

# The Marriage Innovation Practices of the Bangsamoro: The Maguindanao Cases

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## ABSTRACT

*This study aimed to determine the Marriage Innovative Practices of the Maguindanao in the Municipality of Datu Piang, Province of Maguindanao. The study focused on the Personal Profile of the respondents in terms of age, Sex, Civil Status, Educational Attainment both Secular and Islamic Education, the essential requisite in Muslim marriage in terms of Age, Offer (Ijab) and Acceptance (Qabul), Solemnization and Dowry, the Innovative marriage practices of the Maguindanao in the Municipality of Datu Piang Province of Maguindanao in terms of Marriage Negotiation, Preparation for the Wedding Ceremony, Wedding Ceremony and Entertainment, the problems encountered in the innovation of marriage practices vis-à-vis marriage in Islam, the practices on marriage system can be drawn from this study that is acceptable to the Maguindanao culture and Islam. The study utilized the descriptive design and qualitative approach in the interpretation of the data. Through this method, the respondents were able to describe the innovative marriage practices of the Maguindanao in Datu Piang, Maguindanao. The findings of the study revealed that Sixty five (65%) of respondents are male, while the remaining thirty five (35%) were female. All of them are residence of the Municipality of Datu Piang, Maguindanao. The age bracket 30 – 39 and 40 – 49 were the same frequency rated 30%. This was followed by age bracket 25 – 29 with a frequency of 20% followed by age brackets 50 – 59 with a frequency of 15%. While the age bracket 60 above were only 5% and nobody answered that they were below 25. Out of 100% respondents only 26% of the respondents were single while 75% of them were married. Only 20% of the respondents finished their tertiary education while the 60% of them finished their Kulliyah in Islamic Education.*

## KEYWORDS

*marriage; innovative practices; Maguindanao cases; Bangsamoro*

## INTRODUCTION

Islam is not only a religion of faith but a way of life, hence it does not simply demand believers or followers to pray alone to expressed obedient to Allah, but it inculcates good values in all activities throughout life that s must satisfy what it is prescribed by the Glorious Qur'an and the way as practiced by the Messenger of Allah, Muhammad (SAW). The Islamic culture is comprehensive over-arching as it covered all aspect of life like wedding ceremony which is rich, colorful and also must be virtuous. There is a need to draw upon it for the enrichment of lives. Those fortunate ones amongst the believers who conduct their lives according to Islamic teachings reap the benefits of success in this life and in the eternal life to come.

Based on observation, almost every aspect of the marriage practices of the Maguindanaon now a days are innovation (bid'ah) to Islam, handed down to them by their ancestors, imitated from other communities, from social media advertisement and from Western way. Like any major tribes of Muslim in the Philippines, the Maguindanaon of the province of Maguindanao is still adhering to their century-old customs and practices. The Maguindanaon cultural practices particularly their marriage is rich, colorful and loaded with beliefs relative to the success of a relationship.

In Islam, there are requisites of marriage prescribed by the Shari'ah. But among the Maguindanaons in this municipality, there are some innovations widely practiced by the residents in every marriage ceremony. Because of these innovations, many problems cropped-up. But, as observed by the researcher, these problems can be resolved by way of educating the community based on scientific study on marriage. Thus, it is the fervent prayer of the researcher to Almighty Allah (SWA) that this study becomes a source of knowledge and inspiration to resolve the problems on the conduct of a wedding in accordance with Shari'ah among Maguindanaons.

The Maguindanaons believed that the marriage is not only a civil contract or social institution but also a form of Ibadah (worship). Its nature consequence and incidents are governed by Shariah. They believed in the tenets of Islam; thus their matrimonial ceremony should be based on the teaching of the Holy Qur'an. It is in this vein that the researcher would like know the problems encountered in the innovation of marriage practices in the Municipality of Datu Piang so that some solution may be given.

## **RESEARCH METHODS**

The study adopted qualitative descriptive design. The goal of qualitative descriptive studies is a comprehensive summarization, in everyday terms, of specific events experienced by individuals or groups of individual. It is the least "theoretical" of all the qualitative approaches to research and least encumbered studies. (Badawi, 2016)

Through this method, the respondents were able to describe the innovative marriage practices of the Maguindanaon in Datu Piang, Maguindanao.

In the given design, the researcher had used the traditional pattern of gathering diligent exploration. Library and interview method were used but in addition to that, the researcher could not be successful without the use of technology. Thus, for instance, the researcher was used the Focus Group Discussion (FGD). So much for that by the use of cellular phone and internet browsing that helped a lot in gathering information.

The study was conducted in the Municipality of Datu Piang, Province of Maguindanao. Datu Piang is now part of the Province of Maguindanao by virtue of a Presidential Decree No. 341 dated November 22, 1973 that divided the empire Province of Cotabato.

The respondents of this study were the Asatidz of the municipality of Datu Piang, Maguindanao. The researcher purposely identified and selected two (2) asatidz each from the ten (10) barangay of the Municipality Datu Piang, Maguindanao, a total of twenty (20) respondents. Ten (10) of which were considered as the key informants. Another ten (10) of them were subjected to Focus Group Discussion (FGD) to capture the precise data in support to the information that was acquired from the interview.

The researcher was utilized purposive sampling procedure as technique to get the appropriate respondents in obtaining the necessary data for the present study.

There were two categories of data such as primary and secondary that tried to get. The primary data was gathered using questioner. To supplement the primary data, an interview guide was utilized in the conduct of the Focus Group Discussions (FGD). The following steps were done such as: first after the standard operating procedure in data gathering such

as the introduction letter and parameters the researcher thus proceed to data collection. The Focus Group Discussion (FGD) was personally facilitated by the researcher. The secondary data was gathered using documents analysis.

Aside from the documents analysis, a questioner was used in this study to gather the important information about marriage innovation practices of the Bangsamoro of Datu Paing, Maguindanao. During the conduct of the interviews and Focus Group Discussions (FGD), the researcher was used tape and Video recorder to capture precisely the data for the study.

The questionnaire was divided into five (5) parts. Part one (1) was the general information on the profile of the respondents. Part two (2) was for the gathering information on the essential requisite in Muslim marriage. Part three (3) was for the gathering information about the innovative marriage practices of the Maguindanaon in the Municipality of Datu Piang, Maguindanao. Part four (4) was for the gathering information about the problems encountered in the innovation marriage practices vis- a – vis marriage in Islam. Part five (5) was for the gathering information about on what practices on marriage system can be drawn from this study that is acceptable to the Maguindanaon culture and Islam.

Frequency and Percent distribution were used for the personal profile of the respondents (Age, Sex, Civil Status and Educational Attainment). Weighted Mean was used to know the innovative marriage practices of the Maguindanaon.

## RESULTS AND DISCUSSION

Analysis of the data using the indicators contained in the survey questionnaire yielded the following results:

**Table 1a.** Frequency and Percentage Distribution of the Respondents according to age

Age	Frequency	Percentage
Under 25	0	0%
25 – 29	4	20%
30 – 39	6	30%
40 – 49	6	30%
50 – 59	3	15%
60 above	1	5%
<b>TOTAL</b>	<b>20</b>	<b>100%</b>

The table shows that age bracket 30-39 and 40-49 were the same frequency rated 30%. This was followed by age bracket 25-29 with a frequency of 20% followed by age brackets 50-59 with a frequency of 15%. While the age bracket 60 above were rated 5% and below 25 were rated 0%.

The data implies that the respondents' age in the bracket of 30-39 and 40-49 were the majority of the respondents. This indicate that the respondents reached the age assumed as credible informants of the present study because they were experienced and have live quite number of years as educated residents of the area. Thus they are matured enough to observe the marriage practices in Datu Piang, Maguindanao to identify which is innovative and not.

In fact may study confirmed that these age bracket are matured enough to discerned what is right or wrong.

**Table 1b.** Frequency and Percentage Distribution of the Respondents according to sex

<b>Sex Category</b>	<b>Frequency</b>	<b>Percentage</b>
Male	13	65%
Female	7	35%
<b>TOTAL</b>	<b>20</b>	<b>100%</b>

The table above indicates that 65% of the respondents are male and 35% were female. The finding reveals that the male respondents are more interested in observing the Marriage practices of the Maguindanaon than the female respondents. The data also implied that since the focus of the study are learned Ulama's or traditional leaders, then there is most likely a possibility that male in this case would outnumbered the female as the most outspoken about marriage were male.

**Table 1c.** Frequency and Percentage Distribution of the Respondents according to civil status

<b>Civil Status</b>	<b>Frequency</b>	<b>Percentage</b>
Single	5	25%
Married	15	75%
Widowed	0	0%
<b>TOTAL</b>	<b>20</b>	<b>100%</b>

The table above revealed that 26% of the respondents were single while 75% of them were married. It indicated that majority of the respondents were married. Thus, they have the mental capacity to recognize the innovation in marriage. This implies further that being married themselves means that they have sufficient experience and firsthand information regarding the matter involved in the study which could categorized them as credible respondents to supply the necessary data for the present study.

**Table 1d.** Frequency and Percentage Distribution of the Respondents according to educational attainment in Secular Education

<b>Educational Attainment (Secular)</b>	<b>Frequency</b>	<b>Percentage</b>
Elementary	9	45%
High School	7	35%
Tertiary	4	20%
Master's Degree	0	0
Doctoral Degree	0	0
Others	0	0
<b>TOTAL</b>	<b>20</b>	<b>100%</b>

The table above showed that many or 45% of the respondents were elementary graduates. Followed by 30% who finished their High School level, while only 20% of them were able to finished tertiary education. As revealed by the majority of the respondents during the conduct of the interview, they prioritized to finish their Arabic education due to the difficulties in life brought about by the conflict in the community. This is so because studying college outside the community is difficult and expensive.

**Table 1e.** Frequency and Percentage Distribution of the Respondents according to educational attainment in Islamic Education

<b>Educational Attainment (Islamic)</b>	<b>Frequency</b>	<b>Percentage</b>
Ibtidaiyyah	0	0%
Thanawiyyah	8	40%
Kulliyah	12	60%
Majister	0	0%
<b>TOTAL</b>	<b>20</b>	<b>100%</b>

The table above shows that the majority of the respondents finished their *Kulliyah* which were rated 60% and 40% of them were only *Thanawiyah* graduates. It implies that the majority of the respondents are knowledgeable in Islamic teachings. Thus, they were able to identify innovation in Maguindanaon marriage.

### ***Innovative marriage Practices of the Maguindanaon in Datu Piang, Maguindanao***

a. ' Ngebadut '

“Udah capek-capek *ngebadut*, ternyata cuma jadi teman gabut.”

(I am tired of *ngebadut*, it turns out that we are just friends)

Someone on social media exposed what he had ever done, *ngebadut* means making a funny thing to his friend for a long time in a particular condition, but finally, he realizes that he accompanied and only committed his sadness. The word *ngebadut* is from *nge+badut*. It means to make a funny thing to entertain or erase other people's sadness.

### ***Acronym***

a. ' CBL '

“CBL CBL CBL, akhirnya aku menemukan dress simple tapi mewah banget.”

(CBL CBL CBL, finally I found a simple dress but so elegant)

A woman on social media exposed her happiness by finding what she wished on a dress that impressed her by saying CBL CBL CBL = Cantik Banget Loh (Very beautiful). The Word CBL stands for Cantik Banget Loh means very beautiful. It has become a trend in social media for teenagers to express their feeling about something very beautiful and impressive to the public.

### ***Multiple Process***

a. ' Bershopping '

“Selamat *bershopping* dengan gembira bersama D’Rose Hijab.”

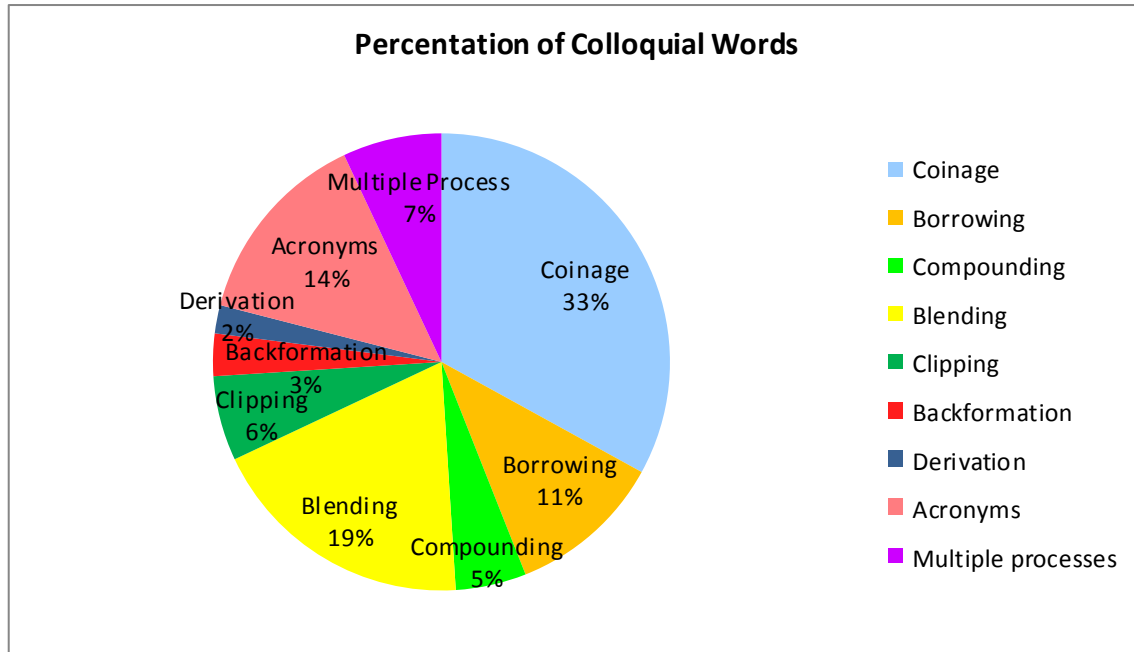
(Happy *bershopping* with D’Rose Hijab happily)

This statement informed and asked the people to go shopping happily in D’Rose Hijab to buy many kinds of fashion or hijab. The Word *bershopping* is from *ber+shopping*, which means do shopping in a crowd of many people in a certain mall or boutique.

## **CONCLUSION**

The existence of new words among young Indonesians is a natural thing considering that Colloquial words usually exist because social relations between youths are getting closer. Young people who use standard language in their social media captions will seem stiff and too formal. Although the use of these colloquial words violates the ethical rules of the Indonesian language, as long as a specific group or community still understands the

meaning of the language, the use of nonstandard language is still acceptable in certain situations.



The data indicate that Coinage has become the highest rate for colloquial words. It is used among teenagers on Indonesian social media to show the uniqueness, trend, and style in a social media caption or status. Whereas backformation and derivation become the most rarely used colloquial words arise in the caption of Indonesian social media.

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