



## MARRIAGE PRACTICES OF THE MUSLIMS IN TABUK CITY, KALINGA

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**Abstract:** *This qualitative study documented the wedding practices of the Muslim currently residing in Tabuk City. It aims to promote peaceful co-existence between and among the people of Tabuk. It will enable the Muslims here in the City of Tabuk to reflect on their practices so that they can have basis not only for personal improvement but also for the betterment of their community in particular and Tabuk City in general. Information from the literature reviewed were validated through interviews and focus group discussions with cultural experts as well as the Muslims who are currently residing in Tabuk City. The study determined that there are beliefs and practices observed during, before and after the a Muslim wedding. It also determined that the marriage practices of the tribe follows a pattern which is different from the other groups in Tabuk City. It is recommended that further studies on the Muslims in Tabuk City should be conducted to promote understanding and harmony between and among the cultural groups in the City.*

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## **INTRODUCTION**

“For richer for poorer, in sickness and in health, till death do us part” vows that we usually hear in a wedding ceremony, it is one of the most interesting and sweetest part of a wedding but for others specially ethnic tribes, the most important things are their practices before, during and after the wedding.

Marriage is a social union or legal contract between people called spouses that establishes rights and obligations between the spouses, between the spouses and their children, and between the spouses and their in-laws. It is principally an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged. When defined broadly, marriage is considered a cultural universal.

People marry for many reasons, including: legal, social, libidinal, emotional, financial, spiritual, and religious. In many parts of the world, marriages are arranged. Marriages can be performed in a secular civil ceremony or in a religious setting. The act of marriage usually creates normative or legal obligations between the individuals involved. Some cultures allow the dissolution of marriage through divorce or annulment. Polygamous marriages may also occur in spite of national laws.

Marriage can be recognized by a state, an organization, a religious authority, a tribal group, a local community or peers. It is often viewed as a contract. Civil marriage is the legal concept of marriage as a governmental institution irrespective of religious affiliation, in accordance with marriage laws of the jurisdiction. Forced marriages are illegal in some jurisdictions.([en.wikipedia.org/wiki/marriage](http://en.wikipedia.org/wiki/marriage))

For an international marriage to be validly acknowledged by law, it must satisfy the element requirements of marriage such as the eligible age of marriage, consanguineous marriage ban, and prohibition of bigamy, as well as the formality requirements such as marriage report.([www.wiki.com](http://www.wiki.com))

Biblically, marriage does not give specific details or directions about a marriage ceremony, yet it does mention weddings in several places. Jesus attended a wedding in John 2. Wedding ceremonies were a well-established tradition in Jewish history and in Bible times. Scripture is clear about marriage being a holy and divinely established covenant. It is equally clear about our obligation to honor and obey the laws of our earthly governments, which are also divinely established authorities. ([http.www.ask.com](http://www.ask.com))



The Quran says:"And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. Undoubtedly in these are signs for those who reflect." [Noble Quran 30:21

"And Allah has made for you your mates of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best." [Noble Quran 16:72]

The Quran [4:21] refers to marriage as a , a solemn covenant or agreement between husband and wife, and enjoins that it be put down in writing. Since no agreement can be reached between the parties unless they give their consent to it, marriage can be contracted only with the free consent of the two parties. (Chan Robles Books and Library)

In many cultures, marriage is formalized via a wedding ceremony. In terms of legal recognition, most sovereign states and other jurisdictions limit marriage to opposite-sex couples or two persons of opposite gender in the gender binary, and a diminishing number of these permit polygyny, child marriages, and forced marriages.

Traditional marriage practices of typical Filipinos are very conservative. Parents will not allow their daughters to go out on a date without chaperons. If a man wants to date a woman, he should asked the parents' permission. He should tell them where they will go, and what time they will be home and most often they will have chaperons. Most parents do not allow their daughters to go to secluded places with a man to avoid temptations and the appearance of evil as what they said. When the woman dis obeyed her parents, she will be grounded. Parents preferred that the man will visit and meet their daughters at home rather than anywhere else. Before the man or the woman get into relationship, their parents should know whom they were getting involved to. Their family and friends would help to observe the person then they will give their approval. Most relationships that were not approved by family and friends will not last long. Members of the family and the friends are influential people in Filipino courtship and even marriage.

Islam, the religion of Muslims derived from the Arabic root word "Salaam" which means Peace. "The true essence of peace is to follow, to surrender your self and believe Allah your only God that true Peace is in your heart, mind and in your soul that will also bring peace for everyone that neither knowledge nor wealth and fame can do it(Omar R.S. Penalber).



Islam reached the Philippines in the 14th century with the arrival of Muslim traders from the Persian Gulf, Southern India, and their followers from several sultanate governments in the Malay Archipelago. These Muslim merchants came from present-day Malaysia and Indonesia to the southernmost points in the Philippines, namely the Sulu islands and Mindanao. At the time, the inhabitants there were animists who lived in small, autonomous communities. The Arab newcomers quickly converted the indigenous population to Islam, building the Philippines' first mosque in the town of Simunul in the mid-14<sup>th</sup> century.

A Muslim marriage and subsequently a Muslim wedding is a weaving together of families, of two souls, and of two destinies. It is considered as a big and very auspicious occasion in all cultures of the world. Different cultures have different wedding traditions and ceremonies, and every culture has its own treasure of wedding ceremonies, wedding customs and rituals that affects every life and touches their identity. (Chan Robles books and Library)

Weddings in various Muslim countries follow their respective cultural traditions. Some are more Islamic while others have adopted norms that are in the values of various cultures. Various cultures have introduced more ceremonies in the Muslim marriage and matrimonial process.

You can see Muslims in every corner in our country now days. In the Cordillera alone of Luzon, they invaded other provinces and one of those is the province of Kalinga particularly the City of Tabuk.

Tabuk is a city and the capital of the province of Kalinga in the Philippines. It borders with the town of Pinukpuk in the north and the town of Rizal in the northeast.

Tabuk was once called the "Valley of Gamonangs", the Kalinga tribe who had dominated Northern Kalinga some centuries ago, as written by one of the early Spanish Missionaries. They inhabited the vast valleys and thickly forested plains between the Chico and Cagayan Rivers and their legendary feats of as warriors are chanted in the Kalinga Ullalim. As per historical accounts they repulsed every effort of the Spaniards to lay their claims in the alley. Kalinga partly owes the legacy to them that it was never subjugated by any foreign domination.

With the passage of time the Gammonangs were eventually pushed back and they moved to higher ground. The harshness of mountain living further marginalized them and their descendants are believed to be along the South-Eastern hills bordering the provinces of



Isabela and MT. provinces, Since then the area become a wilderness valley that became an abode to wild game such as deer, hogs, horses, and other animal species that are now extinct in the valley .

Shortly after the First World War Governor Walter Hale popularly known as Sapao sent volunteer settlers from Tobog and Lubuagan. The original Lubuagan settlers did not make it due to malaria and the tobog settlers led by Gullit father of Kapitan Baac Gullit and grandfather of Arsenio Baac started inhabiting the plains of Laya and were later on joined by other tobog settlers. (tabuk.gov.ph)

As years go by, Tabuk is known as a melting point of all races for it is cradled by new settlers such as the Ilocanos, Igorots, Tinguian or Itnegs and of course the Muslims.

As stated that Tabuk has migrants that came from different tribes like the Igorots, Ilocanos, Itnegs that came from the neighboring provinces of Tabuk in Luzon, unlike the Muslims that travelled miles away from Mindanao to Tabuk.

Muslims in Tabuk are usually the "Maranaos". The term means "people of the lake area," and they are given this name because their greatest concentration is around Lake Lanao. Some Maranaos are also found in the provinces of Misamis Oriental and on the mountain slopes of northwestern Cotabato Province. These people have also been called "Moros," a term applied to Muslims in the southern Philippines.

Maranao's economy is based on wet-rice agriculture. Mostly are farmers who stayed on the land continued to farm in the traditional manner, utilizing a carabao or a cow to plough and to harrow the fields.

They left their province but not their beliefs and traditions for they are still giving respect, goodness and obedience to the Islamic laws. The island of Mindanao has lots of conflicts that continuously exist, believing that this is one reason why some of our brothers and sisters Muslims migrated in the City of Tabuk but aside from that, they also came to engage in business.

Muslims reached Tabuk because of antiques in 1968. Bapa Pandayan, a business man who engaged in buy and sell of antiques was invited by Mrs. Segundina Batoon Catolico and Mrs. Luisa Batoon Agurin who were in the same business in Tabuk until they became business partners. Bapa Pandayan decided to continue his trade in Tabuk but He still find time to go home in Maguindanao and everytime he comes back to Tabuk, he brings



companions. In 1969 Mantikan Gomosin came with Bapa. In 1971 his relatives followed him because they found out that Tabuk is good for settling a business, they brought gold and precious stones. All of them stayed in Agurin's residence.

Digobaton (Jimmy)Rangiris, nephew of Bapa Pandayan married the daughter of Mr. and Mrs. Agurin in 1977. This is one of the reasons why Muslims came to visit in Tabuk until some of them decided to stay. Their first settlement was in 1985, they rented a lot owned by Silvestre Vaggas Sr. And Ejong Vaggas in Quezon St. Dagupan Centro. 1987-1989 Muslims continue to come then they formed their own community.

Year 2000, they established their own association the Muslim Ja-amah Association of Tabuk that was approved by Mayor Basillio A. Wandag declaring that they can purchase a residential lot in dagupan Centro for purposes of establishing a mosque and it was officially signed in March 28, 2000 also as the first association of Muslim in Tabuk. The President was Mr. Manny Dimnang who married a non-muslim. They had created two groups, the United Kalinga Muslim Association lead by Casan Calil and the Maranao Religious Group Incorporated that was acknowledged by the City government as one of the NGO's here in Tabuk lead by Manny Dimnang.

In 2011, the Muslims became offially part of the Matagoan Bodong Consultative Council and Manny Dimnang was chosen to be their chairman. Muslims here in Tabuk may not have a lavish life stlyle, they may not have high rank in the society but they are in harmony of peace and freely practicing their will without harming others just like what Tabukeneos to them. They may not be i-Kalinga by blood but i-Kalinga by heart.(by the unpublished literature of Mr.and Mrs. Manny Dimnang entitled "Dagupan ang Centro ng Tabuk, Centro ng Negosyo" translated by Jamella Dimnang-daughter of Mr. and Mrs. Dimnang)

Some Muslims now settled somewhere in Brgy. Bulanao, Brgy. Nasgueban, Brgy. Centro and Brgy. Weste. They occupy large portions in the public market of Dagupan Centro and Bulanao by selling their products that are mostly DVD's or CD's and other gadgets like mobile phones. They also have stalls of pawnshops and gadget repairing along sidewalks.

Intermarriage strengthened the bond of family bonding giving them a Muslim identity. Muslims in Tabuk marry their fellow Muslims but there are some who married a Tabukeneo or Kalinga people but the one they marry should convert and follow Islam.

They are freely practicing their beliefs and traditions here in Tabuk like what other tribes are



doing. Believing that Islam is a universal religion, it must be shared to people, groups in various ways.

Like other Tribes culture, Muslims also have practices before, during and after the wedding. Another is that, they practiced polygyny marriage that is popular in the sense that it became one as their trade mark when it talks about their marriage practices.

Muslim practices are obvious that there is a huge difference compare to other practices of some tribes here in Tabuk not only on their practices but also to what kind of community they have, they have their own society, society that still different from the rest. Whatever practices a certain tribe has, we have to respect, and consider them because we have our own beliefs that we are comfortable to live with, but sometimes these beliefs and practices can give a great impact to our society that can be good or bad. It is therefore the researchers aims to identify these marriage practices.

Islam allows the concept of arranged marriage as it is tradition that parents play an important role in finding a compatible marriage partner for their son or daughter. Each party is asked whether they consent to the marriage and the ceremony can only continue if both agree. It is important to note that the bride's silence is understood to mean her agreement.

It is true that in some cases the parents of the couple find a partner for their son or daughter; however, if the bride or groom (or even both) does not agree with the marriage, then it is classed as a forced marriage. This problem may arise where sons or daughters are not able to speak up against their parents' wishes. Perhaps by involving other family members or an Imam, who are able to speak to the parents on the bride or groom's behalf, then the marriage can be avoided.

Polygamy is possibly one of the most misunderstood aspects of Islam, especially amongst followers of other religions. There are two types of polygamy: polygyny and polyandry. According to the laws of Islam, limited polygyny is permissible whereas polyandry is forbidden.

The Holy Qur'an places a limit on the number of wives a Muslim man may have, which is four,

The Qur'an states: *"Marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then marry only one."* [Al-Qur'an 4:3]

However, Islam does not recommend marrying more than one woman. Men are advised that



they should only have more than one wife if they can afford to keep them comfortably and that they are able to deal with each wife fairly, spending equal amounts of time with them and equal amounts of money on them, and not favouring the offspring of one wife over another.

If a follower of such religion wants to marry a Muslim, he or she must become a Muslim first. She needs to understand Islam and its principles. If she is convinced that it is the religion of the truth, and she declares her belief in it she is a Muslim. In this case, she may be married to a Muslim. If she merely utters the declaration without conviction, she is technically a Muslim, and we must accept her word. But that does not make her a Muslim in God's sight. Her husband should know her real attitude and determine his position accordingly.

Interfaith marriages are permitted between a Muslim man and a Christian or Jewish woman under the same conditions as he would marry a Muslim woman.

However, a Muslim man is not encouraged to marry a non-Muslim if he is not living in a Muslim state. This is because his right to bring up his children according to the teachings of Islam is unlikely to be recognized.

In contrast, Muslim law does not allow a Muslim woman to marry any non-Muslim man as it would compromise her faith. Her children would naturally bear the name and religion of their father and, as a consequence, would not be Muslims.

A Muslim man or woman may marry a partner who has accepted Islam, regardless of their race or their previous faith. However, their intentions must be pure and the acceptance of Islam must not be a temporary measure in order to secure his or her desired partner.

This study will not criticize the marriage practices of the Muslim tribes here in Tabuk but the people of Tabuk will benefit as a tool to understand and respect the Muslims and promote peaceful co-existence between and among the people of Tabuk. It will enable the Muslims here in the City of Tabuk to reflect on their practices so that they can have basis for not only for personal improvement but also for the betterment the Muslim community.

## **OBJECTIVES**

This study sought to attain the following objectives:

1. To document what are the practices to be done before, during, and after the marriage.

## **SIGNIFICANCE OF THE STUDY**

This study will be a tool for the recognition not only their practices but also the Muslims in





Tabuk City. It will provide knowledge about Muslim marriage practices and to have clearer and deeper understanding of history and traditions or practices that connect the lives of many people and how these practices greatly affect their lives.

This study will greatly provide this information about the marriage practices of Muslims in Tabuk city. It will give them in-depth review of cultural practices and how these can compliment change and development in Tabuk City.

## **METHODOLOGY**

### **Research Design**

This qualitative study made use of techniques such as documentation, observations and interview with key informants among the Muslims in Tabuk City. Information was also sourced out from books, journals, unpublished thesis and the internet. The information from the literature reviewed were validated through interviews and focus group discussions with cultural experts as well as the Muslims who are currently residing in Tabuk City.

### **Data Gathering Procedures**

The study focused on Muslim settlers in Tabuk City particularly in Barangay Centro, Nasgueban, and Bulanao. Key informants was selected depending upon the recommendation of the community. Respondents from each group of Muslims were subjected to interview.

Interview schedule was the main instrument of the study. The respondents of the study was mostly the Muslims who got married, the elders and the leaders of their community.



**Figure 1. The leaders of the Muslim community (from left to right) Imam, Mr. Manny Dimnang**



## RESULTS AND DISCUSSION

### Marriage Practices of the Muslims in Tabuk City

A Muslim marriage and subsequently a Muslim wedding is a weaving together of families, of two souls, and of two destinies. It is considered as a big and very auspicious occasion in all cultures of the world. Different cultures have different wedding traditions and ceremonies, and every culture has its own treasure of wedding ceremonies, wedding customs and rituals.

#### 1. BEFORE MARRIAGE

##### A. Panga-kap

*Panga-kap* is a Maranao term for *Pamamanhikan*. In the first stage (before marriage), there are agreements between the parents of both couple and this should be initiated by the man. The man will bring his guardian or parents to the house of the woman to ask permission to marry their daughter. The parents of the man should be the one to bring food. They should discuss their wishes and expectations with both families before setting to work, deciding upon a budget, and organizing all that is required, the presence of the witnesses is important because the Dowry will be agreed upon which includes Land to be offered to the woman. When everything is satisfactory to both parties, the man will personally ask to give their blessing upon them.

##### B. Panuksam

It is the moment for settling the amount of "*Mahar*" (a Maranao term for Dowry). For Muslims, Dowry is a cash provided by a man and must be offered as a gift to his future wife not a way of buying a woman. Dowry to be given must be from their own. It is sensible for them to keep in their mind that begging a married life with a huge debt will burden families. It is one of the conditions for the validity of the marriage. It is a right to which every bride is entitled. Its amount is not calculated on the basis of any particular criterion. It is simply agreed upon by the parties concerned. Normally, the amount is fixed through negotiations between the two families or the bridegroom and the guardian of the bride. Her agreement to its amount is essential. The income of the bridegroom at present or what is expected in the future is immaterial. If the marriage contract is made without fixing the amount of dower, for any reason, the wife does not forfeit her right. They may agree its amount after marriage.

Usually, the amount should depend upon the social status of the woman most especially



when she is a professional or belong to respected clan in the society. The higher the social status, the larger amount it should be. Usually for the poor one's, the amount ranges about P100,000 to 200,000 and for the rich, P300-500,000 and above. The Dowry will not actually go to the guardian of the woman but it will be used for the expenses for the preparations of the wedding and whatever amount is left, it will be handed to the bride and for her to manage. Usually, they will use it for putting up a business and for constructing their house. The Dowry must be accompanied by 1 cow and a title of land.

If they do not come to an agreement, the woman may put the matter to an Islamic court which will give her an amount equal to the average dower of girls in her social status.

Islam requires the man to give a dowry to his wife The Qur'an stipulates that it should be offered "as a gift." that is out of good will and with the conviction that it is her right.

After giving the Dowry, the guardians of both couple will settle the date and venue of the wedding.

### **C. Kawing/Mangni**

*Kawing or Mangni* is a term for Engagement party. This is the day where the parents of both parties will announce that their children are officially engaged, invite their relatives and closest friends and to declare the date of the wedding.

After this, as much as possible, the couple are prohibited to see each other as often to avoid touching and sexual intercourse before the wedding. The woman should reserved her purity only for the man she is going to marry in order for her to be cherished by the man.

A *Kawing/Mangni* (engagement ceremony) may take place once the couple and their guardians have accepted each other for marriage. It provides an opportunity for the two families to come together and for the couple to exchange rings, if they so wish. The outfit of the bride-to-be is traditionally provided by the groom's family.

## **2. DURING THE MARRIAGE**

### **A. Nikah**

Nikah is their term for the wedding ceremony itself. This is the day of offering and acceptance. The Wali of the bride and the Imam will offer the woman and the groom will accept responsibilities.

Only the Imam(Priest), Groom, Guardians of both couple( Wali's) and The two witnesses for the groom are only allowed to attend first the wedding venue or the wedding ceremony.



The climax of the ceremony. The Imam and the Groom will toss their thumbs as a sign of agreement and promise covered with a white cloth. The groom will vow that everything that will be shared between him and his wife including their sexual activity is sacred and remain a private matter between husband and wife.

The white cloth also serves as the seal of the promises between the Imam and the groom and Allah as the number one witness to the wedding.

The nikah is a simple ceremony in which a man and woman declare their commitment to one another as husband and wife. It is a holy contract to which both must agree and it is considered an act of worship (ibadah). A legal contract is signed when entering the marriage, the couple inherits each other's possessions, and the arrangement is intended for life.

All that is required for nikah is, the consent of both parties, two witnesses, who have attained adulthood and are good Muslims of sound mind (usually two males or a male and two females), the presence of the bride's legal guardian (wali), a written marriage contract (Aqd-Nikah) which is signed by the bride, groom and witnesses, a responsible person to officiate the ceremony, most often an Imam;

However, Islam encourages its followers to announce a marriage and to celebrate this wonderful relationship between a man and a woman. The nikah is also a social activity.

Despite being a religious ceremony, the nikah does not need to take place in a mosque. That is a matter of personal choice. However, you will be required to hold a separate civil ceremony. The two are in a separate room or there may be a partition between them, they are not allowed to see each other until the ceremony has taken place.

It is not a religious requirement for the bride and groom to exchange rings in marriage; however it has become tradition. Gold jewelries are acceptable for women only, although silver rings may be worn by men or women.

The marriage contract documents are recorded with the mosque and registered with local government, thus fulfilling the civil obligations of the marriage. Without this, the marriage would not be recognized under the law and the legal rights of the spouse, such as inheritance, would not be valid.

### **B. Di-Alaga**

After the Groom has been blessed by the Imam, he will fetch the Bride in the secret room with his guardians but before he will finally reach the bride, the bride maids as closest



friends of the bride, receive a gift in cash to be given by the groom in the amount of 1,000-2,000. The Bride is in a separate room or place that has a short distance away from the venue. She is with her bride maids and Wali.

He is not allowed to kiss the bride but he can tap on her shoulders or just sit beside the bride because public affection is forbidden. Then, they may proceed to the wedding venue and the Imam will now declare that they officially husband and wife

### **3. After Marriage**

#### **A. Walima(Reception)**

This is the last event of the day. It is a simple event after the wedding, a celebration for both relatives of the newly married couple. It can be a simple dinner or lunch. It is an opportunity for the relatives and friends to congratulate the couple and give their gift.

The wedding banquet **Walima** (After the Marriage) is traditionally held by the groom after the nikah has taken place. It may take place immediately following the nikah, on the following day, the following week or at a future date, but the purpose of the banquet is for family and friends to share in the groom's happiness on the occasion of his marriage and to give thanks to Allah. They usually butcher goats.

The Walima gives family members and friends the opportunity to congratulate the happy couple: the bride is congratulated by the women around her and by her family and friends; the groom receives the congratulations of men. The newlyweds are also presented with gifts.

It is an occasion to celebrate the happiness of the newlyweds and completing what they may have experienced at a friend or relative. Gift given willingly will strengthen the relationships between people and a way of sharing their blessings to the couple. The couple takes support from the community through those material gifts. Relative and friends again need money to buy those gifts.

### **4. Polygyny**

One of the most well-known marriage practices of Muslims is Polygyny. Under Islamic marital jurisprudence, Muslim men are allowed to practice polygyny, that is, they can have more than one wife at the same time, up to a total of four. Polyandry, the practice of a woman having more than one husband, by contrast, is not permitted. They believe in this because of the scripted verse in Koran as their evidence.

These Verses were revealed after the Battle of Uhud, in which many Muslim men were killed, leaving widows and orphans. Because of Allah's concern for the welfare of women and orphans who were left without husbands and fathers who died fighting for the Prophet and for Islam.

Allah said "If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice —Qur'an, Sura 4 (An-Nisa), Ayah 3

Therefore, the Koran challenges one's ability to deal justly between women (Muhammad al-Bukhari, *Sahih al-Bukhari*)

Weddings in various Muslim countries follow their respective cultural traditions. Some are more Islamic while others have adopted norms that are in the values of various cultures. Various cultures have introduced more ceremonies in the Muslim marriage. Arranged marriage and Forced marriage are not advised by Islam but it is inherited and handed down by their fore fathers in Mindanao. It became part of their culture and traditions that keep them bonded and intact.



**Figure 2. The wedding venue, the relatives and their friends worked together in order to come up with this. Wedding in a mosque is not a must it depends upon the family's decision. The area was at Nageban, Magsaysay near the Groom's residence**



Figure 3. The entourage of the Groom, (Hasanor Pagalo 24 years old). He is with his Wali (guardian), groom's men and witnesses and the bride's Wali. The groom and he's grooms men are dressed in traditional way, americana suit and barong



Figure 4. The Groom accompanied by his groom's men while waiting for the Imam



Figure 5. The witness saying his words of wisdom to the couple. It is one way of acknowledging their support to the newlyweds. This is how to begin the ceremony



Figure 6. The Imam calling the presence of the Wali's of both couple and the witnesses of both parties together with the Groom. This will be the start to let the groom be married



Figure 7. Imam(left): *Teya ri ma-aka A kuru mangka si (name of the Bride)? / Do you accept (name of the Bride) as your wife? (repeated three times). The groom with the two witnesses*



Figure 8. The groom responding to the Imam



Groom: *Uway, Teya ri ma-akan Sabap ko kiribegan naken ko mahar, meng-gulalan ko sari-a Islam mi ya./ Yes I accept her as my wife with the mahar(dowry) as vested upon me in the name of Islam, Allah.(answered three times)*



**Figure 9. The closing Prayer. Everybody is praying to Allah asking for the blessing for the couple. The hand gestures is a sign of praying and praise to Allah**

Imam: Oh Allah, may you be in the center of this marriage. Give them joy, children that are deserving and responsible that will have a fear in you and follow you Allah. May your blessings be upon them, give them wealth and miracle. These we ask in your holy name.

Everybody: Inshallah



**Figure 10. The groom accompanied by his witnesses on their way where his bride is kept**



**Figure 11. The couple finally met**



**Figure 12, the couple on their way to the venue. Followed by the her flower girls, wali, and bride's maid also serves as the brides witnesses**



**Figure 13. The arrival of the bride and his appearance to the people who attended proves that she accepted the groom as his husband that they are officially married. This is the end of the wedding ceremony**



Figure 14. the newlyweds, Norhayma Sultan-Pagalo and Hasanor Pagalo. The relatives and friends will have the opportunity to take picture with them



Figure 15. A wedding banquet at the Auditorium located in Bulanao, Capitol. This was by the service of one catering service in Tabuk. Any food can be served except Pork



Figure 16. relatives and friends after the wedding, they are about to proceed in the walima area



**Figure 17. Gifts given by relatives and friends to the newly weds. Gifts should be materials that can be used by the newlyweds and their future children. Giving money to the couple as their gift is not practiced**

## **FINDINGS**

1. Muslim marriage practices are essential to their society. The following are the practices observed: 1. Before the marriage (a.Panga-kap b.Panuksam c.Kawing/Mangni) 2. Nika (wedding proper) 3. Walima 4. Polygyny

## **CONCLUSIONS**

There are beliefs and paractices observed about the marriage practices of Muslim tribe in Tabuk City. The marriage practices of the tribe follows a pattern which is different to the other tribes in Tabuk City.

1. Marriage for Muslims helps to safeguard one's faith, it stops one from committing such acts by which s/he could be considered immoral.
2. There are practices observed as good and valuable marriage practice of Muslim tribe.
  - a. The giving of dowry to raise their family economically. The dowry is not a "bride price," nor does it reflect the value of the woman in any way. It is based upon mutual agreement between the man and his bride, usually through her father or guardian.
  - b. The purity of a woman until marriage to attain respect and value to a man.
  - c. The willingness to help ang the giving of presents that strengthen love for one another



- d. No debts in starting a married life teaches every couple to work hard, take things in moderation and avoid extravagance.
3. The practices during customary marriage of Muslim tribe in Tabuk is unique from all the rest of the tribes in Tabuk City, it is simple, less expensive and less time consuming.

## **RECOMMENDATIONS**

Based from the findings and conclusions drawn, the researchers offer the following recommendations:

1. Desirable and valuable practices should be continued and maintained.
2. Education must be strengthened among Muslims as it plays a major role towards development to their society and economically as well.
3. Further studies on the Muslims in Tabuk city should be conducted to document their existence in the City and to recognize their contributions in the socio-economic development of Tabuk City.

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