



Positivity Meaning and Impact of *Mahar* in Marriage Gender *Tabaduli* Approach

Lila Pangestu Hadiningrum¹(✉), Siti Rokhaniyah², Ning Karnawijaya¹, and Debi¹

¹ Universitas Islam Negeri Raden Mas Said Surakarta, Surakarta, Indonesia
lilahadiningrum@gmail.com

² Universitas Tidar Magelang, Magelang, Indonesia

Abstract. One of the efforts to raise the dignity of women in marriage according to Islam is to give them the right to receive a dowry. Dowry as a part of the law and the effect of marriage. A phenomenon that exists in the Serenan community, dowry is understood as a formality given to the bride and groom as a requirement for marriage according to the level of education. This research attempts to describe the meaning of dowry and the impact of dowry in *tabaduli* gender marriage in Serenan Hamlet, Kragan Gondangrejo Karanganyar. This research is a mix-method study with a Convergent Triangulation Model Design, namely the collection and analysis of quantitative and qualitative data separately on the same research topic and the results of the two are combined by comparing the results of the two. The sampling technique is stratified random sampling and purposive sampling using interview data collection techniques and questionnaires and data analysis using validity tests, classical assumption tests, and hypothesis testing. The research shows that the meaning of dowry for the Serenan community is almost 81.6% of couples with 38 respondents not knowing the meaning of the dowry (the formalities and conditions of marriage that must exist), and 18.4% of couples in the hamlet know the meaning and purpose of the dowry as gifts from the prospective groom which can be in the form of goods or services. The results of the t-test that have been carried out are obtained $\text{Sig} = 0.022 < 0.05$, then H_0 is rejected and H_a is accepted. The results of this study indicate that the impact variable and the meaning of the dowry have a significant effect on the marriage gender *tabaduli*.

Keywords: Mahar · Gender · Tabaduli · Marriage

1 Introduction

Marriage is an agreement between a man and a woman to lead a household life. Since entering into an agreement through a contract, both parties have been bound and since then they have had obligations and rights, which they did not have before. One of the efforts to raise the dignity of women is the recognition of everything that is a woman's right. As in marriage, the first right established by Islam is the right of women to receive a dowry.

Dowry is a gift made by the groom to the bride which is legally obligatory. Thus, the terms *shadaq*, *nihlah*, and dowry are terms found in the Qur'an, but the term dowry is

better known in the community, especially in Indonesia, while terms other than dowry are not only rarely used, but there are still many people who do not understand their meaning. The terms shadaqah or shadaq, and shidaq especially nihlah are less socialized in society, while the term dowry or dowry has been understood to mean the common people [1].

From the above understanding, it shows that the dowry is a gift from the groom to the bride in the form of property or benefits because of the marriage bond. The form and type of dowry are not stipulated in Islamic marriage law, but the bride and groom are encouraged to hold deliberation to agree on the dowry to be given, if the bride agrees with the dowry offered by the groom, the form and type can be determined by both parties. Allah SWT has determined the dowry as a part of the law and the effect of marriage. Dowry is the gift of a prospective husband to a prospective wife in the form of goods, money, or services that do not conflict with Islamic law. The gift is a condition for the validity of the marriage so that the law of dowry is mandatory. According to the word of Allah SWT in Q.S an-Nisa'verse 4:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

Meaning: *Give a dowry (dowry) to the woman (whom you marry) as a gift willingly. Then if they hand over to you part of the dowry with pleasure, then eat (take) the gift (as food) which is delicious and with good results. (Q.S an-Nisa' ayat 4) [2].*

The scholars agree that the dowry must be given by the husband to his wife, either in cash or by means of tempo. The payment of the dowry must be in accordance with the agreement contained in the marriage contract and it is not allowed to reduce it. If the husband adds it, it is better and as shadaqah, which is recorded as an absolute clear dowry and the amount is in accordance with the marriage contract [1].

In Dukuh Serenan, Kragan Gondangrejo Village, Karanganyar, it only consists of 1 RW which is divided into 2 RT, and the population in the village there are approximately 60 heads of families living in the village, teenagers and children who live in this village are also quite limited. The majority of the people in the village, not many people continue to higher education, almost 20% of the people in the hamlet are able to graduate. From the results of initial interviews with several family couples there do not really understand what the meaning of dowry is, what they know is that dowry is a formality given to the bride and groom as a requirement for marriage and states that there are impacts and influences that arise from the dowry given by the family couple. By giving a high or low dowry, can it affect the relationship of a family, because not many people in the village know the meaning of the dowry, most women in the village only have the same education, not many continue to college, so there are not many candidates. brides who ask for a high price dowry, they receive a modest dowry given by their future husband. And the woman who graduated from college in the village only dared to ask for a higher dowry from her future husband, but according to the abilities of her future husband [3].

From the above, this study examines the meaning of dowry and the impact of dowry in tabaduli gender marriage in Serenan Hamlet, Kragan Gondangrejo Karanganyar.

2 Literature Review

Research from Maisura in 2018 with the title “Determination of the dowry in marriage in the Gampong Melunas Keude community, Bandar Baru District, Pidie Jaya Regency”. based on social status or according to the education they take, the higher the education, the higher the dowry requested according to the provisions in the Gampong community. This makes the youth in the Meunasah Keude Village community not married because the community has a fairly large amount of dowry [4].

The thesis compiled by Abdul Haq Syawqi entitled “Mahar and Women’s Self-Esteem (Case Study of Married Couples in Singosari District and Dampit District, Dampit District)” This study examines the concept of self-esteem in Islam and the discipline of psychology. This is because the husband’s restrictions on his wife are caused by the dowry culture in marriage, this culture gives birth to the view that women have been bought by him. The above concepts must be tested for truth. Is it true that dowry is an appreciation or purchase for women, can women’s self-esteem be “bought” with a dowry, is women’s self-esteem an interpretation of the dowry itself sendiri [5].

Fahmi Rahmatika’s research entitled “The View of a Husband and Wife on Dowry as Decoration” This study discusses the use of dowry money that is used as a dowry decoration worth hundreds of thousands and even millions of rupiah, framed with glass and displayed on the walls of the house. And the reasons for married couples in using dowry in the household [6].

Dowry is a wedding gift from the bride’s family to the groom’s family which can be in the form of money or other assets. The case in Ampara Regency confirms that if the bride’s family refuses to give a dowry, the marriage will not take place. The custom in this society is that the amount of dowry that is set is very large, so this is burdensome for the bride’s family. But if this is not fought for, then the risk is that women will become spinsters. In general, it can be said that dowry has become an unpleasant custom in Ampara District, Sri Lanka [7].

A study has been conducted to explore the social impact of dowry transactions in Muslim wedding in Sylhet, Bangladesh. This study involved 30 women as a sample who experienced dowry-related violence in their married life and reported it to women’s agencies seeking legal justice. The results of this study state that the bride pays the dowry in the form of cash, furniture, jewellery, land and other valuables to the groom before or before or before the wedding ceremony. It aims to get harmony in domestic life. Unpaid dowries have negative socio-family effects that can trigger domestic violence. Wives experience a variety of physical, emotional, sexual and socio-economic violence. Her husband and parents are the main perpetrators of this violence. This has become a habit in the community, so it is necessary to take steps to reduce domestic violence [8].

Dowry is the exclusive right of the wife to receive a portion of the husband’s income at any time after the marriage. However, under certain conditions a wife does not receive a dowry from her husband for various social reasons. There is also a woman who has lost her right to dowry which is legal under Sharia law and the law. In addition, there was an incident where a woman and her family became victims of the un-Islamic practice of dowry by her husband. There are some challenges in finding dowry when the victim of the dowry does not get justice from law and tradition. A study was conducted to analyse the challenges to women’s rights regarding the practice of dowry under Sharia law and

the Constitution. In rural areas, women are still not well educated. There is a social tradition that husbands often do to reduce the amount of dowry by different customary conventions and most of the wives do not know about the dowry rights because she does not know any information about the legal mechanism to receive it. Thus, there is a tendency to give less dowry [9].

Other studies have been conducted to discuss the practice of offering dowry in the marriages of the people of Aceh, Indonesia and Selangor, Malaysia. This study also regulates the provisions of the dowry rate in Indonesian and Malaysian laws and regulations and their application in the community. The findings of the study indicate that the provisions of the dowry rate in Indonesian laws and regulations are based on simplicity and convenience. However, in the tradition of the Acehnese people, it is the community's choice in determining and determining the level of dowry. The determination of the level of dowry in Aceh is determined by the woman's family, namely the mitsl dowry, which is given in the form of gold (mayam). The determination of the Selangor State dowry rate is carried out by the State Royal Government with a minimum rate of RM 300.00 which is a union between the dowry and delivery for girls and widows. However, some Selangor people still set their own delivery value that must be left to the women [10].

The difference between this study and previous research lies in the research method carried out and the focus of this research study on the meaning of dowry and the impact of dowry in marriage gender tabaduli.

3 Method

This research is mix method research. There are 4 models in Mixed Methods according to several main experts [11] including triangulation models, complementary models, explanatory models and exploratory models. In this study using a model with a Convergent Triangulation Model Design. In the Triangulation Convergent Model design, the researcher collects and analyses quantitative and qualitative data separately on the same research topic and then the results are combined by comparing the results of the two [12].

The sampling technique is stratified random sampling (quantitative) which is one of the techniques used if the population has members or elements that are not homogeneous and proportionally stratified [13]. In this study, the population was approximately 60 families. By using the Slovin formula, the research sample for a population of 60 people with a 90% confidence level and an error of 10% is 38 people.

In exploring qualitative data, the researcher used purposive sampling. This sampling technique is based on characteristics or traits that are estimated to have a close relationship with the characteristics or traits that exist in the population that are known previously. According to [13] purposive sampling is the determination of respondents who are selected as members of the sample on the basis of the researcher's own considerations. The selection of sources with the purposive sampling technique (criteria) is a sampling technique of data sources with certain considerations, meaning that the person is considered to know best about what the researcher expects so that it will make it easier for researchers to explore the object or social situation under study [14]. The informants who were interviewed in this study were some women who were already married in Serenan Hamlet, Kragan Gondangrejo, Karanganyar.

Data collection techniques using interviews and questionnaires and documentation. The data analysis technique used is the Milles and Huberman model in qualitative research and data analysis uses validity tests, classical assumption tests, and hypothesis testing in quantitative research.

4 Result

4.1 From Quantitative Data

In this study to test the validity of X (Impact of the meaning of dowry) the questionnaire instrument contained 17 valid statements, evidenced by r arithmetic $>$ r table, while there were 12 invalid statements and were replaced with valid items. There are 13 statements on the Y variable (in *tabaduli* gender marriage) which were submitted to 38 respondents, there are 7 valid statements while there are 6 invalid statements and are replaced with valid items. From the results of the reliability of the variable x showing the value of cronbach's alpha of $0.814 > 0.6$ then the questionnaire is declared reliable and the variable y the value of cronbach's alpha is $0.609 < 0.6$ then the questionnaire is declared reliable. From the normality test conducted with the One-Sample Kolmogorov-Smirnov Test, it shows a significance value of 0.41 which is greater than 0.05, so it can be concluded that the data is normally distributed. From the results of data analysis, the significance value of X Impact and Meaning of the dowry is 0.022 which is smaller than 0.05. Then H_0 is rejected, H_a is accepted. This means that the independent variable The Impact and Meaning of Dowry partially affects the dependent variable (*tabaduli* gender marriage). It can be concluded that the impact and meaning of dowry variables (X) have an effect on gender *tabaduli* in marriage (Y).

4.2 From Qualitative Data

From the results of interviews with several sources including [15] (as the actor who received the dowry) said he knew and understood the meaning of the dowry, for him the dowry is something that must be given by the groom in marriage. Because if the man gives a dowry whose value is small, the man does not respect the woman who was raised by her parents. He said the size of the dowry amount can affect mutual relations (*tabaduli*) respecting each other, helping each other with household chores, and respecting each other in domestic life. But unlike Surati's mother, she said she did not know the purpose of giving the dowry to women. For him, the dowry is a mandatory condition given by the prospective groom to the prospective bride.

The dowry for mutual relations according to [16] has no effect at all, for him marriage is living together as husband and wife and struggling together in difficult or happy situations. However [17] revealed that she understands what is meant by a dowry, a dowry is a gift given by the prospective groom in the form of goods and he also says that the dowry is only a formality in marriage. He said that the dowry given by men does not have to be high in value, because the dowry is given according to the ability of the men. But the dowry can also affect the mutual relations (*tabaduli*) of a family if the man gives the dowry only a set of prayer tools.

The results of interviews with couples in the Serenan hamlet, Kragan Village, Gondangrejo District, Karanganyar Regency, showed that the meaning of dowry for the community in the hamlet was almost 81.6% of couples with 38 respondents not knowing the purpose of the dowry, and 18.4% of couples in the hamlet knowing the purpose of the dowry. and the meaning of the dowry.

Analysis of the results of interviews with couples in Serenan hamlet, Kragan Village, Gondangrejo District, Karanganyar Regency, shows that the meaning of dowry for the majority of the people in the hamlet does not understand the meaning of the dowry, for the community the dowry is only a formality and a marriage requirement that must exist. Meanwhile, there are several interviews which show that they know the meaning of a dowry. Dowry is a gift from the prospective groom which can be in the form of goods or services.

4.3 Quantitative and Qualitative Interpretation

From the results of testing the impact of dowry on marital gender tabaduli in Serenan hamlet, Kragan Village, Gondangrejo District, Karanganyar Regency, it shows that the impact and meaning of dowry in KHI has an effect on marital gender tabaduli. This explains that the impact and meaning of dowry has an effect on marital gender tabaduli because of how important it is for men to respect the rights of women in their households in forming families that respect, protect, protect, and help each other.

In the discussion using the theory of marriage gender tabaduli in *Mu'asyarah bil-Ma'ruf* and *mublah*. The impact of the dowry on the marriage gender tabaduli in Serenan hamlet, Kragan Village, Gondangrejo District, Karanganyar Regency, because dowry is one of the rights of women, in Islamic law it is permissible for a woman to ask for a dowry as long as it is according to the ability of the prospective husband, after marriage it is obligatory for the husband to treat his partner well although the dowry requested by the woman (in this case the wife) is not too expensive, so that it is always harmonious and peaceful. The size of the amount of dowry, its type and form should be guided by the nature of simplicity and the teachings of convenience recommended by Islamic law. Islam does not stipulate the amount, but it is adjusted to the ability of the bridegroom. Regarding the amount of the dowry, fiqh scholars have agreed that the dowry does not have a high or low limit.

In *Mu'asyarah bil-Ma'ruf* husband and wife must give and receive each other, love and care for each other, not hurt each other, and not ignore each other's rights and obligations. This is in line with Mubada, interrelationships or gender tabaduli marriages between husband and wife and family members regarding partnerships and cooperation between men and women in building life relationships in the household.

5 Conclusions

The results of data analysis from interviews and the distribution of questionnaires to couples in Serenan hamlet, Kragan Village, Gondangrejo District, Karanganyar Regency to 38 respondents as a sample, showed that the meaning of dowry for the people in the hamlet 81.6% did not know the meaning of the dowry (formalities and conditions of

marriage required). must exist), and 18.4% know the intent and meaning of the dowry as a gift from the prospective groom which can be in the form of goods or services. The results of the t-test indicate that the impact and meaning of dowry in KHI (X) has a positive effect on marriage gender *tabaduli* (Y). The results of the F test show that there is a simultaneous influence of the Impact and Meaning of Dowry (X) on the marriage gender *tabaduli*. This explains the need for *tabaduli* gender marriage (mutual respect, mutual protection, mutual care, and mutual assistance to each other) in creating partnerships and cooperation between men and women in building mutual life in the household.

References

1. B. A. Saebani, *Fiqh Munakahat*. Bandung: CV Pustaka Setia, 2009.
2. Departemen Agama RI, *Al-Qur'an dan Terjemahan*. Jakarta: Penyelenggaraan Penerjemahan, 2011.
3. Nina warga Dukuh Serenan Rt 03/03, "Wawancara Pribadi," 2020.
4. Maisura, "Penetapan Mahar dalam Pernikahan pada Masyarakat Gampong Meunasah Keude kecamatan Bandar Baru Kabupaten Pidie Jaya," UIN Ar-Raniry Banda Aceh, 2018.
5. Abdul Haq Syawqi, "Mahar dan Harga diri Perempuan," UIN Maulina Malik Ibrahim Malang, 2016.
6. F. Rahmatika, "Pandangan Pasangan Suami Istri terhadap Uang Mahar sebagai Hiasan," UIN Malang, 2017.
7. S. Fowzer and Feroziya, "Dowry system and its practice among the Sri Lankan Muslim community: with special reference to the Ampara district," *Res. J. Fac. Arts Cult.*, vol. 6, p. Res. J. Fac. Arts Cult., 2013.
8. M. Rahman and L. S. Lieberman, "Social Ramifications of Dowry Transaction in Muslim Marriage: An Empirical Study," *Adv. Soc. Sci. Res. J.*, vol. 6, no. 5, pp. 217–231, 2019, <https://doi.org/10.14738/assrj.65.6509>.
9. N. Ferdousi, "the Practice of Dower and Dowry in Muslim Marriage in Bangladesh: a Legal Analysis," *J. Syariah*, vol. 27, no. 3, pp. 547–564, 2019, <https://doi.org/10.22452/js.vol27n03.6>.
10. M. A. A. Shabah, Nahrowi, and Masyrofah, "Dowry Amount in Aceh-Indonesia and Selangor-Malaysia: Between State Regulations and Customs," *Ahkam J. Ilmu Syariah*, vol. 21, no. 2, pp. 325–356, 2021, <https://doi.org/10.15408/ajis.v21i2.19673>.
11. Creswell, *Research Design: Quantitative, Qualitative And Mixed Methods Approaches*. London: SAGE Publication., 2009.
12. Agustinus Bandur, *Penelitian Kualitatif-Studi disiplin Keilmuan dengan Nvivo 12 Plus*. Jakarta: Mitra Wacana Media, 2019.
13. D. Darmawan, *Metode Penelitian Kuantitatif*. Bandung: Rosda karya, 2016.
14. Sugiyono, *Metode Penelitian dan Pengembangan*. Bandung: Alfabeta., 2015.
15. Fitri, *Interview*, vol. 10 November. 2020.
16. Surati, *Interview*, vol. 18 Novembre. 2020.
17. Tina, *Interview*, vol. 23 November. 2020.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

