



Harmonization of Customary Law and Islamic Family Law in the Tradition of *Temu Abak*

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Abstract

This study examines the harmonization of customary law and Islamic family law within the tradition of *Temu Abak* in Indonesian marriage practices. Using a qualitative method with an empirical juridical approach through case studies, data were collected via interviews, observation, and documentation. The findings reveal that *Temu Abak* functions as a socio-legal mechanism that provides space for deliberation, verification, and assessment of the readiness of prospective spouses, with the *tengganai* serving as the customary authority. The approval of the *tengganai* influences marriage administration, affirming *Temu Abak* as a form of living law that interacts with formal law. From the perspective of Islamic family law, *Temu Abak* reflects the principle of caution (*ihtiyat*) and responsibility in choosing a spouse, while in the framework of *maqashid al-shari'ah* it contributes to safeguarding religion, lineage, and honor. Thus, *Temu Abak* represents a bridge of harmonization between customary norms, Islamic law, and state law in the marriage practices of society.

INTRODUCTION

Marriage in the perspective of Islamic law is an institution that not only has a religious dimension [Hori & Cipta, \(2019\)](#), but also encompasses social and legal aspects aimed at fostering a family characterized by *sakinah*, *mawaddah*, and *rahmah* [\(Amin et al., 2023\)](#). In the context of Indonesia's pluralistic society, marriage practices are not only subject to Islamic family law and state law but are also influenced by the existence of customary law that remains alive and evolving within the community [\(Putra & Pangestika, 2024; Rosyid & Afrizal, 2025\)](#). This reality indicates the presence of legal pluralism, where various legal systems interact, complement one another, and in some cases may even lead to tensions [\(Husain et al., 2024; Swenson, 2018; Widharu & Sunaryo, 2025\)](#).

However, not all interactions between these legal systems are conflictual [\(Nashih, 2025\)](#). In many indigenous communities, in fact, there is harmonization between customary law and Islamic law, which work synergistically to regulate community life, including marriage practices [\(Abdurrahman, 2015\)](#). One interesting example can be found in the community of the Sungai Penuh Customary Council, where the marriage process is not only based on the

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provisions of Islamic sharia and state administration but also involves customary stages known as *Temu Abak*.

The *Temu Abak* tradition is a meeting between the families of the prospective bride and groom that serves not only as a social gathering but also as a forum for deliberation to determine various important aspects of the marriage, such as setting the wedding date and assessing the character, background, and family lineage of the prospective bride and groom. In practice, the *temu ahak* also serves as a space for social verification, involving the role of traditional leaders particularly the *tengganai* in assessing the readiness and suitability of the prospective bride and groom from social, moral, and kinship perspectives. Thus, the *Temu Abak* is not merely understood as a tradition but also as a socio-legal mechanism with normative functions in the marriage process.

Interestingly, in the context of Sungai Penuh society, the outcomes of the *Temu Abak* process have implications that are not only social but also administrative. One concrete manifestation of this is the emergence of the *tengganai* agreement, which serves as a crucial prerequisite for the administrative processing of marriages at the village level (Lubis et al., 2023). This indicates that customary practices do not merely serve as a supplement but play a strategic role in bridging the gap between the community's social norms and the state's formal legal provisions (Sumaya, 2026). Amid the dominance of state law in marriage administration, the existence of customary mechanisms such as the *Temu Abak* which even influences access to marriage registration presents a fascinating phenomenon to examine, particularly regarding its legitimacy and legal standing within the national legal system.

This phenomenon demonstrates that customary law, in practice, can function as a "living law" Negara, (2023) that is, a law that is truly alive and observed by the community (Zulfikar et al., 2024). The existence of *Temu Abak* as part of the pre-marital mechanism reflects the presence of a social control system aimed at maintaining order, family honor, and the continuity of customary and religious values. From an Islamic legal perspective, this mechanism can be understood as a preventive measure to ensure that marriages are conducted based on the principles of prudence (*ihtiyat*) and public interest. Therefore, this study employs the *maqashid al-shari'ah* approach and the theory of living law to analyze how *Temu Abak* functions in harmonizing customary law and Islamic family law.

Furthermore, from the perspective of *maqashid al-shari'ah*, the practice of *temu ahak* holds strong relevance in realizing the objectives of Islamic law, particularly in safeguarding religion (*hifz al-din*), safeguarding lineage (*hifz al-nasl*), and safeguarding honor (*hifz al-'ird*). The selection and verification process conducted in *Temu Abak* serves as a crucial tool to prevent marriages that do not align with religious or customary norms and to minimize the potential for conflict in future family life.

There have been several studies examining this issue, including a study conducted by Wagianto, (2022) on the Bangkat traditional marriage ceremony among the Osing community in Banyuwangi, which demonstrates a harmonious integration between customary law and religious law, marked by the absence of any conflict between the two. This practice is categorized as '*urf sahih*' because it aligns with the principles of Islamic sharia, even though it is specific to certain communities. Furthermore, various symbols in the traditional ceremony embody values consistent with Islamic teachings, such as considerations in selecting a spouse (*kafa'ah*), the husband's obligation to provide financial support, and the encouragement to share one's blessings.

This indicates that customary traditions are not merely ceremonial but also represent the internalization of religious values within family life. Nevertheless, this study focuses primarily on the symbolism of customs from an Islamic legal perspective and has not yet specifically examined social mechanisms such as the '*Temu Abak*' as a space for harmonizing customary law and Islamic family law in the marriage process (Rohman & Wagianto, 2022).

Research conducted by Gibran, (2025) reveals that there is a harmonious relationship between customary law and statutory law in marriage practices. Customary law serves to provide social and cultural legitimacy through various rituals and symbols, while statutory law provides formal legal certainty. These two legal systems operate in a complementary manner without causing conflict. This finding confirms that customary marriage practices can serve as a space for the integration of various legal systems within society. However, the study focuses more on the relationship between customary law and state law and has not specifically examined the integration between customary law and Islamic family law or local mechanisms such as *temu ahak* in the marriage process (Gibran, 2025).

Research conducted by Lubis et al., (2023) reveals that the *tengganai* holds a very important position as a representative of customary authority in regulating family life. This is reflected in the requirement for the *tengganai*'s consent, which serves as one of the conditions in the administrative process of marriage. This consent serves not only an administrative function but also acts as a social control mechanism to ensure accountability on the part of the man and as a form of protection for women and nieces and nephews. Furthermore, the existence of the *tengganai*'s consent plays a role in preserving family honor and clarifying lineage, thereby preventing marriages from being entered into carelessly. This practice is also considered consistent with the principle of *al-'adah al-muhakkamah* because it does not contradict Islamic law, is generally applicable, and has become a deeply rooted custom in society. Thus, this mechanism reflects the integration of customary law and Islamic law in safeguarding the welfare of the institution of marriage.

Nevertheless, studies on the harmonization of customary law and Islamic family law in the context of *temu ahak* remain relatively limited. Most previous research has focused primarily on administrative aspects, such as the *tengganai* agreement, or has discussed customary practices in general without conducting an in-depth examination of the function of *Temu Abak* as a space for the integration of various legal systems.

The novelty of this study lies in its analysis of the *Temu Abak* tradition as a social mechanism that functions not only as a customary practice but also as a space for the integration of customary law and Islamic family law within the marriage process. Unlike previous studies that focused more on administrative aspects or customary symbolism, this study positions the *temu ahak* as a form of living law that plays a role in the process of selection, verification, and religious-social legitimization of prospective spouses, and analyzes it from the perspective of *maqashid al-syari'ah*. Therefore, this study is important to fill this gap by analyzing how *temu ahak* plays a role in harmonizing customary law and Islamic family law in the marriage process within the Sungai Penuh Customary Council.

Against this backdrop, this study aims to analyze the forms of harmonization between customary law and Islamic family law within the *Temu Abak* tradition, as well as to examine their relevance from the perspective of *maqashid al-shari'ah*. Thus, this study is expected to make a theoretical contribution to the development of Islamic legal studies grounded in local

wisdom, as well as a practical contribution to understanding the dynamics of the relationship between custom and religion in Indonesian society.

METHODS

This study employs a qualitative method with an empirical-juridical approach to conduct an in-depth examination of the practice of *Temu Abak* as a form of harmonization between customary law and Islamic family law in marriage (Benuf & Azhar, 2020). This approach aims to understand the application of law in social reality (law in action), particularly in the relationship between customary norms and religious norms.

The research location is in a district in Jambi Province, selected through purposive sampling based on the community's consistent practice of the *Temu Abak* tradition and the *tengganai* agreement in the marriage process. The data used includes primary and secondary data. Primary data was obtained through interviews with informants selected through purposive sampling, namely parties with direct knowledge and involvement, such as customary leaders, members of customary institutions, *ninik mamak*, and members of the community who have undergone the *Temu Abak* process. Meanwhile, secondary data was sourced from scientific literature and documents relevant to the research.

Data collection was conducted through in-depth interviews, field observations, and document analysis (Az-Zahra et al., 2025; Engkizar et al., 2026; 2026; Okenova et al., 2025; Rahawarin et al., 2025; Sugiyono, 2014). Interviews were used to gather information regarding the mechanisms of the *Temu Abak*, the role of the *tengganai*, and their social and legal functions. Observations were conducted by directly observing the implementation of the *Temu Abak* and the marriage administration process, while documentation was utilized to supplement the data in the form of relevant archives and official documents. Data analysis was conducted using the interactive model developed by Miles, Huberman, and Saldana, which includes the stages of data reduction, data presentation, and the drawing and verification of conclusions (Huberman, 2014).

Data reduction involved sorting and focusing on relevant data, which was then presented in descriptive form for ease of understanding, with conclusions drawn progressively throughout the research process (Ahmad, 2022). In analyzing the findings, this study employs the *maqashid al-shari'ah* approach and the theory of living law as an analytical framework to assess the role of customary law in realizing the public interest and in integrating customary law with Islamic family law. The validity of the data is tested through triangulation, both in terms of sources and methods, ensuring that the research findings are scientifically accountable.

RESULT AND DISCUSSION

The Practice of the *Temu Ahak* Tradition in the Marriage Process at the Sungai Penuh Traditional Council

Strong cultural traditions make the role of the *tengganai* as a traditional figure within the family extremely important and ensure its continued preservation. The *tengganai* bears significant responsibility for guiding, protecting, and caring for their nieces and nephews from childhood through adulthood. This role does not end when the nieces and nephews marry but continues even after they start their own families, making the *tengganai* a constant presence in every stage of their lives. As the traditional proverb states, "*berkata didahulukan sepatah, berjalan didahulukan selangkah, masin lidah, cepat datang, lambat pulang*," the

tengganai is expected to possess wisdom, leadership, and firmness in every action (Arzam, 2012). Her duties encompass everything, from minor to major matters, to uphold the family's good name and ensure that the lives of both male and female children proceed in accordance with prevailing traditional values. The *tengganai* serves as a supervisor, advisor, and leader within the family, ensuring that her nieces and nephews grow and develop well, in accordance with the traditional norms passed down through generations. As stated by the following informant.

"Children do belong to their parents, but nieces and nephews belong to the tengganai, so the tengganai plays an important role in the family not only in matters of marriage, but in everything the nieces and nephews need, whether it's marriage or when there are family conflicts" (Informant 1)

Sko Tengganai (male child) is not actually a traditional title, but rather an important position within the traditional structure. The *tengganai* is usually a male child who is considered the eldest or most respected in a family, and thus holds a role and responsibility in traditional and family affairs (Arzam, 2016).

The *Temu Abak* tradition is one of the key stages in the series of traditional wedding ceremonies within the Sungai Penuh Traditional Council. *Temu Abak* can be understood as a traditional gathering that brings together the *tengganai* from the groom's side and the *tengganai* from the bride's side to hold a consultation aimed at discussing and finalizing various matters related to the wedding ceremony. In this forum, the elders not only set the date for the wedding ceremony but also discuss various other technical aspects, such as determining the dowry, forming a committee, and addressing needs related to the wedding procession. In this context, "*tengganai*" refers to an uncle or an elder within the kinship structure, who holds an important position as a representative of the extended family in traditional decision-making.

The *Temu Abak* meeting is generally held at the home of the female *tengganai*'s family as a sign of respect for the position of women within the traditional structure. During the meeting, both parties strive to reach a mutual agreement through deliberations that prioritize family values and traditional wisdom. This demonstrates that the *Temu Abak* serves not only as a forum for family deliberation but also as a social mechanism that strengthens kinship structures and ensures that every marriage decision is made collectively and responsibly.

Procedurally, the *Temu Abak* is held after several preliminary stages, namely the *betuik* ceremony, the *mulang kato*, and the one-sided *tengganai* meeting. This indicates that the *Temu Abak* is part of a systematic sequence within the traditional marriage process, with each element inseparable from the others. The parties involved in the *Temu Abak* include the *tengganai* from both sides, the families of the prospective groom and bride, and the prospective couple themselves. The involvement of these various parties indicates that marriage in the traditional community of Sungai Penuh is not merely viewed as a personal matter but as a social event that involves and binds the entire kinship structure. Thus, marriage is positioned as a social institution under the collective control of the traditional community, not merely as a personal relationship between two individuals.

The *Temu Abak* ceremony begins with opening greetings, followed by the recitation of *perno* by each party. *Perno*, or traditional speech, is an integral part of every *Temu Abak* procession. *Perno* is an oral tradition consisting of proverbs and sayings that have been passed down and evolved within the indigenous communities of Kerinci and Sungai Penuh (Hidayati et al., 2026). This tradition serves as a medium of customary communication to convey the purpose and

objectives of an event (Sismadika et al., 2025), whether in the context of weddings, celebrations, or other social events such as funerals. Additionally, the *perno* holds symbolic significance as a form of respect for the noble values of custom and as a means of legitimizing customary practices in the conduct of every activity.

After the process of exchanging *perno* (*saut menyaut*) between both parties is complete, the next stage involves clarifying matters regarding the prospective bride and groom. In this stage, the *tengganai* pose various questions to ensure the seriousness, readiness, and validity of the relationship between the two prospective spouses. These questions cover the origins of the relationship, honesty within the relationship, and the possibility of involvement with other parties. In addition, the prospective bride and groom are also asked about their intention to marry whether it is based on their own desire or if there is an element of coercion from the family. As stated by the following informant.

"The questions that usually come up during a meeting with the court are: 'How did your relationship begin?', 'Is your relationship the result of an affair?', 'Does either of you have another partner?', 'Is your marriage truly your own choice, or is there pressure from both sets of parents or even other family members?', 'Are you ready to take the next step toward marriage?'" If the prospective bride or groom is a widower or widow, further questions include: "Has the relationship with the former spouse truly ended?", "Have you legally divorced, as evidenced by a divorce certificate?" The divorce certificate will be examined by each of the elders to verify its authenticity. The tengganai from the bride's side will also ask about the groom's background: "Where is he from?" "Where does he work?" "Is he ready to be the head of the family?" "Where do his tengganai and ninik mamak live?" (informant 2)

If the prospective bride or groom is a widower or widow, the questions asked become more specific, such as clarifying the nature of the relationship with the previous spouse and providing valid proof of divorce through a divorce decree. These documents are then reviewed by the matchmakers to verify their authenticity. Additionally, the *tengganai* from the bride's family also gather information regarding the groom's background, such as his origins, occupation, readiness to become the head of the household, and the presence of kinship structures like *tengganai* and *ninik mamak*. Although these questions are personal in nature, this is done as a form of social responsibility, given that if domestic issues arise in the future, their resolution will involve the elders from both sides. This clarification phase demonstrates the existence of a strict social selection mechanism within the traditional marriage process, ensuring that the decision to marry is not based solely on personal desire but on well-considered collective judgment.

Once the clarification process is complete, the next step is to offer advice to the bride and groom. This advice includes encouragement to love, care for, and respect one another, as well as the importance of building a harmonious household. Additionally, the couple is reminded to resolve any issues calmly and through effective communication. Next, a meeting is held to determine the technical details regarding the wedding, such as setting the date of the marriage ceremony, preparing the wedding gifts, and forming a committee that will be responsible for organizing the wedding. At this stage, the relevant parties also sign a letter of consent. This letter holds significant importance as it serves as one of the primary requirements for handling marriage administration at the village level, thereby demonstrating the interconnection between customary mechanisms and formal legal procedures. As stated by the informant.

"After the formal introduction of the groom and bride-to-be, a discussion will be held regarding the wedding date, gifts, kitchen supplies, wedding venue, and dowry" (informant 3)

Finally, once the entire *Temu Abak* series of events has been completed,

the activities continue with a celebration in the form of a communal meal, which concludes with a prayer. This procession not only marks the conclusion of the *Temu Abak* but also serves as a symbol of unity and agreement between the two families in preparing for the wedding. Thus, the *Temu Abak* can be understood as a traditional mechanism with a dual function: as a family consultation forum and as a social instrument to ensure the readiness, legitimacy, and orderliness of the wedding process before entering the administrative phase. This finding provides a crucial foundation for understanding how the *Temu Abak* tradition functions not only within the socio-cultural sphere but also plays a role in connecting and harmonizing customary law with Islamic family law in the marriage practices of the community.

Harmonization of Customary Law and Islamic Family Law in the *Temu Abak* Tradition

Research findings indicate that in marriage practices within the Sungai Penuh Customary Council, the *Temu Abak* tradition plays a crucial role not only as a forum for family deliberation but also as a mechanism that influences the administrative process of marriage. In the *Temu Abak*, both families discuss various important aspects such as determining the wedding date, customary agreements, and vetting the prospective bride and groom's background (*bibit*, *bobot*, and *bebet*).

Temu Abak also functions as a space for social verification involving the role of the *tengganai* in assessing the readiness of the prospective bride and groom from social, moral, and familial perspectives. Thus, *Temu Abak* is not merely ceremonial but also serves as an initial mechanism determining the suitability of a marriage to proceed to the next stage.

In practice, the outcome of the *Temu Abak* process leads to the issuance of a *tengganai* approval letter, which is a requirement for handling marriage administration at the village level. Based on the interview results, it is known that the *tengganai* approval letter is a requirement that cannot be ignored. As stated by the informant.

"For couples planning to marry, they must submit several requirements: a letter of consent from the parents, information about the parents, information about the couple, an ID card, and a family card. If any of these requirements are missing, we cannot issue the marriage referral letter" (informant 4).

This finding indicates that the outcomes of the *Temu Abak* process possess social authority that directly impacts the administrative procedures of marriage. From the perspective of living law (Ari et al., 2026), this situation demonstrates that *Temu Abak* is not merely understood as a tradition but has functioned as a living law within the community. This is reflected in the high level of community compliance as well as the indirect recognition by formal institutions (Rahmah et al., 2025), such as village governments that incorporate the outcomes of customary processes into the administrative requirements for marriage (Rahman & Lubis, 2023). Thus, *Temu Abak* functions not only as a social tradition but has evolved into a norm possessing binding power and legitimacy within the community's legal practices.

In addition, the process of obtaining consent for the marriage is carried out through the "*Temu Abak*" and "*Duduk Tengganai*" mechanisms meetings between the families of both parties to ensure the readiness of the prospective bride and groom. During this process, the background, origins, and sincerity of the prospective couple are examined. This mechanism also applies to migrants who wish to marry in Sungai Penuh. They are required to enter the customary structure through the tradition of "filling the *cupak*." This is as explained by an informant.

“For people from outside the region, it is mandatory to enter the customary system or fill the cupak. The cupak payment consists of one gold coin, accompanied by customary rituals such as filling the carano, bringing betel nut, cigarettes, lemong, and sharing a meal together” (informant 5).

This situation indicates that the *Temu Abak* serves not only as a deliberative mechanism but also as a means of social integration for individuals into the traditional kinship system (Furqan, 2025). Through this process, every marriage becomes not merely a private matter but also an integral part of the community's social structure.

The practice of *Temu Abak* reflects a harmonization between customary law and Islamic family law (Setyobudi et al., 2025). This is evident from the absence of conflict between the two, as all stages of the *Temu Abak* actually support the principles of Islamic law, such as prudence (*ibtiyat*) in choosing a spouse (Sa'diah, 2026), the importance of family involvement, and social responsibility in building a household.

The people of Sungai Penuh collectively adhere to these rules, ensuring that they apply not just to a select few but have become a universally upheld norm. Through this mechanism, marriage is regarded as a sacred institution and is not entered into lightly. These rules also serve as a preventive measure against potential negative consequences in the future, ensuring that marriages bring benefit to all parties involved. The principle of prudence in the process of selecting a prospective spouse, as reflected in the *Temu Abak* mechanism, is also in line with the teachings of the Prophet Muhammad (peace be upon him), who emphasized the importance of careful consideration in choosing a life partner (Al-Bukhari No. 5090).

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ تنكح المرأة لأربع لماله ولحسبها ولجمالها ولدنيها فإظفر بذات الدين تربت يداك: متفق عليه

Meaning: *“From Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah, peace be upon him, said, ‘A woman is usually married for four reasons: her wealth, her character, her beauty, and her religion. So choose the one who is religious (dinah), and you will surely be blessed’”* (Narrated by al-Bukhari and Muslim)

Through this hadith, it can be understood that the selection of a spouse in Islam is not solely based on material or physical aspects but places religious values as the primary consideration in building a household (Sulaiman, 2021). The Prophet changed the approach to evaluation by prioritizing religious commitment first before considering other aspects in accordance with individual desires and preferences. Meanwhile, a woman's evaluation of her prospective husband must be conducted together with her guardian, taking into account religious compatibility, financial capability, appearance, and social conduct (Najib, 2025).

The process of obtaining a letter of consent from the *tengganai* cannot be separated from the holding of a meeting of the *Temu Abak*, which includes a mechanism for the *tengganai* to sit down with representatives from both families of the prospective bride and groom. In this forum, the matchmakers conduct a clarification process by inquiring about the seriousness, intentions, origins, and background of the prospective bride and groom to ensure that the upcoming marriage aligns with customary norms and religious teachings (Damayanti et al., 2025). This process is reciprocal, in which each party has the opportunity to gather and verify information, including examining important documents such as divorce certificates if one of the prospective spouses has been married before.

This mechanism reflects a strict and structured selection process in

marriage, ensuring that the decision to marry is not based on a momentary whim but rather on careful consideration. As a result, the marriage is built on a strong foundation, encompassing religious, social, and cultural aspects. This approval process also aligns with Islamic teachings regarding the importance of prudence in choosing a life partner and is consistent with the objectives of *maqashid al-shari'ah* in safeguarding the public interest. Through this mechanism, it is hoped that prospective couples are truly ready to build a household and avoid marriage practices that do not conform to sharia or traditional values (Wibowo, 2025).

On the other hand, within the context of Indonesia's legal system, the coexistence of Islamic law (Rohmah & Alfatdi, 2022), national law, and customary law often results in overlapping jurisdictions and has the potential to create tensions (Hamid et al., 2025). Nevertheless, in the practice of applying the *tengganai* agreement in the Sungai Penuh Customary Council area, these three legal systems can actually function harmoniously. This demonstrates that *Temu Abak* serves as a meeting point that integrates customary norms, religious norms, and formal legal provisions into a single, cohesive social practice.

Within the framework of *al-'adah al-mubakkamah*, the *Temu Abak* can be categorized as a valid custom because it has become a widely accepted practice and does not conflict with Islamic law (Sulaiman, 2025). Furthermore, when viewed through the perspective of *maqashid al-shari'ah* (Arroisi et al., 2024), this practice plays a role in safeguarding the public interest, particularly in preserving religion (*hifz al-din*), preserving lineage (*hifz al-nasl*), and preserving honor (*hifz al-'ird*) (Amburika, 2025). This aligns with the thought of Imam Al-Syatibi, who asserts that the primary purpose of Islamic law is to realize human welfare (Kurniawan & Riyadi, 2021). Thus, the *Temu Abak* not only holds value as a customary tradition but also functions as a socio-legal mechanism capable of harmoniously integrating customary law and Islamic family law (Jannah, 2025). Its existence not only maintains order within society but also ensures that marriages are conducted responsibly, in accordance with religious norms, customs, and applicable legal provisions.

CONCLUSION

Based on the research findings, the *temu ahak* tradition in weddings within the Sungai Penuh Traditional Council serves not only as a customary practice but also as a socio-legal mechanism that collectively regulates the marriage process. *Temu Abak* serves as a space for deliberation, verification, and determining the readiness of the prospective bride and groom, involving the *tengganai* as representatives of customary authority. The outcome of this process results in the *tengganai*'s approval, which carries administrative implications for marriage administration at the village level, thereby demonstrating that *Temu Abak* functions as a living law possessing social binding power while also influencing formal legal practices. From the perspective of Islamic family law, this practice does not conflict with sharia but rather reinforces the principles of prudence (*ihtiyat*) and responsibility in selecting a spouse. Viewed from the perspective of *maqashid al-shari'ah*, *Temu Abak* contributes to the preservation of religion (*hifz al-din*), lineage (*hifz al-nasl*), and honor (*hifz al-'ird*). Thus, the *temu ahak* reflects a harmonious integration between customary law and Islamic family law, which operate synergistically and serve as a bridge between customary norms, religious norms, and formal law in the community's marriage practices. This study confirms that *temu ahak* is not merely a local tradition but also an integrative mechanism demonstrating how customary law can function as part of a living legal system and contribute to strengthening Islamic family law practices

grounded in local wisdom.

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