

Islamic Educational Values within the Tialo Tribe Marriage Tradition in Tomini District

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ABSTRACT

This research was motivated by the sustainability of the Tialo Tribe wedding tradition in Tomini District as a cultural heritage practiced in harmony with Islamic teachings and containing educational values. The research aimed to describe the Tialo wedding tradition, examine the stages of implementation, and analyze the values of Islamic education contained in it. The research used a descriptive qualitative method in Tomini District, Parigi Moutong Regency, with data obtained through observation, interviews, and documentation. Informants were selected through *purposive sampling* involving traditional leaders, religious leaders, heads of KUA, village heads, and community leaders. Data analysis were carried out through data reduction, data presentation, and conclusion while data validity was ensured through triangulation and *member check*. The results of the research show that the Tialo Tribe wedding tradition is a cultural system that integrates Islamic customs and values through ideas, social activities, and cultural symbols. This tradition is carried out through the pre-marriage, marriage contract, and post-marriage stages involving active community participation. The values of Islamic education contained include the values of faith, worship, morals, and social which are reflected in belief in Allah, the implementation of worship, respect for parents, responsibility, deliberation, mutual cooperation, solidarity, and friendship.

Informasi Artikel

Kata Kunci:

Nilai-nilai Pendidikan Islam, Tradisi Pernikahan, Suku *Tialo*

ABSTRAK

Penelitian ini dilatarbelakangi oleh tetap lestarnya tradisi pernikahan Suku Tialo di Kecamatan Tomini sebagai warisan budaya yang dipraktikkan selaras dengan ajaran Islam dan mengandung nilai-nilai pendidikan. Penelitian bertujuan untuk mendeskripsikan tradisi pernikahan Suku Tialo, mengkaji tahapan pelaksanaannya, serta menganalisis nilai-nilai pendidikan Islam yang terkandung di dalamnya. Penelitian menggunakan metode kualitatif deskriptif di Kecamatan Tomini, Kabupaten Parigi Moutong, dengan data yang diperoleh melalui observasi, wawancara, dan dokumentasi. Informan dipilih secara *purposive sampling* yang melibatkan tokoh adat, tokoh agama, kepala KUA, kepala desa, dan tokoh masyarakat. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data melalui triangulasi dan *member check*. Hasil penelitian menunjukkan bahwa tradisi pernikahan Suku Tialo merupakan sistem budaya yang mengintegrasikan adat dan nilai-nilai Islam melalui gagasan, aktivitas sosial, dan simbol budaya. Tradisi ini dilaksanakan melalui tahapan pra-nikah, akad nikah, dan pasca pernikahan secara terstruktur dengan melibatkan partisipasi masyarakat. Nilai-nilai pendidikan Islam yang terkandung di dalamnya meliputi nilai akidah, ibadah, akhlak, dan sosial yang tercermin dalam keyakinan kepada Allah, pelaksanaan ibadah, penghormatan kepada orang tua, tanggung jawab, musyawarah, gotong royong, solidaritas, dan silaturahmi.

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1. Introduction

One concrete manifestation of culture is cultural heritage, namely traditions that are continuously transmitted from one generation to the next. This process of inheritance does not occur automatically; rather, it embodies significant values and is intentionally transmitted as a guide for living within a society (Dewi, 2019). Generally, marriage is viewed as an essential and historic moment in a person's life. Consequently, many people celebrate it in the form of festivities or ceremonies that involve meticulous preparation, serious effort, and a considerable amount of time (B. Sudrajat, 2023).

Terminologically, marriage is a physical and spiritual bond between a man and a woman as husband and wife (Mukarrom, 2021). Religion views marriage as a sacred institution that embodies goodness and possesses its own nobility. The bond of marriage serves to protect humans from the possibility of falling into sin due to uncontrolled lustful desires. Furthermore, according to Ali Sibra (2022), marriage can perfect one's worship, build a peaceful life, bring tranquility to the soul, preserve the continuity of lineage, keep oneself away from reprehensible acts and sins, and provide various other benefits.

Legally, marriage is understood as a formal bond—both physical and spiritual—that unites a man and a woman to form a family as an element within the social and state order. Meanwhile, state policies regarding marriage affirm that all legal provisions concerning marriage apply universally to every citizen. Thus, every individual is obligated to comply with the established regulations, one of which is the marriage law that forms the basis for legal stipulations, whether in aspects of family relations, property management, or regulations regarding the minimum age for marriage.

Through a marital bond that is legally recognized according to religious provisions and statutory regulations, the relationship between a man and a woman is established with dignity and in harmony with the human nature as noble social beings. Therefore, domestic life can be constructed in a harmonious, serene, and peaceful atmosphere, accompanied by mutual affection that grows between both parties, namely the husband and wife. Syaukani (2019) states that a valid marriage serves as the foundation for the realization of a happy and prosperous family, with the presence of offspring that enrich the dynamics of family life while ensuring the honorable continuity of human generations.

Islamic education can be defined as a conscious, planned, and systematic development process carried out by educators for students, encompassing the development of both physical and spiritual aspects to shape a better personality quality. Essentially, this education is directed toward the formation of *insan kamil* (the perfect human), which refers to an individual possessing noble character (*akhlak*). In addition, Islam as a universal religion provides comprehensive guidance for human life, covering various dimensions of existence, relating to both worldly (*dunwawi*) and afterlife (*ukhrawi*) interests (Abuddin, 2011).

Within the context of Islamic education, various types of values are found to serve as the main support in implementing the educational process. These values function as an essential foundation in personality development, thereby producing graduates whose character aligns with the aspirations and expectations of society. The values focused on in this study relate to the marriage traditions of the Tialo tribe in Tomini District, which include aspects such as creed values (*akidah*), worship values (*ibadah*), moral values (*akhlak*), and social values.

In the perspective of Islamic education, marriage is viewed as part of human nature (*fitrah*) that has been ordained by Allah SWT. Islam explains the essence of marriage as part of human nature and establishes the mechanism for its implementation based on the guidance of the Qur'an and authentic Sunnah, including through the process of *khitbah* (proposal) and the *akad nikah* (marriage contract). In the practice of the marriage contract, there are a number of pillars (*rukun*) that must be fulfilled, namely the consent of both prospective spouses, the execution of *ijab* and *qabul* (offer and acceptance), the delivery of the dower (*mahar*), the presence of a guardian (*wali*), and being witnessed by witnesses. Based on the guidance of the Sunnah, before the marriage contract is solemnized, it is customary to deliver a sermon known as *Khutbatun nikah* or *Khutbatul hajat*.

Thus, this procedure becomes an important guide for Muslims so that the marriage performed is religiously valid. Indonesia is a country characterized by highly diverse races, ethnicities, religions, languages, and cultures. Comprising more than seventeen thousand (17,000) islands and inhabited by hundreds to thousands of ethnic groups, Indonesia possesses an exceptionally rich and varied cultural diversity in marriage. Each region in Indonesia has unique traditions and customs, reflecting the overall cultural wealth of the Indonesian nation.

Tradition is a cultural product born from human creativity that does not contradict the substance of religious teachings. In the Islamic perspective, its existence is acceptable as long as it does not contain elements that deviate from the fundamental principles of Islamic law (*sharia*). Therefore, wedlock or marriage must be conducted by fulfilling all the conditions and pillars of marriage established by religious law, while also acknowledging and respecting the customary traditions prevailing in the community of the Tialo tribe in Tomini District.

The culture of the communities in the Sulawesi region possesses distinctive characteristics, viewed from its belief systems, languages, artistic expressions, ethnic diversity, down to the customary traditions that develop within it. Culture and traditions in Sulawesi regarding wedding ceremonies are highly diverse, for example in Central Sulawesi, specifically in the city of Palu. In the traditional weddings of the Kaili tribe, there are many important rituals performed during the ceremony, just as the Bugis tribe, who also inhabit Central Sulawesi, is highly renowned for its wide array of customary traditions.

Based on the author's pre-observation observations, Central Sulawesi—specifically in Tomini District, Parigi Moutong Regency—is renowned for the traditional customs of the Tialo tribe, which encompass various traditions

performed during weddings. In their wedding ceremonies, the Tialo people carry out several stages both before and after the marriage. Prior to the wedding ceremony, the Tialo tribe performs several traditional marriage rituals. First is the proposal ceremony (*metaune*), which involves bringing a marriage proposal token (*bo'a sulele*) containing areca nut, betel leaf, tobacco, and an envelope (Haliadi, 2012). Second is the self-purification ritual (*mohibah*), which includes circumambulating the house seven times. Third is the recitation of prayers for safety (*manyale*) as a form of gratitude to Allah. Fourth is the henna night tradition (*mongolontigi*).

According to Haliadi (2012), prior to the marriage solemnization (*ijab qabul*), the groom undergoes a tradition of stepping on a tray (*monginja'e baki*) containing various types of leaves, stones, and iron before entering the bride's house. This is followed by the *ijab qabul*, which is the core of the wedding ceremony, and subsequently the reception featuring a direct hospitality tradition (*sliwir*), where drinks and a variety of cakes are served. As for the traditions carried out after the wedding ceremony, the Tialo community performs another ritual known as *popene'e*. Hamlan (2021) reveals that the *popene'e* tradition, which signifies visiting the in-laws, is the bride's inaugural visit to the groom's parental home, accompanied by her husband. This practice represents a symbol of respect and devotion from a child to their parents. Generally, wedding traditions constitute a series of processions or rituals performed by a couple to solemnize their marriage bond.

The series of traditional wedding processions of the Tialo tribe takes place continuously and complements one another, even though each stage possesses its own level of complexity. The Tialo community continues to preserve and respect the diversity of their traditions. The interaction between groups during the execution of these traditions reflects mutual respect and tolerance. Thus, the differences in traditions within the Tialo community are not a divisive factor, but rather a means of social communication that strengthens solidarity and social cohesion.

It can be understood that the community in the Tomini Bay region has its own way of maintaining harmony, namely through the execution of traditional ceremonies that emphasize the value of mutual respect. In this context, tradition does not need to be viewed as something that threatens the lives of the Tialo people, particularly those who practice Islam, as long as it does not contradict the provisions of Islamic law (*sharia*). The majority of the Tialo people themselves adhere to Sunni Islam, which is known for holding firmly to orthodox traditions.

Based on this description, it can be concluded that tradition is essentially similar to customs (*adat istiadat*), which are habits or rules of behavior that have been practiced from generation to generation. Because they are passed down through generations, customs or traditions are maintained to this day and hold binding power over the community. There is even a belief that ignoring them can bring bad luck or specific consequences. On that basis, the author is motivated to examine the "Values of Islamic Education in the Wedding Traditions of the Tialo Tribe in Tomini District, Parigi Moutong Regency, Central Sulawesi" as the focus of this research.

2. Method

This study employs a **field research** approach with a

descriptive qualitative method. The research was conducted in several villages within Tomini District, Parigi Moutong Regency, Central Sulawesi. The research subjects included traditional leaders, religious figures, the head of the Office of Religious Affairs (KUA), village heads, and community leaders, all selected using a **purposive sampling** technique. Data collection techniques involved observation, semi-structured interviews, and documentation. Furthermore, the data analysis technique was carried out through data reduction, data display, and conclusion drawing. The validity of the data was ensured through triangulation and member checking.

3. Result and Discussion

3.1 Description of the Tialo Tribe's Wedding Traditions in Tomini District Based on Theory

According to Koentjaraningrat, culture can be categorized into three dimensions: the system of ideas (concepts), the system of activities (actions), and the system of artifacts (physical creations). First, regarding the system of ideas, the wedding traditions of the Tialo tribe are grounded in a set of values that live and evolve within the community, such as beliefs, norms, and a worldview passed down through generations. In this context, the community views marriage not merely as the union of two individuals, but also as the union of two extended families, encompassing social, moral, and religious dimensions. Therefore, conducting a traditional wedding is seen as a form of respect for ancestors, as well as an effort to maintain harmony in social relations.

Second, in terms of the system of activities, the wedding traditions of the Tialo tribe are reflected in a series of systematically executed stages that involve the collective participation of the community. These stages include family deliberations, the proposal process, customary preparations, the marriage solemnization (*akad*), and the wedding reception. Consequently, each stage demonstrates strong social interaction, characterized by the practice of *gotong royong* (mutual cooperation) as community members assist with various preparations, such as cooking, setting up traditional equipment, and supporting the ceremony's execution.

Third, regarding the system of artifacts, the wedding traditions of the Tialo tribe are marked by the use of various traditional objects and equipment throughout each procession. These artifacts include ceremonial gear, traditional dishes, customary attire, and specific symbols that hold philosophical meaning. None of these artifacts serve a purely practical function; they also carry symbolic value that represents the cultural identity of the Tialo people.

Based on an analysis using Koentjaraningrat's theory, the wedding traditions of the Tialo tribe in Tomini District can be understood as a holistic form of culture. These three elements are deeply interconnected, forming a unified cohesive meaning within the community's social life. In the system of ideas, the tradition is built upon social, cultural, and religious values passed down through generations. In the system of activities, it is manifested through a sequence of wedding phases that engage collective community participation through mutual cooperation. Meanwhile, in the

system of artifacts, this tradition is reflected in various traditional implements that possess both practical functions and symbolic meanings.

Thus, the wedding traditions of the Tialo tribe do not merely function as a customary ritual, but also serve as a means of preserving cultural values, strengthening social solidarity, and internalizing Islamic values within community life. This demonstrates that the tradition plays a vital role in maintaining local cultural identity while sustaining social harmony amidst the changing times.

3.2 Stages of the Tialo Tribe's Wedding Tradition Procession in Tomini District, Parigi Moutong Regency

According to Arnold van Gennep, every rite of passage in human life, including marriage, consists of three main stages: the separation stage, the transitional (liminal) stage, and the reintegration (incorporation) stage..

3.2.1 Separation Stage (*Separation*)

The separation stage in the marriage tradition of the Tialo tribe is marked by a series of initial activities that signify the transition of the bride and groom's social status from singlehood to readiness for marriage. This stage is evident in the processes of *mopasabi* (introduction and expression of good intentions), *metaune* (agreement or engagement), and family deliberations (*musyawarah*) which serve as a forum for joint decision-making between both families. Additionally, there is *mepasoa* (a herbal and leaf steam bath) as a symbol of self-purification, Islamic recitals (*pengajian*) to strengthen religious values, and *mongolontigi* (the henna night) which marks the preparation for the change in social status. Anthropologically, this phase depicts the process of shedding the old identity as a single individual toward a new identity as a future spouse..

3.2.2 Transition Stage (*Liminal*)

The transitional (liminal) stage takes place during the wedding vow ceremony (*akad nikah*), which serves as the core of the entire procession. This stage is a sacred phase where the social status of the bride and groom is in a state of transition. The *ijab kabul* (marriage solemnization) is the decisive moment of this status change, accompanied by the presentation of the *boa' sulele*—containing women's essentials, the dowry (*mahar*), wedding rings, and a set of prayer garments—as a symbol of responsibility and the legitimacy of the marriage under both religion and custom. This phase also includes the *pembatalan wudhu* (the symbolic breaking of ritual ablution between the newlyweds), which signifies their readiness to enter a new life that is purer and full of responsibility.

3.2.3 Recombination Stage (*Incorporation*)

The reintegration (incorporation) stage is marked by the process of welcoming the newlyweds back into the social structure of the community as husband and wife. This stage is evident in the wedding reception, which features the *sliwir* tradition, alongside a series of post-wedding rituals. These include *monyambute pangantinge* (welcoming the bride and groom), *mongelilinge labonge* (encircling the house seven times), *monimbaluse kangkai mombiasse niuge* and *mongkologe kangkai mombiasse ayu* (the ritual

processing of coconut and wood), *monesege longu pensa'e* (slicing banana leaves), and the red-and-white knotted cloth ritual held by both parents as a symbol of blessing and family bonding. Furthermore, there are *mongunja'e baki* (stepping on a tray), *mongkoni alatu wahu kangkai monja'ange pensa'e* (cooking together), *mondo'a salamate* (prayers for safety/well-being), *mepea'anane* (feeding each other), and *mondasi* (shaking hands/greeting), all of which reinforce the community's social acceptance of the new couple.

Based on the explanations above, it can be concluded that the entire sequence of stages in the marriage tradition of the Tialo tribe in Tomini District constitutes a complete transition, precisely as described by Arnold van Gennep. Each phase plays a crucial role in guiding individuals from single status to married status, while simultaneously reintegrating the couple back into the social structure of the community. Therefore, this tradition functions not only as a cultural ceremony but also as a social and spiritual mechanism that structures the changes in individual status within community life.

3.3 Islamic Values Contained in the Tialo Tribe's Traditions in the Tialo Tribe's Wedding Procession in Tomini District

One of the scholars who paid significant attention to the existence of societal traditions is Imam Abu Hanifah. According to him, the customs or habits of a society can be considered in the application of Islamic law, provided they meet certain criteria: they must not contradict the Quran and Sunnah, must not contain elements of polytheism (*shirk*), must not permit what is forbidden (*haram*) or forbid what is permissible (*halal*), and must bring benefit (*maslahah*) to society. Traditions that fulfill these criteria are referred to as *al-'urf al-shahih* (valid custom), whereas traditions that contradict Islamic law are deemed *al-'urf al-fasid* (corrupt custom). Based on this theoretical framework, the practice of the marriage traditions of the Tialo Tribe in Tomini District can be analyzed as a form of acculturation between local culture and Islamic teachings, manifested through Islamic values at every stage of the wedding procession.

3.3.1 Faith Values

The value of *aqidah* (Islamic creed) is a foundational value in Islam concerning human belief in Allah SWT as the ultimate source of power, guidance, and blessings. In the implementation of the Tialo Tribe's wedding traditions, the value of *aqidah* is reflected through the religious orientation of the community, which positions Allah as the primary purpose throughout the entire series of customary processions. Various traditional rituals accompanied by prayers, supplications for safety, and hopes for domestic blessings demonstrate that the community does not view tradition as a source of spiritual power, but rather as a social means to express gratitude and devotion to Allah SWT.

According to the perspective of Imam Abu Hanifah, as long as a tradition does not contain beliefs that lead to polytheism (*shirk*), it can be accepted as *al-'urf al-shahih* (sound/valid custom). Thus, the value of *aqidah* in the wedding traditions of the Tialo Tribe shows that custom is positioned as a medium for cultural preservation that remains within the corridors of faith in Allah SWT.

3.3.2 Values of Worship

The value of worship in the marriage tradition of the Tialo tribe is evident in the execution of the *akad nikah* (marriage contract) as the core and primary requirement for a valid marriage according to Islam, as well as the accompanying religious activities such as prayers, marriage counsel, and expressions of gratitude. According to Imam Abu Hanifah, the existence of tradition is permissible as long as it does not alter the substance of worship prescribed by religion. Thus, the customary practices in Tialo tribal marriages can be understood as a way to reinforce the value of worship, because they do not replace the pillars (*rukun*) and conditions for a valid marriage. Instead, they serve as a means to enrich the implementation of Islamic law through local cultural expression.

3.3.3 Moral Values

The value of *akhlak* (moral character) in the marriage tradition of the Tialo tribe is reflected in mutual respect, reverence for parents and customary leaders, ethics in deliberation, and procession procedures that uphold civility and social order. The implementation of these customs demonstrates an indirect form of character education for the community, particularly for the prospective bride and groom and the younger generation. In the theory of Imam Abu Hanifah, traditions that foster good behavior and provide social benefits are part of custom (*urf*) that can be maintained. Therefore, the moral values in the marriage tradition of the Tialo Tribe show that local culture plays a significant role in instilling ethics and morality aligned with the principles of Islamic education.

3.3.4 Social Values

Berikut adalah terjemahan artikel tersebut ke dalam bahasa Inggris yang mengalir dengan baik, formal, dan mempertahankan ketepatan istilah akademis serta teologis:

Social values constitute one of the most dominant aspects in the execution of the Tialo Tribe's marriage traditions. This is evident from the spirit of *gotong royong* (mutual cooperation), the involvement of the extended family, community cooperation, and a sense of togetherness in preparing and executing the entire sequence of wedding events. According to Imam Abu Hanifah, customs that foster mutual benefit and strengthen social bonds fall under the category of *al-'urf al-shahih* (valid custom), as they align with the objectives of Islamic law (*sharia*) in building a harmonious community life. Thus, the social values embedded within the Tialo Tribe's marriage traditions demonstrate that local cultural practices function as a means to strengthen *silaturahmi* (communal bonds), build solidarity, and maintain the continuity of social relationships within the community.

The marriage traditions of the Tialo Tribe demonstrate a cultural adaptation process that preserves local identity while upholding Islamic values. From the aspect of *aqidah* (creed/faith), the researcher observes that the Tialo community continues to place Allah SWT as the primary source of all blessings, safety, and the endurance of domestic life. Furthermore, regarding the aspect of worship (*ibadah*), the researcher finds that the execution of customary rituals in marriage does not alter or replace the core provisions established in Islamic law. Customs merely serve as a complement that enriches the wedding

proceedings without diminishing the substance of worship contained within. In terms of moral (*akhlak*) and social aspects, the researcher argues that the Tialo Tribe's marriage traditions contribute to community character building. Values such as reverence for parents, mutual respect, deliberation (*musyawarah*), responsibility, cooperation, and mutual aid (*gotong royong*) form a vital part of what is taught through every stage of the customary procession. These values are inline with the goals of Islamic Education, which emphasizes a balance between spiritual nurturing, moral formation, and the strengthening of social life.

In the Islamic perspective, Al-Ghazali, as one of the prominent Islamic thinkers, emphasizes that every social practice—including marriage traditions—must fundamentally be directed toward achieving *maqashid al-shari'ah* (the objectives of Islamic law), namely the realization of human welfare and the preservation of the five core aspects of human life (faith, life, intellect, lineage, and wealth). In Al-Ghazali's view, a tradition is acceptable as long as it contains values that reinforce faith, shape noble character, and bring welfare to human life, while not contradicting the principles of Islamic *sharia*. Based on this framework, the marriage traditions of the Tialo Tribe in Tomini District can be analyzed as a form of cultural practice embedded with Islamic values that are internalized in every stage of the wedding procession.

Based on the analysis from Al-Ghazali's perspective, the Tialo Tribe's marriage tradition in Tomini District demonstrates a harmonization between local culture and Islamic teachings. This tradition is not merely a preserved cultural heritage, but also serves as a vehicle for implementing Islamic values within the community's social life. Al-Ghazali's *maqashid al-shari'ah*-oriented approach is highly relevant in explaining that each wedding stage is not simply ceremonial; rather, it carries spiritual, moral, and social dimensions aimed at fostering collective welfare. Therefore, this tradition needs to be continuously preserved while remaining guided by the principles of Islamic *sharia* and the goals of *maqashid al-shari'ah*.

4. Conclusion

Berikut adalah terjemahan artikel tersebut ke dalam bahasa Inggris yang mengalir dengan baik, formal, dan tepat untuk konteks akademis:

The marriage tradition of the Tialo Tribe in Tomini District is carried out through a structured and sequential series of customs, spanning from pre-wedding, the *akad nikah* (marriage contract), to post-wedding phases. Each stage consists of interconnected processions, such as *mopasabi*, family deliberation, *metaune*, mutual cooperation (*gotong royong*) preparations, *mongolontigi*, the marriage contract, the reception, and the *Popene'e* tradition. This entire sequence serves not only as a customary procession but also as a means to strengthen family bonds, foster togetherness, and provide social and religious meaning to community life.

The execution of the Tialo Tribe's marriage tradition comprises three main phases: the pre-wedding stage, the marriage contract stage, and the post-wedding stage. The pre-wedding stage includes a series of rituals such as *mopasabi* (the expression of intent), *metaune* (deliberation

and engagement), mepasoa, mohibah, mongolontigi, and mondo'a salamate. The marriage contract stage involves customary processions that accompany the ijab kabul (solemnization of vows) in accordance with Islamic sharia. Meanwhile, the post-wedding stage features family visitation traditions and various forms of respects paid to both families, aiming to strengthen kinship ties. All of these stages contain symbols and meanings that reflect the cultural values and educational aspects of the Tialo community.

The values of Islamic education embedded in the Tialo Tribe's marriage traditions encompass *aqidah* (faith/creed) values reflected in prayers and belief in Allah SWT; *ibadah* (worship) values through the execution of the marriage contract and communal prayers; *akhlak* (moral character) values evident in attitudes of respect, responsibility, and civility; and social values seen in deliberation, mutual cooperation, and *silaturahmi* (communal bonding). Therefore, the marriage tradition of the Tialo Tribe can be categorized as *al-'urf al-shahih* (valid custom) because it does not contradict Islamic teachings and serves as a medium for internalizing Islamic educational values within community life.

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