

Systematic Literature Review (SLR): The Tradition of Dowry in Marriage in Southeast Asia

Musyaffa Amin Ash Shabah*

Faculty of Islamic Studies, Universitas Islam 45

Email: musyaffaamin@unismabekasi.ac.id

*corresponding author

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Abstract : *This research aims to explore literature that examines the tradition of wedding dowries in Southeast Asia. The method used in this research is a Systematic Literature Review (SLR). Data sampling used Harzing's Publish or Perish and Watase UAKE applications starting from 2013-2023. The selected articles have passed several specified criteria, resulting in a total of 46 articles. The results of this research show that the country that discusses the topic of marriage dowry significantly in Southeast Asia is Indonesia, with a percentage of 70%, followed by Malaysia at 17%, Thailand at 7%, Vietnam at 4%, and the Philippines at 2%. In terms of research themes around wedding dowries, the topic of wedding dowry traditions is the highest topic category in research in Southeast Asia, with a total of 28 studies and a percentage of 60.87%. Likewise, the contextual approach, with a percentage of 21.74% and Fiqh Theory and Islamic Family Law, with a percentage of 10.87%, are the highest categories of research approaches and analytical theories in research on marriage dowries in Southeast Asia.*

Keywords : *Dowry, Tradition, Southeast Asia, SLR*

Abstrak : Penelitian ini bertujuan untuk menggali literatur yang mengkaji tradisi mahar perkawinan di Asia Tenggara. Metode yang digunakan dalam penelitian ini adalah Systematic Literature Review (SLR). Pengambilan sampel data menggunakan aplikasi Harzing's Publish or Perish dan Watase UAKE mulai tahun 2013-2023. Artikel terpilih telah melewati beberapa kriteria yang ditentukan sehingga menghasilkan total 46 artikel. Hasil penelitian ini menunjukkan bahwa negara yang membahas topik mahar perkawinan di Asia Tenggara secara signifikan adalah negara Indonesia dengan persentase 70%, kemudian disusul oleh negara Malaysia 17%, Thailand 7%, Vietnam 4% dan Filipina 2%. Dalam hal tema penelitian seputar mahar perkawinan, topik mengenai tradisi mahar perkawinan merupakan kategori topik tertinggi dalam penelitian di Asia Tenggara, dengan jumlah 28 penelitian dengan persentase 60,87%. Begitu halnya dengan pendekatan konseptual dengan persentase 21,74% dan Teori Fiqh dan Undang-Undang Hukum Keluarga Islam dengan persentase 10,87% merupakan kategori pendekatan penelitian dan teori analisis tertinggi dalam penelitian mengenai mahar perkawinan di Asia Tenggara

Kata kunci : Mahar, Tradisi, Asia Tenggara, SLR



I. INTRODUCTION

In household life, one of the obligatory gifts a husband must give to his wife is the dowry (*mahr*),¹ which serves as his first financial provision to support the needs of family life.² The giving of *mahr* is not only a form of appreciation, respect, and protection for women but also a symbol of responsibility, sincerity, and an expression of love, as well as a token of a man's genuine intentions towards a woman.³ Therefore, *mahr* should not be viewed as compensation or as treating the bride as a consumable commodity.⁴ On the contrary, the purpose of *mahr* is to protect, elevate the status, and enhance the social standing of women in society.⁵ This shows that Islam highly values and respects the position of women by granting them rights, one of which is the right to receive and own the *mahr*.⁶ The ownership of *mahr* is an absolute right of the wife as a result of the marriage. This means that the *mahr* given to the wife becomes her property, allowing her to manage it independently. This right cannot be taken by parents, family members, or even her husband, except with the woman's consent.⁷

The dowry, regarded as a gift from the groom to the bride, often causes social issues within society. This can arise due to the high value of the dowry, which may burden the groom's side and result in the postponement or even cancellation of the marriage. Problems become more prominent when the dowry amount is determined based on the social status of the bride. This is evident in various cultural practices in Indonesia, such as the *bowo* dowry in Nias,⁸ the *sompa* in Bugis tradition,⁹ the *bajapuik* in Padang Pariaman customs,¹⁰ the *sinamot* in Batak tradition,¹¹ the *jujuran* in Banjar culture,¹² the *jeunamee* in

¹ Setyowati, "Konsep Mahar Dalam Perspektif Imam Syafi'i dan Kompilasi Hukum Islam"; Suprihatin, "Konsep Dasar Hukum Sebagai Norma Sosial: Studi Pada UU No 1 Tahun 1974 Dan Kompilasi Hukum Islam," *KRTHA BHAYANGKARA* 14, no. 1 (April 3, 2020): 102–113.

² Muhammad Ridwan, "Kedudukan Mahar Dalam Perkawinan," *Jurnal Perspektif* 13, no. 1 (June 30, 2020): 43–51.

³ Rakesh Kumar Singh, "Law of Dower (*Mahr*) in India," *Journal of Islamic Law and Culture* 12, no. 1 (April 2010): 58–73.

⁴ Muhammad Mutawali and Rahmah Murtadha, "Mahar: Antara Syari'at dan Tradisi (Perspektif Historis, Yuridis dan Filosofis)" 6, no. 1 (2020).

⁵ Abdul Rahman Ghazali, *Fiqh Munakahat* (Jakarta: Prenada Media, 2003).

⁶ Darmawan, *Eksistensi Mahar & Walimah*, (Surabaya: Srikandi, 2007), h. 1

⁷ Al-Sayyid Sâbiq, *Fiqh al-Sunnah*, (Beirut: Dâr al-Fikr, 1983), Jilid 2, h.135; Abû Mâlik Kamâl bin al-Sayyid Sâlim, *Sahih Fiqh al-Sunnah*, (Mesir: Al-Maktabah al-Taufiqiyyah, 2003) Jilid 3, h. 166; Abdul Adzîm Badawi, *Al-Wajîz fî Fiqh al-Sunnah wa al-Kitâb al-„Azîz*, (Mesir: Dâr al-Ibn Rajab, 2001), h. 282; Mustofa al-Khin, *Al-Fiqh al-Manhajî „Alâ Madzab al-Imâm al-Syâfi'î*, (Damaskus: Dâr al-Qalam, 1996), Juz 4, h. 77; Al-Imâm „Alau al-ddin Abu Bakar bin Mas,ud, *Badâi,u al-Sanâ'i Fî Tartîbi al-Syarâi*(Beirut-Lebanon: Dâr al-Kutub al-„Ilmiyyah) Jilid 3, h. 519

⁸ Intan Tri Kristiani Gulo and Tuhony Telaumbanua, "Böwö Wangowalu: Perlukah Ditransformasi?," *SUNDERMANN: Jurnal Ilmiah Teologi, Pendidikan, Sains, Humaniora dan Kebudayaan* 14, no. 2 (December 29, 2021): 78–86.

⁹ Muh Tang, "Mahar dalam Pernikahan Adat Bugis Ditinjau dari Perspektif Hukum Islam," *Jurnal Bimas Islam* Vol.10. No.III 2017, no. III (n.d.): 539–563.

¹⁰ Deliani, "Bajapuik' Tradition In The Pariaman People's Marriage In Binjai City, North Sumatra," *International Journal on Language, Research and Education Studies* 1, no. 2 (December 12, 2017): 187–198.

¹¹ Lastri Wayhuni Manurung, "Strategi Bertutur Menolak oleh Masyarakat Batak Toba Pada Kegiatan (Marhata Sinamot) Tawar-Menawar Mahar," *Kadera Babasa* 12, no. 1 (August 13, 2020): 34–47.

¹² Anwar Hafidzi, "Deliberating Marriage Payment through Jujuran within Banjarese Community," *Ayy-Syir'ab: Jurnal Ilmu Syari'ab dan Hukum* 54, no. 2 (August 20, 2020): 277.

Aceh tradition,¹³ as well as other diverse cultural practices across Indonesia. On a global scale, the tradition of setting high dowry amounts also occurs in countries like Pakistan, India, and Bangladesh.¹⁴ In Pakistani society, parents of brides often compete to set excessively high dowry amounts and other gifts, placing a heavy financial burden on the groom's family.¹⁵ A similar situation happens in India, where traditional marriage customs require the bride's family to pay a dowry to the groom. This practice stems from Hindu culture, which still influences some Muslim communities, such as those in Nalanda, India.¹⁶ One of the severe consequences of this tradition is the rise in dowry-related deaths.¹⁷ Brides may either commit suicide or be murdered by their husbands¹⁸ due to dissatisfaction stemming from the bride's family's inability to pay the dowry.¹⁹ In 2021, there were 13,534 cases of domestic violence related to dowry, a 25% increase from the 10,046 cases recorded in 2020, according to data from the National Crime Records Bureau (NCRB).²⁰ Additionally, the data revealed a slight decrease of 3.85% in dowry-related deaths in 2021, with a total of 6,589 cases compared to 6,843 cases in 2020.

There are three theoretical approaches used for in-depth data analysis.²¹ First, Philipus M. Hadjon's Legal Protection Theory.²² In this theory, Philipus explains that every legal subject has the right to receive protection, not only for their dignity and honor but also for the recognition of their human rights based on applicable laws.²³ Second, the Legal Realism Theory of Karl N. Llewellyn. According to this theory, law is a tool to achieve societal goals rather than just a set of rules written in laws that have yet to be truly implemented. Today, law and society are constantly evolving.²⁴ Nevertheless, the law must be updated, even though society may change at a faster pace. Third, the Legal Culture Theory of Lawrence M. Friedman, which encompasses legal structure, substance, and culture. According to Friedman, legal culture consists of the customs, arguments, thoughts, and behaviors that either push society toward or away from the law. Thus, legal

¹³ Musyaffa Amin Ash Shabah, "Dowry Amount in Aceh-Indonesia and Selangor-Malaysia: Between State Regulations and Customs" 21, no. 2 (2021).

¹⁴ Shyamal Chowdhury, Debdulal Mallick, and Prabal Roy Chowdhury, "Natural Shocks and Marriage Markets: Fluctuations in Mehr and Dowry in Muslim Marriages," *European Economic Review* 128 (September 2020): 103510.

¹⁵ M Atho Mudzhar, "Hukum Keluarga di Pakistan (Antara Islamisasi dan Tekanan Adat)" (n.d.).

¹⁶ Sonia Bhalotra, Abhishek Chakravarty, and Selim Gulesci, "The Price of Gold: Dowry and Death in India," *Journal of Development Economics* 143 (March 2020): 102413.

¹⁷ Sachidananda Mohanty, Mousumi Sen, and Geeta Sahu, "Analysis of Risk Factors of Dowry Death – A South Indian Study," *Journal of Forensic and Legal Medicine* 20, no. 4 (May 2013): 316–320.

¹⁸ Jyoti Belur et al., "The Social Construction of 'Dowry Deaths,'" *Social Science & Medicine* 119 (October 2014): 1–9.

¹⁹ Shreya Seth and Seema Modi, "Critical Study of Dowry Death In India" 6, no. 4 (2022): 3134–3141.

²⁰ Akchayaa Rajkumar, "25% Rise In Dowry Cases In 2021 (Reveals NCRB Data)," n.d., <https://www.thenewsminute.com/article/25-rise-dowry-cases-2021-reveals-ncrb-data-167352>.

²¹ Salim HS and Erlies Septiana Nurbani, *Penerapan Teori Hukum Pada Penelitian Tesis Dan Disertasi Buku Ke-Satu*, (Jakarta: Rajawali Press, 2017).

²² Philipus M. Hadjon, *Pengkajian Ilmu Dogmatik (Normatif)*, (Surabaya: Fakultas Hukum Univ. Airlangga, 1994).

²³ Philipus M. Hadjon, *Perlindungan Hukum Bagi Rakyat Di Indonesia* (Surabaya: PT. Bina Ilmu, 1987).

²⁴ Mahrus Ali, "Pemetaan Tesis dalam Aliran-Aliran Filsafat Hukum dan Konsekuensi Metodologisnya," *Jurnal Hukum IUS QUILA IUSTUM* 24, no. 2 (April 15, 2017): 213–231.

culture shapes the law within a nation.²⁵ Philipus M. Hadjon's Legal Protection Theory is used to describe women's rights in the ownership of dowry and men's freedom in giving dowries in marriage. Karl N. Llewellyn's Legal Realism Theory is applied to describe the tradition of providing dowries in marriage among Muslim communities in Southeast Asia. Meanwhile, Lawrence M. Friedman's Legal Culture Theory is employed to analyze the factors that determine the value of dowries in marriages within Muslim communities in Southeast Asia.

Studies on dowry in marriage using a Systematic Literature Review (SLR) approach are still limited. However, several academics have written about topics related to dowry in marriage. **First**, Dowry in Various Perspectives, including the perspectives of Maqashid Syariah,²⁶ Hadith,²⁷ the Thought of Imam Shafi'i and the Compilation of Islamic Law,²⁸ Historical, Juridical, and Philosophical Perspectives,²⁹ Fiqh and Legislative Perspectives,³⁰ as well as the Views of Classical and Contemporary Scholars,³¹ and the CEDAW Perspective.³² **Second**, The Practice of Dowry Giving, covering various customs such as Nias traditions,³³ Bugis customs,³⁴ Padang Pariaman customs,³⁵ Aceh customs,³⁶ Buton tribe traditions,³⁷ and Mandar customs.³⁸ **Third**, Factors Determining the Value of Dowry and Its Impact, as discussed by scholars like Dian Friantoro,³⁹ Bhalotra S.,⁴⁰ and Mohanty

²⁵ Komisi Yudisial Republik Indonesia, *Etika Dan Budaya Hukum Dalam Peradilan* (Jakarta: Sekretariat Jenderal Komisi Yudisial Republik Indonesia, 2017).

²⁶ Mohd Winario, "Esensi Dan Standardisasi Mahar Perspektif Maqashid Syariah," *Jurnal Al-Himayah* 4, no. 1 (March 2020): 69–89.

²⁷ Ihsan Nurmansyah and IAIN Pontianak, "Konsep Mahar Syar'i Dalam Perspektif Hadis (Kajian Ma'anil Hadis)" 5 (2022).

²⁸ Setyowati, "Konsep Mahar Dalam Perspektif Imam Syafi'i dan Kompilasi Hukum Islam."

²⁹ Mutawali and Murtadha, "Mahar: Antara Syari'at dan Tradisi (Perspektif Historis, Yuridis dan Filosofis)."

³⁰ Harijah Damis, "Dowry Through The Perspective of Fiqh and Statutory Regulations" 9, no. 1 (n.d.).

³¹ Rryan Erwin Hidayat, Moelki Fahmi Ardliansyah, and Musyaffa Amin Ash Shabah, "Mahar Perspektif Ulama Kontemporer (Studi Atas Pemikiran Muhammad Syahrur Dan Wahbah Az-Zuhaili)," *MASLAHAH (Jurnal Hukum Islam dan Perbankan Syariah)* 13, no. 1 (June 9, 2022): 1–12.

³² Lisa Cahyanida Siswanto, "Kegagalan Penerapan Prinsip CEDAW Oleh India Dalam Menangani Kasus Dowry Death," *Journal of International Relations* 6, no. 4 (2020): 517–524.

³³ Gulo and Telaumbanua, "Böwö Wangowalu."

³⁴ Tang, "Mahar dalam Pernikahan Adat Bugis Ditinjau dari Perspektif Hukum Islam."

³⁵ Zike Martha, "Persepsi dan Makna Tradisi Perkawinan Bajapuik pada Masyarakat Sungai Garingging Kabupaten Padang Pariaman," *Biokultur* 9, no. 1 (May 19, 2020): 20.

³⁶ Shabah, "Dowry Amount in Aceh-Indonesia and Selangor-Malaysia: Between State Regulations and Customs."

³⁷ Lis Anjelina, "Mahar Perkawinan Adat Suku Buton Perspektif Teori Hudud Muhammad Shahrur (Studi Kasus Di Desa Bahari, Kecamatan Sampolawa, Kabupaten Buton Selatan)," *Sakina: Journal of Family Studies* 3, no. 1 (2019): 1–12.

³⁸ Andi Dewi Pratiwi, "Kedudukan Mahar Dalam Sistem Perkawinan Adat Mandar" 5, no. 1 (2023).

³⁹ Dian Friantoro and Akhmad Akbar Susanto, "The Determinants of the Value of Mahr in Muslim Societies: Evidence from the Indonesian Family Life Surveys," *Jurnal Ekonomi & Studi Pembangunan* 22, no. 2 (October 31, 2021): 323–338.

⁴⁰ Bhalotra, Chakravarty, and Gulesci, "The Price of Gold."

S.⁴¹ **Fourth**, Dowry Systems in Various Countries, including studies on dowry practices in Bangladesh,⁴² Pakistan,⁴³ and India.⁴⁴

Research on marriage using the Systematic Literature Review (SLR) method includes studies such as Suhariyati et al.'s work on Trends of Early Marriage in Developing Countries,⁴⁵ Aisha Hutchinson's research on Child Marriage in Jordan,⁴⁶ and Subramanee et al.'s study on Child Marriage in South Asia.⁴⁷ Specifically, regarding the theme of dowry in marriage using the SLR method, there is only one notable study, conducted by Anyier Yuol et al., titled "Are Practices Like Dowry and Bride Price Associated with Violence Among Migrants in OECD Countries?" This research, however, is limited to exploring the relationship between dowry practices and violence among migrants in OECD countries, focusing on Sudan, Zimbabwe, and India.⁴⁸ In contrast, the author's research classifies and categorizes dowry traditions in Southeast Asia using the PICOC formulation (Population, Intervention, Comparison, Outcome, and Context) and is supported by a PRISMA diagram, providing a more detailed and structured analysis of dowry traditions in the region.⁴⁹

Based on the explanation above, conducting a literature review on the tradition of dowry giving in Muslim communities is essential. The gap in this research lies in identifying and exploring the factors that influence the amount of dowry in marriage. The findings of this study are expected to impact the social sphere significantly, as they will shed light on the traditions of dowry practices in various societies and the factors that determine the value of the dowry.

⁴¹ Mohanty, Sen, and Sahu, "Analysis of Risk Factors of Dowry Death – A South Indian Study."

⁴² Shahnaz Huda, "Dowry in Bangladesh: Compromizing Women's Rights," *South Asia Research* 26, no. 3 (November 2006): 249–268.

⁴³ Shazia Gulzar et al., "Dowry System In Pakistan," *Asian Economic and Financial Review* 2, no. 7 (2012): 784–794.

⁴⁴ Singh, "Law of Dower (*Mabr*) in India."

⁴⁵ Suhariyati Suhariyati, Joni Haryanto, and Ririn Probowati, "Trends of Early Marriage in Developing Countries: A Systematic Review," *Jurnal Ners* 14, no. 3 (January 6, 2020): 277–282.

⁴⁶ Diego Ibarra Sánchez, "Child Marriage in Jordan." (2018).

⁴⁷ S Daarwin Subramanee et al., "Child Marriage in South Asia: A Systematic Review," *International Journal of Environmental Research and Public Health* 19, no. 22 (November 17, 2022): 15138.

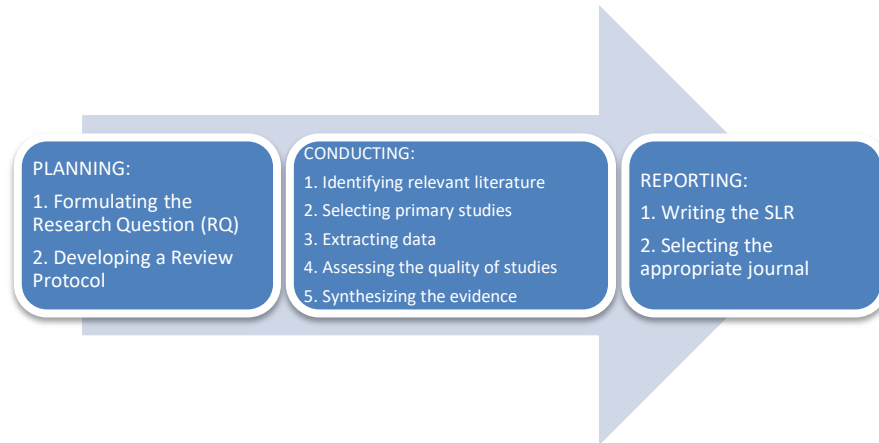
⁴⁸ Anyier Deng Yuol, "Do Practices Such as Dowry and Bride Prices Relate to Violence Among Migrants in OECD Countries?," *Social Science Protocols* 2 (December 1, 2019): 1–13.

⁴⁹ David Moher et al., "Preferred Reporting Items for Systematic Reviews and Meta-Analyses: The PRISMA Statement," *PLOS MEDICINE* 6, no. 7 (n.d.): 1–6.

II. RESEARCH METHODS

This qualitative research employs a Systematic Literature Review (SLR) to identify, analyze, and interpret all findings to address the research questions on a given topic.⁵⁰ The SLR process involves three stages: planning, execution, and reporting. The specific stages of the SLR are presented in Figure 1 below.

Figure 1. Stages of the Systematic Literature Review (SLR)



1. Data Collection Techniques

To obtain data for this research, a documentation technique was employed, specifically focusing on documenting data related to the research. Information gathered from the search results was recorded and documented by categorizing it according to the title and subject of the study.

2. Research Questions

As a roadmap for searching and extracting literature, the research questions (also referred to as RQ) serve as the first and most fundamental step in conducting a Systematic Literature Review (SLR). PICOC (Population, Intervention, Comparison, Outcomes, and Context) is a framework for formulating research questions consisting of five components. The research questions and motivations discussed in this literature review are presented in Table 1.

As a roadmap for the literature search and extraction process, the research question (also known as RQ) is the first and most fundamental step in practicing a Systematic Literature Review (SLR). PICOC (Population, Intervention, Comparison, Outcomes, and Context) is a framework for formulating research questions, utilizing five components. The research questions and motivations discussed in this literature review are presented in Table 1.

⁵⁰ Barbara Kitchenham and Stuart M. Charters, "Guidelines for Performing Systematic Literature Reviews in Software Engineering," EBSE Technical Report Version 2.3, EBSE-2007-. 2, no. 3 (9): July 2007

Table 1. Literature Review Research Questions

No.	Research Question	Purpose of Research Question
1	Which journal discusses the tradition of dowry in Southeast Asia most significantly?	Identifying the most significant journal discussing dowry tradition in Southeast Asia
2	Which country most frequently discusses dowry themes in Southeast Asia?	Identifying the Southeast Asian country that most frequently discusses dowry traditions
3	What types of research topics are chosen by researchers within the dowry theme?	Identifying research topics chosen by researchers on the dowry theme
4	What research approaches are used to study dowry themes?	Identifying research approaches used to study dowry themes
5	What theories are used to analyze the dowry theme?	Identifying theories used to analyze dowry themes

3. Data Search and Collection Process

The first step in the search process is selecting a digital library. In this case, the software used is Harzing's Publish or Perish (PoP) and the website Watase UAKE (<https://www.watase.web.id/>). Next, select keywords for the literature search based on the PICOC framework. The related research search is conducted using a query. The Boolean query expression in this research is ("Price of Marriage" OR "Dowry" OR "Marriage Payment" OR "Bride Price" OR "Mahar" OR "Traditional Marriage" OR "Marital Custom") AND ("Dowry Muslim" OR "Dowry Gender" OR "Dowry Amount" OR "Dowry Inflation"). This query is then entered into the "keyword" feature available in Harzing's Publish or Perish, and the year is selected. Data searches are performed in digital databases over a 10-year publication period from 2013 to 2023. The selected publications are categorized into journal articles and conference proceedings. The data will be presented in a PRISMA diagram (Preferred Reporting Items for Systematic Reviews and Meta-analyses), as shown in Figure 2 below:

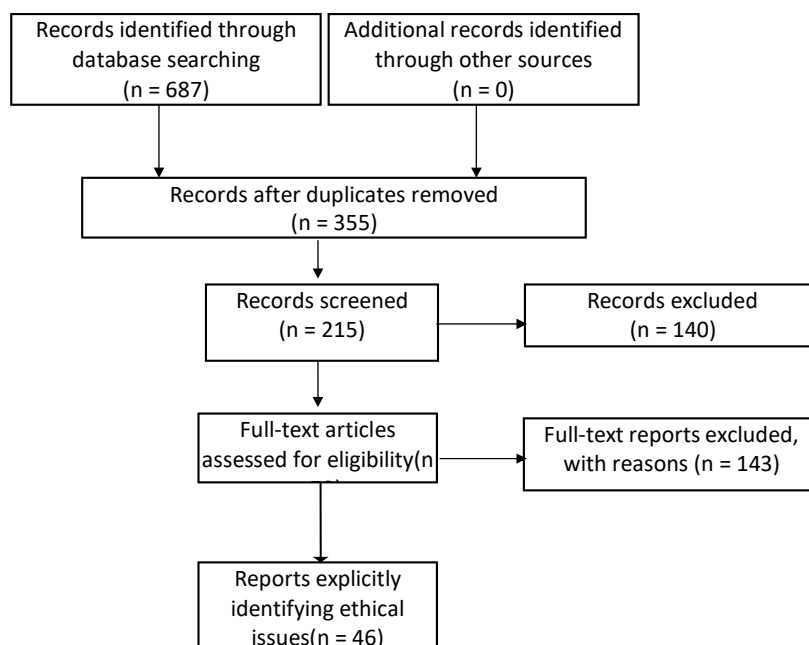


Figure 2. Prism Flow Diagram

4. Study Selection

Inclusion and Exclusion Criteria constitute an essential stage in determining the credibility of data to be used as research sources. The criteria for literature deemed eligible are as follows:

- The article discusses the topic of marriage dowry.
- The article/research findings are written in English.
- The article/research findings were published between 2013 and 2023.
- The article/research findings were published in the form of a journal or conference proceeding.

III. DISCUSSION

Based on the data collection process using Harzing's Publish or Perish (PoP) application and the Watase UAKE website, which was subsequently processed using Excel, it was found that 46 articles align with the discussion topic of dowry in marriage in Southeast Asia. Below is a list of the articles that were analyzed:

Table 2 List of main studies on the topic of marriage dowry

Year	Author	Article Title	Publisher
2021	Azhari Akmal Tarigan, Syukri Albani Nasution, Zubeir	A Model Showing The Dowry Owed Dispute of The People of Mandailing Natal North Sumatra ⁵¹	Jurnal Mercatoria
2021	Anwar Hafidzi, Masyitah Umar, Mohd Hatta Mohd Hani, Rusdiyah Rusdiyah	A Review on Cultural Customs of Marriage Traditions Among Banjar Ethnic Women in Banjarmasin Indonesia ⁵²	Potret Pemikiran
2020	Endri Yenti, Busyro, Ismail, Edi Rosman, Fajrul Wadi	A Set of Prayer Outfits as a Mahar? Discrimination against Women in the 'Urf Reality of the Archipelago's Fiqh ⁵³	Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan
2016	Atun Wardatun	Ampa Co'i Ndai: Local Understanding of Kafā'a in Marriage among Eastern Indonesian Muslims ⁵⁴	Al-Jami'ah: Journal of Islamic Studies

⁵¹ Azhari Akmal Tarigan, Syukri Albani Nasution, and Zubeir, "A Model Showing The Dowry Owed Dispute of The People of Mandailing Natal North Sumatra," *JURNAL MERCATORIA* 14, no. 2 (2021): 1–15.

⁵² Anwar Hafidzi et al., "A Review on Cultural Customs of Marriage Traditions Among Banjar Ethnic Women in Banjarmasin Indonesia," *Potret Pemikiran* 25, no. 1 (June 29, 2021): 112.

⁵³ Endri Yenti et al., "A Set of Prayer Outfits as a Mahar? Discrimination against Women in the 'Urf Reality of the Archipelago's Fiqh," *Al-Risalah* 20, no. 1 (2020): 17.

⁵⁴ Atun Wardatun, "Ampa Co'i Ndai: Local Understanding of Kafā'a in Marriage among Eastern Indonesian Muslims," *Al-Jami'ah: Journal of Islamic Studies* 54, no. 2 (2016): 311.

2015	Hetti Susanti, Arining Wibowo, Trisno Tunggal Rahayu Wilujeng	An Analysis Used In Belis Tradition In Anakalang, Middle Sumba ⁵⁵	JIBS (Jurnal Ilmiah Bahasa dan Sastra)
2022	Ridho Syahbibibi	Analysis of Dowry Laws in The State of Sarawak, Malaysia, and KHI Indonesia ⁵⁶	Indonesian Journal of Law and Islamic Law (IJLIL)
2021	Hafizatul Anisa, Aman, Dyah Kumalasari	Bajapuik Tradition the Traditional Marriage in Minangkabau ⁵⁷	Budapest International Research and Critics in Linguistics and Education (BirLE) Journal
2017	Deliani	Bajapuik' Tradition In The Pariaman People's Marriage In Binjai City, North Sumatra ⁵⁸	International Journal on Language, Research and Education Studies
2017	Siti Rodliyah, Andrik Purwasito, Bani Sudardi, Wakit Abdullah	Between Economic Burden and Cultural Dignity: Belis in the Marital Custom of the NTT Society ⁵⁹	Komunitas: International Journal of Indonesian Society and Culture
2023	Renny Ismaya, Sanusi, Gt. Irhamni, Maman Saputra,	Communication Challenges in the Baatar Jujuran Tradition of Banjar Tribe Marriage with the Concept of Symbolic Interaction ⁶⁰	Formosa Journal of Sustainable Research (FJSR)
2017	Miss Amina Maha, M. Roji Iskandar, Ramdan Fawzi	Cultural of Giving Dowry at Patani Society (South Thailand) in Narathiwat in Perspective of Islamic Law ⁶¹	Prosiding Peradilan Agama
2020	Anwar Hafidzi	Deliberating Marriage Payment through Jujuran within Banjarese Community ⁶²	Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum

⁵⁵ Hetti Susanti, Arining Wibowo, and Trisno Tunggal Rahayu Wilujeng, "An Analysis Used In Belis Tradition In Anakalang, Middle Sumba," *JURNAL ILMIAH BAHASA DAN SASTRA* 2, no. 2 (2015): 108–117.

⁵⁶ Ridho Syahbibibi, "Analysis of Dowry Laws in The State of Sarawak, Malaysia, and KHI Indonesia," *Indonesian Journal of Law and Islamic Law (IJLIL)* 4, no. 2 (2022): 210–239.

⁵⁷ Hafizatul Anisa, Aman Aman, and Dyah Kumalasari, "Bajapuik Tradition the Traditional Marriage in Minangkabau," *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal* 4, no. 2 (2021): 814–821.

⁵⁸ Deliani, "Bajapuik' Tradition In The Pariaman People's Marriage In Binjai City, North Sumatra."

⁵⁹ Siti Rodliyah et al., "Between Economic Burden and Cultural Dignity: Belis in the Marital Custom of the NTT Society," *KOMUNITAS: International Journal of Indonesian Society and Culture* 9, no. 1 (March 2, 2017): 92–103.

⁶⁰ Renny Ismaya et al., "Communication Challenges in the Baatar Jujuran Tradition of Banjar Tribe Marriage with the Concept of Symbolic Interaction," *Formosa Journal of Sustainable Research* 2, no. 10 (2023): 2461–2476.

⁶¹ Miss Amina Maha, M. Roji Iskandar, and Ramdan Fawzi, "Cultural of Giving Dowry at Patani Society (South Thailand) in Narathiwat in Perspective of Islamic Law," *Prosiding Peradilan Agama* 3, no. 1 (2017): 7–12.

⁶² Hafidzi, "Deliberating Marriage Payment through Jujuran within Banjarese Community."

2019	Randi Kurniawan, Salman Samir	Determinants Of The Dowry: Finding From IFLS Eastern Indonesia ⁶³	JDEP : Jurnal Dinamika Ekonomi Pembangunan
2017	Muhammad Najib Abd Wakil, Che Maryam Ahmad	Dower in Pahang : A Current Appraisal ⁶⁴	Journal of Contemporary Islamic Law
2021	Musyaffa Amin Ash Shabah, Nahrowi, Masyarofah	Dowry Amount in Aceh-Indonesia and Selangor-Malaysia: Between State Regulations and Customs ⁶⁵	AHKAM : Jurnal Ilmu Syariah
2023	Nguyen Thi My, Linh; Huynh Thi Truc, Giang	Dowry and Bride Price in Vietnam and Comparative Perspectives ⁶⁶	Díké A Márkus Dezső Összehasonlító Jogtörténeti Kutatócsoport Folyóirata
2022	Ahmad Haziq Haikal Kamal, Miszairi Sitriris	Dowry and Provision of Gift Money in Malay Community From The Perspective of Islamic Jurisprudence and Islamic Family Law in Malaysia ⁶⁷	Kanun: Jurnal Undang-undang Malaysia
2016	Meena Laiphrakpam, Sayam Aroonsrimorakot	Dowry in India and bride price in Thailand ⁶⁸	Journal of Thai Interdisciplinary Research
2023	Angelina Anne Fernandez, Shamini Kandasamy, Rozitaayu Zulkifli, Guan Khai Kho	Dowry Practices and Legislation In India and Its Relevance In Current Days to Malaysia ⁶⁹	International Journal of Law, Government and Communication
2023	Nurulliza Fathimatur Rifyan	Emic Meaning of Asok Tukon and Dowry in Javanese Marriage Tradition ⁷⁰	QURU': Journal of Family Law and Culture
2022	Nur Avita, Ahmad Rusyaid Idris, Frina Oktalita	Integration of Tradition and Sharia: Dowry and Dui Menre in Oktalita	El-Mashlahah

⁶³ Randi Kurniawan, Salman Samir, and LOGOV Celebes, "Determinants Of The Dowry: Finding From IFLS Eastern Indonesia," *JDEP : Jurnal Dinamika Ekonomi Pembangunan* 02, no. 02 (2019): 71–79.

⁶⁴ Muhammad Najib Abd Wakil and Che Maryam Ahmad, "Dower in Pahang : A Current Appraisal," *Journal of Contemporary Islamic Law* 2, no. 2 (2017): 61–73.

⁶⁵ Musyaffa Amin Ash-Shabah, Nahrowi Nahrowi, and Masyrofah Masyrofah, "Dowry Amount in Aceh-Indonesia and Selangor-Malaysia: Between State Regulations and Customs," *AHKAM : Jurnal Ilmu Syariah* 21, no. 2 (December 30, 2021), accessed January 1, 2024, <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/19673>.

⁶⁶ Linh Nguyen Thi My and Giang Huynh Thi Truc, "Dowry and Bride Price in Vietnam and Comparative Perspectives," *DÍKÉ* 6, no. 2 (2023): 206–217.

⁶⁷ Ahmad Haziq Haikal Kamal and Miszairi Sitriris, "Dowry and Provision of Gift Money in Malay Community From The Perspective of Islamic Jurisprudence and Islamic Family Law in Malaysia," *Kanun* 01, no. 34 (2022): 141–166.

⁶⁸ Meena Laiphrakpam and Sayam Aroonsrimorakot, "Dowry in India and Bride Price in Thailand," *Journal of Thai Interdisciplinary Research* Vol.11 (2559): No.6.

⁶⁹ Angelina Anne Fernandez et al., "Dowry Practices and Legislation In India and Its Relevance In Current Days to Malaysia," *International Journal of Law, Government and Communication* 8, no. 34 (2023): 316–325.

⁷⁰ Nurulliza Fathimatur Rifyan, "Emic Meaning of Asok Tukon and Dowry in Javanese Marriage Tradition," *QURU': Journal of Family Law and Culture* 1, no. 2 (2023): 215–236.

the Marriage of the Bugis Community in Bone Regency ⁷¹			
2019	Hazar Kusmayanti, Djanuardi, Nurmeida Hadiyanti, Deviana Yuanitasari	Legal Status of Dowries Provision by Third Parties ⁷²	Veritas et Justitia
2023	Prayudi Rahmatullah	Maantar Jujuran Tradition in Banjarnese: Increasing Social Status or Maintaining Values ⁷³	Media Syari'ah : Wahana Kajian Hukum Islam dan Pranata Sosial
2016	Syh Noorul Madihah Syed Husin, Raihanah Hj Azahari, Asmak Ab. Rahman	Marriage Expenses Among Muslim Community : A Literature Review ⁷⁴	Jurnal Fiqh
2019	Umi Supraptiningsih, Khoirul Bariyyah	Marriage Settlement among Minority Muslim by Datok Imam Masjid in South Thailand ⁷⁵	Al-Ihkam : Jurnal Hukum dan Pranata Sosial
2019	Sudirman, Sabri Samin, Hasyim Aidid, Abd. Halim Talli	Maslahah Perspective Towards Uang Panaik (Bride Price) In Bugis Makassar Community ⁷⁶	Jurnal Ilmiah Al-Syir'ah
2021	Ryan Taufika, Tohap Pandapotan Simaremare, Vinda Chairunnisa, Tengku Syarifah Nadhira	Overview of traditional law in the use of Mayam as mahar in Aceh traditional marriage ⁷⁷	Jurnal Civics: Media Kajian Kewarganegaraan
2019	Beatrix Yunarti Manehat, Gugus Irianto, Lilik Purwanti	Payment System and Brideprice Recording in Belu-Indonesia ⁷⁸	International Journal of Multicultural and Multireligious Understanding
2019	S. Rodliyah, A. Purwasito, B. Sudardi, Wakit Abdullah	Power Relations, Symbolic Rules and The Position of Belis In The	Proceeding of International Conference on

⁷¹ Nur Avita, Ahmad Rusyaid Idris, and Frina Oktalita, "Integration of Tradition and Sharia: Dowry and Dui Menre in the Marriage of the Bugis Community in Bone Regency," *El-Mashlahab* 12, no. 2 (2022): 124–138.

⁷² Hazar Kusmayanti et al., "Legal Status of Dowries Provision by Third Parties," *Veritas et Justitia* 5, no. 2 (2019): 447–463.

⁷³ Prayudi Rahmatullah, "Maantar Jujuran Tradition in Banjarnese: Increasing Social Status or Maintaining Values," *Media Syari'ah : Wahana Kajian Hukum Islam dan Pranata Sosial* 25, no. 1 (June 30, 2023): 51–66.

⁷⁴ Syh Noorul Madihah Syed Husin, Raihanah Hj Azahari, and Asmak Ab. Rahman, "Marriage Expenses Among Muslim Community : A Literature Review," *Jurnal Fiqh* 13, no. 1 (2016): 23–56.

⁷⁵ Umi Supraptiningsih and Khoirul Bariyyah, "Marriage Settlement among Minority Muslim by Datok Imam Masjid in South Thailand," *Al-Ihkam : Jurnal Hukum dan Pranata Sosial* 14, no. 2 (2019): 221–235.

⁷⁶ Sudirman et al., "Maslahah Perspective Towards Uang Panaik (Bride Price) In Bugis Makassar Community," *Jurnal Ilmiah Al-Syir'ah* 17, no. 2 (2019): 164–179.

⁷⁷ Ryan Taufika et al., "Overview of Traditional Law in the Use of Mayam as Mahar in Aceh Traditional Marriage," *Jurnal Civics: Media Kajian Kewarganegaraan* 18, no. 2 (October 31, 2021): 296–303.

⁷⁸ Beatrix Yunarti Manehat, Gugus Irianto, and Lilik Purwanti, "Payment System and Brideprice Recording in Belu-Indonesia," *International Journal of Multicultural and Multireligious Understanding* 6, no. 2 (2019): 303.

		Habitus of The NTT Society's Customary Marriage ⁷⁹	Art, Language, and Culture
2023	Baiq Sonia Toin, Iwan Triyuwono, Aji Dedi Mulawarman	Practices of determining dowry and pisuke prices in Lombok ⁸⁰	International Journal of Research in Business and Social Science (2147- 4478)
2021	Ahmad Haziq Haikal Kamal, Miszairi Sitoris, Mohamad Afiq Razali	Religious Concerns of Dowry and Marriage Gifts Regarding Determination of their Limits: Study of Malaysian law ⁸¹	Journal of Religious and Social Studies
2022	Musrayani Usman	Research Bugis-Makassar vs Padang Pariaman (Between Panai Money and Bajapuik Customs) ⁸²	Ideas: Jurnal Pendidikan, Sosial, dan Budaya
2018	Rusdaya Basri, Fikri	Sompa and Dui Menre in Wedding Traditions of Bugis Society ⁸³	IBDA` : Jurnal Kajian Islam dan Budaya
2021	Ali Trigiyatno	The Comparative Study of Dowry Regulations In Indonesia and Morocco Legislations ⁸⁴	Jurnal Syariah
2021	Dian Friantoro, Akhmad Akbar Susanto	The Determinants of the Value of Mahr in Muslim Societies: Evidence from the Indonesian Family Life Surveys ⁸⁵	Jurnal Ekonomi & Studi Pembangunan
2021	Ahmad Arif Masdar Hilmy, Ria Cahyaning Utami	The Dowry Classing Concept Based on Women's Criteria at Karangsono, Wonorejo, Pasuruan; A Study of Berger and Luckmann's Social Construction ⁸⁶	Al-Ihkam : Jurnal Hukum dan Pranata Sosial

⁷⁹ S. Rodliyah et al., "Power Relations, Symbolic Rules and The Position of Belis In The Habitus of The NTT Society's Customary Marriage," *Proceeding of International Conference on Art, Language, and Culture*, no. 0 (2019): 76–85.

⁸⁰ Baiq Sonia Toin, Iwan Triyuwono, and Aji Dedi Mulawarman, "Practices of Determining Dowry and Pisuke Prices in Lombok," *International Journal of Research in Business and Social Science (2147- 4478)* 12, no. 9 (December 18, 2023): 485–495.

⁸¹ Ahmad Haziq Haikal Kamal, Miszairi Sitoris, and Mohamad Afiq Razali, "Religious Concerns of Dowry and Marriage Gifts Regarding Determination of Their Limits: Study of Malaysian Law," *Journal of Religious and Social Studies* 1, no. 02 Jul-Dec (December 31, 2021): 37–50.

⁸² Musrayani Usman, "Research Bugis-Makassar vs Padang Pariaman (Between Panai Money and Bajapuik Customs)," *Ideas: Jurnal Pendidikan, Sosial, dan Budaya* 8, no. 4 (2022): 1305–1310.

⁸³ Rusdaya Basri and Fikri Fikri, "Sompa and Dui Menre in Wedding Traditions of Bugis Society," *IBDA` : Jurnal Kajian Islam dan Budaya* 16, no. 1 (May 10, 2018), accessed January 1, 2024, <https://ejournal.uinsaizu.ac.id/index.php/ibda/article/view/1101>.

⁸⁴ Ali Trigiyatno, "The Comparative Study of Dowry Regulations In Indonesia and Morocco Legislations," *Jurnal Syariah* 29, no. 2 (2021): 207–232.

⁸⁵ Friantoro and Susanto, "The Determinants of the Value of Mahr in Muslim Societies."

⁸⁶ Ahmad Arif Masdar Hilmy and Ria Cahyaning Utami, "The Dowry Classing Concept Based on Women's Criteria at Karangsono, Wonorejo, Pasuruan; A Study of Berger and Luckmann's Social Construction," *Al-Ihkam : Jurnal Hukum dan Pranata Sosial* 16, no. 1 (2021): 137–160.

2017	Muhammad Najib Abd Wakil, Che Maryam Ahmad	The Historical Impact on the Valuation of Dowry (Mahr) Rate: Pre and Post-Colonial Eras in Johor ⁸⁷	Ulum Islamiyyah
2021	Wulanda Khairunisa, Elida	The Meaning of Japuik Money Completers in the Marriage System in Tiku Region, Agam District ⁸⁸	Science and Environmental Journal for Postgraduate
2019	B.Y. Manehat, G. Irianto, L. Purwanti	The Ownership Rights of The Assets Exchanged In Brideprice (Belis) Accounting Practices In Belu ⁸⁹	Russian Journal of Agricultural and Socio-Economic Sciences
2023	Busyro, Nunu Burhanuddin, Muassomah, Putri Ananda Saka, Moh Ali Wafa	The Reinforcement of the 'Dowry for Groom' Tradition in Customary Marriages of West Sumatra's Pariaman Society ⁹⁰	Samarah: Jurnal Hukum Keluarga dan Hukum Islam
2017	Melkianus Suni, Sanggar Kanto, Anif Fatma Chawa	The Role of Uncle (Atoin Amaf) in Belis Transactions on Wedding Customs ⁹¹	Wacana Journal of Social and Humanity Studies
2022	Nanda Nahdhiyah, Ratna Ayu Damayanti, Nirwana	The Study of Accounting Practices in The Uang Panai Tradition (Ethnographic Studies on Traditional Marriages in West Sulawesi) ⁹²	Devotion : Journal of Research and Community Service
2022	Nanik Purwanti, Uswatul Mardiyah, Yonas Yapen	The Tradition of Paying Dowry: A Case of Biak Wardo Tribe in Ayau Islands, Raja Ampat ⁹³	ELS Journal on Interdisciplinary Studies in Humanities
2013	Bussarawan Teerawichitchainan, John Knodel	Tradition and Change In Marriage Payments In Vietnam, 1963–2000 ⁹⁴	Asian Population Studies

⁸⁷ Muhammad Najib Abd Wakil and Che Maryam Ahmad, "The Historical Impact on the Valuation of Dowry (Mahr) Rate: Pre and Post-Colonial Eras in Johor," *Ulum Islamiyyah* 22, no. 2 (2017): 11–20.

⁸⁸ Wulanda Khairunisa and Elida Elida, "The Meaning of Japuik Money Completers in the Marriage System in Tiku Region, Agam District," *Science and Environmental Journal for Postgraduate* 3, no. 2 (July 18, 2021): 33–38.

⁸⁹ B.Y. Manehat, G. Irianto, and L. Purwanti, "The Ownership Rights of The Assets Exchanged In Brideprice (Belis) Accounting Practices In Belu," *Russian Journal of Agricultural and Socio-Economic Sciences* 88, no. 4 (2019): 184–193.

⁹⁰ Busyro Busyro et al., "The Reinforcement of the 'Dowry for Groom' Tradition in Customary Marriages of West Sumatra's Pariaman Society," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 1 (March 31, 2023): 555.

⁹¹ Melkianus Suni, Sanggar Kanto, and Anif Fatma Chawa, "The Role of Uncle (Atoin Amaf) in Belis Transactions on Wedding Customs," *Wacana Journal of Social and Humanity Studies* 20, no. 4 (2017): 1–7.

⁹² Nanda Nahdhiyah, Ratna Ayu Damayanti, and Nirwana Nirwana, "The Study of Accounting Practices in The Uang Panai Tradition (Ethnographic Studies on Traditional Marriages in West Sulawesi)," *Devotion : Journal of Research and Community Service* 3, no. 8 (2022): 757–763.

⁹³ Nanik Purwanti, Uswatul Mardiyah, and Yonas Yapen, "The Tradition of Paying Dowry: A Case of Biak Wardo Tribe in Ayau Islands, Raja Ampat," *ELS Journal on Interdisciplinary Studies in Humanities* 5, no. 3 (2022): 468–472.

⁹⁴ Bussarawan Teerawichitchainan and John Knodel, "Tradition and Change In Marriage Payments In Vietnam, 1963–2000," *Asian Population Studies* 8, no. 2 (2012): 151–172.

2021	Alkinor R. Sajan, Aldren J. Jamasali, Yasser-Asil D. Samsal Jr., Rashmie G. Estino, Abdulamir G. Ismael	Traditional Tausug Pagkawin in Sulu ⁹⁵	Indonesian Community Empowerment Journal
2023	Ahmad Ramzi Ghulam Syam, Muhammad Awal Ramadhan, Alimuddin	Uang Panai: a phenomenology in determining the price of marriage ⁹⁶	Economos : Jurnal Ekonomi dan Bisnis

Subsequently, the author conducted a bibliometric analysis to examine the trends and developments in research related to dowry traditions in marriage in Southeast Asia, using the data presented in the table above. This analysis aims to provide an overview of the distribution of articles published each year, the distribution of articles based on the research context surrounding the dowry theme, the distribution of articles based on research approaches, and the distribution of articles based on the theoretical frameworks used in the research published over the last ten years (2013–2023). By conducting this analysis, the author can offer insights into the increase or decrease in the number of publications each year related to dowry traditions in Southeast Asia.

RQ1: Significance of Journals Discussing Dowry Traditions in Southeast Asia

The research question RQ1 addresses the classification of articles discussing dowry traditions in Southeast Asia. A brief overview of the dowry tradition over the past ten years is shown in Figure 3. Based on this figure, research on dowry in marriage has remained fluctuating. However, the topic has seen consistent growth every three years. In 2017, journal articles discussing dowry increased by 13.4%, followed by a 15.22% increase in 2019 and a 23.91% rise in 2021. This demonstrates that dowry traditions remain a popular topic of interest among researchers.

⁹⁵ Alkinor R. Sajan et al., “Traditional Tausug Pagkawin in Sulu,” *Indonesian Community Empowerment Journal* 1, no. 2 (September 17, 2021): 29–37.

⁹⁶ Ahmad Ramzi Ghulam Syam, Muhammad Awal Ramadhan, and Alimuddin, “Uang Panai: A Phenomenology in Determining the Price of Marriage,” *Economos : Jurnal Ekonomi dan Bisnis* 6, no. 2 (August 30, 2023): 161–171.

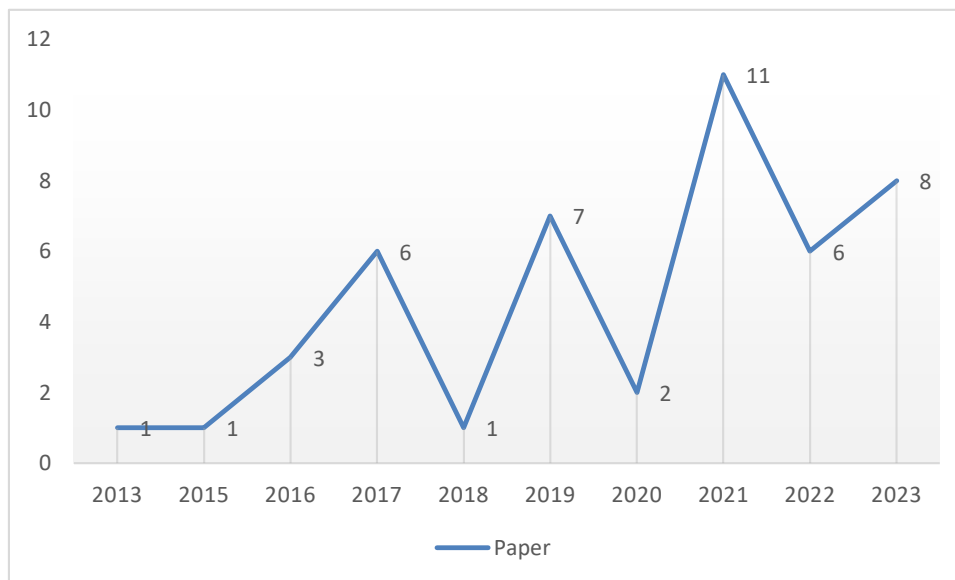


Figure 3. Distribution of selected articles over the last 10 years

Based on the journal categories presented in Table 3, it is evident that National Accredited Journals represent the highest category in this research, with a percentage of 43.48%. This indicates that most researchers today are more interested in publishing their manuscripts in accredited national journals. Following this, International Journals rank second with a percentage of 30.43%. Reputable International Journals take third place with 13.4%, followed by National Journals in fourth place with 10.87%. Meanwhile, International Conference Proceedings have the lowest percentage, suggesting researchers favor this category. The conclusion from RQ1 demonstrates that the most preferred journal category among researchers is the National Accredited Journal.

Table 3. Journal Categories of Selected Articles

Journal Category	Research Paper	Number of Articles
Jurnal Internasional	Hafizatul Anisa, Aman, Dyah Kumalasari (2021), Deliani (2017), Muhammad Najib Abd Wakil, Che Maryam Ahmad (2017), Nguyen Thi My, Linh; Huynh Thi Truc, Giang (2023), Ahmad Haziq Haikal Kamal, Miszairi Sitiris (2022), Meena Laiphrakpam, Sayam Aroonsrimorakot (2016), Angelina Anne Fernandez, Shamini Kandasamy, Rozitaayu Zulkifli, Guan Khai Kho (2023), Syh Noorul Madihah Syed Husin, Raihanah Hj Azahari, Asmak Ab. Rahman, Beatrix Yunarti Manehat, Gugus Irianto, Lilik Purwanti (2019), Baiq Sonia Toin, Iwan Triyuwono, Aji Dedi Mulawarman (2023), Ahmad Haziq Haikal Kamal, Miszairi Sitiris, Mohamad Afiq Razali (2021), Ali Trigiyatno (2021), Muhammad Najib Abd Wakil, Che Maryam Ahmad (2017), B.Y. Manehat, G. Irianto, L. Purwanti (2019) (2016),	14
Jurnal Internasional Bereputasi	Atun Wardatun (2016), Musyaffa Amin Ash Shabah, Nahrowi, Masyarofah (2021), Umi Supraptiningsih, Khoirul Bariyyah (2019), Ahmad Arif Masdar Hilmy, Ria Cahyaning Utami (2021), Busyro, Nunu Burhanuddin,	6

	Muassomah, Putri Ananda Saka, Moh Ali Wafa (2023), Bussarawan Teerawichitchainan, John Knodel (2013)	
Jurnal Nasional	Renny Ismaya, Sanusi, Gt. Irhamni, Maman Saputra (2023), Miss Amina Maha, M. Roji Iskandar, Ramdan Fawzi (2017), Nurulliza Fathimatur Rifyan (2023), Nanda Nahdhiyah, Ratna Ayu Damayanti, Nirwana (2022), Alkinor R. Sajan, Aldren J. Jamasali, Yasser-Asil D. Samsal Jr., Rashmie G. Estino, Abdulamir G. Ismael (2021)	5
Jurnal Nasional Terakreditasi	Azhari Akmal Tarigan, Syukri Albani Nasution, Zubeir (2021), Anwar Hafidzi, Masyitah Umar, Mohd Hatta Mohd Hani, Rusdiah Rusdiah (2021), Endri Yenti, Busyro, Ismail, Edi Rosman, Fajrul Wadi (2020), Hetti Susanti, Arining Wibowo, Trisno Tunggal Rahayu Wilujeng (2015), Ridho Syahbib (2022), Siti Rodliyah, Andrik Purwasito, Bani Sudardi, Wakit Abdullah (2017), Anwar Hafidzi (2020), Randi Kurniawan, Salman Samir (2019), Nur Avita, Ahmad Rusyaid Idris, Frina Oktalita (2022), Hazar Kusmayanti, Djanuardi, Nurmeida Hadiyanti, Deviana Yuanitasari (2019), Prayudi Rahmatullah (2023), Sudirman, Sabri Samin, Hasyim Aidid, Abd. Halim Talli (2019), Ryan Taufika, Tohap Pandapotan Simaremare, Vinda Chairunnisa, Tengku Syarifah Nadhira (2021), Musrayani Usman (2022), Rusdaya Basri, Fikri (2018), Dian Friantoro, Akhmad Akbar Susanto (2021), Wulanda Khairunisa, Elida (2021), Melkianus Suni, Sanggar Kanto, Anif Fatma Chawa (2017), Nanik Purwanti, Uswatul Mardliyah, Yonas Yapen (2022), Ahmad Ramzi Ghulam Syam, Muhammad Awal Ramadhan, Alimuddin (2023)	20
Prosiding Internasional	S. Rodliyah, A. Purwasito, B. Sudardi, Wakit Abdullah (2019)	1

In the case of National Accredited Journals presented in Table 4, it can be observed that journals ranked Sinta 2 received the highest percentage, at 17.39%. Meanwhile, journals ranked Sinta 5 had the lowest rate, at 6.52%. However, Sinta 1 journals, with a percentage of 13.04%, are indexed in Q1, including *Al-Jami'ab: Journal of Islamic Studies*, *AHKAM: Jurnal Ilmu Syariah*, *Al-Ihkam: Jurnal Hukum dan Pranata Sosial*, and *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*.

Table 4. Sinta Ranking of Selected Journals

Sinta Ranking	Number of Articles
Sinta 1	6
Sinta 2	8
Sinta 3	4
Sinta 4	4
Sinta 5	3
Total	25

QR 2: List of Countries in Southeast Asia that Discuss the Theme of Marriage Dowry

The research question RQ2 focuses on classifying articles by country that discuss the dowry tradition in Southeast Asia. Based on Figure 4, it can be seen that Indonesia ranks highest in research on dowry traditions in Southeast Asia, with a percentage of 69.57%. This indicates that most researchers today are more interested in discussing the diversity of dowry customs in Indonesian society compared to other countries. Malaysia ranks second after Indonesia, with eight studies (17.39%). Thailand follows with three studies (6.52%). Next are Vietnam, with two studies (4.35%), and the Philippines, with 1 study (2%). This shows that research on dowry traditions in Thailand, Vietnam, and the Philippines is less prevalent. The results of RQ2 provide information that Indonesia has been the most favored country for dowry tradition research in Southeast Asia over the past ten years.

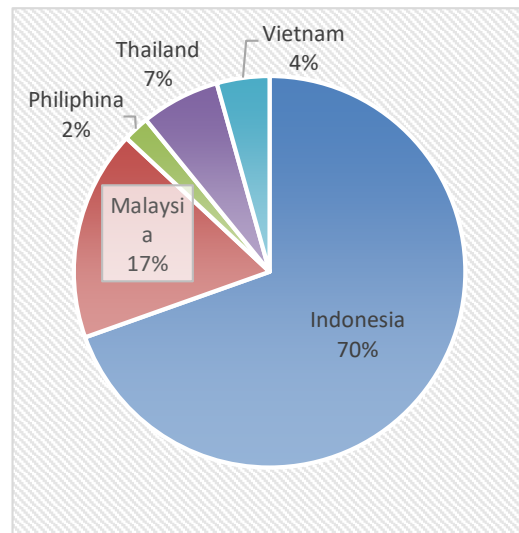


Figure 4: Distribution of selected articles by country

RQ3: Research Topics on Dowry in Marriage

The research question RQ3 addresses the classification of articles based on research topics related to dowry in marriage. Based on Figure 5, it can be observed that the topic of dowry tradition is the most prominent research category in Southeast Asia, with 28 studies accounting for 60.87%. This indicates that most researchers are more interested in dowry traditions than other topics. The second highest category is determining the value of dowry, with six studies (13.04%), followed by dowry regulations with five studies (10.87%). This suggests that researchers are also interested in the value determination and regulatory aspects of dowry in marriage. Topics on the status of dowry and the form and amount of dowry rank third, with three studies (6.52%). The least researched topic is dowry disputes, with only 1 study. This indicates that dowry disputes are less popular among researchers. The conclusion from RQ3 demonstrates that over the past ten years, dowry traditions have been the most popular research topic regarding dowry in marriage. Table 5 also presents a detailed breakdown of research topics, the authors, and the number of papers.

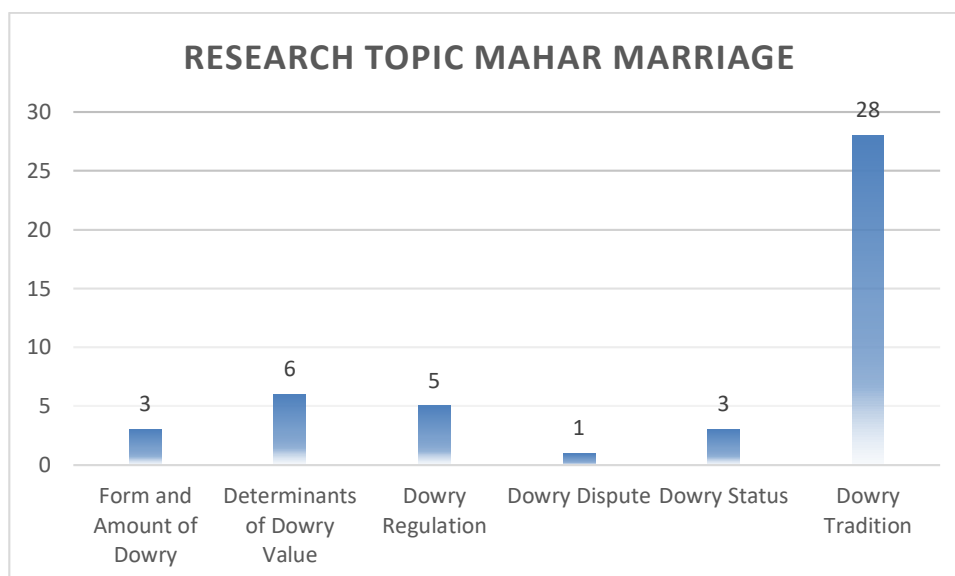


Figure 5. Distribution of selected articles by research topic of marriage dowry

Table 5. Categories of Research Topics

Research Topic	Research Paper	Total
Form and Amount of Dowry	Siti Rodliyah, Andrik Purwasito, Bani Sudardi, Wakit Abdullah (2017), Syh Noorul Madihah Syed Husin, Raihanah Hj Azahari, Asmak Ab. Rahman (2016), Musrayani Usman (2022)	3
Determinants of Dowry Value	Randi Kurniawan, Salman Samir (2019) Randi Kurniawan, Salman Samir, (2019), Baiq Sonia Toin, Iwan Triyuwono, Aji Dedi Mulawarman (2023), Rusdaya Basri, Fikri (2018), Dian Friantoro, Akhmad Akbar Susanto (2021), Ahmad Arif Masdar Hilmy, Ria Cahyaning Utami (2021), Ahmad Ramzi Ghulam Syam, Muhammad Awal Ramadhan, Alimuddin (2023)	6
Dowry Regulation	Ridho Syahbibi (2022), Angelina Anne Fernandez, Shamini Kandasamy, Rozitaayu Zulkifli, Guan Khai Kho (2023), Hazar Kusmayanti, Djanuardi, Nurmeida Hadiyanti, Deviana Yunitasari (2019), Ahmad Haziq Haikal Kamal, Miszairi Sitoris, Mohamad Afiq Razali (2021), Ali Trigiyatno (2021)	5
Dowry Dispute	Azhari Akmal Tarigan, Syukri Albani Nasution, Zubeir (2021)	1
Dowry Status	S. Rodliyah, A. Purwasito, B. Sudardi, Wakit Abdullah (2019), Muhammad Najib Abd Wakil, Che Maryam Ahmad (2017), B.Y. Manehat, G. Irianto, L. Purwanti (2019)	3
Dowry Tradition	Anwar Hafidzi, Masyitah Umar, Mohd Hatta Mohd Hani, Rusdiyah Rusdiyah (2021), Endri Yenti, Busyro, Ismail, Edi Rosman, Fajrul Wadi (2020), Atun Wardatun (2016), Hetti Susanti, Arining Wibowo, Trisno Tunggal Rahayu Wilujeng (2015), Hafizatul Anisa, Aman, Dyah Kumalasari (2021), Deliani (2017), Renny Ismaya, Sanusi, Gt. Irhamni, Maman Saputra (2023), Miss Amina Maha, M. Roji Iskandar, Ramdan Fawzi (2017), Anwar Hafidzi (2020), Muhammad Najib Abd Wakil, Che Maryam Ahmad	28

(2017), Musyaffa Amin Ash Shabah, Nahrowi, Masyarofah (2021), Nguyen Thi My, Linh; Huynh Thi Truc, Giang (2023), Ahmad Haziq Haikal Kamal, Miszairi Sitoris (2022), Meena Laiphrakpam, Sayam Aroonsrimorakot (2016), Nurulliza Fathimatur Rifyan (2023), Nur Avita, Ahmad Rusyaid Idris, F, Prayudi Rahmatullah (2023), Umi Supraptiningsih, Khoirul Bariyyah (2019), Sudirman, Sabri Samin, Hasyim Aidid, Abd. Halim Talli (2019), Ryan Taufika, Tohap Pandapotan Simaremare, Vinda Chairunnisa, Tengku Syarifah Nadhira (2021), Beatrix Yunarti Manehat, Gugus Irianto, Lilik Purwanti (2019), Wulanda Khairunisa, Elida (2021), Busyro, Nunu Burhanuddin, Muassomah, Putri Ananda Saka, Moh Ali Wafa (2023), Melkianus Suni, Sanggar Kanto, Anif Fatma Chawa (2017), Nanda Nahdhiyah, Ratna Ayu Damayanti, Nirwana (2022), Nanik Purwanti, Uswatul Mardiyah, Yonas Yapen (2022), Bussarawan Teerawichitchainan, John Knodel (2013), Alkinor R. Sajan, Aldren J. Jamasali, Yasser-Asil D. Samsal Jr., Rashmie G. Estino, Abdulamir G. Ismael (2021), rina Oktalita (2022)

RQ4: Research Approaches on Dowry in Marriage

The research question RQ4 focuses on the classification of articles based on research approaches within the theme of dowry in marriage. Based on Figure 6, it can be seen that the conceptual approach is the most frequently used research approach in studies on dowry in marriage in Southeast Asia, with ten studies accounting for 21.74%. This indicates that most researchers prefer to use a conceptual approach over other approaches in discussing dowry in marriage. The comparative approach ranks second, with nine studies (19.57%). The phenomenological approach follows in third place, with eight studies (17.39%). This shows that researchers are also interested in comparative and phenomenological approaches. The case study approach is in fourth place with five studies (10.87%). Meanwhile, the socio-legal anthropological approach is fifth, with three studies (6.52%). The sociological, historical, and ethnographic approaches are tied for sixth place, each with two studies (4.35%). Approaches such as normative and sociological, sociology-ethnography, transcendental phenomenology, ethnomethodology, and anthropology have only 1 study (2.17%), indicating that these approaches are less popular among researchers. The results of RQ4 suggest that the conceptual approach is the most widely used research approach for studies on dowry in marriage in Southeast Asia over the past ten years.

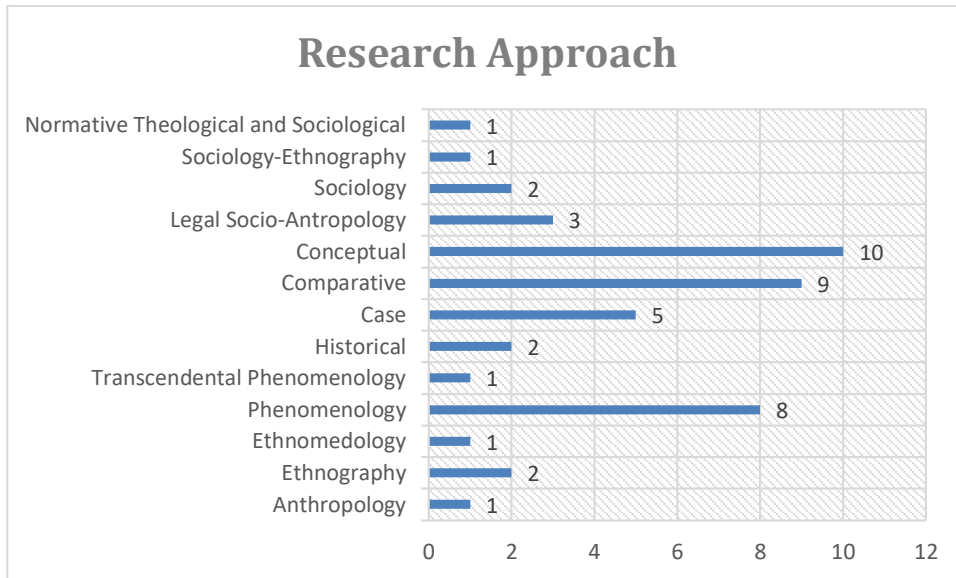


Figure 6. Distribution of selected articles based on research approach

RQ5: Analytical Theories on Dowry in Marriage

The research question RQ5 addresses the classification of articles based on the analytical theories used within the theme of dowry in marriage. Figure 7 shows that Fiqh and Islamic Family Law are the most frequently used analytical theories, with five studies accounting for 10.87%. This suggests that most researchers prefer to use Fiqh and Islamic Family Law to analyze dowry in Southeast Asian marriages. The second most used theory is Sociology, with four studies (8.70%). 'Urf Theory, Ordinary Least Square (OLS), Social Construction Theory, and Symbolic Interaction Theory each rank third, with two studies (4.35%) respectively. Other theories, such as Inheritance Theory, Price Model Theory, Islamic Family Law Theory, Social Reproduction Theory, Protection Theory, Negotiation Theory, Dispute Resolution Theory, Equity Theory, Maslahah Theory, Maqashid Syariah Theory, Conflict Theory, Ownership Theory, Habitus Theory, and Gender Theory, each had only 1 study (2.17%), indicating lower interest from researchers. The results from RQ5 indicate that, over the past ten years, Fiqh and Islamic Family Law have been the most widely preferred theories for analyzing dowry in marriage in Southeast Asia.

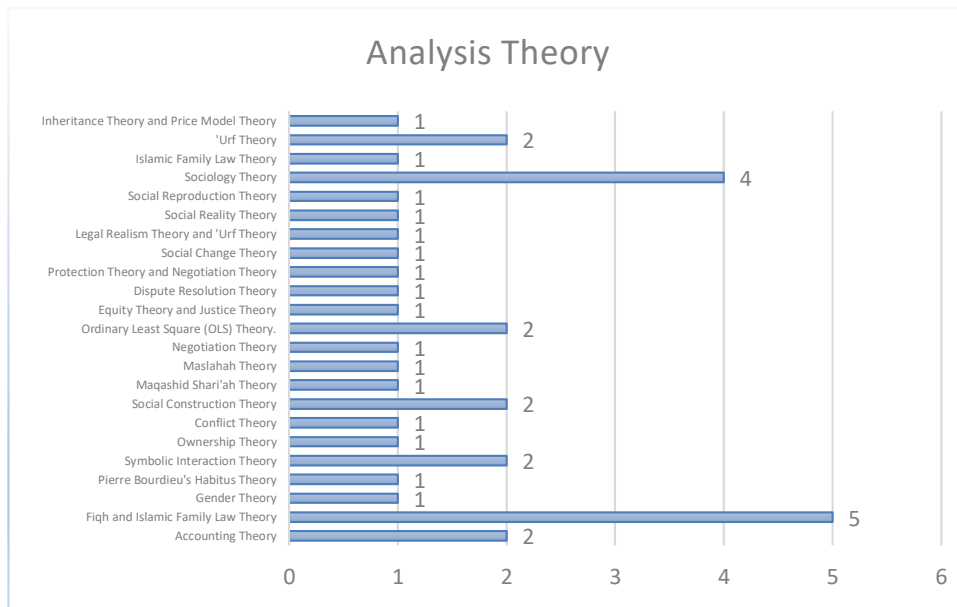


Figure 7: Distribution of selected articles by theory of analysis on the topic of marriage dowry

IV. CONCLUSIONS

This study uses a Systematic Literature Review (SLR) approach to analyze research on dowry traditions in marriage in Southeast Asia. The findings show that over the past ten years, from 2013 to 2023, there have been 46 studies on dowry traditions in Southeast Asia. The results of the SLR indicate that Indonesia is the country that has most significantly discussed the topic of dowry in Southeast Asia, accounting for 70% of the research. This is followed by Malaysia with 17%, Thailand with 7%, Vietnam with 4%, and the Philippines with 2%. Regarding research themes related to dowry, the topic of dowry traditions is the most prominent, with 28 studies representing 60.87%. This is followed by dowry value determination, with six studies (13.04%), the form and amount of dowry with three studies (6.52%), and dowry disputes, with only 1 study.

Regarding research approaches, the conceptual approach is the most frequently used method in studies on dowry in marriage in Southeast Asia, with ten studies accounting for 21.74%. This is followed by the comparative approach, with nine studies (19.57%), and the phenomenological approach, with eight studies (17.39%). The case study approach ranks next, with five studies (10.87%), while the socio-legal anthropological approach follows with three studies (6.52%). The sociological, historical, and ethnographic approaches have two studies (4.35%). Lastly, the normative and sociological, sociology-ethnography, transcendental phenomenology, ethnomethodology, and anthropological approaches have only 1 study (2.17%).

Regarding analytical theories, Fiqh and Islamic Family Law are the most frequently used theories in research, with five studies accounting for 10.87%. This is followed by Sociology Theory, with four studies (8.70%). The theories of 'Urf, Ordinary Least Square (OLS), Social Construction Theory, and Symbolic Interaction Theory have two studies (4.35%). Additionally, Inheritance Theory, Price Model Theory, Islamic Family Law Theory, Social Reproduction Theory, Protection Theory, Negotiation Theory, Dispute

Resolution Theory, Equity Theory, Maslahah Theory, Maqashid Syariah Theory, Conflict Theory, Ownership Theory, Habitus Theory, and Gender Theory each have 1 study, representing 2.17% of the research.

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