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Customary Payments and the Recognition of "Anak Jantan" and "Anak Betino" in Koto Petai, Kerinci: An Empirical Analysis of Maslahah Mursalah

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Abstract. *This study examines the determination of "anak jantan" and "anak betino" status through customary payments within the context of marriage in the community of Koto Petai Village, Kerinci Regency. The research aims to analyze the mechanisms for establishing this status, its legal implications, and its benefits through the lens of the Islamic legal principle of maslahah mursalah. Employing an empirical legal research method with a sociology-of-law approach, data were gathered through interviews with customary leaders, village officials, and community members, and subsequently analyzed qualitatively in relation to the research focus and the theory of maslahah mursalah. The findings indicate that: (1) the determination of status is achieved by fulfilling customary requirements, carrying out the pno by the sepengkalan, and obtaining formal recognition from the Ninik Mamak; (2) this status grants the couple a recognized position within the wife's kinship group kelebu, enables their participation in customary and social life, and entails an obligation to adhere to customary regulations; and (3) the practice serves the public interest maslahah by providing clarity regarding a couple's standing, ensuring orderly kinship relations, and sustaining customary institutions. This study clarifies the interplay between customary payments, the recognition of social status, and the promotion of public welfare within the customary marriage practices of the Kerinci community.*

Keywords: *Traditional money, pno, marriage customs, maslahah.*

INTRODUCTION

Indonesia has diversity different cultures and traditions in each the region . Diversity the can seen in various aspect life , one of them in practice marriage . In the context of Indonesian society , marriage No only understood as bond between two individual , but also as unification two family big and full with values culture and customs living and developing traditions in life social . the settings marriage in Indonesia shows pluralistic character . This is caused by Because marriage No only based on religious law, but also influenced by law customs as well as law positive that applies in a way

national . Third system law the own interconnectedness and interrelationship influence , so that in a way together form guidelines in implementation marriage in the middle public . (Fidlilal et al., 2025)

Within the framework law nationally , marriage in Indonesia has runway regulated juridical through Constitution Number 1 of 1974 concerning marriage as has experience change through Constitution Number 16 of 2019.(Juniarti, 2022) Regulation the set that validity something marriage based on religious law and beliefs held by the parties . In addition to the legal aspects validity , recording marriage also has position important in give certainty law regarding marital status as well as protection to rights and obligations husband wife .(Putri, 2021) Although Thus , the existence of law national No remove practices developing customs in society . Various provision customs Still implemented as part from series implementation marriage and having function social as well as mark culture for the community that runs it . (Annisa Dea Mudrika, Novia Astari, 2023)Therefore that , the provisions customs in marriage can understood as rule complementary social implementation marriage in community customs , although No in a way direct become determinant validity marriage based on law national .

Religiousness Indonesian society is reflected in various form tradition marriages that develop in every area . Differences the influenced by conditions social , cultural , and background behind history that became characteristics of each society .(Aini, 2024) Existence values and norms customs the make tradition marriage Still maintained as part from identity as well as inheritance inherited culture in a way hereditary . (Annisa Dea Mudrika, Novia Astari, 2023)One of the society that still maintain and preserve existence tradition customs the is Koto Petai Village community , Regency Kerinci . For the community Kerinci , marriage is part important in life social containing values customs and inheritance in a way hereditary . Implementation marriage in public the involving stakeholders customs Ninik Mamak who has authority in structure customs . Existence Ninik Mamak plays a role in maintain , direct , and ensure sustainability norms and provisions customs prevailing in the middle public .(Ansori, 2025)

One of the authority of the Ninik Mamak Traditional Institution in Koto Petai Village related with determination of social status "anak jantan" and "anak betino" for couples who have carry out marriage . Determination the related with fulfillment of customary money as one of the provision in marriage customs . In terminology public Kerinci , term *child male* and *child* basically *female* related with distribution position men and women in structure social and kinship public customs . (Amor Seta Gilang Pratama, Mavil Tomi, 2022) However , in practice the people of Koto Petai Village , second term the own context related uses with social status men and women after carry out marriage as well

as get confession custom . Determination of the status related with fulfillment rights and obligations the couple that was obtained after marriage in the traditional institution of Koto Petai Village .

In Islamic law , the tradition that developed in public can considered throughout No contradictory with principle sharia and contains benefits .(Husni et al., 2025) Therefore that , the practice of customary money in determination of the status of "anak jantan" and "anak betino" no only understood as provision customs , but also necessary reviewed based on goals and impacts to couples , families , and communities . The concept *maslahah mursalah* used as approach For evaluate whether the existence of customary money and the determination of social status the give benefits as well as prevent harm in life society . Through approach this research can study to what extent is the practice customs that apply in Koto Petai Village in line with principle welfare in Islamic law and still relevant with need public local .

A number of research that has been study related determination of the status of "anak jantan" and "anak betino" in marriage public Kerinci among them , such as research conducted by Fachry Rizky Andy La Rante and Fathul Gani (Fachry Rizki Andy La Rante, 2026), with title " *Review ' Urf To Tradition Breh Traditional Money Payment of 20 Goats A Before Wedding in Koto Iman Village, Koto Iman Regency Kerinci* ." Research results explains that customary money is money that is burned as a lighting money or shared to traditional institutions For interest like a mosque, then required For pay as one of the condition For implemented wedding custom . Research furthermore that is research conducted by Ahmad Madani, Rembrandt and Yasniwati , with title research " *Legal Position of Keduhei Customary Traditions in Marriages of Sebukar Village Community Regency Kerinci* ".(Ahmad Madani, Rembrandt, 2025) results study This show that tradition customs *keduhei* in practice marriage Sebukar Village community is imperative and has very strong position as form legitimacy customs after implementation religious marriage contract . Obligation implementation ceremony *keduhei* the the more strengthened through implementation mechanism sanctions customs for couples who are not carry it out . Next research conducted by Ashlih Muhammad Dafizki , Edi Rosman and Busyro , with title research " *Tradition Budendo, the perpetrator of a disastrous marriage Perspective Sociology of Islamic Law* ". Research results explained , In Islamic law and ' Urf tradition payment fine customs or *Budendo* No contradictory Because tradition the has done since from Grandma's time Ancestors who aim For remove harm that arises consequence wedding discordant the **.**(Ashlih Muhammad 2023).

Based on this research, studies regarding traditional marriages in the Kerinci community have discussed traditional money, implementation of marriage traditions, customary sanctions, and permits under Islamic law. However, there is still room for study regarding the relationship between providing

customary money and determining the status of "anak jantan" and "anak betino" for married couples, especially in Koto Petai Village. Therefore, the novelty of this research lies in three aspects. First, examine the mechanism for determining the status of "anak jantan" and "anak betino" through the provision of customary money and customary stages involving the Ninik Mamak Traditional Institution. Second, analyze the meaning of the status determination regarding the couple's position as part of the traditional community (penumbi), including the customary rights and obligations that accompany it. Third, analyze this practice from the maslahah murlah perspective by considering the benefits and potential harm for couples and indigenous communities. Thus, it is hoped that this research can provide a more specific understanding of the relationship between customary money, recognition status in indigenous communities, and the principle of benefit in Islamic law.

Table 1. Research Concept Map

No	Component Study	Focus of Study
1.	customary money	Condition customs in marriage Koto Petai Village community
2.	Status determination	The process of determining the status of "anak jantan" and "anak betino" by Ninik Mamak
3.	Implications law custom	Confession couple as part from society custom (planter)
4.	Analysis benefit mursalah	Benefits and potential harm from customary money practices and status determination

METHOD

Study This is type study law empirical research law empirical is type study key in study law in a way as a whole, which in a way special highlight aspect practical law through direct data collection from field For understand How norm law operate in life society . (Sholehudin, 2025)Legal methods empirical chosen Because study This focused on law in action (*law in action*), namely How something customs there truly executed , understood , and maintained by practice Koto Petai Village community Regency Kerinci .

Approach research used in study This is approach qualitative , because the analysis relies on primary data and secondary data as source main . Qualitative used in study This is studies empirical , or also known as (*field research*). Researchers must observe and dive direct to field For get and collect

necessary information . Research field This focus on facts to payment of customary money in marriage in Koto Petai Village as one of the condition acquisition legitimacy of the status of ' child' male ' and ' child betino '. (Sumarna & Kadriah, 2023)Research location This located in Koto Petai Village Tanah Cogok District Regency Kerinci Jambi Province . In this case this , researcher observe in a way direct mechanism determination of the status of "anak jantan" and "anak betino " that occurred at the location study academic reasons . researchers make location This For study due to village This Still in a way consistent maintain practice customs marriage , in particular in implementation payment of customary money as instrument For get legality social , as well as determination rights and status of "anak jantan" and "anak betino" in public customs .

Data sources in study This consists of on primary data and secondary data . Primary data is types of data collected direct from fieldwork by researchers . In other words, researchers collect primary data .(Undari Sulung, 2024) Primary data was obtained through interview with parties who have knowledge and involvement in implementation provision customs , especially the Ninik Mamak Traditional Institution and related communities with practice marriage customs in Koto Petai Village . Meanwhile that , Secondary data is source of data obtained in a way No direct through various intermediary . This data generally has available in form publications , such as books , journals scientific , report research , documents official , and relevant online sources . Although No obtained directly by researchers , secondary data still own role important , especially in support study library and strengthen runway theoretical study .(Haifa et al., 2025) Secondary data obtained through regulation legislation , books , journals scientific , and relevant literature with law marriage , law customs , as well as draf *maslahah mursalah* . Data were analyzed qualitatively using thematic analysis based on research focus. Interview and documentation data were identified, grouped, and interpreted into themes that included the mechanism for paying customary money, the process of determining the status of "anak jantan" and "anak betino", the implications of determining status for couples in customary communities, and the benefits associated with this practice. Next, the findings for each theme were analyzed using the *maslahah mursalah* perspective to assess the beneficial aspects and consider the potential harm from customary money practices. The assessment of potential harm is carried out as an analysis, not as an empirical finding regarding the impact that the couple has experienced.

RESULT AND DISCUSSION

Fulfillment of Customary Money

Marriage in Koto Petai Village community Regency Kerinci No only is connection between men and women , but also constitute part from life social and customary society . Therefore that , implementation marriage No only based on religious provisions and applicable regulations , but must also be fulfil provision customs that have been determined by the *Ninik Mamak* Traditional Institution. One of them provision customs that must be filled in implementation marriage is payment of customary money along with equipment customs others . Money is one of the form obligations that must be fulfilled filled by candidates the bride and groom who are about to do marriage as one of the condition determination of the status of "anak jantan" and "anak betino" in Koto Petai . Obligation condition the No only in the form of payment some money, but also covers requirements others . Based on results interview with one of them figure customs , provisions regarding customary money is as following "

Traditional money in Koto Petai This indeed must paid as one of the share custom when there is a child male or children Koto Petai Village female who married so dio must pay customary fees as much as Rp1,000,000 and also breh 20 kambek seiko , The term for rice, 20 canteng goats, is that it tastes like it has been cooked into rice, then the goat has been cooked into curry and then served to the ninik mamak on the day they enter the tradition. If, however, they do not provide the 20 units of rice and the goat, they are required to pay a customary fee of IDR 1,500,000 a practice known as mbayi matah (unprocessed payment)." (Raden, 2026)

Based on this information, there are several ways to fulfill customary requirements for a marriage. First, the parties entering into the marriage are required to pay a customary fee of IDR 1,000,000. Second, the family must provide 20 *canteng* of rice and one goat. In this context, the rice must be cooked, and the goat must be prepared as curry, forming a meal ready to be served to the Ninik Mamak. Furthermore, there is an alternative method for fulfilling these customary marriage requirements in Koto Petai Village. If the parties getting married do not wish for the Ninik Mamak to be present during the wedding proceedings and consequently do not provide the cooked rice and gulai this obligation can be met instead by a payment of IDR 1,500,000. In local customary terminology, this is known as *mbayi matah* (or direct) payment made in lieu of providing the prepared meal. This option is typically utilized by individuals who have already married outside of Koto Petai Village but subsequently seek recognition as residents of the village. In such cases, they are not required to provide the cooked rice and goat; instead, they simply pay IDR 1,500,000 to satisfy the requirement. Thus,

there are two ways to fulfill the customary marriage requirements: either by providing rice and a goat prepared as a traditional meal, or by making a direct cash payment (*mbayi matah*) of IDR 1,500,000.. One of them figure custom explains :

"Once the ninik mamak and guests have arrived at the house, all customary requirements must be fulfilled. These include a specific quantity of rice and a whole goat prepared as a served meal as well as a cerano (ceremonial tray) containing betel leaves, lime, incense, and areca nuts. Additionally, a customary payment of IDR 1,000,000 must be presented and placed before the ninik mamak"(Raden, 2026)

Based on information said , before implementation activity customs , all condition must has available and complete . Apart from the rice and goats that have been processed become rice and curry , the family also prepares *Cerano* is receptacle shaped tray used legs For put equipment customs. In it there is betel , sekapo , areca nut, and incense . Traditional money amounting to Rp. 1,000,000 also becomes part from equipment provided and placed in front *Ninik Mamak*. traditional money is provisions that were born from results deliberation of the *Ninik Mamak* Traditional Institution . Deliberation become mechanism for institution customs in determine various applicable provision for society , including about things that are permitted , required , and forbidden in life public customs . With Thus , the provisions of customary money own based on internal institutional agreements customs and become part from applicable rules in implementation marriage Koto Petai Village community . The money earned from implementation provision the Then become the rights of the Ninik Mamak Traditional Institution . Based on information informant , the whereabouts of the money own function For support operational institution custom . This is related with implementation related meetings and deliberations with interest public as well as discussion various related issues with life customs in Koto Petai Village .

Implementation Pno as Stages Determination of "Anak Jantan" and "Anak Betino" Status

After the party family fulfil various condition customs as has described in the section previously , the series marriage to be continued with implementation *pno* . *Pno* is one of the stages important in inauguration marriage according to customs Koto Petai Village community . Parno or often called with *pno* is tradition oral in the form of delivery the aims , objectives , advice , or welcoming words conveyed in form expression customs , proverbs , and sayings customs by the stakeholders customs or Ninik Mamak in various activity customs public Kerinci . *Parno* can found in various activity customs , including marriage , *kenduri sko* , and activities customs others . In its implementation

parno be one of means For convey message customs at a time strengthen connection social between family , stakeholders customs , and the people present .(Pajri & Fitrah, 2023) Implementation *pno* done after *Ninik Mamak* and the guests present at the location implementation of the event. Before *pno* started , the party family ensure that various condition customs has available and complete .

The series of events was started by the host and continued with reading paragraph holy Qur'an. After that , the event entered stages *pno* delivered by *sepengkalan* . In the context implementation customs in Koto Petai Village , *Sepengkalan* play a role as representative party family For convey purpose and objectives implementation marriage to Ninik Mamak and community present. Delivery *pno* started with announcement about implementation marriage and fulfillment provision customs that have been carried out by the party family . In his delivery , *a sepegkal* state :

" We, in the name of Sepengkalan, have slaughtered one goat, twenty canteng rice and tonight we also served it in the form of a dish of rice, a plate of curry, a glass of water.(Arif, 2026)

Statement the show that *a piece of* convey in a way open to *Ninik Mamak* and the guests that party family has provide various the needs that become part from implementation custom . Delivery the No only functioning as announcement about dishes that have been provided , but also shows that party family has fulfil obligation customs that become part from series inauguration marriage . In addition to conveying fulfillment condition custom , *sepengkalan* also conveys application about position partner after marriage implemented . Application the intended to Depati and Ninik Mamak as the party that owns authority in environment custom . This seen in statement :

" At the same time on night This children We borrowed this official being the sons and daughters of the ninik mamak Koto Petai..." (Arif, 2026)

Statement the show that implementation *pno* No stop at delivery that marriage has implemented and requirements customs has filled . In it there is request for a couple get confession in environment customs . With thus , *pno* become connecting stages fulfillment provision customs with the application process formalization of couple status in public custom . After *pno* delivered by *sepengkalan* , party *Ninik Mamak* gives answer as form response to application family . Answer the delivered by one of the members of the *Ninik Mamak* Traditional Institution . In response said , *Ninik Mamak* then state that party *a piece of* has convey various equipment customs that become part from procession . This seen in statement :

" As we have all witnessed, the mats have been unrolled and the ceremonial coverings laid out; the hearth is prepared, and we have been accorded the highest honor in both our standing and our sitting. Before us, our hosts have presented the traditional offerings betel leaves, lime, a cluster of areca nuts, cigarettes, and incense along with the customary ceremonial funds, all arranged upon a pedestal tray. Also provided are a platter of rice, a dish of curry, and a glass of water. For the Ninik Mamak, this includes a contribution of twenty measures of rice and a goat; for religious scholars and leaders, it is designated as the walimatul urusy."(Arif, 2026)

Information the show that answer *Ninik Mamak* at the same time confirm that various equipment and obligations customs has submitted by the party family . Equipment in the form of betel , areca nut, cigarettes , incense , traditional money , rice and curry mentioned as part from delivery custom . This show that fulfillment provision customs that have been done by the family become the part that is being paid attention to in implementation *pno* . Next , the answer *Ninik Mamak* loads response to application party family about reception partner in environment custom . *Ninik Mamak* stated :

" Asking the mangku to enter ..... with.... as male and anak betinoren, if there are 100 anak betinoren in my lap, then with the entry of the... and... there will be 101 male and anak betinoren in the mangku...".(Arif, 2026)

Statement the show that answer *Ninik Mamak* does not only functioning as response to delivery *sepekkalan* , but also includes the acceptance process partner to in environment kinship custom. Mention increasing number "anak jantan" and "anak betino" after partner the enter show that partner placed in structure kinship customs that have been there is . In addition , in answer *pno* the Ninik Mamak also said application to Village Head so that the couple entered as Koto Petai Village *Head* :

"And I request the village head to include these two individuals as part of thepenumbi of Koto Petai Village. If our current penumbi count is 1,000, then with these two, it will become 1,001."(Arif, 2026)

Statement the show that the inauguration process marriage customs are also related with reception partner as part from the people of Koto Petai Village . With Thus , the answer *Ninik Mamak* shows existence connection between reception partner in structure kinship customs with reception they as part from public village . Based on series said , the implementation *pno* can understood as a communication process ongoing customs in a way two direction . Party family through *a piece of* convey Meaning marriage , fulfillment condition customs , as well as application inauguration couple . Next ,

Ninik Mamak gave answer as form response and acceptance to application the mechanism . the show that inauguration marriage in Koto Petai Village community implemented through procedures customs that involve party family and institutions customs .

This sequence demonstrates that the determination of a couple's status within the indigenous community of Koto Petai Village is a process involving several elements: the family, the sepengkalan), Ninik Mamak, and the Village Head. Each party plays a specific role in this process. The implementation of the *pno* serves as a crucial stage in establishing the status of the couple as anak jantan and anak betino through the formal presentation of intent by the sepengkalan and the subsequent response from the Ninik Mamak, the couple gains customary recognition. In this response, the Ninik Mamak formally accept the couple as anak jantan and anak betino within the customary sphere based on the lineage of the woman's side and request that the Village Head register them as *penumbi* of Koto Petai Village.

The conferment of this status has implications for the couple's position within customary life. According to an interview with Muhammad Raden, the *Mangku Sebajo*, a couple comprising an anak jantan and anak betino who have been formally inducted into the customary fold become involved in traditional affairs, such as the selection of Ninik Mamak they may also seek the assistance of Ninik Mamak to resolve family disputes. Furthermore, the couple is recognized as part of a *kelebu* a kinship group traced through the wife's lineage.(Raden, 2026) This demonstrates that the formalization of status through customary payment serves not merely as a form of traditional recognition, but also establishes the couple's standing within the kinship structure and creates opportunities for their participation in customary life. Such recognition simultaneously integrates the couple into a social framework, entailing specific rights, roles, and the obligation to adhere to prevailing customary regulations.

Furthermore, Muhammad Raden explained that the recognition as an "anak jantan" and "anak betino" of the community entails an obligation to adhere to the customary regulations established by the Ninik Mamak. This is reinforced by the account of a couple, Annisa and Fadhlan, who stated:

"*Once we officially became village residents, we began to be frequently involved in village and customary activities, such as the election of the village head or various other meetings. Additionally, we have also received social assistance. We are likewise required to comply with customary regulations for instance, the prohibition against having a live musical*

performance at wedding receptions. Therefore, as village residents, we are obligated to abide by these provisions."(Annisa, 2026)

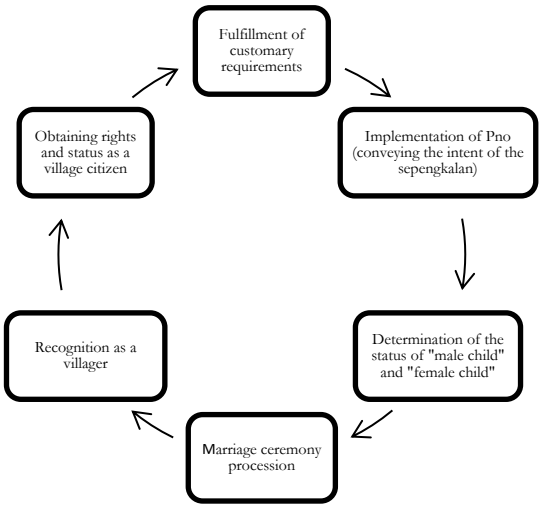
Based on this information, the designation of anak jantan and anak betino not only provides recognition and opportunities to participate in customary and community life but also entails an obligation to adhere to established regulations. Thus, this customary status reflects a reciprocal relationship between the recognition of an individual's standing and their responsibility to maintain order and the continuity of customs in Koto Petai Village. Furthermore, involvement in village governance activities and the receipt of social assistance are experiences shared by the informants, rather than rights that automatically arise from the assignment of such customary status.

Beyond the traditional customary sphere, the determination of this status is also linked to the acceptance of a couple as *penumbi* within the social life of Koto Petai Village. According to an interview with the Village Head, Sofwan, formal recognition through the *pno* process serves as part of the integration of a couple into the village community. This recognition pertains to the registration of residents, involvement in community activities, and participation in elections for the Village Head and the Village Consultative Body (BPD), in accordance with prevailing regulations.(Sofwan, 2026) This indicates that the establishment of customary status functions not only to define a couple's position within the traditional structure but also to facilitate their social acceptance within the village. Nevertheless, formal civil registration and the right to participate in elections remain subject to legal requirements; thus, they are not determined solely by the assignment of customary status.

Based on research findings, the determination of the status of anak jantan and anak betino formalized through a customary payment in Koto Petai Village carries implications for both the customary legal order and the social life of the village. Within the customary sphere, this status grants recognition of a couple's position within the woman's kinship group *kelebu*, provides opportunities to participate in customary affairs, and allows them to seek assistance from the Ninik Mamak in resolving family disputes. This recognition also entails an obligation to adhere to prevailing customary regulations. Meanwhile, in the context of village social life, this status relates to the couple's acceptance as members of the community *penumbi* and their involvement in village activities. Thus, the assignment of such status through a customary payment serves not only as a form of customary recognition but also reinforces the couple's social standing and responsibilities within the community. Nevertheless,

this customary recognition must be distinguished from one's status under civil registration and rights derived from formal law, which remain subject to the provisions of statutory legislation.

Chart 1.1



Review Maslahah Mursalah To Determination of "Anak Jantan" and "Anak Betino" Status

In a way etymological , term *benefit* is form *Masdar* which comes from from verb *ṣaluḥa – yaṣluḥu – ṣalaḥan* (صلح – يصلح – صلاحا), which means something that is good , worthy , and meaningful benefits . As for the terminology , *maslahah* interpreted as *manfa'ah* (منفعة), i.e something that gives benefits , goodness , and usefulness.(Itmamiy et al., 2022) According to Imam al-Ghazali, the essence *benefit* is effort For get benefit at a time reject harm . Concept This related close with guard towards the five goals main shariah (*maqāṣid al- syarī'ah*), i.e protection towards religion (ḥifẓ al- dīn), soul (ḥifẓ al- nafs), reason (ḥifẓ al-' aql), offspring (ḥifẓ al- nasl), and wealth (ḥifẓ al- māl). With Thus , every things that contain element guard against one of them of five goals the can categorized as *benefit* .(Sinta, 2023) Temporary that , Imam ar -Razi defines *benefit* as all acts that contain benefits that have been established by the shari'a (Allah Swt .) for His servants in frame maintain religion, soul , mind , offspring and property . Although second definition the delivered with different editorials , both own the same substance , namely that *maslahah* in essence is effort For realize benefits and prevention harm in frame guard goals Islamic law .(Syaparudin, 2017) Based on opinions of the figures said , can concluded that *benefit* is all something that is looked at good by reason human and in harmony with objective sharia in determination law , because contain element benefits as well as functioning For avoid man from harm .

In terms of its existence , Maslahah Mursalah shared become three part that is , maslahah mu'tabarah , maslahah mulghah and maslahah mursalah . *Maslahah Mursalah ,* namely appropriate benefit with objective syara ' will but No supported and not rejected by the evidence in a way specifically.(Muh. Adistira Hidayat, n.d.) In particular linguistics , maslahah refers to the benefits , whereas mursalah show something that is not in a way explicit own runway argument sharia certain . In the context of principles fiqh , concept benefit mursalah used For consider benefits that are not contradictory with principles sharia and fixed is at in framework maqasid al- syari'ah .(Irsyad Al Fikri Ys, 2025) *maslahah mursalah* functioning as method istinbat law For answer various problem contemporary that has not arranged in a way explicit in sources law classic.(Mufadhol & Nuraeni, 2025) As for the basis law method benefit mursalag there is in the Qur'an, that everything that was revealed by Allah to people human beings basically is For welfare man in operate life in the world. That is as it is in the Qur'an surah al- anbiya as following :

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

Meaning : " *And we do not send you (Muhammad) except to (be) a blessing for all over nature* ." (QS Al-Anbiya 21: Verse 107 (Quran.nu, n.d.)) . become principle that all over Islamic treatises and laws aim present affection , kindness , and welfare for people man .(Suyaman, 2024) From the perspective of maslahah mursalah), the determination of the status of male and female children through customary payments in marriage is analyzed based on the benefits it yields and its alignment with the objectives of maqasid al-syari'ah. The research findings indicate that the benefits of this customary practice can be examined through three aspects: the preservation of customary institutions, the regulation of kinship relations, and the social recognition of couples within the community of Koto Petai Village.

First, the payment of customary payment is a requirement in the process of joining a customary group, the implementation of which is linked to the sustainability of the Ninik Mamak customary institution. Research findings indicate that these customary fees are used to support the institution's activities, including deliberations and the execution of customary affairs. This usage demonstrates a clear benefit for the institution in fulfilling its role within the community. From the perspective of maslahah mursalah, this practice can be viewed as serving a social good, as it supports the preservation and continuity of customary institutions that function to regulate community life. Second, the implementation of pno serves a beneficial purpose by providing procedural clarity and social legitimacy regarding the designation of an individual's status as "anak jantan" and "anak betino.

Through the formal articulation of a family's intentions by a representative *sepengkalan* and the subsequent response from the Ninik Mamak, the process of accepting an individual into the community transcends a purely private family matter; it gains formal recognition from the traditional authorities who hold jurisdiction within the local customary order. This mechanism clarifies the stages of status conferral, the parties involved, and the standing of the individual once they are officially integrated into the customary fold. From the perspective of maslahah mursalah, this utility lies in the preservation of an orderly customary process and the clear definition of an individual's social standing, ensuring that their recognition is grounded in a framework understood and accepted by the community. Furthermore, the involvement of the family and the Ninik Mamak in *pno* strengthens the bond between families and traditional institutions, while supporting the intergenerational continuity of customary norms. Thus, *pno* can be viewed as a traditional mechanism that yields tangible benefits; it functions not merely as a formal exchange of customary rhetoric, but as a vital instrument for social recognition that upholds the order and continuity of traditional life in Koto Petai Village.

Third, the designation of the status of "anak jantan" and 'anak betino" provides recognition of a couple's position within the kinship network and the indigenous community. According to an interview with Muhammad Raden, the Mangku Sebajo, couples who have been formally integrated into the customary system are permitted to engage in customary affairs, participate in the selection of Ninik Mamak, and seek the assistance of Ninik Mamak in resolving family disputes. Furthermore, such couples are recognized as part of the woman's kinship group kelebu. This indicates that the formalization of customary status serves to clarify a couple's standing, strengthen kinship ties, and create opportunities for participation in traditional life. This is further supported by the accounts of Annisa and Fadhlan, who noted that upon their formal entry into the customary system, they became involved in village and traditional activities and became obligated to adhere to the prevailing customary regulations.

Meanwhile, Village Head Sofwan explained that this recognition facilitated through the *pno* pertains to the acceptance of a couple as *penumbi* (an integral part/member) within the social life of Koto Petai Village. These findings demonstrate that the establishment of customary status does not merely confer recognition within the kinship structure; it also relates to social acceptance and the couple's integration into the broader community. Viewed through the lens of *maqāṣid al-sharī'ah*, this benefit aligns primarily with *ḥifẓ al-nasl* the preservation of lineage and the maintenance of order within family and kinship relations. Recognizing a couple's status and facilitating their involvement in

customary life supports the continuity of social bonds between families. Moreover, the preservation of traditional institutions and the maintenance of social order reflect broader societal benefits.

Based on the preceding description, the practices of paying customary payment, implementing *pno*, and assigning the status of "anak jantan" and "anak betino" in Koto Petai Village can be understood as serving a beneficial purpose *maslahah* within the framework of *maslahah mursalah*. This benefit is reflected in the support provided for the continuity of customary institutions, the regulation of kinship relations, the formal recognition of a spouse's status, and their subsequent acceptance into the community's social life. Consequently, these customary practices can be considered consistent with the *maslahah mursalah* approach, given the benefits identified in this research and their alignment with the objectives of sharia specifically the preservation of lineage and the maintenance of an orderly social life.

CONCLUSION

Based on the research findings, it can be concluded that the mechanism for establishing the status of "anak jantan" and "anak betino" through the provision of customary payments in Koto Petai Village is carried out via a series of traditional stages. This process involves the Ninik Mamak and encompasses several steps: the formal announcement of the intent to marry, the fulfillment of customary requirements, the execution of the pno ritual by the sepengkalan, and the granting of formal customary recognition by the Ninik Mamak. These requirements include a customary payment of IDR 1,000,000, 20 container of rice, and one goat. Under the *mbayi matah* provision, the requirement to provide a feast may be substituted with a payment of IDR 1,500,000. This sequence demonstrates that the fulfillment of these customary payments is not merely a material obligation, but rather an integral part of a traditional mechanism designed to secure recognition of a couple's status within the indigenous community of Koto Petai Village.

The determination of this status carries customary legal implications, specifically the recognition of the couple as part of the indigenous community *penumbi* within a kinship structure traced through the maternal line *kelebu*. This recognition enables the couple to participate in customary and communal life, access the support of the Ninik Mamak in resolving family matters, and establishes an obligation to adhere to prevailing customary regulations. The process also highlights the interplay between the Ninik Mamak customary institution and the village government in accepting the couple as members of the Koto Petai village community. Nevertheless, such customary recognition must be distinguished from legal status and administrative rights derived from statutory law. Consequently, the

conferment of customary status does not supersede state legal provisions regarding the validity and registration of marriage, nor does it replace civil registration requirements.

From the perspective of *maslahah mursalah* the practice of fulfilling customary financial obligations along with the formal designation of individuals as anak jantan and anak betino serves a social purpose. This is reflected in the orderly conduct of customary marriages, the clear positioning of couples within the kinship structure, the strengthening of social ties, and the continued functioning of the Ninik Mamak customary institution. Furthermore, this process serves as a medium for imparting counsel and formalizing the community's customary recognition of a couple, while simultaneously clarifying their respective roles and obligations within the indigenous society. Based on these findings, the practice can be considered consistent with the principle of *maslahah mursalah*, as it contributes to the stability of customary life and kinship relations, provided that it does not conflict with the principles of Islamic Sharia or prevailing legal regulations.

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