



THE IMPORTANCE OF MAPPANDE MANUQ AS PRE-MARITAL SUPPORT IN MANDAR COMMUNITY MARRIAGES FROM AN ISLAMIC LAW PERSPECTIVE

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ABSTRACT

This study aims to examine the urgency of Mappande manuq as a premarital practice in Mandar custom and analyze its position from an Islamic law perspective, in order to provide a comprehensive understanding of the limits of custom in the implementation of marriage. This study is field research with a qualitative approach. The primary data sources in this study are the community in Beru-beru Village, Kalukku District, Mamuju Regency, while the secondary data sources are books, journals, and articles related to this study. The data collection techniques used in this study are observation and interviews. From the results of the study, there are two main points to be discussed, namely the concept of nafkah in Islam and the concept and urgency of Mappande manuq as pre-marital nafkah. The results of this study are expected to contribute to a better understanding of the urgency of Mappande manuq as pre-marital nafkah in Mandar marriages, especially from the perspective of Islamic law.

Kata kunci:

Mappande Manuq, Nafkah,
Pra-Nikah, Pernikahan,
Mandar

ABSTRAK

Penelitian ini diarahkan untuk mengkaji urgensi Mappande Manuq sebagai praktik nafkah pranikah dalam adat Mandar serta menganalisis kedudukannya dalam perspektif hukum Islam, guna memberikan pemahaman yang komprehensif mengenai batas keberlakuan adat dalam penyelenggaraan pernikahan. Jenis Penelitian ini merupakan penelitian lapangan (field research) dengan pendekatannya kualitatif. Ada pun yang menjadi sumber data primer dalam penelitian ini adalah masyarakat di Desa Beru-beru, Kecamatan Kalukku, Kabupaten Mamuju, sedangkan data sekunder adalah buku-buku, jurnal dan artikel yang ada hubungannya dengan penelitian ini. Teknik pengumpulan data pada



penelitian ini menggunakan observasi dan wawancara. Dari hasil penelitian, ada dua poin utama yang akan dibahas, yaitu mengenai konsep nafkah dalam Islam dan konsep dan urgensi Mappande Manuq sebagai nafkah pranikah. Hasil penelitian diharapkan dapat memberikan kontribusi dalam meningkatkan pemahaman terhadap urgensi Mappande Manuq sebagai nafkah pranikah dalam pernikahan masyarakat Mandar, khususnya dalam perspektif hukum Islam.

A. INTRODUCTION

The relationship between humans and culture is inseparable. This is why humans are often referred to as cultural beings. According to Burhan Bungin, culture itself consists of ideas, symbols, and values as products of human actions. Thus, humans think, feel, and act, and these are expressed in symbolic forms; in essence, humans are the creators of symbols (Djamereng, 2022).

Since birth, humans have always had a tendency to live together with others in a social environment. Living together, in its smallest form, begins with the existence of a family, as the family is a fundamental aspect of human life, initially formed by at least one man and one woman. The union between a man and a woman who meet the necessary requirements is what is referred to as marriage (Baharuddin, 2023).

Almost all humans go through a stage of life known as marriage. Marriage is a ceremony that unites two souls into a family through a contractual agreement regulated by religion. For this reason, marriage is considered a grand and sacred ritual. Indonesia is a country with thousands of cultures. Each region has its own culture with distinct characteristics. (Jaya Riswanda et al., 2019).

Society has essentially established certain ways to carry out marriages. The most common method practiced by society is through the proposal process. In terms of proposals, each community (customary law) in Indonesia has its own practices; however, the methods used in the proposal process are fundamentally similar. The differences primarily lie in the tools or means supporting the proposal process. The patterns and diversity of marriage forms that we encounter in different regions enrich our cultural heritage. If we observe closely, the forms of marriage in Indonesia, particularly in the West Sulawesi region among the Mandar people, still retain traditional practices, both before and during the marriage process. There are several stages before and after the Mandar customary marriage process, one of which is the stage of *Mappande Manuq*. (Majid & Majid, 2025).



Mappande Manuq is one of the several stages in the traditional marriage customs of the Mandar people. In the implementation of this tradition, after the *mattanda jari* (the proposal or engagement from the groom's side is accepted by the bride's side), the groom's family is required to provide food supplies for the bride, such as rice, flour, eggs, sugar, and other items based on the groom's ability. Interestingly, the responsibility taken by the groom to support a woman who is officially engaged to him is regarded by the customary community as the provision of living expenses. Furthermore, this tradition is intriguing because, in its practice, it introduces the concept of pre-marriage financial support, which stands in contrast to the rulings of Islamic law. (Koresponden, 2024).

Islam stipulates that one of the reasons for the obligation of providing living expenses is the existence of a marriage bond. A husband is obliged to provide for his obedient wife, including food, clothing, shelter, household items, and other necessities, based on his wife's circumstances and place of residence (Suami et al., 2022).

Thus, the existence of the *Mappande Manuq* tradition in Mandar marriages indicates a close interaction between customary practices and Islamic teachings in the social life of the community. On one hand, this tradition functions as a social mechanism to instill values of responsibility and the economic readiness of the prospective husband, but on the other hand, it could potentially raise issues when understood as an obligation that affects the validity of the marriage contract. Based on this, the present study aims to examine the significance of *Mappande Manuq* as a pre-marriage financial practice in Mandar customs and analyze its position from the perspective of Islamic law, in order to provide a comprehensive understanding of the limits of customary practices in marriage arrangements.

B. RESEARCH METHOD

This research is a field study with a qualitative approach. The primary data sources in this study are the community in Beru-beru Village, Kalukku District, Mamuju Regency, while the secondary data consists of books, journals, and articles related to the research topic. The data collection techniques used in this research are observation and interviews. The data analysis technique in this study employs qualitative descriptive analysis, which involves analyzing, describing, and summarizing various conditions and situations from the data collected, including interview results and documents related to the issue being studied in the field. (Irgi Fahrezi) The object of this research is the significance of *Mappande Manuq* as a pre-marriage financial practice in Mandar marriages in Beru-beru Village, Kalukku District, Mamuju Regency, from the perspective of Islamic law.



C. RESULTS AND DISCUSSION

1. The Concept of Living Expenses in Islam

Linguistically, the word *nafkah* originates from the Arabic word (نَفَقَة) derived from the root *nafaqa*, which is conjugated as *anfaqa yunfiqu* (to spend) or *infak* and *nafaqah*. In *Taj al-'Arus min Jawahir al-Qamus*, Murtaḍla al-Zabidi defines *nafkah* as wealth given to oneself or to one's family. *Nafkah* is also expressed as *infak*, taken from the same root, *nafaqa*. Furthermore, in *Lisanu al-'Arab*, Ibn Manzur explains that the word *nafkah* or *infak* is synonymous with *sadaqah* (charity) and *ith'am* (providing food) (Idin, n.d.).

Therefore, *nafkah* refers to providing or fulfilling all human needs, encompassing three important aspects: clothing, food, and shelter, as well as things related to them (Fatakh, 2018). Allah's command in Surah Ath-Thalaq/65:7 is as follows:

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Translation:

"Let those who are well-off spend according to their ability, and let those whose provision is restricted spend from what Allah has given them. Allah does not burden a soul except according to what He has given it. And Allah will make after hardship ease."

The reasons that make providing *nafkah* obligatory can be divided into three categories:

1. Marriage: A husband is obligated to provide for his obedient wife, including food, clothing, shelter, and household items, based on the circumstances and the husband's status.
2. Family or Descendants: A father or, in the absence of the father, a mother is obligated to provide for their children.
3. Ownership: An individual who owns an animal is obligated to feed that animal and ensure it is not overburdened. (Faizah, 2021)

One of the reasons for the obligation of providing *nafkah* is the marriage relationship. The meaning of marriage is the spiritual and physical bond between a man and a woman as husband and wife, with the aim of forming a happy and lasting family (household) based on faith in Allah swt. Marriage is a very important event for human beings. The foundation of marriage is formed by natural elements inherent in humans, including the need for a family life, the biological need to bear children, the need for affection among family members, as well as the need for brotherhood and the duty to nurture children so they can become the successors of the generation and good members of society. (Sutrisno Wibowo, 2017).



In a marriage, both husband and wife have rights and obligations. If both the husband and wife can fulfill their respective rights and obligations, peace and tranquility will be realized within the household. One of the husband's obligations is to be the breadwinner for the family, or in other words, to be the economic guarantor of the family, which includes providing *nafkah* (living expenses) (Nuronyah et al., 2019).

Nafkah is the responsibility of a husband towards his wife, which must be fulfilled. However, in order for the wife to receive this right, she must meet the following conditions:

1. The marriage contract must be valid.
2. The woman must have surrendered herself to her husband.
3. The wife must be available for her husband to enjoy her company.
4. The wife should not object to moving if the husband desires it.
5. Both husband and wife must still be capable of fulfilling their respective obligations.

If these conditions are not met, the husband is not obligated to provide *nafkah* to his wife. (Hidayat & Fathoni, 2022).

Types of *Nafkah*:

a. Physical *Nafkah*

Physical *nafkah* refers to all the daily needs related to food, drink, housing, medical care, and, if necessary, household help.

b. Emotional *Nafkah*

When discussing emotional *nafkah*, Islamic jurisprudence (*fiqh*) has explained that a husband has the obligation to fulfill it. Just as a husband is required to do good in physical matters, he is also obligated to do good in fulfilling his wife's emotional needs. This is closely related to the biological needs of humans. Biological needs are the natural drives for life and are considered vital among other human needs.

The position of the husband within the family is that of the head of the household, where the husband is obligated to provide *nafkah* for his wife, and the wife plays the role of the homemaker, managing the household finances derived from the *nafkah* provided by the husband to the wife (Suami et al., 2022).

2. The Concept and Significance of Mappande Manuq as Pre-Marriage Financial Support.

Marriage is a sacred and significant event in human life. The Mandar community's marriage tradition involves a series of rituals that carry noble values to teach the importance of maintaining balance and harmony in interactions with nature, society, and the Creator of the Earth and all that it contains. Many ceremonies are conducted before and during the marriage, from pre-marriage rituals to the reception. The Mandar customary marriage follows the same process as general marriage practices, from start to



finish, in order to meet the requirements of Islamic marriage for Muslims. These requirements include the presence of a guardian (wali), two witnesses, the bride and groom, a dowry (mahar), the marriage contract (ijab qobul), and registration with the local Religious Affairs Office. However, Mandar customary marriage includes several traditions not found in other marriage practices, one of which is the Mappande Manuq tradition (Koresponden, 2024).

One of the regions in West Sulawesi that still practices the Mandar marriage tradition of Mappande Manuq is Beru-beru Village, Kalukku District. The Mappande Manuq tradition is an essential element in the marriage process within the Mandar community of Beru-beru Village, Kalukku District, Mamuju Regency. Literally, Mappande Manuq means 'to feed.' This tradition reflects profound cultural and social values. For the Mandar community in Beru-beru Village, Kalukku District, Mappande Manuq is considered a mandatory process in the marriage procedure as pre-marriage financial support (nafkah pranikah), as it symbolizes the responsibility and seriousness of the man.

As stated in an interview conducted by the researcher with one of the informants, the head of the village in Kampung Rea, Beru-beru Village, Kalukku District, who is also from the Mandar ethnic group, he explained:

*"Mappande Manuq is considered mandatory for the Mandar community when making a proposal, but it takes a longer period. That's the main point. If the deadline is only one month, it does not apply. What applies is when the deadline is around 4 to 6 months, or even up to one year. That's when what we call Mappande Manuq is carried out, which in general Indonesian language means 'feeding the chickens.' That's the essence of it. Essentially, in the Mandar culture, Mappande Manuq is mandatory when the groom or the groom's family proposes to a woman, but the deadline for the proposal and marriage contract is far apart."*¹

Based on the statement from the village head above, Mappande Manuq may not be carried out if the gap between the proposal and the marriage contract is short, such as one month; however, if the gap exceeds one month, it becomes mandatory. Additionally, the second informant, the mosque imam in Kampung Rea, Beru-beru Village, Kalukku District, who is also from the Mandar ethnic group, provided the following explanation:

"For the Mandar people, for example, today, after the proposal, once the engagement is agreed upon, meaning they have agreed, they just wait for the wedding contract to take place. First, the husband provides for the bride, and then the marriage contract happens. The Mappande Manuq tradition, which involves the term manuq (meaning chicken), signifies that once the engagement happens, the bride is considered 'tied.' She is no

¹ Sahrullah (43 Tahun), Kepala Dusun, Beru-beru Kec. Kalukku Kab. Mamuju, 19 Desember 2025.



longer free to look for food elsewhere; she is now bound by the engagement. Therefore, the groom provides nafkah for his future wife. The term manuq (chicken) symbolizes this—once the engagement occurs, the bride is tied, so she cannot go anywhere to look for food. Regarding the agreement made over a few months, for example, if the proposal happens in December and the marriage contract is to be held in March, the bride will be provided with food for three months. The amount or value is not fixed and depends on the groom's ability. The concept of Mappande Manuq is not about setting a specific value or quantity, but rather it is based on the groom's ability. If we set a fixed amount, there is a risk that the groom might not be able to afford it, and it could cause a misunderstanding."

The informant here explains that the proposal is a process to bind a woman. Therefore, once bound, the woman should no longer need to provide for herself. Since she is bound, the man is expected to take responsibility for providing nafkah (feeding) for her. Regarding the values embedded in the Mappande Manuq tradition, the village head explained:

*"The first meaning is the responsibility of the prospective husband, the second is to strengthen the bond of kinship, and the third is internal in nature, meaning it refers to the internal relationship between the family of the prospective bride and the family of the prospective groom."*²

The village head also added his thoughts on the influence of Mappande Manuq in the marriage contract:

"Here's the thing, in influencing the marriage contract, it's about 40-50%. But during my time as village head and being a Mandar, I have never encountered a situation where this practice wasn't followed. The philosophy of the Mandar people is siri', meaning, as the saying goes, 'Dotaima mate dari pada pasiria,' which means it's better to die than to be embarrassed. The tradition has always been maintained. I have never encountered this practice being ignored in the Kalukku area. It continues as part of the Mandar philosophy, with the time gap between the giving of money and the marriage contract. There was a resident of mine who was planning to marry in April, if I'm not mistaken, but he announced it in November. Then, around October, just one month before, he usually gave money for skincare, but it wasn't given by his parents, rather to his fiancée, for whatever she needed, maybe to buy something. So, when it comes to giving, it's up to the person, every day if needed, but it is definitely mandatory. It all depends on the internal arrangements."³

² Sahrullah (43 Tahun), Kepala Dusun, Beru-beru Kec. Kalukku Kab. Mamuju, 19 Desember 2025.

³ Sahrullah (43 Tahun), Kepala Dusun, Beru-beru Kec. Kalukku Kab. Mamuju, 19 Desember 2025.



As stated by the informant, the Mappande Manuq tradition is a crucial process in Mandar marriages, as it can influence the marriage contract by around 50% if not carried out. However, the informant mentioned that the community in Beru-beru Village, particularly in Kampung Rea Subdistrict, continues to uphold the Mappande Manuq tradition. From one case shared by the informant, there has been an evolution from the initial practice of providing food for the fiancée to now including nafkah specifically for her skincare needs.

The mosque imam of Kampung Rea, Beru-beru Village, Kalukku District, also provided an explanation regarding the relationship between Mappande Manuq as a Mandar community tradition and Islamic law:

“Mappande Manuq is a customary tradition of a tribe and, God willing, it does not go against Islamic law. It is certainly part of the propagation of Islam because each tribe has its own culture. Alhamdulillah, from a religious perspective, it is not forbidden, as it involves charity. That’s why it’s called Mappande Manuq, which means ‘feeding someone.’”⁴

Therefore, although the Mappande Manuq tradition is not explicitly regulated in Islamic law, as long as it does not conflict with the Shariah, it is permissible to practice. Moreover, Mappande Manuq is considered a form of charity and a responsibility of the man towards his fiancée.

D. CONCLUSION

Marriage is a sacred and significant event in human life. The Mandar community’s marriage tradition involves a series of rituals that carry noble values, teaching the importance of maintaining balance and harmony in interactions with nature, society, and the Creator of the Earth and all that it contains. Many ceremonies are performed before and during the marriage, ranging from pre-marriage rituals to the reception. The Mandar customary marriage includes several traditions not found in other marriage practices, one of which is the Mappande Manuq tradition. Mappande Manuq is one of the stages in the Mandar community’s marriage tradition. In the implementation of this tradition, after *mattanda jari* (the proposal or engagement from the groom’s side is accepted by the bride’s side), the groom’s family is obligated to provide food supplies for the bride, such as rice, flour, eggs, sugar, and other necessities according to the groom’s ability. Although the Mappande Manuq tradition is not explicitly regulated in Islamic law, as long as it does not conflict with Shariah, it is permissible. Furthermore, Mappande Manuq is considered a form of charity and a responsibility of the man towards his fiancée.

⁴ Rusdi (70 Tahun), Tokoh Masyarakat, Beru-beru Kec. Kalukku Kab. Mamuju, 19 Desember 2025.



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