

Study the Position of Husband and Wife in Marriage Based on Customary Law in Kampar

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One form of traditional marriage in Indonesia, is like one carried out by the Kampar community in the village of *Alam Panjang, Rumbio* District. This area adheres to the Matrilineal Kinship System, so that marriages conducted by the community must also follow the matrilineal kinship system. The Matrilineal kinship system apparently also affects the position of husband and wife in marriage, both related to rights and obligations in the household. The type of research that will be used is empirical legal research which is a legal research method, functions to see the law in the real sense and examine how the law works in society. The research focuses on legal identification. The purpose of this study is to look for detailed factual information that is holding hostages to the symptoms. In this case, it is the relationship of the Position of Husband and Wife in Marriage according to Kampar Customary Law. It is known that based on Islamic law, the relationship of husband and wife in a household, is that the husband has rights and so does the wife. Behind that the husband has several obligations. The existence of rights and obligations between husband and wife in domestic life can be seen in several verses of the Qur'an and some hadiths. The wife's obligation is the rights of the husband. This verse implies the rights and position of the wife, such as equal or balanced with the rights and position of the husband. And the position of husband and wife in the customary Kampar, is known because Kampar adheres to the matrilineal system. A marriage must be of different ethnicity. So, as a result of these ethnic differences, if there are problems on the part of men, traditionally the women cannot intervene, and vice versa. When men as *Limbago* or *Urang Sumondo*, men cannot interfere because they are only migrants at the women's house.

Key words: *Husband and wife, Marriage, Customary Law, Kampar.*

Introduction

Act Number 1 of 1974 about Marriage Law, states that Marriage is an inner and outer bond between a man and a woman as husband and wife, with the aim of forming a happy and eternal family based on the Godhead of the Almighty. This law basically has embodied the principles contained in Pancasila and the 1945 Constitution Of the Republic Indonesia, and accommodates all the facts that live in the community and contains elements and provisions of their religious law and beliefs concerned. This definition means that when entering married life, men and women have a new role which is a consequence of a marriage, where men will have a new role as a husband, while women will act as a wife. In addition to these roles, men and women also play the role of father and mother when they already have children.

In general, the husband acts as the head of the family in charge of earning a living to meet the needs of clothing, food and housing. The husband also acts as the wife's partner, that is, being a loyal friend who is fun and always in times of joy and sorrow, by always providing time to talk and spend leisure time with his wife. A husband also must play a role to protect or guide his wife to always stay on the right path. In addition to being a good partner for the wife, the husband can also help ease the wife's duties, such as inviting children to play or recreation, as well as providing quality free time for children, in between her husband's busy schedule in earning a living.

In addition to the husband's role, the wife also has a very important role, namely as a husband's companion at all times and mothers who are ready to look after and guide their children. Just like a husband, a wife also acts as a good and pleasant partner. The wife can be invited to discuss various kinds of problems that occur and also talk about light things. The wife is an encouragement and encouragement for the progress of her husband in the field of work (Wulansari, 2011, p. 11). In the perception of customary law, marriage is not only a civil engagement but is also a traditional marriage, as well as a family and neighbour relationship (Hadikusumah, 2007, p. 18). A marriage brings consequences not only to civil relations, but also the rights and obligations of husband and wife, joint property, the position of children, the relationship of parents and children but more broadly related to customs, inheritance, kinship, and also related to traditional and religious ceremonies. Ter Haar explained that the marriage was a matter of relatives, family affairs, community affairs, dignity matters, personal matters, and related to religious matters (Ter Haar, 2002, p. 158).

According to the Marriage Law, both husband and wife have equal rights in the sense of having the same position and rights in upholding their household. As described below:

Article 30: Husband and wife bear the noble obligation to uphold the household which is the basic joint of the community structure.

Article 31:

- 1) The rights and position of the wife are balanced with the rights and position of the husband in domestic life and social life together in the community.
- 2) Each party has the right to take legal actions.
- 3) The husband is the head of the family, the wife of a house.

According to customary law, marriage is a matter of relatives, family, fellowship, dignity and personal. Customary Marriage Law, in addition to regulating the definition, function, form and system of marriage, also regulates the consequences of marriage and marriage termination. Marriage is one of the most important events in our people's lives. Therefore, marriage does not only concern women and men who become husband and wife, but also concerns the parents of both parties, siblings and other relatives. Concerning the validity of the customary marriage depends on the family system adopted by the legal community where the bride and groom live.

Talking about the rights and obligations of husband and wife in customary law cannot be separated from the structure of customary law itself. Each indigenous community has different characteristics related to the rights and obligations of husband and wife. In this case influences of kinship relations and social construction of the community is very influential, related to the distribution of rights and obligations of husband and wife in marriage. It can even be said, that a marriage law regulation is difficult to be understood without following an understanding related to the family system.

One form of traditional marriage in Indonesia, is like the one carried out by the Kampar community in the village of *Alam Panjang, Rumbio* District. This area adheres to the Matrilineal Kinship System, so that marriages conducted by the community must also follow the matrilineal kinship system. The Matrilineal kinship system apparently also affects the position of husband and wife in marriage, both related to rights and obligations in the household.

Based on the description above, the researcher wants to study further about the position of the husband of the wife in marriage according to the customary law of Kampar. The problem is to find out about the position of husband and wife in marriage according to Islamic law, and the position of husband and wife in marriage according to customary Law.

Research Method

The type of research that will be used is empirical legal research which is a legal research method that functions to see the law in the real sense and examine how the law works in society. Research focuses on legal identification (Sunggono, 2003, p. 42). The purpose of this study is to 1. look for detailed factual information that is holding hostages to the symptoms. In this case, it relates to the Position of Husband and Wife in Marriage according to Kampar Customary

Law. The research location is in the village of *Alam Panjang*, District *Rumbio Jaya*, Kampar Regency.

Results and Discussion

1. *The position of husband and wife in marriage according to Islamic law*

The term marriage in Islam is called the *Nikah* which means to do an *Aqad* of marriage or an agreement to bind oneself between a man and woman to justify sexual relations between the two parties on a voluntary and happy basis, to realise happiness in family life which is filled with love and peace in ways blessed by God (Soemiyati, 1999, p. 8).

According to Sayuti Talib, marriage is a sacred and solid agreement to live together legally between a man and a woman forming an eternal, polite, loving, peaceful and happy family. Meanwhile, according to Imam Syafi'i, marriage is a contract in which sexual relations between men and women are *halal* (Idris Ramulyo, 1996, p. 158).

Before the birth of the Marriage Law, the provisions, procedures and legality of a marriage for Indonesians was generally based on their respective religious and customary laws. According to customary law, marriage is a bond between a man and a woman to form a household that is carried out traditionally and religiously by involving the families of both parties, and relatives (Sahrani, 2014, p. 7)

Wealth is one of the important factors in a marriage because it can be said to be a driver of married life. In a marriage, it is appropriate for a husband to be obliged to provide a living for household life, in the sense that assets in a marriage are determined by the husband's condition and responsibility. But nowadays, where women have almost the same opportunity in social relationships, women also often play a role in the economic life of the household (Sahrani, 2014, p. 7).

The purpose of marriage according to Islamic law consists of:

- a. Devoted to God;
- b. Meeting or fulfilling the nature of human life which has become the law that men and women need each other;
- c. Maintaining humanity's descendants;
- d. Continuing the development and peace of spiritual life between men and women;
- e. Bring mutual understanding between people and groups to maintain life safety.

The five marital goals are based on (*Surah Ar-Rum: 21*) which states that "He made for you of your kind, the soul mates that you had fun with, and he made among you love and affection actually that be evidence for those who think ".

Each goal certainly has several consequences in terms of implementation. So, in Islamic law there is a division between rights and obligations between husband and wife, both of which require each party to fulfill. What is meant by rights here is what is done by one person to another person, while what is meant by obligation is what one must do to another person. In a husband and wife relationship, the husband has the right and the wife has the right. Behind that the husband has some obligations. The existence of rights and obligations between husband and wife in the life of the House hold can be seen in several verses of the Qur'an and some hadiths. For example, in the *Surah Al-Baqarah* verse 228, it states that for the wife there are equal rights with her obligations in a makruf manner and for the husband to have more than the wife. This verse explains that the wife has rights and the wife also has obligations.

The wife's obligation is the right of the husband. The rights of a wife such as the husband's rights which are said in this paragraph contain the rights and desires of a wife such as seta or in balance with the rights of the husband. However, the husband has a higher level of position as the head of the family, as indicated by the end of the verse above. (Syarifuddin, 2009, p. 159). Examples of the hadith of the Prophet, for example the hadith of Amru Bin Al-Ahwash: “ Know that you have the right to be borne by your wife and your wife also has the right that you must bear. The husband's right is an obligation of the wife, whereas the obligation of the husband is the right of the wife. In this case there are 3 things namely, Obligation of husband to wife which is the right of husband and wife, Obligation of a wife to her husband, which is the right of the husband of his wife, joint rights of husband and wife.”

The third arrangement is intended to achieve the goal of marriage as guided by Islam. The construction of a family must be based on fulfilling the rights and obligations between husband and wife so that the purpose of marriage as happiness, can be realised. The building of a happy family is what is guided and practised by *Muhammad Rasulullah SAW* and his companions.

Article 31 of the marriage law stipulates that the rights and positions of the wife are balanced with the rights and positions of the husband in the household, and social intercourse together in the community. Likewise, it is emphasised in paragraph 49 and paragraph 2 Compilation of Islamic Law. (Hartini, 2014, P.2) . The Compilation of Islamic Law also explains the relationship of husband and wife in detail. The basis for establishing Compilation of Islamic Law is based on the Qur'an and Al Hadith. (Islamiyati, 2018, p.13)

The purpose of marriage in Islam will be achieved if every family practices a household system built by *Muhammad Rasulullah SAW*, which is implemented through the practice of coaching towards a happy family. This consists of : (Jaafar, 2011, P.25)

- a. Maintaining faith and devotion to Allah SWT and *Muhammad Rasulullah SAW*. (*Surah An Nisa'* (4) verse 1).
- b. Strong belief in Allah SWT based on the Qur'an and Sunnah. (*Surah Al A'raf*(7) verse 59).
- c. Act according to Science. (*Surah Al Fatir* (35) verse 28).

- d. Charity in accordance with the guidance of the *Qur'an* and *Sunnah*. (*Surah An Nahl* (16) verse 97).
- e. A straight intention expects the blessing of Allah SWT. (*Surah Al Anfal* (8) verse 24).
- f. Have good character. (*Surah Al Ahzab* (33) verse 21).
- g. Good social relations. (*Surah Al Ahqaf* (46) verse 15).
- h. Carry out tasks in accordance with their mandate. (*Surah An nisa'* (4) verse 38).
- i. Physical and economic health. (*Surah Al Baqarah* (2) verse 195).

2. The Position of Husband and Wife in Marriage According to Kampar Customary Law

Marriage for the Kampar community has a very sacred meaning, because it not only unites two human children in one family but also unites two different big families, two different tribes and even two different ethnicities, so that in carrying out this marriage is not just a process of consent by *Kabul* only, but full of processions to be able to strengthen the bonds that will be united. *Ta'rif* marriage is a contract which justifies association, limits rights and obligations and helps to help a man and woman who are not *Mahram*. Aside from being a main principle of life, this marriage will also have an impact on the creation of a new family that will become a branch in the tribes. Besides, the arrival of a new figure in the family will increase the number of members of *Limbago*, which has had its own place in the arrangement community in Kampar. Marriage is also a process to describe a form of parental love for their children by carrying out the process as well as possible, usually marriage for the Kampar community also shows the status and condition of the family in the community.

In the implementation of this marriage procedure there are several things that must be considered, namely who will be a partner, both in terms of men and women candidates. The selection of prospective couples has a very important meaning because it will determine how the marriage process and procedures will be carried out and how to form the implementation. There are several conditions that affect marital procedures and processes, namely marriage to be held in one country, or between *Kenagarian Andiko 44*, marriages between people and other tribes outside the OCU tribe and outside *Andiko 44* and tribal marriages. (Nakhoda, 2008, p. 158)

Marriage in *Andiko 44* is carried out in one country, for example, between two candidates from the State of *Bangkinang*, then the marriage procedure is carried out with the procedure in the State, and if the marriage takes place between two different countries, for example between the State of *Bangkinang* and *Kenagarian Tambang*, a consensus will be held. In *Andiko 44* one of the perceptions of the law, some parts of their different lives are known as *Adat* which is customary.

Kampar people are familiar with the Traditional *Limo Koto Kampar*. *Adat Limo Koto Kampar* consists of four levels, namely;

1. ***Adat Nan Sabonau Adat*** that is the reality that applies in nature which is a divine nature or something that has been and continues to run throughout time. For example, the custom of fire burning, the custom of wetting water, the custom of crowing chickens, the custom of murai chirping, the choppy sea custom. If we look at the relationship between nature and the given nature in each of the examples above, we can see the prevalence of the relationship. This shows that when something happens in nature, nothing is absolutely certain. Although in reasonable consideration there is certainty, it is not impossible that certain habits can change according to God's will. Therefore, the above norms are still called customary customs. With the inclusion of Islam and needed as a rule for the lives of the people, the teachings of Islam are also recognised as a certainty as surely as the reality prevailing in nature (Ramli R *Datuk Permato Said*, Shoots of Customs Domo Tribe in Salo. Interview on 12 August 2019).

Thus, the teachings of Islam are included in the traditional customary groups. Incorporating Islam into the highest *Adat* group, not to make it equal to *Adat*, let alone make it part of *Adat*, but because of its highest position as a guide in life. Therefore, the customs that apply on the basis of the Divine nature which is called the actual custom is used as a guide in the preparation of the procedures and regulations that are used as a regulator of human life.

1. ***Adat Nan Diadatkan*** is something that is designed, carried out and continued by each generation to be a rule for people's lives in all aspects. *Adat Nan Diadatkan* customary covers all aspects of life, especially social life, culture and law. *Adat Nan Diadatkan* This is to maintain the *Adat Nan Sabonou Adat* and at the same time is the core of the Koto Kampar Limo custom. For example, regarding the form of the *Ninik Mamak* in a tribe, the matrilineal system, as well as the eight and twelve laws.
2. ***Adat Nan Teradat***, namely: local customs which can be added to or lost according to interests. The basic rules contained in *Adat Nan Teradat* are operated into the *Adat Nan Diadatkan* by each top traditional leader in a country. For example, in the implementation of matrilineal customs, in the case of the night to a couple of brides protruding (overnight) to the house of the husband's parents after marriage. This might differ from one country to another. This custom has a narrower scope of validity than *Adat Nan Teradat*, as reflected in the Adat saying; *Lain Lubuk, Lain Ikan, Lain Padang, Lain Belalang, Cupak Sapanjang Botuong, Adat Salingka Nagoghi*.
3. ***Adat Istiadat or Customs***, namely: habits that have prevailed in a place related to behaviour and pleasure. For example, *Adat Batobo* Customs. Viewed from the point of change or not the four levels of adat mentioned above, can also be divided into two parts, namely: First, the custom that cannot be changed, namely the custom of *Sabonau Adat* This is in accordance with the Adat saying; *"Indak Lapuok Dek Hujan, Indak Lokang Dek Paneh, Dialio Indak Layuah. Dicabuik Indak Mati"*. Second, customs that can change according to interests, namely Customary Customs. This can be seen in a traditional proverb which reads, *"Sakali Aiu Dalam, Sakali Pulo Topian Baubah"*. This means that custom can adapt

to changes that occur (Ramli R *Datuk Permato Said*, (Shoots of Customs Domo Tribe in Salo. Interview on 12 August 2019).

In the *Limo Koto Kampar* area, the kinship system is drawn through mothers. Genealogical factors seen from maternal descent are called matrilineal. (Chairul Anwar, 1997, p 6). The characteristics of matrilineal society found in the *Limo Koto Kampar* area, namely descendants are counted from the female line, so that the children of two mothers who are married to brothers are very closely related, therefore it is not possible to hold a marriage.

(The forms of kinship in the Limo Koto Kampar community are as follows:

- a. *Mamak-Kemenakan* relationship, that is, the relationship between a man and his sister's child on the one hand and the relationship between a man or woman with a brother from his mother on the other. In the first form, the man is called *mamak*, the brother of his mother. In the second form, the daughter of the sister is called a niece. In the form of a *mamak-kemenakan* relationship, a man has two different flow of relations, namely upward has a *mamak* current and downward has a nephew relationship. However, a woman has only one upward relationship that is to *mamak* and has no downward relationship with her sister's daughter. *Mamak* functions as a leader, guardian, developer and enhancer of the amount of inheritance received from the ancestors. In relation to the nephew, the *mamak* functions as a guide and caretaker of his nephew. With regard to nieces and nephews, *mamak's* guidance includes preparation to welcome the inheritance and to continue the descent. Therefore, *mamak* is more able to do something to his niece who is a woman. However, with regard to his nephews, *mamak* guidance only covers the ability to preserve inheritance and the preparation of men to be able to inherit *mamak* functions to become leaders in the home, powik and tribal environment. Ethnic family relations, namely the relationship between one person and another in an indigenous community environment, is bound by matrilineal descent. A tribe is a community unit where members feel connected to one another in blood relations, as seen from their descent. This kinship relationship applies in a number of environments ranging from the narrow, the same neighbourhood and ethnicity (Ramli R *Datuk Permato Said*, Domo Salo Tribe of Indigenous Peoples domiciled in Salo, interview on 12 August 2019).
- b. Ethnic family relations, namely the relationship between one person and another in an indigenous community environment that is bound by matrilineal descent. A tribe is a unitary society where members feel connected to one another in blood relations as seen from their descent. This kinship relationship applies in a number of environments ranging from the narrow, the same neighbourhood and ethnicity. A narrow environment is called the *Godang* house environment, which is the relationship between one person and another person who both inhabit or come from the same *Godang* house. The middle environment is a unitary village, which is the unity of people who have different *Godang* houses, but if traced, it turns out that the grandmother from each of the *Godang* houses had lived in one house in the past. This unit is called "*dunsanak sekampung*". As for the wider unitary environment, which is *sesuku* which means that all members are bound by genealogical relations on matrilineal grounds that are laced to the grandmother who first came to the place. (Ramli R *Datuk Permato Said*, (Domo Salo Tribe of Indigenous Peoples domiciled in Salo), interview on 12 August 2019).
- c. Relationship between the Parent of the *Anak Pisang*, namely; a relationship between a woman and her siblings' children on the one hand, or a relationship between a man and

a woman and his father's sister. In the first form, the woman is called the mother *bako* for her brothers' children. In the second form, the man or woman is a child of a banana for his father's sister. In this form of relationship, a woman has two streams of relations in different directions; that is to say, he is a *Anak Pisang* to his father's sister; down he is the mother *bako* for his brothers' children. For a man there is only one current of relationship: he is a banana child to his father's sister, but he will never be the mother of his brother's *bako*, between a man and his father's nephew or his mother's son. (Ramli R *Datuk Permato Said*, (Domo Salo Tribe of Indigenous Peoples domiciled in Salo), interview on 12 August 2019).

- d. *Sumando-Persumandoan* family relations, that is, a person's relationship with another person that occurs due to a marriage conducted by one of the members in the Godang house. This relationship can be described as follows:
 1. Between a husband and a person in his wife's house, where the husband is called *urang sumando* by his wife's family. On the other hand, the wife's brother is called *bisan* by her husband and the wife's sister is also called husband-in-law.
 2. Between a wife and a person in her husband's house, where the wife is called *sumandan* by the husband's family. On the other hand, the husband's brothers and sisters are called in-laws by the wife
 3. Between the husband's family and the wife's family in a reciprocal relationship is called *bisan*. For a father and mother in relation to their daughter's husband and the wife of his son is called son-in-law.
 4. Between a wife and the wife of a husband's brother is called *Pamboyan*. And likewise, between a husband and husband of his wife's sister is called *moyan*. In tribal life, men have a great responsibility for their tribal people. As a result, the relationship between *mamak* (mother's brother) and *kemenakan* (children of siblings) is strong. The child who is born has more authority than his father. This is because a husband is seen as a "stranger" (*semenda* person) in the middle of his wife's family.

Besides that, in the Koto Limo tradition, the term *soko* treasure and *pusako* treasure are known.

The difference between the two terms, namely;

1. *Soko* assets are assets inherited from one generation to the next from the woman, where the owner of the assets cannot be known for certain, because the time interval between the owner of the property and the party inheriting, is very far away. Those who have the right to use the pillars are the nieces of women collectively. *Soko's* treasures are tribal treasures. Therefore, these assets cannot be traded because they are not personal property. The utilisation of tribal property by its members is regulated and supervised by the head of the tribe. Disputes arising around the tribal property are settled within the tribe. Included in tribal property, commonly referred to as "high *pusako*", are tribal land, traditional houses and halls, and objects or items of greatness and customary equipment such as *keris* and traditional clothing. (Ramli R, *Datuk Permato Said*, interview On Agustus 2019).
2. *Pisoko's* assets are husband and wife search assets or assets which are still clearly identified by their origin or owner. The term *pusako* treasure is not long known in the Koto Limo custom. This term arises in the context of separating the wealth from the

search for husband and wife. Basically, the difference between a *Soko* treasure and a *Pusako* treasure is whether the owner of the asset is known or not. If the original owner (origin) of the property is no longer known because the time interval is already too far, then the property is called *Soko* treasure. Conversely, if the origin or owner of the original assets can still be clearly known, then the property is called *Pusako* treasure.

As explained above, family relations in the *Limo Koto Kampar* community are regulated based on ethnicity established on maternal lineage, so members of one ethnic group are seen as one extended family. They are prohibited from entering into marital relations between one and the other, even though their lineage relations are no longer known. Whoever does this will be subject to sanctions and expelled from tribal members. Customary provisions with sanctions are aimed at preserving the tribal life. In tribes there are certain rules about the association of life between individuals and relationships in society. Violation of the rules is called discord, and it is denounced by *Adat*. Provisions for discordance are intended so that with such restrictions and conditions *Adat*, based on ethnicity, can be properly maintained. (Ramli R Datuk Permato Said, (*Domo Salo Tribe of Indigenous Peoples domiciled in Salo*), interview on 12 August 2019).

As explained earlier, Kampar adheres to the matrilineal system. A marriage must be of different ethnicity. So, as a result of this ethnic difference, if there is a problem on the part of men, the women cannot intervene, and vice versa. When men as *limbago* or *urang sumondo*, they cannot interfere because they are only migrants at the women's house. In Kampar tradition, a father's role is only as a *Sumando* person. *Urang sumondo* is defined as a person who comes. In a marriage the husband does not merge into his wife's clan. As explained earlier, the husband is a guest who comes at any time and is not responsible for his wife and children. This causes the children's relationship to be closer to his *mamak* compared to his father because in daily life he knows his *mamak* more as the person responsible for him. What about the role of the wife? It was explicitly stated that the people who adhered to the matrilineal system placed a stronger psychology than men. (Samosir D, 2013: P.20)

The arrival of the religion of Islam in this area was initially accepted easily because the teachings carried did not conflict with the customary philosophy of the *Minangkabau*. which puts the developed nature into a teacher. *Minangkabau Adat* adheres to a matrilineal kinship system, whereas in Islamic religion the problem tends to be patrilineal. According to Islam the residence of the wife is provided by her husband, responsibility and power in the family rests with the husband. Meanwhile, according to customs the responsibility lies with the mother (Kampar Customs, LAM Riau, p.49).

Based on the description above, it can be understood that the extent of the husband's role as *urang sumondo* or *sumondo* in Kampar Customs. His role as head of the family in his own household is not full. Because of the role of *ninik mamak*, mother's brother. Here the *ninik mamak* role is more prominent than the husband's role. He has a big role, as a *mamak* in the

house of his sister. *Mamak's* role is stronger than the fathers. (Interview with Edi Susanto Datuk Godang Domo Tribe, in Pekanbaru on 2 September).

The role of *mamak* here is decisive. Including for marital affairs, *mamak* determines whether to agree or not. *Mamak* is someone who has something to do with mother, for example a brother or sister, or the same function as that-the modern language is uncle. A *mamak* has social obligations and is responsible for the welfare of his *kamanakan*. *Kamanakan* (nephew) is the son of a sister. Responsibility for *kamanakan*, *mamak* must educate *kamanakan* both formal and non-formal, which will form the character of the *kamanakan*. (Interview with Edi Susanto, Datuk Godang Domo Tribe, in Pekanbaru on 2 September 2019)

In practice, the husband is not only as a biological father, but also as a social father because he becomes the *mamak* of his nephew, the son of his family's sister. (Ministry of Education and Culture Repository, Position and Role of *Ibu Kandung* in the matrilineal kinship system in Minangkabau, p. 66) Even though the husband lives in the environment, the wife does not mean that the husband is included in the wife's tribe. The role of men as *urang sumondo* seems to be central as in some ways as in the donation program. The role of *Sumondo* because it is already as *Limbago*, then *urang sumondo* is already as the Host to put *juadah* (in prayer). Even though the position of *sumondo* looks fragile in the family of a wife, the position of *sumondo* is very high, but her feelings must be maintained. (Ministry of Education and Culture Repository, Position and Role of *Ibu Kandung* in the matrilineal kinship system in Minangkabau, p. 66)

In *Andiko 44*, *Limbago* was poured. But when it comes to *Soko* and *Pisoko*, no *limbago* or *sumondo* should interfere, nor should women. In the case of *sako* and *pusako* there is no authority from *urang sumondo/limbago*. Associated with property that is brought before marriage will be a single asset. The husband's position cannot enter the wife's family in terms of *soko* and *pisoko*, but if in the family, he still has the full role. In the case of the pillar, the husband's position is only to guard. If the wife dies, the husband must get out of *Soko*, because *Soko* is still the right of the child.

The *Soko* treasure, also includes paddy fields and land, *soko* plantations that are in *Kampuang*, on land / moor, *soko* houses and *gadang* houses, which are held and maintained by women under the guidance of the tribe *siompu*. (Hazanah National Cultural Heritage of Kampar Region, 2014). The position of the husband as *urang sumondo* is different from the position of the husband in a marriage to the community. In Letwarung village, East Babar District, Southwest Maluku Regency, if a man marries, the man must leave his parents and family and then follow his wife. Thus, the man no longer has the right to inheritance which includes heirlooms and inheritance (Mahrita A. Lakburiawal: 2014).

Customary life in Limo Koto Kampar is now shaky. Many customary provisions are not obeyed anymore. The role of Adat is only apparent during the inauguration ceremony of marriage and



when there is a dispute over inheritance or a dispute over “*Tanah Ulayat*”. Tribal members have dared to violate the basic provisions of customs, for example the prohibition of marriage between one tribe.

In the matrilineal kinship system in Limo Koto Kampar, *mamak rumah* is currently weakening in its role in the tribal environment. The relationship between *mamak* and nephew is not as strict as that found in the *Minangkabau* area. In addition, there were also symptoms that the people of Limo Koto Kampar objected when they were called *Minangkabau* people. Likewise, the influence of *mamak* in the Koto Limo area, on his nephew's household has greatly diminished. The influence of *mamak* is only seen in the moral and adat aspects, namely in the selection and appointment of customary leaders. This is shown in the traditional saying, “*botuong tumbuah dimatonyo, ayu tatuang di cegheknyo*”. This means that the appointment of these traditional leaders is not given attention to one's ability and personal appearance, but the priority is the inheritance factor. Because, in the community there is an assumption that if the position of the headman is transferred to someone who is not his heir, then there will be illness to that person who will not recover until death.

The faltering of traditional life in Limo Koto Kampar is caused partly by the leadership factor. Customary leaders are not respected by tribal members because the appointed traditional leaders do not have the conditions of a leader, such as education and skills. (Interview with Edi Susanto, *Datuk Godang Suku Domo*, in Pekanbaru on 29 September 2019). Another factor is the increasing understanding of Islamic teachings in the Limo Koto Community. This is possible because in the middle of the 20th century, the sons of the Limo Koto area had already studied abroad. Knowledge and experience gained outside the region are used as a basis for making changes in their home regions (Interview with Edi Susanto, *Datuk Godang Suku Domo*, in Pekanbaru on 2 September 2019).



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