

Social Transformation of Tompangan Marriage in Contemporary Madurese Society through Islamic Legal Sociology Perspective

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Abstract: This research aims to analyze the social transformation of the *tompangan* marriage tradition in the contemporary society of Bragung Village through the lens of Islamic legal sociology. The study explores how this unique marital practice—where monetary value is converted into goods as part of the marriage agreement—has evolved in response to changing socio-cultural and religious dynamics. Employing a qualitative field research method with a sociological approach to Islamic law, data were collected through in-depth interviews with community leaders, religious figures, and married couples, as well as through direct observation and documentation of local practices. The findings reveal that the traditional practice of *tompangan*, which was once a symbol of communal prestige and obligation, has experienced significant shifts in meaning and implementation. Economic modernization, individualistic values, and increasing awareness of Islamic legal norms have contributed to the transformation of *tompangan* from a collective social expectation into a more personalized, negotiable aspect of marriage. It has also led to debates around its compatibility with Islamic legal principles, especially concerning fairness and avoidance of burdensome dowries. The study concludes that the practice of *tompangan* in Bragung Village demonstrates the fluidity of customary law when interacting with Islamic jurisprudence, showing that Islamic legal norms are not static but responsive to social change. The academic contribution of this research lies in its demonstration of how Islamic legal sociology offers a robust analytical framework for understanding the interplay between tradition, religion, and social transformation in marriage practices in Muslim-majority societies.

Keywords: Islamic Law, Marriage Tradition, Tompangan, Sociology Law

1. Introduction

The people of Madura are famous for their culture of togetherness, in fact almost all of their activities are carried out together or in mutual cooperation. Implementation of the form of cooperation of the madurese community in a tradition is the tradition of tompangan or donation. Tompangan is done by the community when one of their neighbors will hold a celebration.¹ Tompangan is basically just money or goods that are needed in the wedding ceremony.² Participating in events held by neighbors is one way to apply the spirit of gotong royong. Contributions can be in the form of money, material products, ideas, labor, or physical assistance.³ The tradition of tompangan, which has different names and customs in each region, is a hallmark of every Madurese wedding celebration. Community members, invited guests and families all contribute to the implementation of the tompangan tradition. These donations can be in cash or in the form of products such as sugar, eggs, rice,⁴ and so on. The official overseeing the implementation of the tompangan tradition also records the nominal or actual contributions made by the organization hosting

¹ Suaidi Suaidi, "Bridging Institutional and Regulatory Gaps: Enhancing Sharia Compliance in Islamic Financial Institutions in Indonesia," *El-Uqud: Jurnal Kajian Hukum Ekonomi Syariah* 3, no. 1 (April 2025): 23–39, <https://doi.org/10.24090/eluqud.v3i1.13288>.

² Albert Nicodemus Sinukaban et al., "Accounting in The Cultural Perspective of Mbaba Belo Selambar," *Jurnal Akuntansi Dan Perpajakan* 9, no. 1 (March 2023): 52–62, <https://doi.org/10.26905/ap.v9i1.9458>.

³ Signe Svallfors et al., "Armed Conflict, Insecurity, and Attitudes toward Women's and Girls' Reproductive Autonomy in Nigeria," *Social Science & Medicine* 348 (May 2024): 116777, <https://doi.org/10.1016/j.socscimed.2024.116777>.

⁴ Dian Altika Sari, "TRADISI TOMPANGAN DALAM PERSPEKTIF AKUNTANSI," *RISTANSI: Riset Akuntansi* 1, no. 1 (January 2021): 54–64, <https://doi.org/10.32815/ristansi.v1i1.348>.

the event. The purpose of the record is to determine whether the donation made falls under the initial donation category or the return category.⁵

Donations made as a first offer that needs to be returned later fall under the first donation category, while donations made as a return for a previous contribution fall under the return category.⁶ The Madurese community believes that the tradition of helping others has a positive purpose, so it is still practiced today. This custom has the beneficial purpose of helping each other, so community members who have enough money and supplies to organize a wedding event will not worry because many others will help ensure their celebration is a success.⁷ The changes that occur in a society are sociologically recognized, because they are caused by the times. The impact of these changes is the mindset and values of the community. The practice of *tompangan* also undergoes changes due to the mindset and spatial layout of the Bragung community so that the practice continues to evolve.⁸ *Tompangan* in Bragung village is a donation activity aimed at fulfilling human limitations in a *walimatul urs* event. The activity in the *tompangan* tradition creates a horizontal reciprocal relationship between humans and other humans. In Bragung village, Guluk-Guluk sub-district, Sumenep district, East Java, help can easily be given through "*tompangan*". Unlike other areas, the people of Bragung observe the *tompangan* tradition in a different way. While people prefer to give money directly, in terms of transactions, they are considered as donating goods to facilitate the process for those who will make donations.⁹

The nominal amount of money donated corresponds or is equivalent to the price of the goods in the market. The return procedure will be affected by the practice of translating the value of money into the value of goods. The uncertain time will affect the currency value from the time of delivery to the return of the product, which will be very different after the change in the value of the goods.¹⁰ There are potential profits and losses in the conversion practice, while in Islamic law the basic principle of *qard* is to help, not to seek profit. Based on this, it is necessary to know how the practice of value conversion in *tompangan* in Bragung village works. In addition, several questions arise in this problem, such as what is the procedure for converting the value of *tompangan* in Bragung village. Then how does the sociology of Islamic law analyze the practice.¹¹

The aim of this study is to thoroughly examine the social transformation of the *tompangan* marriage practice in the contemporary society of Bragung Village through the perspective of Islamic legal sociology, focusing on how value conversion processes are carried out and interpreted within the context of ongoing social change. *Tompangan* marriage, as a traditional form of Madurese marital practice, reflects a complex interaction between customary norms and Islamic legal principles, which continue to undergo negotiation in response to evolving societal dynamics. This research holds local significance as an effort to understand the shifting social and cultural structures within the Madurese community, while also serving as a representation of how local societies preserve their cultural identity while adapting to more universal norms of Islamic law. Globally, this study contributes to academic discourse on the adaptability of Islamic law to diverse sociocultural contexts and serves as a reference for the development of an Islamic legal system that is more responsive to the needs of modern society. The findings are expected

⁵ Noer Azizah, Sudirman Sudirman, and Burhanuddin Susanto, "RESIPROSITAS TRADISI MEMBALAS AMPLOP PESTA PERNIKAHAN 'TOMPANGAN' TERHADAP PENINGKATAN KOHESI SOSIAL," *JURNAL AL-IJTIMAIYYAH* 7, no. 1 (June 2021): 39, <https://doi.org/10.22373/al-ijtimaiyyah.v7i1.9517>.

⁶ Suaidi Suaidi, Ali Sodikin, and Abdur Rozaki, "A Critique of Contemporary Economic Justice and Sharia Economic Law on The *Tompangan* Tradition," *Jurnal Hukum Islam* 22, no. 2 (November 2024): 249–80, <https://doi.org/10.28918/jhi.v22i2.01>.

⁷ Yuanreng Hu and Noreen Goldman, "Mortality Differentials by Marital Status: An International Comparison," *Demography* 27, no. 2 (May 1990): 233–50, <https://doi.org/10.2307/2061451>.

⁸ Didiek Noeryono Basar and Iffatin Nur, "The Principle of Reciprocal Justice in Murabahah Financing at Sharia Rural Financing Banks," *International Journal of Law and Politics Studies* 5, no. 3 (June 2023): 163–82, <https://doi.org/10.32996/ijlps.2023.5.3.9>.

⁹ A. P. Levchuk et al., "CONVERSION OF AQUEOUS AMMONIA SOLUTIONS USING AN ADAPTIVE WATER PURIFICATION SYSTEM," *Міжвідомчий Тематичний Науковий Збірник "Меліорація і Водне Господарство"*, no. 2 (December 2024): 19–26, <https://doi.org/10.31073/mivg202402-401>.

¹⁰ Arne Mastekaasa, "Marriage and Psychological Well-Being: Some Evidence on Selection into Marriage," *Journal of Marriage and the Family* 54, no. 4 (November 1992): 901, <https://doi.org/10.2307/353171>.

¹¹ Małgorzata Karwowska and Anna Kononiuk, "Nitrates/Nitrites in Food—Risk for Nitrosative Stress and Benefits," *Antioxidants* 9, no. 3 (March 2020): 241, <https://doi.org/10.3390/antiox9030241>.

to enrich the literature on the intersection between Islamic law and local social practices, and to promote the formulation of a more inclusive, contextual, and globally relevant approach to Islamic law, particularly within Muslim societies undergoing social transformation.

2. Method

This study employed a qualitative approach with a sociological design of Islamic law aimed at thoroughly examining the social transformation of the *tompangan* marriage practice in Bragung Village within the context of contemporary society. This approach was chosen because it allows for an in-depth exploration of social dynamics, symbolic meanings, and the interaction between customary law and Islamic legal norms that evolve contextually within the community. The research was conducted directly in the field, focusing on Bragung village, Guluk-Guluk sub-district, Sumenep district, East Java, which serves as the center of *tompangan* practice. The population consisted of the general community of Bragung Village, especially individuals directly or indirectly involved in the implementation of *tompangan* marriage, such as married couples who adopted this practice, traditional leaders, religious figures (*kyai*), village officials, and family members who played a role in the marriage process. Informants were selected purposively based on specific criteria: having knowledge, experience, or involvement in the *tompangan* practice, either as direct participants or social observers. This purposive approach was essential to ensure that the collected data were rich, relevant, and aligned with the research focus.

Data were collected through in-depth interviews, participant observation, and document analysis. The interviews were guided by a semi-structured framework developed based on the theoretical framework of Islamic legal sociology and the local customary marriage practice, allowing researchers to explore informants' subjective perspectives in a flexible yet systematic manner. Observation was conducted by directly attending community activities, including wedding ceremonies, family deliberations, and the *tompangan* exchange process, to capture the social interactions embedded in the practice. Documentation involved analyzing materials such as marriage records, customary agreements, local fatwas, and religious texts related to the *tompangan* custom. All collected data were analyzed using descriptive-analytical techniques through stages of data reduction, categorization, interpretation, and conclusion drawing. The analysis applied the perspective of Islamic legal sociology, enabling the researcher to examine how Islamic legal norms interact with, adjust to, or even reinterpret local practices undergoing social change. Through this approach, the study not only describes the phenomenon but also explains the relationship between custom, religion, and social transformation in the context of *tompangan* marriage in contemporary Bragung society.

3. Result and Discussion

3.1. Socio-Cultural Practices in the Tompangan Marriage Tradition of Contemporary Madurese Society

The practice of *tompangan* in Bragung Village, particularly the conversion from monetary contributions to in-kind forms, comprises three distinct stages that reflect the nuanced social dynamics and enduring cultural values embedded in Madurese society.¹² The initial stage, referred to as the *tompangan* request, begins when the host family—planning an event such as a wedding or circumcision—visits members of the surrounding community, including neighbors and relatives,¹³ to extend personal invitations. These invitations are traditionally accompanied by a cigarette, which serves not merely as a social courtesy, but as a culturally coded symbol of the expected contribution.¹⁴ The brand of cigarette enclosed carries implicit economic cues: a premium brand such as Surya typically signifies a request equivalent to one *gentang* (approximately three kilograms) of rice, whereas a lower-cost brand like Pundi indicates a smaller

¹² Bonnie Burman and Gayla Margolin, "Analysis of the Association between Marital Relationships and Health Problems: An Interactional Perspective," *Psychological Bulletin* 112, no. 1 (1992): 39–63, <https://doi.org/10.1037/0033-2909.112.1.39>.

¹³ LR, "Personal Interview" (Sumenep, 2024).

¹⁴ Sally Macintyre, "The Effects of Family Position and Status on Health," *Social Science & Medicine* 35, no. 4 (August 1992): 453–64, [https://doi.org/10.1016/0277-9536\(92\)90338-Q](https://doi.org/10.1016/0277-9536(92)90338-Q).

expected contribution, generally half a *span*. This semiotic practice allows for indirect communication of economic expectations, minimizing the risk of offense and reinforcing communal norms of reciprocity. At this stage, the form of contribution is highly flexible, ranging from staple goods such as rice and sugar to items of higher material or symbolic value, including cash or gold, depending on the donor's capacity and the significance of the occasion.

The second stage is the recording of *tompangan*, which is an important part of the community's social process.¹⁵ It is not only administrative,¹⁶ but also part of a social control system to ensure reciprocal relationships between citizens. In the Bragung tradition, this record serves as a measure of a person's morality and integrity.¹⁷ Those who do not return the *tompangan* they have received will become the talk of the community, and this can affect their social reputation. The recording process is done manually by the celebration organizer or by local community leaders. Converted goods generally have economic value and can be exchanged, such as gold, rice, coffee or other household items. To determine the value of converting money into goods,¹⁸ people usually conduct a simple survey of market prices or consult with neighbors who know better.¹⁹ The third stage is the return of the *tompangan*, which is based on the principle of reciprocity. Although in Islamic law this *tompangan* practice does not fall under the *qardh* (debt and credit) contract, in the context of the 'urf of the Bragung community, repayment is considered a moral and social obligation. There are two schemes in the repayment process: a general scheme and a specific scheme.²⁰ In the general scheme, repayment is made according to the form and value of the *tompangan* received.²¹ For example, if a person has received a *tompangan* in the form of one gram of gold, then when the person giving the celebration, he is obliged to return one gram of gold or the equivalent of the price of gold at that time. This scheme is strict and maintains the principle of value justice.²²

Whereas in special schemes, the return does not have to be in the same form, but is adjusted to the agreement and economic conditions of the party who will return. For example, someone who receives rice can return it with sugar, eggs, or cash as long as the value is equivalent and agreed by the recipient.²³ In the absence of written rules binding the return process, the community relies on social values, agreement and a sense of justice.²⁴ Thus, the Bragung community's practice of *tompangan* reflects social adaptation to changing economic values while adhering to the values of *gotong royong*, social solidarity and local customary law.²⁵ Although the form has evolved and adapted, the essence of *tompangan* as a form of social support and an effort to create balance in community relations is maintained. This shows that legal practices are not only formal and normative, but also rooted in the social and cultural life of the community itself.²⁶

¹⁵ AF, "Personal Interview" (Sumenep, 2024).

¹⁶ Sanja Luetic et al., "Nitrates and Nitrites in Leafy Vegetables: The Influence of Culinary Processing on Concentration Levels and Possible Impact on Health," *International Journal of Molecular Sciences* 26, no. 7 (March 2025): 3018, <https://doi.org/10.3390/ijms26073018>.

¹⁷ R Madhusudhan Goud, K Krishnamoorthy, and Basudev Majumder, "Broadband Linear to Circular and Multi-Band Cross Polarization Conversion Reflective Metasurface for Ku, K and Ka Band Applications," in *2023 IEEE 11th Asia-Pacific Conference on Antennas and Propagation (APCAP)* (IEEE, 2023), 1–2, <https://doi.org/10.1109/APCAP59480.2023.10469892>.

¹⁸ DD, "Personal Interview" (Sumenep, 2024).

¹⁹ Ingrid Waldron, Mary Elizabeth Hughes, and Tracy L. Brooks, "Marriage Protection and Marriage Selection—Prospective Evidence for Reciprocal Effects of Marital Status and Health," *Social Science & Medicine* 43, no. 1 (July 1996): 113–23, [https://doi.org/10.1016/0277-9536\(95\)00347-9](https://doi.org/10.1016/0277-9536(95)00347-9).

²⁰ Zulkarnain, Habib Iman Nurdin Sholeh, and Ahmad Zaenul Muttaqin, "Local Wisdom in Seimbang Traditional Marriage Practices: A Maqāsid Shari'ah Perspective," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (July 2024): 119–37, <https://doi.org/10.18326/ijtihad.v24i1.119-137>.

²¹ BR, "Personal Interview" (Sumenep, 2024).

²² Surya Durga Padmaja Bikkuri and Alapati Sudhakar, "DESIGN OF LOW PROFILE MULTIBAND REFLECTIVE POLARIZATION CONVERTER FOR BOTH LINEAR AND CIRCULAR POLARIZED WAVES," *Progress In Electromagnetics Research Letters* 97 (2021): 61–68, <https://doi.org/10.2528/PIERL21022601>.

²³ Babar Hayat et al., "A Low Profile Wideband Linear to Circular Polarization Converter Metasurface with Wide Axial Ratio and High Ellipticity," *Electronics* 13, no. 2 (January 2024): 352, <https://doi.org/10.3390/electronics13020352>.

²⁴ MA, "Personal Interview" (Sumenep, 2024).

²⁵ Frank Trovato, "Mortality Differentials in Canada by Marital Status," *Canadian Studies in Population* 19, no. 2 (December 1992): 111, <https://doi.org/10.25336/P6688N>.

²⁶ Hu and Goldman, "Mortality Differentials by Marital Status: An International Comparison."

3.2. The Transformation of the *Tompangan* Tradition and Its Integration with Islamic Legal Sociology

The changes that occur in a society are sociologically recognized, because they are caused by the times. The impact of these changes is the mindset and values of the community. The practice of tompangan also undergoes changes due to the mindset and spatial layout of the Bragung community, so that the practice continues to evolve.²⁷ Tompangan in Bragung village is a donation activity aimed at fulfilling human limitations in a walimatul urs event. The activity in the tompangan tradition creates horizontal reciprocal relationships,²⁸ namely human relationships with other humans. Ahamad Mustafa al- Maraghi who argued that the law was enacted for the benefit of man. And human interests are not the same as one another because there are differences in time and place. The changes that arise in the practice of tompangan conversion in Bragung Village are based on adjustments to the needs, values and norms prevailing in the community. Law in this context is not static, but dynamic and constantly evolving in line with social and cultural changes.²⁹ The basic principles of Islamic law as a guide to Muslim life encourage the creation of social order, justice and mutual benefit. Therefore, the law must be able to answer new social phenomena that emerge in society, including traditional practices such as tompangan.³⁰ In understanding the relationship between Islamic law and these social phenomena, Atho' Mudzhar offers five main approaches that serve as an analytical framework to examine how society and law influence each other. Religion, in the context of the Bragung community, has a very strong role in shaping social values and norms. Islamic law is not only seen as a formal rule, but also as part of the community's belief and moral system.³¹

The community believes that Islamic teachings are the highest source of law because they come from God's revelation, which was revealed through the Qur'an, reinforced by the Prophet's sunnah, and explained by the companions and tabi'in. In the practice of tompangan conversion, the influence of religion can be seen in how the community tries to adapt this practice to Islamic values of justice.³² For example, the community seeks to place all parties in a fair and equal position in the event of a conflict or dispute over tompangan, as well as ensuring that the return of tompangan is done at a fair value that is acceptable to both parties. Scholars' interpretations, such as Quraysh Shihab, of verses relating to justice emphasize the importance of treating all parties equally regardless of social, economic or educational backgrounds.³³ In practice, the Bragung community will settle disputes through deliberation and kinship, usually at the home of one of the parties, to maintain social harmony. In addition, the concept of balance in Islam, as explained by the mufasssirs, is also the basis that the return of the challenge does not have to be in the form of the exact same item, as long as the value is balanced and mutually agreed upon. Justice in Islam also includes the protection of individual rights. Goods or assistance that have been donated through tompangan are seen as a trust, so they must be returned or reciprocated according to ability and with good intentions. The community understands that the right to receive tompangan back is proportional to the contribution that has been made, and this is the basic principle in the implementation of the tradition. The social transformation that occurred in the Bragung community due to changing times, increasing economic needs, and the influence of modernization had an impact on the way the community

²⁷ Lijian Zhang et al., "Efficient Polarization Conversion Metasurface for Scattered Beam Control and RCS Reduction," *Scientific Reports* 14, no. 1 (November 2024): 26260, <https://doi.org/10.1038/s41598-024-77961-y>.

²⁸ Valentina Membrino et al., "Effects of Animal-Based and Plant-Based Nitrates and Nitrites on Human Health: Beyond Nitric Oxide Production," *Biomolecules* 15, no. 2 (February 2025): 236, <https://doi.org/10.3390/biom15020236>.

²⁹ Simona Christina Henderika Litaay et al., "Local Culture-Based Education in the Hidden Curriculum: A Strategy for Fostering Tolerance and Peace in Maluku Secondary Schools," *Society* 13, no. 1 (March 2025): 192–207, <https://doi.org/10.33019/society.v13i1.777>.

³⁰ Gianni Q. Moretti et al., "Introducing a Symmetry-Breaking Coupler into a Dielectric Metasurface Enables Robust High-Q Quasi-BICs," *Advanced Photonics Research* 3, no. 12 (December 2022), <https://doi.org/10.1002/adpr.202200111>.

³¹ Gianni Q. Moretti et al., "Si Metasurface Supporting Multiple Quasi-BICs for Degenerate Four-Wave Mixing," *Nanophotonics* 13, no. 18 (August 2024): 3421–28, <https://doi.org/10.1515/nanoph-2024-0128>.

³² Paulus Koritelu and . Afdhal, "Money and Social Transformation: The Reshaping of Duan and Lolat Traditions in an Indonesian Indigenous Society," *Journal of Posthumanism* 5, no. 6 (May 2025): 339–52, <https://doi.org/10.63332/joph.v5i6.2019>.

³³ Sara Arber, "Class, Paid Employment and Family Roles: Making Sense of Structural Disadvantage, Gender and Health Status," *Social Science & Medicine* 32, no. 4 (January 1991): 425–36, [https://doi.org/10.1016/0277-9536\(91\)90344-C](https://doi.org/10.1016/0277-9536(91)90344-C).

viewed Islamic law.³⁴ The practice of tompangan conversion, which was initially voluntary and without formal records, has now started to change into a more structured system, even approaching the concept of debt. The Bragung community now views tompangan as a social obligation with legal implications. Therefore, the practice of recording the amount or type of goods given has become a widely accepted custom and is not considered taboo. In fact, if a person does not return a tompangan, they may face social pressure, be ostracized or considered unethical.³⁵

The community's understanding that tompangan has binding legal value is in line with the principles of Islamic law *istinbath*, where laws can be derived from customs (*'urf*) that do not contradict the basic principles of sharia. Thus, tompangan conversion can be positioned as a form of grant or charity that contains elements of mutual assistance, but on the other hand it is also recognized as having characteristics similar to debt, due to the expectation of repayment.³⁶ This is reinforced by the opinion of *fiqh* scholars that customs (*'urf*) that apply continuously in society and do not contradict Islamic principles can be the basis for determining the law. In the implementation of tompangan conversion, an individual's level of religious experience or spirituality greatly influences how one carries out the practice.³⁷ The Bragung community consists of individuals with varying levels of understanding and piety. Those with high levels of religiosity tend to view tompangan as a mandate and a social act of worship, so they strive to maintain their commitment to returning the aid. They believe that honest behavior and maintaining the trust of others are part of Islamic teachings that must be maintained in daily life. In contrast, people with low religious understanding tend to see tompangan as a means of gaining social or economic benefits, without considering the moral and religious obligation to return it. This can lead to conflict or default, especially if the tompangan recipient does not show goodwill in fulfilling their commitment. Therefore, religious experience is an important factor in ensuring the smooth running of tompangan conversion practices and preserving the social values contained in them.³⁸

Strong social interaction in Muslim communities such as Bragung creates solidarity and a sense of collective responsibility.³⁹ The tradition of tompangan is an important means of strengthening social relations between residents.⁴⁰ In practice, asking for help and giving tompangan is not only understood as a moral obligation, but also as part of a social culture that strengthens social networks and strengthens family ties.⁴¹ Through this intense interaction, various innovations were born in the implementation of the tompangan tradition, such as the use of symbols in the form of cigarettes as a marker of the value of contributions, as well as the conversion of the value of money into goods to adjust to the economic conditions of the community.⁴² This shows that the community is able to create a flexible social system that still adheres to Islamic values, especially the values of justice and helping each other. Community movements, both individual and collective, influence the formation of Islamic law in daily practice. The people of Bragung, through their customs and social consensus, have created unwritten rules governing the implementation of tompangan. Although not explicitly stated in the *nash*, this practice can still be

³⁴ Sally Wyke and Graeme Ford, "Competing Explanations for Associations between Marital Status and Health," *Social Science & Medicine* 34, no. 5 (March 1992): 523–32, [https://doi.org/10.1016/0277-9536\(92\)90208-8](https://doi.org/10.1016/0277-9536(92)90208-8).

³⁵ Takashi Yoshida et al., "Resonant Spin-Flavor Conversion of Supernova Neutrinos: Dependence on Electron Mole Fraction," *Physical Review D* 80, no. 12 (December 2009): 125032, <https://doi.org/10.1103/PhysRevD.80.125032>.

³⁶ Sinem Esengen, "Female Circumcision in Southern Kurdistan: Testing Bargaining with the Patriarchy," *Social Science & Medicine* 381 (September 2025): 118288, <https://doi.org/10.1016/j.socscimed.2025.118288>.

³⁷ Takashi Yoshida et al., "Supernova Neutrino Signals by Liquid Argon Detector and Neutrino Magnetic Moment," *Physics Letters B* 704, no. 3 (October 2011): 108–12, <https://doi.org/10.1016/j.physletb.2011.09.041>.

³⁸ Muhammad Shafwat Qalby, "Sinkretisme Islam Dan Hindu (Studi Terhadap Tradisi Rasol Bu'sobu' Pelet Betheng Di Desa Gunung Sekar Madura)," *Journal of Comparative Study of Religions* 5, no. 1 (December 2024): 19–34, <https://doi.org/10.21111/jcsr.v5i1.13019>.

³⁹ Jiawei Wu and Guillaume Marois, "Family-Work History and Inequalities in Old-Age Cognition in China," *Social Science & Medicine* 381 (September 2025): 118318, <https://doi.org/10.1016/j.socscimed.2025.118318>.

⁴⁰ Walter R. Gove, "Sex, Marital Status, and Mortality," *American Journal of Sociology* 79, no. 1 (July 1973): 45–67, <https://doi.org/10.1086/225505>.

⁴¹ Muzaffar Alam, "Strategy and Imagination in a Mughal Sufi Story of Creation," *The Indian Economic & Social History Review* 49, no. 2 (June 2012): 151–95, <https://doi.org/10.1177/001946461204900201>.

⁴² Pintu Paul et al., "Marital Choice, Spousal Communication, and Contraceptive Self-Efficacy and Use among Newly Married Girls in India: Evidence from the UDAYA Study," *Social Science & Medicine* 373 (May 2025): 118006, <https://doi.org/10.1016/j.socscimed.2025.118006>.

considered valid as long as it does not contradict the basic principles of Islamic law⁴³. An in-depth understanding of the values of Islamic law by local community leaders and religious leaders also contributed to the collective awareness of the importance of justice in the practice of tompangan. This process of change shows that Islamic law is not only textual, but also contextual. Laws develop through social practices, collective experiences and values upheld by the community.⁴⁴ Therefore, legal changes that occur in response to community movements do not aim to replace Islamic principles, but to adapt them to the needs and conditions of local communities. Islamic law remains the main foundation, while the community becomes an important actor in determining how the law is actually implemented in social life.⁴⁵

4. Conclusion

The findings of this research reveal that the practice of *tompangan* marriage in Bragung Village has undergone a significant transformation in response to contemporary social, economic, and religious developments. Traditionally regarded as a symbolic expression of familial honor and social solidarity—often involving the conversion of money into goods as part of a public marital agreement—the *tompangan* practice has gradually shifted toward more individual-centered negotiations, reflecting changes in social values, economic structures, and levels of religious literacy. This shift is not merely cosmetic but structural, where communal expectations that once dictated the scale and form of *tompangan* have been replaced by more flexible, pragmatic arrangements between families. Through the lens of Islamic legal sociology, this transformation illustrates how local customs interact dynamically with Islamic legal principles, showing that Islamic law is not applied in isolation but is interpreted and practiced in conversation with lived social realities. The reinterpretation of *tompangan* in accordance with Islamic values—particularly those concerning justice, mutual consent, and the avoidance of excessive burden—demonstrates the adaptive potential of Islamic jurisprudence in accommodating socio-cultural change without abandoning its normative framework.

This study contributes theoretically by reinforcing the relevance of Islamic legal sociology as an analytical framework capable of capturing the complexities of legal change within Muslim communities, especially in relation to marriage customs. It shows that legal norms in Islam are not static doctrines but living entities shaped by socio-historical and cultural contexts. Practically, the research highlights the need for continuous dialogue between traditional authorities, religious scholars, and local communities to ensure that customary marriage practices remain aligned with both contemporary needs and Islamic legal ethics. However, the study acknowledges certain limitations, particularly the scope of geographic coverage, which focused solely on Bragung Village, and the possibility of differing practices in other regions that may present contrasting patterns. Furthermore, the qualitative nature of the study, while rich in contextual depth, may limit its generalizability across broader populations. Therefore, future research is recommended to conduct comparative studies across different regions, investigate the gender implications of *tompangan* practices, and explore the role of state law in regulating or harmonizing such customary traditions within the national legal framework. These further explorations will help deepen our understanding of how Islamic legal thought continues to evolve in the face of societal transformation, contributing to more responsive and inclusive legal and cultural practices in Muslim-majority societies.

⁴³ Ankur Barua and Hina Khalid, "The Feminization of Love and the Indwelling of God: Theological Investigations Across Indic Contexts," *Religions* 11, no. 8 (August 2020): 414, <https://doi.org/10.3390/rel11080414>.

⁴⁴ Ahmad Ahmad et al., "Mombolosuako Traditional Marriage Dynamics: Between Tolaki Muslim Majority and Muslim Minorities in Konawe District, Indonesia," *Jurnal Ilmiah Al-Syir'ah* 22, no. 2 (December 2024): 152, <https://doi.org/10.30984/jis.v22i2.2875>.

⁴⁵ Jeffry Ernest Marthen Leiwakabessy, "Land Contestation and Identity: Agrarian Conflict Between Maluku Indigenous Communities and State Authorities in A Sociological Perspective," *Baileo: Jurnal Sosial Humaniora* 1, no. 3 (May 2024): 317–31, <https://doi.org/10.30598/baileofisipvol1iss3pp317-331>.

Declarations

Author Contributions Statement

Ilham Maulana took the lead in conceptualizing the research, designing the methodology, analyzing the data, and writing both the original draft and the revised manuscript. He also served as the corresponding author. Yunia Kartikasari was responsible for data collection and investigation, contributed to the literature review, and assisted in the preparation of supporting research materials.

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Data Availability Statement

The datasets generated and analyzed during this study are available from the corresponding author upon reasonable request.

Declaration of Interests Statement

The authors declare that they have no known financial or personal conflicts of interest that could have influenced the work reported in this paper.

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