

Research Article

Analysis of *Toyibalun* Customs in Society in the Perspective of Islamic Economics

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Abstract: This study aims to describe the implementation of the *Toyibalun* traditional custom among the people of South Bolaang Mongondow and to examine its values from the perspective of Islamic Economics. Using a field research approach with a descriptive qualitative method, data were obtained through interviews, observations, and document studies. The findings show that the *Toyibalun* custom is a tradition rich in social, cultural, and spiritual values. The process involves several stages, from family deliberations to the presentation of household items, symbolizing familial bonds and marital commitment. This tradition serves as a form of cultural heritage preservation amid social change. From the perspective of Islamic Economics, *Toyibalun* reflects responsibility, justice, and balance between husband and wife in accordance with Islamic teachings. The presentation of household items is not merely a ritual but a symbol of sincerity and moral responsibility in building a harmonious family. This tradition illustrates the harmony between local cultural values and the principles of Islamic Economics.

Keywords: Family Deliberations; Islamic Economics; Social Change; Spiritual Values; *Toyibalun* Tradition

1. Introduction

Islam is a perfect religion and regulates all aspects of human life, including the formation of a family through marriage. In the context of national law, Law Number 1 of 1974 affirms that marriage is a physical and spiritual bond between a man and a woman to form a happy and eternal family based on the One Almighty God (Darmawan et al., 2023). In the Islamic perspective, marriage not only functions as a social institution, but also has religious value and is part of the sunnah of the Prophet Muhammad (peace be upon him) (Humaidy & Arrofi, 2023). The Prophet Muhammad (peace be upon him) encouraged his followers to marry as a form of perfecting their faith, maintaining self-respect, and upholding moral values. Therefore, marriage in Islam has profound spiritual, social, and cultural significance.

Marriage in Islam has a profound meaning and function: to see God's love in one's partner. Marriage can be likened to a sacred contract (*mitsaqan ghalizhan*) and is the main pillar in forming a good family. This bond is so important and sacred that Islam prescribes a number of rules and procedures to strengthen the bonds formed within the household (Humaidy & Arrofi, 2023).

In Indonesian society, marriage is not only a personal event, but also a social event steeped in traditional and cultural values (Samad & Munawwarah, 2020). Each region has its own distinct wedding traditions, such as "*siraman*" and "*midodareni*" in Javanese society, "*ulos*" in Batakese customs, and "*malam bainai*" in Minangkabau society. These traditions symbolize respect for local cultures passed down through generations. In Sulawesi, cultural richness is evident in various wedding traditions, such as "*mappacci*" in Bugis- Makassar, which signifies self-purification, "*mangaru*" in the Kaili tribe, which seeks permission from the prospective bride and groom's families, and "*mappole*" in West Sulawesi, which signifies a marriage agreement between families. In North Sulawesi, particularly in the Pinolosian District, the *Toyibalun*

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tradition is known, which involves giving household items from the groom's family to the bride.

Toyibalun tradition is not simply a traditional ceremony, but a symbol of love, respect, and social solidarity. Through this ceremony, the groom's family presents various household items as initial provisions for the couple about to marry. Its symbolic value reflects the love of parents for their children, the sincerity of giving, and the community's readiness to help when the couple faces difficulties. *Toyibalun* also emphasizes the importance of cooperation, mutual assistance, and harmonious social relations in community life. However, behind this noble meaning, the practice of *Toyibalun* raises quite complex economic issues, especially for families from the lower to middle economic classes. The high costs of the ceremony often become a significant burden, leading to social inequality within the community.

However, in the development of practices in society, several negative impacts still arise for some, namely the issue of prestige and showing off. There is a tendency for people to demonstrate economic capabilities through the amount of *Toyibalun* they give. The larger the amount given, the higher their perceived social status. Families who can afford to give large amounts of *Toyibalun* are therefore considered more meritorious or influential. The impact of *Toyibalun* becomes a means of showing off wealth, giving rise to social jealousy, and a loss of sincerity. A new social class emerges based on the amount of *Toyibalun*. Therefore, from the perspective of Tawhid, this tradition has the potential to diminish spiritual values because showing off and showing off are heart diseases prohibited in Islam. Therefore, this *Toyibalun* must be understood properly according to the traditional values that have been practiced since ancient times, namely upholding the public interest, not creating social inequality.

From an Islamic economic perspective, *Toyibalun* has two sides that require a balanced examination. On the one hand, this tradition reflects sharia principles such as distributive justice, mutual assistance (*ta'awun*), and social welfare (*maslahah*). Each family and community member participates according to their ability, whether in the form of goods, money, or labor, so that extreme inequality does not occur. This practice strengthens social networks and helps prevent excessive debt for the bride and groom's families. However, on the other hand, the increasing social standards and prestige in the implementation of customs can lead to waste (*israf*) and financial burdens that contradict the principle of efficiency in Islamic economics. Therefore, a balance between preserving customs and implementing sharia values is crucial to ensure that traditions remain relevant without causing negative economic impacts.

Sociologically, *Toyibalun* serves as a mechanism for economic redistribution and a symbol of social integration that strengthens community cohesion. Theologically, this tradition demonstrates how Islamic values can coexist with local customs through the principle of legitimate '*urf*'. The people of South Bolaang Mongondow maintain this practice not only for cultural reasons, but also because it is believed to bring blessings and strengthen family ties. In a modern context, the *Toyibalun tradition* demonstrates the adaptation of local wisdom and Islamic economic values, which emphasize a balance between spiritual, social, and material needs.

Thus, this study confirms that the *Toyibalun* tradition is an integral part of the cultural identity of the Pinolosian District community and also has an economic dimension relevant to sharia principles. This tradition reflects social justice, togetherness, and moral responsibility within the context of Islamic community life. However, a renewal of its values is necessary so that its implementation does not become an economic burden, but rather a means of strengthening social welfare and harmony. The synergy between preserving tradition and implementing Islamic economic principles is key to ensuring that the *Toyibalun tradition* survives as a cultural heritage that aligns with Islamic teachings and the needs of modern society.

This study was conducted to understand the meaning of the *Toyibalun tradition*, particularly in Pinolosian District, and to examine it from an Islamic economic perspective. As previously explained, the *Toyibalun tradition* emphasizes mutual cooperation and strong social solidarity. *Toyibalun* demands financial readiness from the groom and his family to fulfill the agreed-upon customary demands. This tradition often involves valuables or other symbolic objects with profound meaning. This readiness demonstrates not only economic capability but also the groom's seriousness and commitment to starting a family. This sacrifice is seen as an effort to gain the blessing and recognition of the bride's family, while also reflecting respect for the noble values passed down through generations.

2. Literature Review

Marriage Customs and Traditions

Customs are habits that live and develop within a society and are passed down from generation to generation. In the context of marriage, custom serves as a value system that regulates social relations between families and communities. Islam, in principle, accommodates customs as long as they do not conflict with Islamic faith and sharia.

Toyibalun Concept

Toyibalun is part of the Mogama tradition in the Mongondow community. This tradition is interpreted as a manifestation of the groom's parents and family's affection for the bride and groom, especially the bride. *Toyibalun* is not a sale or purchase transaction, but rather a symbol of responsibility, respect, and readiness to build a family.

Principles of Islamic Economics

Islamic economics is based on the principles of monotheism, justice (*al-'adl*), welfare (*maslahah*), mutual assistance (*ta'awun*), responsibility (*mas'uliyah*), *ihسان* (goodness of character), and balance (*wasathiyah*). All economic activities are viewed as acts of worship when carried out with the right intention and in accordance with sharia. These principles serve as the analytical framework for assessing *Toyibalun* customary practices (Idri, 2023).

Previous Research

Several previous studies have examined the Mogama tradition within the context of Islamic culture and law. Research by Damopolii, Baruadi, and Zulkipli highlights the symbolic and nonverbal values within the Mogama traditional procession, reflecting the religious and ethical values of the South Kotamobagu community (Damopolii et al., 2023). Pinontoan emphasizes the social and cultural values within the Mogama tradition, particularly the meaning of compassion and respect for women (Pinontoan et al., 2021). Meanwhile, research by Suleman, Soleman, and Ontowirjo discusses the suitability of Mogama customs with Islamic principles through the concept of *'urf ṣ a ḥ i ḥ* (customs that do not conflict with sharia) (Suleman et al., 2023). However, previous research has focused more on the Mogama tradition from a symbolic, social, and customary law perspective. However, studies specifically analyzing the *Toyibalun* custom from an Islamic economic perspective are still very limited. Therefore, this research has an element of novelty by emphasizing the implications of Islamic economics in *Toyibalun* practices.

3. Research Methods

This study used a qualitative approach with field research. The research location was in Pinolosian District, South Bolaang Mongondow Regency. Data were obtained through in-depth interviews with traditional leaders, religious leaders, the bride and groom, and the community, as well as through observation and documentation studies. Data analysis was conducted using descriptive-analytical techniques, namely outlining empirical facts regarding the implementation of the *Toyibalun* custom, then analyzing them using Islamic economic principles. This approach aims to gain a comprehensive understanding of the meaning, practices, and economic implications of the *Toyibalun* custom.

4. Results and Discussion

The Toyibalun Custom in the South Boalaang Mongondow Community

This section describes the research findings obtained through interviews and observations regarding the implementation of the *Toyibalun* tradition in the South Bolaang Mongondow community. Data collected through interviews with various informants, including traditional leaders, religious figures, regional officials, village heads (*Sangadi*), and community members who practice the tradition, show that *Toyibalun* is an important tradition in traditional wedding ceremonies, imbued with social, cultural, and spiritual values. According to a regional official, "*Toyibalun* is not merely a gift from the groom to the bride, but a symbol of social ties that strengthen the relationship between the two families." He explained that this tradition has been carried out for generations as a form of respect and proof of the groom's affection for his bride.

This view aligns with the explanation of the South Bolaang Mongondow Traditional Leader, who emphasized that "*Toyibalun* is a bridge between two families. Each item given has a specific symbolic meaning." The implementation is carried out through several stages, starting with a discussion between the families of the prospective bride and groom to determine the items to be given. The traditional leader also added that religious factors also influ-

ence the implementation of this tradition because the local community, which is predominantly Muslim, believes that every procession must be in line with religious teachings in order to obtain blessings. He also emphasized the importance of preserving the *Toyibalun* tradition so that it is not lost amidst the currents of modernization.

Researchers' observations indicate that the *Toyibalun* tradition serves as a form of respect for women and a symbol of men's responsibility as future heads of families. The values of mutual cooperation, deliberation, and mutual respect are prominent in its implementation. Meanwhile, a religious figure in South Bolaang Mongondow explained that "tradition and religion are inseparable. *Toyibalun* is a form of gratitude to God for the success of the marriage. However, this ceremony must be carried out with sincere intentions, not to show off wealth." Each item given has moral and spiritual value that must be maintained for a blessed marriage.

From Mr. Sangadi's perspective, *Toyibalun* serves to strengthen family ties between the two parties. This tradition begins with a discussion to discuss the type and quantity of household goods to be dowried. According to him, "*Toyibalun* is not intended to burden the groom, but rather as a form of responsibility and respect for ancestral traditions." Similarly, another regional official added that "in *Toyibalun*, the household items given by the groom reflect the seriousness and commitment to building a household." The deliberation process is a means of strengthening relationships between families and strengthening family values.

Interviews with people who have held wedding celebrations indicate that "implementing *Toyibalun* requires thorough preparation and good communication between the two families. Items prepared by the groom's family include household items such as a gas stove, frying pan, pots, plates, spoons, cupboards, bedding, as well as women's items such as clothing, makeup, skincare, and fruit." All of these items symbolize the groom's readiness to assume responsibility as head of the family. According to one resident, "the giving of goods in *Toyibalun* aims to strengthen the relationship between the two families and is a manifestation of love and respect from the groom to the bride." This tradition is considered important because it symbolizes a man's readiness to build an independent and harmonious household.

Based on the overall results of interviews and observations, the author concludes that the *Toyibalun* tradition is still consistently practiced by the people of Pinolosian District. *Toyibalun* is given in the form of household items such as beds, cupboards, kitchen utensils, and other household necessities. The amount of *Toyibalun* is adjusted according to the family's economic capacity, although in practice there are significant differences between wealthy and less fortunate families.

This tradition involves the participation of the extended family and the community through mutual cooperation. The key values reflected are social solidarity, respect for women, and strengthening family ties. Despite changing times, the people of South Bolaang Mongondow continue to uphold the *Toyibalun* tradition as a cultural heritage rich in meaning. This tradition is not only part of a wedding ritual but also a symbol of identity, respect, and a form of moral commitment to building a prosperous family based on religious values.

the *Toyibalun* tradition serves as a symbol of social solidarity and strengthens family ties between two parties. This tradition fosters the values of mutual cooperation and deliberation, which are still maintained within the South Bolaang Mongondow community. *Toyibalun* tradition reflects a cultural heritage that continues to be preserved despite modernization. The community still values this custom as part of their local identity and respect for their ancestors. This demonstrates a collective awareness of preserving traditional values as part of their local wisdom.

This research aligns with Siregar and Rochelman's research. The giving of a dowry has significant significance because it reflects the prospective husband's responsibility in building a married life. This procession involves handing over an unspecified number of items, but rather according to the groom's ability. Each item included in the dowry has a symbolic meaning that reflects the hopes and values of married life (Siregar & Rochelman, 2021). Similarly, Makki's research also reveals that in addition to assets, the dowry generally includes money, jewelry, clothing and food, and household items such as wardrobes, beds, and other accessories. All of these items symbolize the groom's responsibility and commitment to preparing for married life. The handover procession is carried out to the parents or guardians of the prospective bride, witnessed by relatives as a form of respect and customary validation (Makki, 2017). This aligns with the *Toyibalun* values in Pinolosian District, which emphasize the groom's moral and economic readiness and commitment.

Toyibalun Customs from the Perspective of Islamic Economics

The *Toyibalun* tradition in Pinolosian District embodies the values of responsibility, justice, and balance as taught in Islamic economic principles. This tradition emphasizes the

groom's obligation to provide household items for his future wife, not merely a customary requirement but a symbol of readiness and commitment to building a prosperous family. According to the Head of the South Bolaang Mongondow Customary Community, the gift of household appliances in *Toyibalun* reflects a man's readiness to become head of the family. He explained that this tradition is not intended to be a burden, but must be tailored to the economic capabilities of each party. This aligns with the principle of *al-'adl wa al-tawazun* (justice and balance) in Islamic economics, where a person fulfills their responsibilities without oppressing or burdening others. The Head of the Customary Community emphasized that "household appliances represent a man's readiness to become head of the family, not an opportunity to show off wealth."

The religious leader's perspective also emphasized the *Toyibalun* custom's compliance with sharia principles. He stated that providing household necessities is part of a husband's responsibility to provide for and meet the family's needs. He believes that *Toyibalun* embodies the values of mutual assistance and benefit, fostering cooperation between families and strengthening social ties. The religious leader stated that "as long as this custom does not contain prohibited elements, it serves as a form of affection and respect within the sacred marriage."

The Head of South Bolaang Mongondow Village added that this tradition symbolizes justice and social responsibility. He emphasized the importance of adapting *Toyibalun* to the community's economic capabilities to avoid burdens. In his view, this tradition plays a role in strengthening family ties and social solidarity, which are fundamental principles of Islamic economics. The Village Head stated that "we encourage the implementation of this custom with a spirit of mutual cooperation and without coercion, so that the values of public welfare are maintained."

From the interviews conducted from an Islamic economic perspective, the *Toyibalun* customary practice is fundamentally aligned with the principle of monotheism when carried out with sincere intentions for the sake of Allah SWT and with the aim of helping others. This intention is reflected in the community's understanding that *Toyibalun* is not an economic transaction or sale, but rather a form of social worship and moral responsibility. The principle of mutual assistance (*ta'awun*) is evident in the involvement of families and communities in assisting each other in fulfilling *Toyibalun*. This aligns with Islamic economic values, which emphasize social solidarity and togetherness.

This research aligns with Harold Koontz and Cyril O'Donne's view that decision-making is crucial for deliberation. Decision-making, the choice between alternatives regarding a course of action, is the essence of planning. A plan can be considered non-existent if no decision is made based on a reliable source, guidance, or reputation (Fahriana, 2018). Through deliberation in determining which household items to procure, families involved can communicate with each other and build stronger social networks. This contributes to improving the overall well-being of the community. The implementation of the *Toyibalun tradition* not only functions as a social ritual but also has a significant economic impact. Families that practice this tradition tend to be more economically stable due to the clear commitment from the men to provide for the household.

The Islamic economic theory underlying the *Toyibalun tradition* is equilibrium theory, which emphasizes the importance of justice in economic transactions (Basri, 2023). In this context, the groom's provision of household goods is not only seen as an obligation but also as a form of justice in the husband-wife relationship. According to M. Umer Chapra, a prominent Islamic economist, justice in Islamic economics encompasses the fair and equitable distribution of resources and the fulfillment of the rights of each individual, recognized as a mandate from Allah SWT (Khoirunnisa & Saelangi, 2022).

Toyibalun tradition, each family is expected to contribute according to their abilities, creating a balance between rights and obligations. This aligns with the principles of Islamic economics, which prioritize justice and shared prosperity (Rosyid & Sadat, 2025). Communities that implement these principles in their traditions experience better economic growth than those that do not.

The *Toyibalun* tradition in Pinolosian District is a concrete example of how local traditions can contribute to community economic development. In the context of Islamic economics, this custom serves not only as a social ritual but also as a mechanism to strengthen family ties and foster prosperity. By providing household goods, the groom demonstrates his commitment and responsibility as head of the family, which in turn can improve the family's economic stability.

Furthermore, the *Toyibalun* tradition also creates a space for community interaction and communication. The deliberation process conducted before the wedding serves as a means of building stronger relationships between families. This is crucial in a society that prioritizes family values and mutual cooperation. Families involved in this tradition are more likely to help each other financially, creating a more solid social network (Zahraini et al., 2025). From a broader perspective, the *Toyibalun* tradition can be seen as an effort to preserve local culture amidst globalization. The people of South Bolaang Mongondow have been able to adapt this tradition while maintaining its values. Thus, the *Toyibalun* tradition serves not only as a symbol of commitment in marriage but also as a tool to strengthen cultural identity and improve community well-being.

5. Conclusion

Based on the results of research and discussion regarding the implementation of the *Toyibalun* tradition in the South Bolaang Mongondow community, it can be concluded that the implementation of the *Toyibalun* tradition in the South Bolaang Mongondow community has deep social, cultural, and spiritual meanings. This tradition is not merely a handover of household items from the man to the woman, but is a symbol of responsibility, readiness, and affection in building a harmonious household. Socially, *Toyibalun* plays a role in strengthening family relationships and strengthening solidarity between communities through the values of mutual cooperation, deliberation, and togetherness that continue to be preserved amidst the current of modernization.

From an Islamic economic perspective, *Toyibalun* reflects the principles of justice (*al-'adl*), mutual assistance (*ta'awun*), and public welfare (*maslahah*). This tradition aligns with sharia teachings because it emphasizes the prospective husband's responsibility to meet household needs proportionally, without creating an excessive burden. Furthermore, the value of *hifz al-mal* (preservation of wealth) is also reflected in its implementation, as every gift is intended for the benefit of the family, not for materialistic interests.

Thus, *Toyibalun* is a form of integration between customs and Islamic economic values which plays a role in realizing moral, social and economic balance in the lives of the people of South Bolaang Mongondow.

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