom—purifying local practices to align with the fundamental spirit of Islamic law, namely, ease and justice. This proves the hypothesis that the IRC is effective in facilitating social transformation that is both internally based (awareness) and continuous (negotiation) in Palembang society.

### **Discussion**

This discussion section interprets key findings regarding the critical reception of the Uang Pelangkah tradition by the Palembang community in Indralaya and analyzes the role of Islamic Legal Education (ILE) as a catalyst for normative social transformation.

## **1. Interpretation of the Dialectics of Islamic Law vs. Custom**

### *Uang Pelangkah from the Perspective of Fiqh Munakahat*

The findings in Indralaya confirm the tension between sharia norms and urf (customary) norms. According to fiqh, mahr is a religious obligation and a wife's right, which is legally and socially valid (Gegana & Zaelani, 2022; Showkat, 2023). Conversely, Uang Pelangkah is a customary practice that, although originally functioning as a symbol of respect, has shifted to become an additional financial requirement not recognized in the pillars and requirements of Islamic marriage.

ILE has succeeded in instilling the understanding that Uang Pelangkah, if burdensome in value, has the potential to violate the basic principles of Maqasid al-Shari'ah (Objectives of Sharia), particularly in the aspect of Hifz al-Nafs (maintaining survival) through the formation of a family that is easy and debt-free. In this context, communities exposed to the IPR began to categorize the burdensome Uang Pelangkah (Money for Stepping) as a custom that contradicts the public interest (al-Masalih al-Mursalah) or even approaches innovation in mu'amalah (innovation in the field of Islamic law) if it is imposed as a requirement for non-sharia validity.

### *The Concept of Al-'Adah Muhakkamah in Critical Considerations*

Although the Islamic jurisprudence principle states that custom can be made law (al-'Adah Muhakkamah), discussions show that this principle is not passively accepted. The Indralaya community, armed with Islamic family law, verified their faith in custom. They imposed limitations: custom can only be made law as long as it does not conflict with clear Islamic texts and does not cause real harm or hardship.

Therefore, the Critical Acceptance found is a manifestation of rejection of the extremes of custom (stifling nominal values) while maintaining the essence of custom (respect and social ethics). This is a clever adaptation of the law and is rooted in religious literacy.

## **2. Islamic Legal Education as an Agent of Social Transformation**

### *The Indonesian Islamic Courts as a Catalyst for Ijtihad Fardiy*

Research findings confirm that the Ijtihad Fardiy plays a role beyond simply transferring knowledge. It serves as a catalyst for Ijtihad Fardiy (individual legal reasoning) at the grassroots level (Huda & Hidayati, 2022; Turmudi, 2014). The public, especially the educated younger generation, no longer simply accepts fatwas or doctrines in their entirety, but instead uses the knowledge they have acquired to verify and negotiate their own family traditions.

This phenomenon demonstrates the decentralization of legal authority. The authority to determine the boundary between sharia and adat (custom) is shifting from absolute traditional leaders to the legal consciousness of educated individuals. Ijtihad Fardiy, manifested in Active Negotiation (nominal reduction, form conversion), is the most effective form of normative transformation because it originates from internal awareness, not from external regulatory coercion (Harahap, 2020).

*Relevance of Normative Social Change Theory*

The results of this study are highly relevant to social change theory, which emphasizes the role of educational institutions in changing embedded norms (Hanson, 2001; Kumar, 2024). The Indonesian Islamic Law Society, as an institution that teaches Islamic values, effectively transformed a mandatory customary norm (Uang Pelangkah must be expensive) into an optional ethical norm (Uang Pelangkah is merely symbolic).

This aligns with the concept of "Social Engineering" through education, where transformative religious teachings are used to reform rigid social structures (Laleye, 2022; Trippestad, 2017). This change is bottom-up, driven by the agentic action of literate individuals, who then pressure changes within the social structure (parents and traditional leaders).

This study contributes to the field of Sociology of Islamic Law by introducing the Critical Reception model as a mediating mechanism between sharia and urf. This model rejects the simple dichotomy between "Pure Islam" and "Deviant Custom," but instead demonstrates a zone of negotiation where custom is filtered and purified through the lens of Maqasid Sharia.

Educational institutions (Madrasahs, Universities, Islamic Boarding Schools) in South Sumatra need to more explicitly incorporate material on Local Customary Marriage Law (especially Uang Pelangkah) into their Fiqh Munakahat curricula. The goal is to train students/Islamic students to become critical agents capable of analyzing the status of customary law in their communities. Religious Affairs Office officials and religious scholars need to consistently provide pre-marital counseling (Course for Prospective Brides/Suscat), clearly separate the dowry (mandatory) from the customary money (Pelangkahan), and promote hadiths that advocate easy and affordable marriage.

Furthermore, communities in Indralaya that have successfully implemented the Form Conversion or Symbolic Nominal Abandonment model need to be publicized as best practices to break the market norms that have burdened this tradition. Thus, this article not only describes the problem but also charts a promising path for transformation, where Islamic legal education serves as a bridge between the conservation of customary ethics and the demands for ease of sharia.

#### 4. CONCLUSION

The tradition of Uang Pelangkah (Money) in Indralaya has shifted from a mere symbol of ethics and respect for custom (urf) to a burdensome financial requirement that often exceeds the value of the dowry (sharia). This shift creates an economic burden (masyaqqah) that has the potential to undermine the goals of sharia (maqasid al-shari'ah) in establishing a peaceful and easy family. Islamic Legal Education (ILE)—both formal and informal—plays a vital role as an agent of normative transformation and a catalyst for critical thinking in society. ILE equips the community, especially educated young people, with fundamental knowledge of the principle of taysir (convenience) in Fiqh Munakahat (Islamic Marriage Law) and a framework for verifying the harmony of custom (urf) with sharia (shari'ah).

Furthermore, a key finding is the community's critical acceptance of tradition. This acceptance does not represent a total rejection (secularization), but rather an effort to revise or re-Islamize custom. Manifestations of critical acceptance in the field include active negotiation, such as (1) a significant reduction in the nominal value of Uang Pelangkah. (2) conversion of Uang Pelangkah from cash to more useful goods (as a form of gift or charity). (3) neglect by the woman's own family driven by Islamic legal awareness. Overall, this study confirms that the Industrial Relations Court is effective in facilitating bottom-up social transformation based on theological-legal awareness, transforming burdensome customary norms into optional ethical norms in accordance with the spirit of convenience in Islam.

As a recommendation, Islamic Legal Education Institutions (Islamic Colleges, Islamic Boarding Schools, and Madrasahs) in South Sumatra should explicitly integrate critical analysis of local customary traditions, such as Uang Pelangkah, into Fiqh Munakahat courses. Focus should be placed on the methodology of istinbat (legal reasoning) to assess customs within the context of maqasid sharia. Traditional leaders and stakeholders in Indralaya are advised to revise or establish a customary consensus governing the nominal value of Uang Pelangkah to ensure it is symbolic and not burdensome. This revision should be based on the principles of convenience and mutual benefit, in line with the internalized values of the Indonesian Islamic Law Society. Furthermore, it is recommended to conduct quantitative research to statistically measure the correlation between the level of formal Islamic legal education and the percentage of negotiations/rejections regarding the nominal value of Uang Pelangkah.

## REFERENCES

Albab, M. U., & Izzuddin, A. (2025). Interfaith Marriage in Islamic Law and Positive Law in Indonesia: A Study of the Conditions and Pillars. *AL-WIJDĀN Journal of Islamic Education Studies*, 10(1), 131-161. <https://doi.org/10.58788/awijdn.v10i1.6190>

Alhkarni, A., & Yuriska, N. (2024). Minangkabau customary marriage traditions: Integration of custom and Sharia principles in the perspective of Islamic law. *USRATY: Journal of Islamic Family Law*, 2(2), 124-133. <https://ejournal.uinbukittinggi.ac.id/usraty/article/view/8834>

Aminudin, A., Rokan, M. K., & Zulham, Z. (2025). Pengaruh Globalisasi Terhadap Perubahan Nilai Perkawinan Keluarga Islam di Indonesia. *Rechtsnormen Jurnal Komunikasi dan Informasi Hukum*, 3(2), 61-69. <https://doi.org/10.56211/rechtsnormen.v3i2.807>

Andri, G. Y., Nandar, A. P., Wibisono, B., Hardjowikarto, D., Suhaeni, E., Angwarmase, R., & Kartini, M. (2024). Marriage legalization: Preserving the customary marriage tradition of the ethnic Chinese community in Cirebon City. *Interdisciplinary Social Studies*, 4(1), 10-20. <https://doi.org/10.55324/iss.v4i1.731>

Andriati, S. L., Sari, M., & Wulandari, W. (2022). Implementasi perubahan batas usia perkawinan menurut uu no. 16 tahun 2019 tentang perubahan atas uu no. 1 tahun 1974 tentang perkawinan. *Binamulia Hukum*, 11(1), 59-68. <https://doi.org/10.37893/jbh.v11i1.306>

Asmi, A. R., & Susanti, H. (2021). Pergeseran Tata Cara Pelaksanaan Adat Pernikahan di Palembang 1990-2010 (Shifts in Procedures for Implementing Traditional Marriages

in Palembang 1990-2010). *Mozaik*, 21(2), 239-252. <https://doi.org/10.20473/mozaik.v21i2.22816>

Asrin, A. (2024). Islamic Education In Non-Formal Institutions: The Role of Majelis Taklim Based on Indonesian Local Wisdom. *Fitrah: Journal of Islamic Education*, 5(2), 185-200. <https://doi.org/10.53802/fitrah.v15i2.1081>

Chandra, A. N., & Efrianto, G. (2023). Analisis Yuridis terhadap Uang Pelangkah Pernikahan Adat Betawi di Bekasi Ditinjau dari Hukum Adat dan Hukum Islam. *Jurnal Hukum Sasana*, 9(2), 377-400. <https://doi.org/10.31599/mmh32098>

Elaies, R. S. (2025). The Tradition of Capture Marriage in Sumba: A Review from the Perspective of Indonesian Positive Law. *Jurnal Ilmu Hukum Kyadiren*, 6(2), 82-92. <https://doi.org/10.46924/jihk.v6i2.237>

Fahmi, R. A. (2024). Recent Trends on Study of History of Islam in Indonesia. *Journal of Philology and Historical Review*, 2(1), 75-93. <https://orcid.org/0000-0003-1777-5358>

Faizi, H. F. S., & Ali, H. S. (2024). The core principles of Islamic jurisprudence within legal theory: A comprehensive analysis. *Online Journal of Research in Islamic Studies*, 11(2), 57-72. <https://doi.org/10.22452/ris.vol11no2.4>

Gegana, T. A., & Zaelani, A. Q. (2022). Pandangan urf terhadap tradisi mitu dalam pesta pernikahan adat batak. *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 3(1), 18-32. <https://doi.org/10.24042/el-izdiwaj.v3i1.12495>

Hanson, M. (2001). Institutional theory and educational change. *Educational administration quarterly*, 37(5), 637-661. <https://doi.org/10.1177/00131610121969451>

Harahap, S. (2020). Metode Istinbat Fiqih Kontemporer Ijtihad Jama'i (Ijtihad Kolektif) Dan Kehujahannya. *HUKUMAH: Jurnal Hukum Islam*, 3(2), 128-140. <http://dx.doi.org/10.55403/hukumah.v3i2.231>

Huda, A., & Hidayati, I. N. (2022). Ijtihad Sebagai Model Pengembangan Hukum Islam. *JAS MERAH: Jurnal Hukum dan Ahwal al-Syakhsiyah*, 1(2), 15-26. <https://ejournal.staidapondokkrempyang.ac.id/index.php/jmjh/article/view/140>

Ilyas, S. (2024). Dinamika Hukum Keluarga Islam Di Indonesia: Antara Tradisi, Syariah, Dan Hukum Positif. *Jurnal Tahqiqa: Jurnal Pemikiran Hukum Islam*, 18(1), 134-146. <https://jurnal.stisalhilalsigli.ac.id/index.php/tahqiqa/article/view/290>

Kumar, H. (2024). Education And Social Change: The Role of School Inshaping Societal Values. *Multidisciplinary Aspects of Education*.

Laili, R. (2025). *Penentuan Uang Pelangkah Di Era Milenial Dalam Perspektif 'Urf (Studi Kasus di Desa Surabaya Udk Kecamatan Sukadana Kabupaten Lampung Timur)* (Doctoral dissertation, UIN Raden Intan Lampung).

Laleye, A. M. (2022). Practical and Technological skills: An inevitable social engineering tool for sustainable development. *European Journal of Education and Pedagogy*, 3(2), 171-177. <http://dx.doi.org/10.24018/ejedu.2022.3.2.318>

Li, H., Yuan, Y., Zhang, X., Li, Z., Wang, Y., & Hu, X. (2022). Evolution and transformation mechanism of the spatial structure of rural settlements from the perspective of long-term economic and social change: A case study of the Sunan region, China. *Journal of Rural Studies*, 93, 234-243. <https://doi.org/10.1016/j.jrurstud.2019.03.005>

Mafruhah, A. Z., Afifah, Y. A., Hasbiyah, H., & Farida, I. (2022). Analisis Kemampuan Berpikir Kritis Siswa Terhadap Materi Munakahat Pada Pembelajaran Fiqih. *Almarhalah: Jurnal Pendidikan Islam*, 6(2), 165-176. <https://journal.almarhalah.ac.id/index.php/almarhalah/article/view/19>

Magfiroh, A. A., Irfan, M. N., Rahmat, R., & Ruhaya, B. (2023). Formal, Non-formal, and Informal Islamic Education Institutions and Islamic Education Figures in

Indonesia. *Journal of Indonesian Islamic Studies*, 2(2), 46-60. <https://doi.org/10.24256/jiis.v2i2.4056>

Maimun, M. (2024). Fiqh Jinayah Sebagai Landasan Pendidikan Hukum Islam untuk Meningkatkan Kesadaran Hukum di Kalangan Mahasiswa. *Jurnal Al-Mizan*, 11(2), 369-380. <https://doi.org/10.54621/jiam.v11i2.925>

Masyithoh, N. D., & Habib, M. A. (2024). Sacralism of Customary Law in Marriage: Local and National Legal Contestation in Indonesia. *Walisongo Law Review (Walrev)*, 6(1), 42-55. <https://doi.org/10.21580/walrev.2024.6.1.122670>

Nashih, M. M. (2025). Sociological Analysis of Islamic Law on the Relationship between Adat Law, Ethics, and Human Rights in the Context of Modern Indonesia. *Law and Judicial Review*, 1(2), 90-108. [https://doi.org/10.70764/gdpu-ljr.2025.1\(2\)-08](https://doi.org/10.70764/gdpu-ljr.2025.1(2)-08)

Nst, A. S. (2025). National Law: Sharia Law as an Instrument for Protecting Human Rights (HAM) in Islam. *Jurnal Hukum dan Keadilan*, 2(6), 93-104. <https://doi.org/10.61942/jhk.v2i6.463>

Nurozi, A., Sary, B. M., Nuraziimah, M. F., Walijah, N., & Achmad, M. (2022). Establish Family Card Towards Unregistered Marriage Couple (Implications of Law No. 1 Of 1974 And Compilation of Islamic Law). *KnE Social Sciences*, 219-227. <https://doi.org/10.18502/kss.v7i10.11360>

Putra, R. F. (2022). Tradisi Pembayaran Uang Pelangkah Dalam Perkawinan (Studi Kasus di Desa Gunung Batu, Kabupaten Oku Timur). *'Aainul Haq: Jurnal Hukum Keluarga Islam*, 2(1). <https://ejournal.an-nadwah.ac.id/index.php/ainulhaq/article/view/400>

Ramadhani, I., & Sulistyaningsih, N. (2025). The Legal Status of Children in Unreligious Marriage Divorces: Problems and Challenges. *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 6(1), 25-45. <https://doi.org/10.24042/vccfbe74>

Rayner, C., & Bonnici, F. (2021). *The systems work of social change: How to harness connection, context, and power to cultivate deep and enduring change*. Oxford University Press.

Setyanto, A. R. (2022). Tradisi Langkah Dalam Pernikahan Adat Lampung Perspektif Al-'Urf. *Sakina: Journal of Family Studies*, 6(1). <https://urj.uin-malang.ac.id/index.php/jfs/article/view/1103>

Showkat, A. (2023). The principle and practice of Mahr in Muslim marriages. *Feminist Theology*, 31(2), 197-209. <https://doi.org/10.1177/09667350221134992>

Sofiana, A., Sinta, P. A., Gumiri, E. R., & Musa, N. (2022). Tradisi Segheh Dalam Perkawinan Adat Lampung Perspektif 'Urf dan Maslahah Mursalah. *El Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 3(2), 73-92.

Thalib, M. C. (2023). Implications of Mixed Marriage in the Perspective of Gorontalo Customary Law and Its Reality based on International Private Law Principles. *Jambura Law Review*, 5(1), 179-198. <https://doi.org/10.33756/jlr.v5i1.16798>

Trippestad, T. A. (2017). The visionary position: Critical factors of utopian social engineering in education reforms. *The struggle for teacher education. International perspectives on governance and reforms*, 17-38.

Turmudi, M. (2014). Ijtihad pada masa kontemporer (konteks pemikiran Islam dalam fiqh dan ushul fiqh). *Tribakti: Jurnal Pemikiran Keislaman*, 25(1). <https://doi.org/10.33367/tribakti.v25i1.149>