



**THE INFLUENCE OF WOMEN'S EDUCATION
LEVEL ON DOWRY IN PADANG SIDEMPUAN**

THESIS

*Submitted to the State Islamic University of Syekh Ali Hasan Ahmad
Addary Padang Sidempuan as a Partial Fulfillment of the
Requirement for Bachelor of Law in Islamic Family Law (SH)*

Written by

AHMAD RUSLI
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**ISLAMIC FAMILY LAW
SHARIA AND LAW FACULTY
STATE ISLAMIC UNIVERSITY
SYEKH ALI HASAN AHMAD ADDARY
PADANG SIDEMPUAN**

2022



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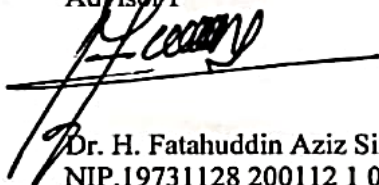
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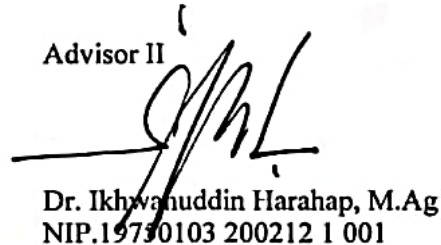
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PADANG SIDEMPUAN**

2022



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Assalamu'alaikum Wr. Wb.

Setelah membaca, menelaah dan memberikan saran-saran perbaikan seperlunya terhadap skripsi Ahmad Rusli berjudul "The Influence Of Women's Education Level On Dowry In Padang Sidempuan". Maka kami berpendapat bahwa skripsi ini sudah dapat diterima untuk melengkapi tugas dan syarat-syarat mencapai gelar sarjana Hukum (S.H) dalam bidang Ahwal Syakhshiyah pada Fakultas Syariah dan Ilmu Hukum Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padang Sidempuan.

Seiring dengan hal di atas, maka saudara tersebut sudah dapat menjalani sidang munaqasyah untuk mempertanggungjawabkan skripsinya ini.

Demikianlah kami sampaikan, semoga dapat memaklumi dan atas perhatiannya, diucapkan terimakasih.

Wassalamu'alaikum Wr. Wb.

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1. My writing, thesis entitled "The Influence Of Wower's EducationLevel On Dowry In Padang Sidempuan." is original and has never been submitted for an academic degree either at UIN Syekh Ali Hasan Ahmad Addary Padang Sidempuaj or at any other tertiary institution.
2. This paper is purely my ideas, judgments, and formulations, without any unauthorized assistance from other parties, except for the direction of the Advisory Team.
3. In this paper, there are no works or opinions that have been written or published by other people, unless they are clearly quoted and included as a reference for my manuscript with the name of the author mentioned and included in the list of references.
4. I make this statement truthfully, and if in the future there are irregularities and untruths in this statement, I am willing to accept academic sanctions in the form of revocation of the degree I have obtained because of this paper, as well as other sanctions following applicable legal norms and provisions.

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Ahmad Rusli
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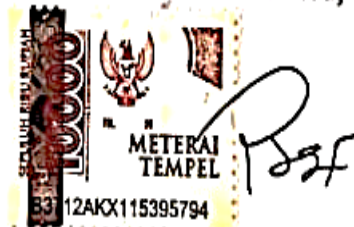
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Padangsidimpuan, November 2022
Which Stated,



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ABSTRACT

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on Dowry in Padang Sidempuan

Dowry is a gift that is obligatory for a prospective husband to a prospective wife in marriage, whether how much gold, money, or useful goods are mentioned when the marriage contract takes place which is the right of women when in marriage. In practice the determination of the dowry is influenced by the education of women, the higher the education of women will affect the dowry. This is in line with the progress of education and the number of schools that support it and this study aims to explain the phenomenon of dowry based on the level of education.

The influence of education on dowry is the result of a combination of culture and habits that arise in society that arise in modern society. The high dowry is in the form of gold and jewelry in the context of the value of the object. Dowry is a woman's right to say the amount and education is a learning process in formal educational institutions. The relationship between education and dowry is as a determinant of dowry in marriage.

This research was carried out using descriptive qualitative methods that aim to understand and interpret the meaning of an event that occurs in the human interaction community so that it can describe a systematic one aimed at understanding the dowry. The data collection techniques were carried out by non-participatory observation methods, namely interviews and documentation. And the informants were selected by purposive sampling so that the informants were 2 traditional leaders, 1 religious leader and 2 general public and 2 couples who wanted to get married.

From the results of the research that has been done, the authors come to the conclusion that (1) the people of the city of Padang Sidempuan interpret dowry broadly regarding dowry, the dowry system. (2) the position of the dowry in the marriage of the people in the city of Padang Sidempuan is very important because the dowry is one of the requirements in marriage and must be pronounced at the time of the Kabul consent. (3) the party who plays a role in determining the dowry is the woman and plays a role in the decision to give the dowry by the prospective husband. (4) the form of the value of the dowry has slightly changed from the past to the present, in the past the dowry was only limited to having value and now the dowry has various forms and luxuries.

Key words: Dowry, marriage

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Praise Allah glory to Him who has given their time and health and to the author to conduct research and put it in this skripsi. Prayers and greetings to the Prophet Muhammad, who has led his people to the right path.

The thesis entitled "The Influence Of Women's Education Level On Dowry In Padang Sidempuan" was prepared to complete assignments and meet the requirements to achieve a Law degree (SH), majoring in Islamic Family Law, State Islamic University of Syekh Ali Hasan Ahmad Addary Padang Sidempuan (UIN SYAHADA).

The author is well aware that the writing of this essay still has many shortcomings and still far from perfect, as well as many obstacles faced by the writer due to limited knowledge. However, thanks to the guidance and advice of the supervisor finally this essay can be completed.

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4. Mr. Adi Syahputra Sirait, MH as Chair of the Islamic Family Law Department, Faculty of Syariah and Law of State Islamic University of Syekh Ali Hasan Ahmad Addary Padang Sidempuan.
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Padang Sidempuan, September 2022

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GUIDELINES FOR ARABIC-LATIN TRANSLITERATION

1. Consonants

In this transliteration, Arabic consonants are represented by letters; some are represented by letters, others by a sign, and still others are represented by letters and signs at the same time. The following is a list of Arabic letters along with their Latin transliterations.

Arabic	letters Latin letters	letters	Name
ا	Alif	Not denoted	Not denoted
ب	Ba	B	be
ت	Ta	T	te
ث	‘a	‘	es (with dots above)
ج	Jim	J	je
ح	ḥa	ḥ	ha (with dots below)
خ	Kha	Kh	kadan ha
د	Dal	de	
ذ	Zai	Zet	

ذ	Zai	z	Zet
ر	ra	r	er
ز	Sin	S	Ice
س	shin	Sy	ice and ye
ش	SAD	S	(with a dot below)
ص	Dad	D	de (with a dot below)
ض	ta	t	te (with dot below)
ط	za z	zet	(with dot below)
ظ	'ain	.'	Inverted comma above
ع	Gain	G	Ge
غ	Fa	F	Ef
قا	Qaf	Q	Ki
ق	Kaf	K	Ka
ك	Lam	L	El
ل	Mim	M	Em

ن	Nun	N	En
و	Wau	W	We
هـ	Ha	H	Ha
ء	Hamzah	.. '..	Apostrophe
ي	Yes	Y	Ye

1. Vowels

Arabic vowels, like Indonesian vowels, are made up of a single vowel (monophthong) and a pair of vowels (diphthongs).

- a. Vocal Solo is an Arabic emblem, a sign, or a vowel translation consisting of a single vowel:

Signs	Name	LetterLatin	Name
	Fathah	A	A
	Kasrah	I	I
و	ḍommah	U	U

- a. Duplicates are double vowel vowel Arabic emblem in the

form of a combination of a vowel and letter, transliteration in the form of a combination of letters as follows:

Signs and letters	Name	Combined	Name
ي.....	fathah and yes	Ai	a and i
و.....	fathah and wau	Au	a and u

b. *Maddah* is a long vowel whose symbol is in the form of vowels and letters, the transliteration is in the form of letters and signs as follows:

Character and	Name	Letter and Signs	Name
ا... اى	fathah and alif or yes		a and top line
ى... ى	Kasrah and yes		i and the line under
و...	ḍommah and wau		u and the line above

2. *Ta Marbutah*

There are two transliterations for *Ta Marbutah*.

a. The living *Ta Marbutah* is the living *Ta Marbutah* or

gets the *harakat fathah, kasrah and dummah*, the transliteration is / t /.

- b. *Ta Marbutah* is dead *Ta Marbutah* which dies or gets breadfruit, the transliteration is / h /. If in a word that ends in *Ta Marbutah* followed by a word that uses the article al, and the reading of the two words is separate, then *Ta Marbutah* is transliterated as ha (h).

3. *Syaddah (Tasydid)*

Syaddah or *tasydid* which in the Arabic writing system is denoted by a sign, a sign of *syaddah* or a sign of *tasydid*. In this transliteration the *syaddah* sign is denoted by a letter, which is the same letter as the letter marked the *syaddah*.

4. Clothing

Words The article in the Arabic writing system is denoted by letters, namely: ﻻ. However, in transliteration the article is distinguished between the article followed by the *syamsiah* letter and the article followed by the *qamariah* letter. a. An article followed by a *syamsiah* letter is an article followed by a *syamsiah* letter transliterated according to its sound, namely the letter / l / is replaced by the same letter as the letter immediately followed by the article. The article that is followed by the letter *qamariah* is the one that is followed by the letter *qamariah* which is transliterated according to the

rules outlined in front and according to the sound.

5. *Hamzah*

The hamzah is transliterated with an apostrophe, as mentioned in front of the Arabic-Latin Transliteration List. It is only seen in the center and at the conclusion of the word, however. If the hamzah is put at the beginning of the word, it is not represented, because in Arabic it is alif.

6. Word Writing

Every word is written independently, whether it be fi'il, isim, or a letter. Certain words written in Arabic letters that are usually connected with other words because letters or vowels are omitted can be expressed in this transliteration in two ways: the words can be separated or chained.

7. Capital Letters

Despite the fact that capital letters are not recognized in Arabic's article system, they are used in this transcription. Capital letters are used to write the first letter, the name itself, and the beginning of the sentence, as is the case in EYD. If the article passes that personal name, the first letter of the self-name, not the first letter of the article, is put in capital letters. The first capital letter for Allah is only used in Arabic script because it is complete; if the writing is combined with other

words and a letter or vowel is omitted, the capital letter is not used.

8. Tajwid

For those who want fluency in reading, this transliteration guide is an integral part of the science of recitation. Therefore, the formalization of this transliteration guideline needs to be accompanied by recitation guidelines. Source: Religious Literature Research and Development Team. Arabic-Latin Transliteration Guide. Fifth Print. 2003. Jakarta: Project for the Study and Development of Religious Education Literature.

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CHAPTER I

INTRODUCTION

A. Background of the Problem

The existence of *dowry* is an absolute requirement in a marriage. *Dowry* is given voluntarily by a man to a woman he wants to marry. The essence of the *dowry* is given as a sign that a man wants to marry a woman in one marriage contract, so in marriage the *dowry* is only given once to the same woman and man in the marriage contract. The *dowry* is an object of value in money or valuable objects such as jewelry that is useful and does not expire.¹

Dowry in marriage is the exclusive right of the wife that must be given by the husband. This must be stated at the time of the marriage contract. The *dowry* is given as a result of a marriage that aims as a form of love and honor and a symbol of the desire to make women happy who want to become a wife. The delivery of the *dowry* can be done after the marriage contract is held and there is also the delivery of the *dowry* which is only mentioned in the marriage contract, of course, the delivery of the *dowry* is by agreement and must be given.

In Islam, the *dowry* is only given as a gift given by a man to a woman who wants to marry him as a man's acknowledgment of humanity, the glory and honor of women which is explicitly stated in the al-Qur'an Surah An-nisa verse 1.

¹ Edo Ferdian “*Batasan Jumlah Mahar (maskawin) dalam Pandangan Islam dan Hukum Positif*” Jurnal Ahwal Syakhsiyah UIN Malang, Vol 3 No.1 2021.

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ حِجَلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا
فَكُلُوهُ هَنِيئًا مَّرِيئًا

Meaning: “Give a *Dowry (Dowry)* to the woman (whom you marry) as a gift willingly”.²

The Ulama have agreed that there is no maximum limit for the *dowry*. However, they differ in opinion about the minimum limit for the *dowry*. Imam Syafi'i, Ahmad, Ishaq, Abu Tsaur and the Madinah and Tabi'in argue that there is no lower limit for the *dowry* and everything that has value and value for something else can be used as a *dowry*. It can be said that based on the opinion of Imam Shafi'i the opinion that there is no minimum *dowry* limit that is regulated in detail, but they argue as long as the object has value if it is exchanged for other valuable items.

While other opinions are issued by a group of Fuqaha who require the determination of the minimum amount, however, Ulama who argue about the minimum limit for the *Dowry* have different opinions and arguments. The first opinion is issued by the imam Malik and his followers, the minimum *dowry* is a quarter of a gold or silver dirham of three dirham, or an item equivalent to the price of a quarter of a gold or silver dirham of three dirham. The second opinion was put forward by Imam Abu Hanifah, the *dowry* is at least ten dirham.³

²Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya* (Bandung: PT Sygma Examedia Arkanleema,2009), p.77.

³Kosim, *Fiqih Munakahat*, (Depok,:Raja Grafindo,2019),p72.

Based on differences regarding the minimum limit of *dowry* in some opinions Mazhab Ulama, it can be seen from the socio-cultural aspect of the community that plays a role in the opinions of Ulama and avoid the attitude of men to respect women, Imam Abu Hanifah and Imam Malik have received complaints from several women about their low *dowry* even though the man who wanted to marry her was from the wealthy class. This is one of the factors that made Imam Abu Hanifah and Imam Malik ijthad regarding the minimum limit of *dowry* to be given by men.

Education is one of the factors in determining a woman's *dowry* and the higher a woman's education, the higher the *dowry* set or requested by the woman's family. This phenomenon grows in society in today's modern era. The development of civilization and the mindset of an advanced society and women's *dowry* now show the family's social class and family identity.⁴

A woman's high education indicates that her education level is high and reflects her social status in society, the cost of taking education is one of the factors in determining the *dowry*. The higher the education of a woman, the higher the *dowry*, this phenomenon is real and is developing widely in society as the *dowry* is the main thing in a marriage. Higher education not only affects women and men, it also has a lot of influence on education on their marriages.

In some condition men are not married because they have not found the right wife. One of the criteria must be having a higher education degree from a public or private university because it can add value to social status in the

⁴ A Kafi “*Mahar Pendidikan dalam Pandangan Hukum dan Pandangan Pendidikan Islam*” Parumobi UNSIQ Vol.3, No.1

community, therefore education is one of the criteria in choosing a partner or potential wife, especially adding to the assessment if the woman already has a job and has work experience and have the ability in communication so that it makes men comfortable.

Padang Sidempuan is well known as a city of education. Padang Sidempuan has school complexes spread across every sub-district, from North Padang Sidempuan sub-district, Hutaimbaru Padang Sidempuan sub-district, Padang Sidempuan Batunadua sub-district, South Padang Sidempuan sub-district, Southeast Padang Sidempuan sub-district, and Angkola Julu sub-district. Padang Sidempuan is officially by the government.⁵ Total schools above 214 elementary schools and 170 junior high schools and 62 senior high schools and 34 vocational high schools and 11 public and private universities.⁶

Padang Sidempuan is a famous education city from the past until now. Many schools from the lowest level to the highest level are scattered and provide educational lanterns for each student. And this school gave birth to many Ulama and slowly changed people's views that education is important after the primary needs are met and the morals of the batak nation are known by many people that the real treasure is a successful child.

A successful child is like a parent's jewels, therefore parents are willing to work for a successful child's schooling and increase the level of satisfaction if the child has succeeded and works and gets married. Today many people

⁵Circular (SE) of the Mayor of Padang Sidempuan No.060/6362/2021 regarding the writing of the name of the city issued on January 30, 2021.

⁶<https://referensi.data.kemdikbud.go.id/> accessed on Wednesday 02 February 2022 at 11.38 WIB.

who have completed studies at the high school and college levels, both male and female and have entered the age of maturity, should get married.

Dowry based on the level of education of women occurs because of the enthusiasm of parents in sending their children to school and wanting their children to be in the right family environment and appreciate it, but it happens in practice that men take a long time to collect *dowry* or sell their property as if the *dowry* is an important component in marriage.

The *dowry* As our prophet Muhammad saw said in hadist is *dowry* that does not burden both parties and does not demean women. The ideal concept of this marriage is that which is recommended by the Islamic which has been recommended but women are educated and social status and people think that the educated have a better degree in the social status of society.

This comparison makes the author's interest and interest to examine this phenomenon that already exists in the community, especially the city of Padang Sidempuan which has been widely known by many people around South Tapanuli and is famous for its education city and the majority of the Batak ethnicity. The author himself is a batak tribe who himself knows the Batak tribe is a tribe that upholds customs and in the city of Padang Sidempuan it is still thick with customs.

Dowry based on education is a unique phenomenon because it arises and develops in society and spreads to social status and symbolizes respect for women and the form of a man's establishment and appreciation will be higher if the higher the title and increase with the status of the woman. The form of

the *dowry* itself in Islam is not regulated, but the conditions must be of exchange value and selling value.

The usual form of *dowry* in South Tapanuli and the city of Padang Sidempuan a part from prayer Tool and the form of gold, expensive jewelry, money or land and building certificates, of course the goods already exist and the real goods depend on the agreement between the prospective man and the woman who wants to marry. *Dowry* is something that is synonymous with marriage and has become a conversation in society about *dowry* and women's parents will also be happy if their child gets a *dowry* that is in accordance with his honor and parents' efforts in raising him and giving responsibility to men as responsible husbands after the marriage contract is carried out.

Every year as many as 1.7 million students graduate in Indonesia and every year the number of students increases. The growth in the percentage of students at both public and private universities, the higher the interest of people who want to study and graduate each year.⁷

In 2020 at IAIN Padang Sidempuan the number of students reached 8361 people which will increase every year, which after deducting the Postgraduate students who totaled 176 people, the number of undergraduate students was 8185 people.⁸ This indicates that the education level of people in Padang Sidempuan has increased and in the context of the dowry it has also increased, this is evidenced by the culture of the people who make education the standard for determining the amount of dowry.

⁷ <https://www.compas.com> (accessed on Friday 15 April 2022 at 11.38 WIB).

⁸ https://iain-Padang_Sidempuan.ac.id ((accessed on Friday 15 April 2022 at 11.38 WIB).

B. Focus Problem

The focus in this research is describe systematic one aim at understanding the dowry. This study will use qualitative methods to explore this focus of research. Researcher focus on the phenomenon in Padang Sidempuan to consider the *dowry* of women based on education grow in society.

C. Limitation Problem

Before continue this research, it is necessary to briefly explain some terms and to make it easier to read and understand. The following terms are referred to:

1. *Dowry* is the name of an object that must be given by a man to a woman mentioned in the marriage contract as a statement of agreement between the man and the woman to live together as husband and wife.⁹
2. Education is a communication process in which there is a process transformation of education, knowledge and skill values both inside and outside school and aims to increase knowledge.¹⁰
3. Social status is a pattern of community behavior that forms social institutions and for the harmonization of society.¹¹
4. Economics is the science of human behavior and actions to fulfill their needs.¹²

⁹Dwi Putra Jaya, *Fiqih Munakahat*(Bengkulu.:Research Gate,2019), p.90.

¹⁰ Muhammad Hassan dkk, *Landasan Pendidikan* (Klaten:Tahta Media,2021),p.2.

¹¹<https://pendidikan.co.id> / accessed on Wednesday 02 February 2022 at 12.25 WIB.

¹²<https://www.stiepasim.ac.id/> accessed on Wednesday 02 February 2022 at 13.00 WIB.

5. Behavior-forming factors are a series of factors that influence individuals or groups to take action or stigma.
6. This research focuses on the problem of the cause of the dowry based on education rather than focusing on the quantity or amount of the dowry.

D. Research Problem

The formulation of the problem in this study are:

1. How is the practice of women's education level on dowry in Padang Sidempuan?
2. How the influence of women's education level on *dowry* in Padang Sidempuan for marriage?

E. Objectives the Research

The researcher would like to mention the objective of those problem as follow:

1. To find out the practice of women's education level on dowry in Padang Sidempuan.
2. To describe the influence of women's education level on *dowry* in Padang Sidempuan.

F. Research Significant

This research is expected to be useful for:

1. Add insight and knowledge about of the influence of women's education level on dowry.
2. As input and contribution of thought to the community about of the influence of women's education level on dowry.

3. As a consideration or comparison for the other researchers who want to study about Dowry.
4. Meets the requirement to achieve a bachelor of Law (S.H) degree at the faculty of Sharia and Law of State Islamic University Padang Sidempuan.

G. Relevant Previous Research

The use of previous research for this thesis is as a tool in researching the focus of this problem and from previous research, the following are studies that have relevance to the focus of the research problem:

1. Aulia Ulfa Mingka (SRN.22.14.4.027) Sharia and Law Faculty, Mazhab Comparison Major Student, State Islamic University of North Sumatera, with the research title is “Meninggikan Mahar Sebagai Cara Menaikkan Stratifikasi Sosial Menurut Pandangan Tokoh Al-Washliyah Dan Muhammadiyah Studi Kasus Di Kecamatan Tanjung Balai Kabupaten Asahan”. As for thesis discusses is study aim to find out the views of religious leaders such as Al-Washliyah figures and Muhammadiyah leaders in Tanjung Balai sub-district, Asahan district regarding phenomena that occur in society which according to researchers are divided into two groups. The first group increases the quantity of the Dowry to raise the status in society and as a form of improvement mainly in the economic sector and the second group does not increase the Dowry amount to make it easier for couples who want to get married. The correlation with the research that will be carried out by the researcher is primarily to see the phenomena that occur

in society and the Dowry given to the social status of women, especially women.¹³

2. Nuruliza Aprilia (SRN.1516110001) Sharia and Law Faculty, Islamic Family Law Student, State Institute For Islamic Studies Bengkulu with the research title is “Penentuan Kuantitas Mahar Dalam Tradisi Perkawinan Di Desa Tanjung Dalam Kecamatan Tetap Kabupaten Kaur Perspektif Hukum Islam” As for thesis discusses is events regarding the determination of the amount of Dowry based on education that occurred in the area while the discussion of this study included the quantity of Dowry given based on education. The social classification in determining the Dowry is influential on the basis of the education taken by women and the ability of men to fulfill the agreement in the amount of Dowry.¹⁴
3. Muliana (SRN.111209289) Sharia and Law Faculty, Islamic Family Law Student, State Islamic University Ar-Raniry, with the research title is “Penentuan Mahar Berdasarkan Tingkat Pendidikan Wanita Ditinjau Menurut Hukum Islam” This research was conducted in Jaya sub-district, Aceh Jaya district. The focus of the problem is on the case of determining the dowry given with the consideration that women's education is reviewed according to Islamic law. The interesting thing is that there is a mention of

¹³ . AuliaUlfa Mingka, ”*Meninggikan Mahar Sebagai Cara Menaikkan Stratifikasi Sosial Menurut Pandangan Tokoh Al-Washliyah Dan Muhammadiyah Studi Kasus di Kecamatan Tanjung Balai Kabupaten Asahan*”, (Thesis has published) Faculty Sharia And Law, Mazhab Comparison Major, State Islamic University of North Sumatera, 2018, p .5.

¹⁴ Nuruliza Aprilia, “*Penentuan Kuantitas Mahar Dalam Tradisi Perkawinan Di Desa Tanjung Dalam Kecamatan Tetap Kabupaten Kaur Perspektif Hukum Islam*”, (Thesis has published) Faculty Sharia, Islamic Family Law Major, State Institute For Islamic Studies Bengkulu, 2020, p .88.

dowry in the form of manyam, the difference in education makes the amount of dowry to be given.¹⁵

4. Dewi Deska (SRN.101170072) Sharia and Law Faculty, Islamic Family Law Student, State Islamic University Sulthan Thaha, with the research title is “Perspektif Hukum Islam Tentang Penetapan Mahar” This research was conducted in Tanah Tumbuh sub-district, Bungo district. Discusses the views of Islamic law regarding dowry carried out in areas that uphold their customs. The approach is to look at the events of giving dowries in the area studied.¹⁶
5. Erwinsyah (SRN.05210288) Islamic Family Law, State Istitute For Islamic Studies Padang Sidempuan with the research title is “Persepsi Masyarakat Sub District Padang Sidempuan Tentang Penyebutan Jumlah Mahar Dalam Sighat Akad Nikah Ditinjau dari Kompilasi Hukum Islam” the focus of the research is on the opinion of the people in the area in the mention of the amount of dowry which is verbalized and known together, in practice using the Compilation of Islamic Law as a parameter.¹⁷

¹⁵Muliana, “Penentuan Mahar Berdasarkan Tingkat Pendidikan Mempelai Wanita Ditinjau Menurut Hukum Islam” (Thesis has published) Faculty Sharia, Islamic Family Law Major, State Islamic University AR-RANIRY, 2016, p .84.

¹⁶Dewi Deska, “Perspektif Hukum Islam Tentang Penetapan Mahar” (Thesis has published) Faculty Sharia, Islamic Family Law Major, Islamic University Sulthan Thaha, 2021, p66.

¹⁷ Erwinsyah, “Persepsi Masyarakat Sub District Padang Sidempuan Tentang Penyebutan Jumlah Mahar Dalam Sighat Akad Nikah Ditinjau dari Kompilasi Hukum Islam” (Thesis has published), State Istitute For Islamic Studies Padang Sidempuan, 2010, p.68.

H. SYSTEMATIC WRITING

An overview of the contents of the discussion compiled by the author will be explained in the systematic of this discussion. This discussion consists of V CHAPTER which there is a correlation in each chapter.

The systematic discussion is as follows.

CHAPTER I Introduction, discusses the background of the problem, focus of problem, term boundaries, problem formulation, research objectives, research uses, research methods, and systematic discussion.

CHAPTER II Theoretical Description, discusses legal basic including al-Qur'an, hadist and classification of the *Dowry*.

CHAPTER III Method of the Research, discusses the location and time of the research, research subjects, types of the research, data sources, data collecting techniques and data validity checking techniques.

CHAPTER IV Research Results, discusses the influence women's education level on *Dowry* mechanism, start from an overview of the practice, term and condition for the subjects.

CHAPTER V Closing, final part of the thesis which contains conclusion and suggestion.

CHAPTER II

THEORETICAL DESCRIPTION

A. Definition of the *Dowry*

In etymology, *dowry* comes from word Arabic *muhur* which means gift for marriage, while according to Imam Ibn Qasim, *dowry* is called *saddaq* which mean as giving an object which is legally obligatory to give due to a marked marriage as a sign of love.¹⁸ The *dowry* is which means the giving of objects due to a marriage between a man and a woman who has fulfilled the pillars and conditions of marriage and this gift is a sign of a man's love.

In terminology the essence of marriage is a bond contract between a man and a woman to live together to form a family in one household which is carried out based on Islamic law. Marriage is a way that is permitted by Allah Swt as a way to have good offspring and bring peace and preserve offspring who are positive in carrying out their roles in the household.¹⁹

Living things were created by Allah SWT with lust and humans have sexual desires, both male and female and to maintain human dignity as ahsani taqwin, then a law is established by Allah SWT that is in accordance with their dignity and the relationship between men and women is regulated in an honorable manner by mutual approval through *ijab qabul* witnessed by two witnesses who witnessed the marriage.²⁰

¹⁸ Abdul Rahman Ghazali, *Fiqh Munakahat I*, (Jakarta: Prenada Media Grup,2003),p84.

¹⁹ Rusman Hasibuan, *Fiqh Munakahat Menurut Syariat Ulama*,(Padang Sidempuan: Pustaka Timur,2020)p.6.

²⁰ Rusman Hasibuan, *Fiqh Munakahat Menurut Syariat Ulama*.....p.7.

Dowry as a mandatory gift from a prospective husband to a prospective wife as a sign of love and affection must be in the form of objects that are useful and can be used by the prospective wife. Used by the wife. These full rights include the control of ownership of goods as well as the rights to use and even sell them, other people are prohibited from using it even if the husband uses or uses it must be with the wife's consent and knowledge.²¹

According to Imam Shafi'i and his view of the dowry is something that must be given by a man to a woman to be able to control all of her body, if the wife accepts her dowry without any coercion and elements of deception in it then the wife gives part or a small part of the dowry that has been given to her. The husband can accept it and not be blamed, but if the wife gives it because of fear of intimidation or shame then it is not lawful for the husband to accept it.²²

Islam really respects and pays attention to the position of women, this is evidenced by the special rights and only owned by a woman, Marriage is useful for adding offspring and carrying out God's commands with orders arranged by Allah SWT to maintain human honor and dignity as the caliphate of the world.

B. Legal Basic of the Dowry

The basis for giving dowry for prospective husbands to prospective wives according to Ibn Rusd is the Nash al-Qur'an, Sunnah and ijma and the Ulama have agreed that the provision of dowry is obligatory. The following is an explanation of the legal basis of dowry:

²¹ Rusman Hasibuan, *Fiqih Munakahat Menurut Syariat Ulama*.....p.8

²² Rusman Hasibuan, *Fiqih Munakahat Menurut Syariat Ulama*.....p.9

1. Foundation al-Qur'an

In the Qur'an it is explained about the dowry which is a reference in taking references and law, while the verses of the Qur'an An-Nisa (4) Verse 4:

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا
فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾

Meaning: "Give a dowry (dowry) to women (whom you marry) as a gift willingly then if they hand over to you part of the Dowry with pleasure, then eat (take) the gift (as food) which is delicious and good in consequences".²³

And explain in An-Nisa (4) Verse 24:

﴿ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَّا وَرَاءَ ذَٰلِكُمْ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا أُسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَكَاتُوهنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

Meanings: "And (it is also forbidden for you to marry) a married woman, except for the slaves you have (Allah has decreed) as His decree for you. and it is lawful for you other than this (namely) to seek wives with your wealth to marry, not to commit adultery. So the wives you have enjoyed (interfered with) between them, give them the dowry (perfectly), as an obligation; and there is nothing wrong with you for what you have given to one another,

²³Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya* (Bandung: PT Sygma Examedia Arkanleema, 2009), p.77.

after determining the Dowry. Verily Allah is Knowing and Wise”²⁴.

2. Foundation Of Hadist

Hadist Rasulullah Saw has narrated by Ad-Darimi

أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ : سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ : أَلَا لَا تُغَالُوا فِي صُدُقِ النِّسَاءِ ، فَإِنَّهَا لَوْ كَانَتْ مَكْرَمَةً فِي الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ كَانَ أَوْلَاكُمْ بِهَا رَسُولُ اللَّهِ -صلى الله عليه وسلم- مَا أَصْدَقَ امْرَأَةً مِنْ نِسَائِهِ وَلَا أَصْدَقَتِ امْرَأَةٌ مِنْ بَنَاتِهِ فَوْقَ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً ، أَلَا وَإِنَّ أَحَدَكُمْ لِيُعَالِي بِصَدَاقِ امْرَأَتِهِ حَتَّى يَبْقَى لَهَا فِي نَفْسِهِ عَدَاوَةٌ حَتَّى يَقُولَ : كَلِفْتُ إِلَيْكَ عَلَقَ الْقِرْبَةِ أَوْ عَرَقَ الْقِرْبَةِ

Meaning: “Has informed us 'Amr bin 'Aun has informed us Husyaim from Mansur bin Zadzan from Ibn Sirin from Abu Al 'Ajfa 'As Sulami, he said; I heard Umar bin Al Khathab preach, he praised Allah, then said, "Know, do not be excessive in the dowry of women, if excessive in the dowry is a form of honor in the world or piety in the sight of Allah, surely the first to do it is the Messenger of Allah . He did not give a dowry to any of his wives and none of his daughters were given a dowry of more than twelve 'uqiyah. Indeed, one of you was excessive in his wife's dowry, until there remained in him enmity towards his wife, until he said, " I've endured everything until the ropes of the geriba, or until it sweats like a sweaty gibbon.”²⁵

²⁴Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya* (Bandung: PT Sygma Examedia Arkanleema,2009), p.82.

²⁵Al-Hafidz Ibnu Hajar al-Asqalani, *Bulugp.-Maram Min Adillatal-Ahkam*, Beirut Libanon: Dar al-Kutubal-Islamiyah, p. 250.

Hadis Narrated Bukhori No.4751

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ
 أَنَسٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ، فَرَأَى النَّبِيَّ -
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِشَاشَةِ الْعُرْسِ فَسَأَلَهُ فَقَالَ إِنِّي تَزَوَّجْتُ امْرَأَةً
 عَلَى وَزْنِ نَوَاةٍ . وَعَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ
 امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ

Meaning: "Has told us Sulaiman bin Harb Has told us Shu'bah from Abdul Aziz bin Shuhaib from Anas that Abdurrahman bin Auf married a woman with a dowry of Wazn Nawat (gold grains), then the Prophet witnessed a happy walimah, so Abdurrahman also said, "Indeed I have married a woman for a dowry of one ounce of gold." And from Qatadah from Anas that; Abdurrahman bin Auf married a woman with a dowry of one ounce of gold.²⁶

C. Kinds of Dowry

Ulama agree that paying the dowry is obligatory and based on the form the dowry is classified into two types, those are:

1. Dowry Musamma

Dowry musamma is dowry which has a clear form and is stipulated in the contract *shighat*. The determination of the dowry has been through an agreement and the form and amount of the amount in the contract *shighat* is clear so that the form and amount are clear, As for *dowry musamma* the Ulama are further divided into two parts according to the way of agreement.

²⁶ Al-Imam Abi Abdillah Muhammad bin Isma'il bin Ibrahim ibn al-Mugirah ibn Bardizbah al-Bukhari, *Sahih al-Bukhari*, Juz V, Beirut Libanon: Darul Kutub al-'Ilmiyah, 1992, p. 444.

The first is *dowry musamma mu'ajjal*, namely *dowry musamma* who agreed and hastened the giving of the *Dowry* because it is *sunnah* to speed up the giving of the *dowry*. The second is *dowry musamma ghair mu'ajjal* is a *dowry* that has been agreed upon but the gift is postponed by the prospective male. Regarding payment, the Ulama have agreed that it is obligatory to give *dowry* after *ad-dukhul* occurs. It is the state of having mixed / intercourse between a man and a woman.²⁷

Giving *dowry* after intercourse is obligatory and if it has not been paid by the man then it is a debt but if the wife is willing and without intimidation or fear of giving *dowry* that has not been done by the husband while the husband has died then the heirs are not charged with paying it. And the situation if the *dowry* payment has been paid of f and the husband wants to divorce his wife because it is permissible and on the condition that the husband has not had sexual intercourse, the wife returns the *Dowry* that has been paid for p.f of what was paid.

2. *Dowry Mitsil*

Dowry Mitsil is *dowry* whose amount and shape are according to the amount and form usually accepted by the wife's family because it is not determined in advance in the *shighat* of the contract. According to Imam Malik regarding the payment of the *dowry mitsil*, it is *dowry* that is adjusted to the amount of *dowry* received by the wife, meaning that the amount of

²⁷ Abdul Rahman Ghazali, *Fiqih Munakahat.....*,p87

dowry is handed over to the wife to ask for the desired *dowry* from the husband. The form of *dowry* is an object that is valuable and has an exchange value against other objects and is beneficial for the wife.²⁸

D. Principle *Dowry*

In fiqh *dowry* is an important instrument in marriage, a good *dowry* is to meet the requirements and be principled on things that have been determined:

1. Marriage terms

Dowry is one of the mandatory requirements for marriage that must be given by a prospective husband to his wife. The gift of *dowry* is a form of love and respect for a man to the woman he loves. The amount of *dowry* is not determined by Islam. Ulama agree that Islam does not provide a minimum requirement for giving *dowry* and it is returned to the party who wants to get married.

2. *Dowry* Form

Dowry must have a valuable value or have an exchange value As for the form of dowry in several hadis, it is narrated that the form of dowry given to men at the time of the Messenger of Allah was gold rings, iron, and other valuables. In today's era, the form of dowry varies greatly and generally the mahar is valuable jewelry, In the compilation of Islamic law article 1 letter it is stated that the form of dowry is a gift from the prospective groom to the

²⁸Abd.Kohar “*Kedudukan Dan Hikmah Mahar Dalam Perkawinan*” E-Journal Raden Intan Vol I No.1 2016.

prospective bride in the form of goods, money, services on condition that it does not conflict with Islamic law.²⁹

The provision of dowry in this article can be interpreted that the form of dowry is not only in the form of jewelry or cash, but it is also recognized that services are also a valid dowry both in Islamic religious regulations and statutory regulations, limited by Islamic law. Giving the dowry in an amount is given the authority to the bride to determine the amount of dowry requested from her husband and education is one aspect that is considered.

3. Husband must pay

As a form of husband's love for his wife, the payment of *dowry* must be paid by the husband and if it is not paid it will be worth the debt unless the wife classifies it. As for the obligations of the prospective husband, he is obliged to pay a dowry to the prospective wife in the form, amount and type of dowry that has been determined by both parties.

4. Giving *Dowry* once in marriage with one woman

Dowry is given only for one marriage with one woman in one in *ijab* and *qabul*.³⁰ the law of the husband giving a dowry in marriage, it is obligatory and the obligation is pronounced at the time of marriage

E. Dowry Value

In discussing the value of the dowry in an Islamic marriage, of course, the first thing that is imagined is the gift of the prospective husband's property

²⁹ Pasal 1 Huruf d Kompilasi Hukum Islam (Jakarta: Kementerian Agama Republik Indonesia:2018)p.1

³⁰ Mohammad R. Hasan, "Kajian Prinsip Perkawinan Menurut UU No.1 Tahun 1974", Lex administration, Vol.IV No.3, 2016.

to the prospective wife. The value of the dowry depends on the husband's ability to pay off the dowry given to his wife. In giving the dowry, it must be within the husband's level of ability, the process of giving this dowry in the South Tapanuli culture is usually carried out by representatives of the prospective husband who come to the wife's house and convey the purpose of coming to the husband's house.

The usual form of dowry in Indonesia is the mention of a set of prayer Tool and the Qur'an and the addition of jewelry or a piece of land to be owned by the wife. In giving the dowry, Islam does not regulate in detail about the dowry and adat is one of the reasons for determining the dowry, the Indonesian people are traditional people and every habit that has been passed down from generation to generation.³¹

قَالَ أَبُو دَاوُدَ وَزَادَ عُمَرُ بْنُ الْخَطَّابِ وَحَدِيثُهُ أَتَمُّ فِي أَوَّلِ الْحَدِيثِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : خَيْرُ النِّكَاحِ أَيْسَرُهُ

The Indonesian Islamic Law Compilation (KHI) regulates the husband's obligation to pay the dowry, this obligation includes the submission of the dowry amount, form, and type that has been mutually agreed upon. And negligence in mentioning the amount of the dowry with the dowry that has been submitted can result in the cancellation of the marriage.³²

Giving a dowry in the form of jewelry and a set of prayer Tool is a common thing in Indonesia and the agreement of both parties in determining

³¹ Amir Syarifuddin, "Hukum Perkawinan Islam di Indonesia (Jakarta:Kencana,2009)p87.

³² "Kompilasi Hukum Islam" (Jakarta: Kementrian Agama Republik Indonesia:2018)p.17.

the dowry is an embodiment of efforts to seek agreement before marriage. A good dowry is a dowry that the wife receives as a husband's offering and is carried out in full.

F. Dowry in compilation of Islamic law

The Compilation of Islamic Law (KHI) is a regulation concerning Islamic religious law which has been regulated by the State. The arrangement of the dowry in the KHI is contained in chapter V articles 30 to 38, namely:

1. Article 30:

The prospective groom is obliged to pay a dowry to the prospective bride in the amount, shape and type agreed upon by both parties.

2. Article 31

The determination of the dowry is based on the principles of simplicity and convenience recommended by Islamic teachings.

3. Article 32

The dowry is given directly to the prospective bride and has since become a personal right.

4. Article 33

- a. The delivery of the dowry is done in cash.
- b. If the prospective bride agrees to give the dowry, it may be suspended in whole or in part. The dowry that has not been delivered is the debt of the prospective groom.

5. Article 34

- a. The obligation to surrender the dowry is not a pillar in marriage.

- b. Failure to mention the type and amount of the dowry at the time of the contract does not cause the marriage to be annulled, as well as in the case where the dowry is still outstanding, does not reduce the validity of the marriage.

6. Article 35

- a. husband whose wife divorce before having sex or qobla ad-dukhul is obliged to pay p.f the dowry specified in the marriage contract.
- b. If the husband dies qobla ad-dukhul but the amount of the dowry has not been determined, the husband is obliged to pay the dowry of mitsil.³³

7. Article 36

If the dowry is lost before being handed over, the dowry can be replaced with other goods of the same shape and type or with goods of the same shape and type.

8. Article 37

If there is a dispute of opinion regarding the type and exchange rate of the dowry that has been determined, the settlement will be submitted to the Religious Court.

9. Article 38

- a. If the dowry submitted contains defects or is lacking, but the prospective bride is still willing to accept it unconditionally, the submission of the dowry is considered paid off.

³³ Kompilasi Hukum Islam (Jakarta: Kementerian Agama Republik Indonesia:2018)p.18

- b. If the wife refuses to accept the dowry because of a disability, the husband must replace it with another dowry that is not defective. As long as the replacement has not been submitted, the dowry is considered unpaid

CHAPTER III

METHOD OF RESEARCH

A. Place and Time Research

This research was conducted in the city of Padang Sidempuan which administratively consists of six sub-districts and 37 districts and 42 villages. With the research subject being stratum of society living in Padang Sidempuan. The author focuses this research on data and the fact that the city of Padang Sidempuan is a student city and has complete school facilities and a culture of its people who are passionate about learning and also a place for *dowry* events based on education level.

Another reason is that the author is a resident of the city of Padang Sidempuan and make the cost of research more cheap and efficient

B. Subject Research

The subject of this research is people who practice and know about the cultural customs that exist in the Padang Sidempuan area. The people who know adat are parents and people who are respected in the community and are traditional leaders, and student under graduated from university.

C. Kind Research

The type of the research is a qualitative research type, namely field research by collecting data in the field from who practice *Dowry* Base On Education Level in Padang Sidempuan though interviews and face to face with the people who are research subjects to obtain accurate information in accordance with the desired objectives in the writing.

D. The Resource Data

1. Primary Data

Primary data that will be use by researcher is the original source of interviews and observations. In this study the primary data sources consist of:

- a. The Result Observation of practice women's education level on *dowry*.
- b. The Result of interviews with people about women's education level on *dowry*.

2. Secondary Data

The Secondary data that researcher use book, thesis, journals, articles, internet sites, and other sources that support the completion of this study.

E. Technique Data Collection

1. Interview

Interviews were conducted by way of direct question and answer with the influence of women's education level on *dowry* to find information related to research in order to collect data. Researchers will use structure interviews that ask questions based on 5W+1H around the influence of women's education level on *dowry*.

Steps that will be taken in interviews are:

- a. Draft interview questions to focus on extracting data about women's education level on *dowry*.
- b. Determine the schedule of interviews in every sub-district in Padang Sidempuan.

- c. Collect the sample of the result in a conclusion data temporary.
- d. Summing up the results of the influence of women's education level on *dowry* and the responses that have been recorded on the book and recorded in voicemails.

2. Observation

Systematic observation and recording of the research conducted to complement and strength then the data obtained thought interviews,

- a. Researcher collect information related to the topic in area around sub district in Padang Sidempuan.
- b. Researcher observed in the area and look for the sample that have potency to be a subject.

F. Technique Data Validity Checking

Accurate data will determine the results of a good and correct study. Researcher use triangulation technique is a technique to examine the validity of the data by comparing data in research. Check the validity of the data by compare the result of various sources, namely the subject who have been interviewed and observe to check the truth. In addition, from the reference of books and journals that are relevant.

G. Technique Data Analysis

The steps and techniques that will be obtained to analyze qualitative data will be explain below. The steps and techniques for analyzing a qualitative data are as follows:

1. Data editing, which is to organize the data redaction into a systematic sentence arrangement.
2. Data reduction, check to completeness of the data to look for the still lacking and put aside irrelevant.
3. Describe the data systematically associated with the processing data qualitative according to the topics of discussion. Deduction that summarize all data description in several sentences in which the understanding is brief, dense, and clear.

CHAPTER IV

RESEACH RESULT

A. History of Geographical and Demography of the Research

1. History of Padang Sidempuan

Padang Sidempuan is a city located at the mount side Lubuk Raya, North Sumatra province, the city of Padang Sidempuan comes from the word "Padang na dimpu" which means a wide expanse of grass in a high place. In ancient times many people stopped in this area which was the resting place of the majority of traders from Sibolga to other areas or nearby areas such as Panyabungan or Padang Lawas to Sibolga.

The stopover place which was originally a resting place to unwind and hunger, more and more nomads settled and established settlements which were getting busier and busier and later became a city place that has a lot of residents, this place transforms into a bustling place and becomes a bustling place activities ranging from economics to cultural acculturation which from various places of origin coalesce into a single unit

This city was first built as a fort in 1821 AD by a priest army led by Tuanku Imamm Lelo. This fort is spread out from Batang Ayumi to Aek Sibontar. The existence of the Padri troops directly affects the religion adopted by the Muslim population.

During the Dutch colonial era, the city of Padang Sidempuan was used as the center of government as well as the control center in the Tapanuli region. Padang Sidempuan City officially became an administrative city based on

Government Regulation No. 32 of 1982 then since June 21, 2001 based on RI Law NO. 4 of 2001, the city of Padang Sidempuan was determined to be an autonomous region which was previously the South Tapanuli area.³⁴

2. Geographical Background of Research

The location of research took placed in Padang Sidempuan, North Sumatera Indonesia, The city of Padang Sidempuan is located 432 kilometers from the city of Medan which is the capital of the Province As for the area of 146.85 km².³⁵ the boundaries are as follows:

Tabel I Borderline

NO	Area	Bonderline
1.	North	South Tapanuli (Angkola Barat)
2.	South	South Tapanuli (Batang Angkola)
3.	West	South Tapanuli (Angkola Selatan)
4.	East	South Tapanuli (Angkola Timur)

Source: Central Bureau of Statistics 2021

The boundaries of the city of Padang Sidempun are surrounded by South Tapanuli, which used to be a government unit.

3. Demographic Background

a. Population

In 2017, the population of Padangsidimpuan City was more than 224 thousand people. The population of Padangsidimpuan City

³⁴ History of Padang Sidempuan, <https://web.padangsidimpuankota.go.id/>, accessed on Wednesday 18 May 2022 at 22.28 WIB.

³⁵ Geography Padang Sidempuan, Kota Padang Sidempuan, <https://padangsidimpuankota.bps.go.id/>, Central Bureau of Statistics accessed on Wednesday 18 May 2022 at 22.55 WIB.

Padangsidempuan City in 2017 was 224,442 people, consisting of 112,381 male and 112,061 female. The population of Padangsidempuan City, Padangsidempuan City in 2018 was 225,535 people, consisting of 112,788 male and 112,747 female.³⁶

b. Education

One of the factors in determining human development in an area is education. Humans are instinctively social creatures who want to know and are curious about something and because of that, education is created. In the first verse of the Qur'an revealed is the command to read.

Reading it can be understood that God tells that humans must learn to know and everything that is created in the world is indeed to be learned so that wisdom is taken about the Oneness of Allah SWT in creating the entire universe. The level of education in the city of Padang Sidempuan from Elementary School (SD) to High School (SMA) is as follows:

Tabel III: Education

NO.	EDUCATION	MAN	WOMAN
1.	Elementary School	37.01	35.49
2.	Junior High School	13.45	14.67
3.	Senior High School	24.97	26.17

³⁶ <https://web.padangsidimpunkota.go.id/demografi/>, accessed on Wednesday 18 May 2022 at 23.28 WIB

Source: Central Bureau of Statistics 2019

Education data was taken in 2019 for the age of the sample from 7 years to 24 years. While the remaining 214.12 are dropouts and do not continue their education.³⁷ Total data are supporting data showing that the schooling interest of children of learning age is very high and the economic ability of parents is able to send their children to school.

B. Wedding Dowry Data In The City Of Padang Sidempuan

Sample data were obtained from the collection of marriage data in every religious affairs office in every sub-district in the city of Padang Sidempuan throughout 2021 and the data that supported this research were categorized into two, namely the dowry of women whose last education was high school and those who had a bachelor's degree last education (S1). because middle and high school education is the education of the majority of people in the city of Padang Sidempuan and the sample is rare with elementary and junior high school education.

1. Data on Female Dowry in North Padang Sidempuan sub-district

Marriages in the North Padang Sidempuan sub-district are 450 marriages in 2021. And to see the effect of dowry on women's education, it can be seen from the amount of dowry given which is recorded at the religious affairs office of North Padang Sidempuan sub-district as follows:

³⁷ Education Level, Central Bureau of Statistics <https://web.padangsidempuankota.go.id/>, accessed on Wednesday 19 May 2022 at 02.28 WIB.

NO.	NAME	LAST EDUCATION	DOWRY
1.	Risna Aritonang	Bachelor	Gold 2.5 gram.
2.	Nurchahaya Siregar	Bachelor	Gold 2.5 gram.
3.	Fitrina Elysa Nova Harahap	Bachelor	A set of prayer Tool And Gold 7.5 gram.
4.	Winta Sari	Bachelor	A set of prayer Tool And Gold 20 gram.
5.	Lili Suryani Harahap	Bachelor	A set of prayer Tool And Gold 2.5 gram.
6.	Maysarah Rezki Yanti Siregar	Bachelor	Gold 5 Gram
7.	Robiyatul Adawiya Fitri	Bachelor	A set of prayer Tool And Gold 5 gram.
8.	Harina Silionda	Bachelor	Gold 8 gram.
9.	Maulidah Miftahul Jannah	Bachelor	A set of prayer Tool
10.	Miftahul Khoiriyah Siregar	Bachelor	A set of prayer Tool And Gold 7.5

			gram.
11.	Marito Aisyah Dewi	Bachelor	A set of prayer Tool And Gold 10 gram.
12.	Putri Datin Andriani Lubis	Bachelor	Gold 25 gram.
13.	Elsah Safitri	Bachelor	Gold 5 gram.
14.	Eva Evelina Lubis	Bachelor	Gold 5 gram.
15.	May Indah Jelita Putri	Bachelor	Gold 10 gram.
16.	Risna Arisandi	Bachelor	A set of prayer Tool.
17.	Dina Amalia Gian	Bachelor	Gold 50 Gram.
18.	Nurhijjah Lannasari Pane	Bachelor	Gold 2.5 Gram.
19.	Fatimah Artini Lubis	Bachelor	A set of prayer Tool and Gold 7.5 Gram.
20.	Hanipa Siregar	Bachelor	Gold 7.5 Gram.
21.	Aisyah	Bachelor	Gold 5 Gram.
22.	Sri Devi	Bachelor	A set of prayer Tool.
23.	Adek Fitri Romadon	Bachelor	Gold 5 Gram.
24.	Vidya Dwi Monica	Bachelor	Gold 5 Gram.

	Hasibuan		
25.	Yulistina Harahap	Bachelor	Gold 2.5 Gram.
26.	Desi Asrida Harahap	Bachelor	Gold 2.5 Gram.
27.	Riski Fitriana Nasution	Bachelor	A set of prayer Tool and Gold 5 Gram.
28.	Risna Yunita Lubis	Bachelor	A set of prayer Tool and Gold 5 Gram.
29.	Devi Ana Safitri	Bachelor	Gold 2.5 Gram.
30.	Rosna Sari Pulungan	Bachelor	Gold 100 Gram.
31.	Meilita Mutiara	Senior High School	Gold 5 Gram.
32.	Dahlia Rizkiana Ritonga	Senior High School	A set of prayer Tool.
33.	Nurhana Rangkuti	Senior High School	Gold 2.5 Gram.
34.	Sepnita Hasibuan	Senior High School	Gold 25 Gram.
35.	Witri Yan Sari Lubis	Senior High School	A set of prayer Tool and Gold 2.5 Gram
36.	Puspa Sari	Senior High	Gold 2.5 Gram.

		School	
37.	Tia Merilda Sitompul	Senior High School	Gold 2.5 Gram
38.	Gusma Meliani Koto	Senior High School	Gold 2.5 Gram
39.	Puja Shintya Harahap	Senior High School	Gold 2 Gram
40.	Fatimah Ardani Nasution	Senior High School	Gold 7.5 Gram
41.	Nurlina	Senior High School	Gold 2.5 Gram
42.	Julianti Nasution	Senior High School	Gold 2.5 Gram
43.	Nurhalimah Harahap	Senior High School	Gold 5 Gram
44.	Tia Novita	Senior High School	Gold 2.5 Gram
45.	Syamsia Agustina Nasution	Senior High School	A set of prayer Tool.
46.	Vivita Hairani	Senior High School	A set of prayer Tool.
47.	Lenni Marlina Hasibuan	Senior High School	Gold 5 Gram.

48.	Siti Jamila	Senior High School	Gold 3.75 Gram.
49.	Resky Fauziah	Senior High School	Gold 2.5 Gram
50.	Arnita Hastalia Siregar	Senior High School	Gold 2.5 Gram

Source: North Sidempuan District Religious Affairs Office.³⁸

Based on sample data obtained from the Office of Religious Affairs, North Padang Sidempuan sub-district, there are dowries given to women with higher education than women with high school education, although not all samples are the same dowry and there are scholars whose dowry is only a set of prayer Tool and gold. the amount is 2.5 grams.

2. Data on Female Dowry in South Padang Sidempuan sub-district

In 2021, the number of marriages recorded at the religious affairs office of the Padang Sidempuan Selatan sub-district was 419. The sample data is not all listed and only partially illustrates a woman's dowry for her dowry. The sample is as follows:

NO.	NAME	LAST EDUCATION	DOWRY
1.	Robiatul Adawiyah	Bachelor	Gold 7.5 Gram.

³⁸ North Sidempuan District Religious Affairs Office. *Marriage Book In 2021* (Research date 20 June 2022).

2.	Khafifah Indriyani	Bachelor	Gold 5 Gram.
3.	Hamni Fadhilah Lubis	Bachelor	Money Cash Rp.25.000.000
4.	Sapriana	Bachelor	Gold 2.5 Gram.
5.	Siti Aisyah	Bachelor	Gold 2.5 Gram.
6.	Khotna Sofiyah	Bachelor	Gold 5 Gram.
7.	Putri Aziza	Bachelor	A set of prayer Tool.
8.	Norma Wati Matondang	Bachelor	Gold 5 Gram.
9.	Putri Adelina Rahma	Bachelor	A set of prayer Tool And Gold 5 Gram.
10.	Mahdalena	Bachelor	Gold 2.5 Gram.
11.	Wahyuni	Bachelor	Gold 5 Gram.
12.	Melika Suriani	Bachelor	A set of prayer Tool.
13.	Indah Syah Pratiwi Siregar	Bachelor	A set of prayer Tool And Gold 2.5 Gram.
14.	Murni Jaya Sianipar	Bachelor	A set of prayer Tool And Gold 12.5 Gram.

15.	Riska Lestari Siregar	Bachelor	A set of prayer Tool.
16.	Maya Sari Harahap	Bachelor	Gold 1.25 Gram
17.	Muheni Rizki Utami	Bachelor	A set of prayer Tool And Gold 5 Gram
18.	Arinda Silva Widiana	Bachelor	Gold 5 Gram
19.	Triana Nasution	Bachelor	Gold 9 Gram.
20.	Fatmawati Putri	Bachelor	A set of prayer Tool.
21.	Risna Yanti	Senior High School	Gold 1.25 Gram.
22.	Yolanda Putri Harahap	Senior High School	Gold 2.5 Gram.
23.	Riska Habibah	Senior High School	A set of prayer Tool.
24.	Juria Wahyuni Nasution	Senior High School	A set of prayer Tool.
25.	Mahrani Pulungan	Senior High School	Gold 12.5 Gram.
26.	Riski Kholilah	Senior High School	A set of prayer Tool.
27.	Riski Sulianti	Senior High School	Gold 2 Gram.

28.	Mutiara Tri Annisa Siregar	Senior High School	Gold 2.5 Gram.
29.	Asy Sariah Putri	Senior High School	A set of prayer Tool.
30.	Lalia Mazenun Lubis	Senior High School	Gold 2.5 Gram.
31.	Nisbah Putri Tambunan	Senior High School	Gold 5 Gram.
32.	Hotnida Siregar	Senior High School	A set of prayer Tool.
33.	Nurlina Nasution	Senior High School	Gold 2.5 Gram.
34.	Rizky Utari	Senior High School	Gold 5 Gram.
35.	Marliana	Senior High School	A set of prayer Tool.
36.	Melisa Sireagar	Senior High School	Gold 5 Gram.
37.	Miftahul Khoiriyah	Senior High School	Gold 3.7 Gram.
38.	Eva Minta Ito Nasution	Senior High School	A set of prayer Tool.
39.	Singorita Harahap	Senior High School	Gold 1.25 Gram.
40.	Rinda Martha Panjaitan	Senior High School	A set of prayer Tool.
41.	Fitriyani Pane	Senior High School	A set of prayer Tool And Gold 30

			Gram.
42.	Rina Maya Sari Siregar	Senior High School	A set of prayer Tool.
43.	Rosna Sari Siregar	Senior High School	A set of prayer Tool
44.	Winda Mora	Senior High School	Gold 2.5 Gram.
45.	Tri Ayu Lestari Saragih	Senior High School	Gold 2.5 Gram.
46.	Erlina Sari	Senior High School	A set of prayer Tool.
47.	Fenni	Senior High School	Gold 5 Gram.
48.	Mentari Meicha Lestari	Senior High School	Money Cash RP.100.000.
49.	Ririn Sinaga	Senior High School	Gold 20 Gram.
50.	Anggita Daulay	Senior High School	Gold 2.5 Gram.

Source: South Sidempuan District Religious Affairs Office.³⁹

3. Data on Female Dowry in Southeast Padang Sidempuan sub-district

The number of marriages in the Padang Sidempuan Tenggara sub-district is 228 marriages throughout 2021 and as an illustration of the effect of education on the dowry, the following is a sample:

³⁹ South Sidempuan District Religious Affairs Office, *Marriage Book In 2021* (Research date 22 June 2022).

NO.	NAME	LAST EDUCATION	DOWRY
1.	Syarifah Wulandari	Bachelor	A set of prayer Tool And Gold 5 Gram.
2.	Rahmadhani Syafitri	Bachelor	A set of prayer Tool
3.	Leli Suryani Pulungan	Bachelor	A set of prayer Tool And Gold 2 Gram.
4.	Nurfaizah Dalimunthe	Bachelor	Gold 5 Gram.
5.	Eka Widya Lestari	Bachelor	A set of prayer Tool And Gold 2.5 Gram
6.	Sri Handayani	Bachelor	A set of prayer Tool.
7.	Siton Parwati	Bachelor	A set of prayer Tool And Gold 5 Gram
8.	Lisnayuni Lubis	Bachelor	A set of prayer Tool.
9.	Randa Sari	Bachelor	A set of prayer

			Tool And Gold 2.5 Gram.
10.	Nurjannah Batubara	Bachelor	Gold 2.5 Gram.
11.	Saprina Aryani	Bachelor	Gold 5 Gram.
12.	Sri Hartina	Bachelor	Gold 2.5 Gram
13.	Indah	Bachelor	A set of prayer Tool.
14.	Nurul Mardiah	Bachelor	Gold 10 Gram
15.	Elvi Yana	Bachelor	A set of prayer Tool.
16.	Riska Dewi	Bachelor	A set of prayer Tool.
17.	Dian Parasmi	Bachelor	A set of prayer Tool.
18.	Masria Siregar	Bachelor	A set of prayer Tool.
19.	Juni Ria Waruwu	Bachelor	Gold 2.5 Gram.
20.	Alvianita Harahap	Bachelor	A set of prayer Tool.
21.	Siti Hardianti	Bachelor	A set of prayer Tool And Gold 5 gram

22.	Putri Cahyati	Bachelor	Gold 1.25 Gram.
23.	Hani Diana	Bachelor	Gold 7 Gram.
24.	Siti Aisyah	Bachelor	A set of prayer Tool.
25.	Lina Sari	Senior High School	Gold 5 Gram.
26.	Monalisa Nasution	Senior High School	Gold 2.5 Gram
27.	Sri Wahyuni	Senior High School	A set of prayer Tool.
28.	Ningsi	Senior High School	Gold 10 Gram.
29.	Suci Rahmadani	Senior High School	Gold 10 Gram.
30.	Hannum Harahap	Senior High School	A set of prayer Tool.
31.	Khofifah Dalimunthe	Senior High School	A set of prayer Tool.
32.	Layra Atika Rizky Hasibuan	Senior High School	A set of prayer Tool.
33.	Masriani	Senior High School	Gold 5 Gram.
34.	Hotmaida	Senior High School	Gold 2.5 Gram
35.	Juli Raharjo	Senior High School	Gold 5 Gram
36.	Gustina Wati Hasibuan	Senior High School	Gold 3 Gram
37.	Arni Mayasari	Senior High School	A set of prayer Tool.

38.	Windi Khairunnisa	Senior High School	A set of prayer Tool.
39.	Juraida	Senior High School	A set of prayer Tool.
40.	Radiah Safitri	Senior High School	Gold 2.5 Gram.
41.	Ika Pratiwi	Senior High School	A set of prayer Tool.
42.	Londang Chaniago	Senior High School	A set of prayer Tool.
43.	Yuliana	Senior High School	Gold 5 Gram.
44.	Yuli sasiana	Senior High School	A set of prayer Tool.
45.	Amelia Permata	Senior High School	A set of prayer Tool.
46.	Adek lestari	Senior High School	A set of prayer Tool.
47.	Masbulan Nasution	Senior High School	Gold 5 Gram
48.	Elvi Suryani	Senior High School	A set of prayer Tool.
49.	Alya Yani	Senior High School	A set of prayer Tool.
50.	Eva Safitri	Senior High School	A set of prayer Tool.

Source: Southeast Sidempuan District Religious Affairs Office.⁴⁰

4. Data on Female Dowry in Batunadua Padang Sidempuan sub-district

At the Padang Sidempuan Batunadua sub-district religious affairs office, it was recorded that in 2021 the number of marriages was 200. And to illustrate the dowry, here are the data:

NO.	NAME	LAST EDUCATION	DOWRY
1.	Morini Audelia Siregar	Bachelor	Gold 59 Gram.
2.	Anita Rahman Siregar	Bachelor	A set of prayer Tool.
3.	Eka Santri Adelina	Bachelor	A set of prayer Tool.
4.	Latifah Hannum Siregar	Bachelor	A set of prayer Tool.
5.	Rosdiana Maseri Siregar	Bachelor	Gold 55,3 Gram
6.	Nurhalimah Lubis	Bachelor	A set of prayer Tool.
7.	Riski Rosalinda	Bachelor	A set of prayer Tool.

⁴⁰ Southeast Sidempuan District Religious Affairs Office, *Marriage Book In 2021*, (Research date 23 June 2022).

8.	Nurlina	Bachelor	A set of prayer Tool.
9.	Juliani	Bachelor	A set of prayer Tool.
10.	Netty Elyasara Lubis	Bachelor	A set of prayer Tool.
11.	Sri Fitri Handayani	Bachelor	Gold 5 Gram.
12.	Nanda Harahap	Bachelor	A set of prayer Tool And Gold 2.5 Gram
13.	Yusnida Harahap	Bachelor	A set of prayer Tool.
14.	Zuleha	Bachelor	Gold 3.7 Gram.
15.	Ulfa Kholilah	Bachelor	A set of prayer Tool And Gold 5 Gram.
16.	Sumiyati	Bachelor	Gold 2.5 Gram.
17.	Yeni Saswati	Bachelor	Gold 25 Gram.
18.	Jenni Delilah	Bachelor	A set of prayer Tool And Gold 2.5 Gram.
19.	Elpiana Sari Pasaribu	Bachelor	Gold 2.5 Gram.

20.	Maisaroh	Bachelor	Gold 2.5 Gram And Money Cash Rp.100.000
21.	Ayu karlina Hasibuan	Bachelor	Gold 2.5 Gram.
22.	Robiana Siregar	Bachelor	A set of prayer Tool.
23.	Sumardiana Lubis	Bachelor	Gold 5 Gram.
24.	Ismi Nurcahaya	Bachelor	Gold 7.5 Gram.
25.	Rizkiana Minta Ito	Bachelor	A set of prayer Tool.
26.	Sri Cahyani	Senior High School	A set of prayer Tool.
27.	Siti Zauriyah Harahap	Senior High School	A set of prayer Tool.
28.	Suci Nurul Azmi	Senior High School	A set of prayer Tool.
29.	Handayani Harahap	Senior High School	A set of prayer Tool.
30.	Anita Khairani Harahap	Senior High School	A set of prayer Tool.
31.	Rosdiana	Senior High School	A set of prayer Tool.

32.	Irma Suryani	Senior High School	A set of prayer Tool.
33.	Aslina Harahap	Senior High School	A set of prayer Tool.
34.	Sri Rahmayani	Senior High School	A set of prayer Tool.
35.	Mita AriskaEva Yuli	Senior High School	A set of prayer Tool.
36.	Tuty Laras Wati	Senior High School	A set of prayer Tool.
37.	Bulan Isra	Senior High School	A set of prayer Tool.
38.	Rizki Agustina	Senior High School	A set of prayer Tool.
39.	Annisa Fitri	Senior High School	A set of prayer Tool.
40.	Ajumi Murni	Senior High School	A set of prayer Tool.
41.	Lasmi Nababan	Senior High School	A set of prayer Tool.
42.	Ningrum Lestari	Senior High School	A set of prayer Tool.
43.	Priyani Safitri	Senior High School	A set of prayer

	Lubis		Tool.
44.	Risky Yana Harahap	Senior High School	A set of prayer Tool.
45.	Diana	Senior High School	A set of prayer Tool.
46.	Desmina	Senior High School	A set of prayer Tool.
47.	Widia Ningsih	Senior High School	A set of prayer Tool.
48.	Yuli Fitri Yani Siregar	Senior High School	A set of prayer Tool.
49.	Desmina	Senior High School	A set of prayer Tool.
50.	Anna Sari Harahap	Senior High School	A set of prayer Tool.

Source: Batunadua Sidempuan District Religious Affairs Office.⁴¹

5. Data on Female Dowry in Hutaimbaru Padang Sidempuan sub-district

The Padang Sidempuan Hutaimbaru District Religious Affairs Office recorded that the number of marriages in 2021 was 140. Among them are:

⁴¹ Batunadua Sidempuan District Religious Affairs Office, *Marriage Book In 2021*, (Research date 23 June 2022)

NO.	NAME	LAST EDUCATION	DOWRY
1.	Mei Saroh	Bachelor	Gold 5 gram
2.	Ima Afriani	Bachelor	Gold 5 gram
3.	Afriani	Bachelor	Gold 5 gram
4.	Lili Asmida Harahap	Bachelor	Gold 5 gram
5.	Irmayasari	Bachelor	Gold 5 gram
6.	Nuraisah	Bachelor	Gold 5 gram
7.	Elisa Agustina	Bachelor	Gold 5 gram
8.	Ita Rianthy	Bachelor	Gold 5 gram
9.	Perak Yanti	Bachelor	Gold 5 gram
10.	Dahlia	Bachelor	Gold 5 gram
11.	Sri Handayani	Bachelor	Gold 2.5 Gram
12.	Herpina Sari	Bachelor	Gold 2.5 Gram
13.	Marisa Lusiana	Bachelor	Gold 2.5 Gram
14.	Widy Santry	Bachelor	Gold 2.5 Gram
15.	Nil Helmi	Bachelor	Gold 2.5 Gram
16.	Syahrani	Bachelor	Gold 2.5 Gram
17.	Yuni Andriana	Bachelor	Gold 2.5 Gram
18.	Wahyuni Sari	Bachelor	Gold 2.5 Gram
19.	Rohima	Bachelor	Gold 2.5 Gram

20.	Rodia Hasibuan	Bachelor	Gold 5 gram.
21.	Lolita	Bachelor	Gold 5 gram.
22.	Nur Octa	Bachelor	Gold 5 gram.
23.	Nurhadijah	Bachelor	Gold 5 gram.
24.	Nurhanifa	Bachelor	Gold 5 gram.
25.	Mutia Alfitri	Bachelor	Gold 5 gram.
26.	Nurhasanah	Senior High School	A set of prayer Tool.
27.	Latifah	Senior High School	A set of prayer Tool.
28.	Ita Sari	Senior High School	A set of prayer Tool.
29.	Nelvi Rahma	Senior High School	A set of prayer Tool.
30.	Siti Masitoh	Senior High School	A set of prayer Tool.
31.	Annisa Khairani	Senior High School	A set of prayer Tool.
32.	Ade Irma	Senior High School	A set of prayer Tool.
33.	Ramayanti	Senior High School	A set of prayer Tool.
34.	Ummi Kalsum	Senior High School	A set of prayer

			Tool.
35.	Ika Purnama Sari	Senior High School	A set of prayer Tool.
36.	Yasmin Hanifa	Senior High School	A set of prayer Tool.
37.	Sury Yanti	Senior High School	A set of prayer Tool.
38.	Annisa Utami	Senior High School	A set of prayer Tool.
39.	Liana Sari	Senior High School	A set of prayer Tool.
40.	Nikma Oktari	Senior High School	A set of prayer Tool.
41.	Seri Febrina	Senior High School	A set of prayer Tool.
42.	Nur Saima	Senior High School	A set of prayer Tool.
43.	Sarah Refika	Senior High School	A set of prayer Tool.
44.	Masdiya	Senior High School	A set of prayer Tool.
45.	Mei Linda	Senior High School	A set of prayer Tool.

46.	Siti Aisyah	Senior High School	A set of prayer Tool.
47.	Sani Atika	Senior High School	A set of prayer Tool.
48.	Liana Novita Sari	Senior High School	A set of prayer Tool.
49.	Nurhamidah Siregar	Senior High School	A set of prayer Tool.
50.	Nila Hanifah	Senior High School	A set of prayer Tool.

Source: Hutaimbaru Sidempuan District Religious Affairs Office.⁴²

6. Data on Female Dowry in Angkola Julu Padang Sidempuan sub-district

The Office of Religious Affairs of the Padang Sidempuan Angkola sub-district Julu in 2021 the number of marriages is 70. The data for female dowry as one of the references:

NO.	NAME	LAST EDUCATION	DOWRY
1.	Dori Amas	Bachelor	A set of prayer Tool.
2.	Hamdah Mardiah	Bachelor	Gold 2.5 Gram.
3.	Nur Hajjah	Bachelor	A set of prayer

⁴² Hutaimbaru Sidempuan District Religious Affairs Office, *Marriage Book In 2021*, (Research date 28 June 2022).

			Tool.
4.	Dian Pebrianti	Bachelor	A set of prayer Tool.
5.	Nur Azizah	Bachelor	A set of prayer Tool And Gold 2.5 Gram
6.	Jelita Harahap	Senior High School	Gold 5 Gram.
7.	Nur Sahida Harahap	Senior High School	A set of prayer Tool.
8.	Emmi Dalimuthe	Senior High School	Gold 5 Gram.
9.	Bunga Maya	Senior High School	Gold 2.5 Gram
10.	Melin Fauziah	Senior High School	A set of prayer Tool.
11.	Nur Aminah Harahap	Senior High School	A set of prayer Tool.
12.	Masdalia	Senior High School	Gold 2.5 Gram
13.	Nur Holida Harahap	Senior High School	A set of prayer Tool.
14.	Juli Handayani	Senior High School	A set of prayer Tool.
15.	Winda Hasibuan	Senior High School	A set of prayer Tool.
16.	Sri Riski	Senior High School	A set of prayer

	Simamora		Tool.
17.	Rani Nainngolan	Senior High School	A set of prayer Tool.
18.	Renita Harahap	Senior High School	A set of prayer Tool.
19.	Lanna Sari	Senior High School	A set of prayer Tool.
20.	Risky Kurnia	Senior High School	A set of prayer Tool.
21.	Linni Maharani	Senior High School	A set of prayer Tool.
22.	Israyani	Senior High School	A set of prayer Tool.
23.	Alvia Mutia	Senior High School	A set of prayer Tool.
24.	Susi Dian	Senior High School	A set of prayer Tool.
25.	Helmi Dayanti	Senior High School	A set of prayer Tool.
26.	Wartini	Senior High School	A set of prayer Tool.
27.	Mas Dewana	Senior High School	A set of prayer Tool.

28.	Risky Oktavia	Senior High School	A set of prayer Tool.
29.	Nurmahiya	Senior High School	A set of prayer Tool.
30.	Annisa Lenggana	Senior High School	A set of prayer Tool.
31.	Ayuni Lestari	Senior High School	Gold 1.25 Gram
32.	Ummi Yupita	Senior High School	A set of prayer Tool.
33.	Upi Dayanti	Senior High School	A set of prayer Tool.
34.	Nirwana	Senior High School	Gold 2.5 Gram.
35.	Siti Sahara	Senior High School	A set of prayer Tool.
36.	Istiqomah	Senior High School	Money Cash Rp.1.500.000
37.	Roslina	Senior High School	A set of prayer Tool.
38.	Yusma Yanti	Senior High School	Gold 2.5 Gram.
39.	Rosnita	Senior High School	A set of prayer Tool And Money Cash Rp. 500.000
40.	Siti Aisyah	Senior High School	Money Cash Rp.

			200.000
41.	Winda Ramadhani	Senior High School	A set of prayer Tool.
42.	Siti Aminah	Senior High School	A set of prayer Tool.
43.	Nursalina	Senior High School	A set of prayer Tool.
44.	Nur Ainun	Senior High School	A set of prayer Tool.
45.	Annisa Harahap	Senior High School	A set of prayer Tool.
46.	Nurhalimah Harahap	Senior High School	A set of prayer Tool.
47.	Silvia	Senior High School	A set of prayer Tool.
48.	Mutia Guci	Senior High School	A set of prayer Tool.
49.	Emi Dahlia	Senior High School	A set of prayer Tool.
50.	Iga Warni	Senior High School	A set of prayer Tool.

Source: Angkola Julu Sidempuan District Religious Affairs Office.⁴³

To ensure the results of the data, the researchers also interviewed indigenous community leaders, namely as follows:

“The dowry must be given to the prospective woman who wants to be married, the absolute rule already exists and exclusively the word dowry is synonymous with giving. The gift is intended as a sign of seriousness in marrying a woman. As for the type of gift and the amount of the gift, both parties discuss it”⁴⁴

After getting information from the first informant. Researchers directly collect information from the second informant.

“dowry is a man's gift to a woman, the purpose of this dowry is to give a gift of affection and a man's will to marry a woman and related to the influence of women's education on the dowry it is very influential on the grounds that women are the first school for their children. And people who have educational degrees such as bachelor's are certainly more advanced in their way of thinking and rich in knowledge and as a sign that the man wants to marry the woman, it happens to ask his family directly and the woman's family will apply for a nominal dowry and one of the considerations is that women are on equal footing with men who will marry her. As for the dowry, it should not be forced, however, one of

⁴³ Angkola Julu Sidempuan District Religious Affairs Office, *Marriage Book In 2021*, (Research date 28 June 2022).

⁴⁴ Interview with Mr. Safruddin Harahap, traditional elder, at the house on 22 Agustus, 2022 at 08.55 Wib

the elements in determining a woman's dowry is education apart from heredity and beauty”⁴⁵

After collecting information from traditional leaders, the researcher then collects information from the community.

“In preparing a wedding from the process of applying to holding a party requires a large amount of money and it is the man who bears the cost. The dowry based on the level of education depends on the agreement of both parties, but of course there is a role for women in determining the dowry, especially if the woman is the only daughter in the family”⁴⁶

After collecting information from the third informant, the researcher proceeds to the fourth informant

“In determining the dowry in the South Tapanuli culture, it is carried out by both parties, but women ask for the nominal dowry and women with higher education will be higher (the dowry) especially women who have established jobs and are of good ancestry”⁴⁷

As a refinement of the interview data, the researcher exclusively interviewed couples who were about to get married and the following are the results of the interviews.

First couple said “The dowry in marriage is something that must be given to the wife and the husband gives it as a condition of marriage and the

⁴⁵ Interview with Mr. Puddin Pasaribu, traditional elder, at the house on 22 Agustus, 2022 at 09.30 Wib

⁴⁶ Interview with Mr Douharin.General Public, at the house on 22 Agustus, 2022 at 01.30 Wib

⁴⁷ Interview with Mr Khoiruddin Harahap.,General Public , at the house on 23 Agustus, 2022 at 01.30 Wib

parents of both of us have discussed the nominal dowry given. Wives who have a higher position or education will be given a higher dowry”⁴⁸

Second couple said “there was a deliberation in determining the dowry of the woman I would marry and after the woman determined the nominal requested, the man would collect personal funds and hold an event that invited the surrounding community and family to give each other money for wedding money called marpege-pege and after the funds are collected then the men then give the dowry and other money”⁴⁹

C. Analysis Data based the Influence Of Women’s Education Level On Dowry

The dowry of a set of prayer tools for every marriage contains a mukenah, prayer rug, prayer beads and the Qur'an and the value cannot be cashed on the grounds that it is used by the wife and may not be used by the husband unless the wife allows it as the function of the dowry is prescribed. The second dowry is gold which has a value when cashed, 1 gram of gold when cashed is Rp. 900,000.

It can be seen that the dowry data at the Office of Religious Affairs, Padang Sidempuan Utara sub-district, the lowest dowry for women with a bachelor's degree is 2.5 grams of gold and the highest is 100 grams of gold while the highest high school is 25 grams of gold and the lowest is a set of prayer tools which if cashed in very low value.

⁴⁸ Interview with first couple , at the house on 26 Agustus, 2022 at 02.30 Wib

⁴⁹ Interview with first couple , at the house on 28 Agustus, 2022 at 09.40 Wib

The Office of Religious Affairs in the Padang Sidempuan Selatan sub-district described that the highest dowry for a bachelor's was 25,000,000 and a woman who had graduated from high school was 30 grams of gold. In the Office of Religious Affairs, Padang Sidempuan Tenggara sub-district, 10 grams of gold is available and the Upper Middle School is mostly a set of prayer tool.

In the Office of Religious Affairs, Batunadua sub-district, the highest dowry for undergraduates is 59 grams of gold and 25 grams of gold and for high school is 5 grams of gold. And in hutaimbaru sub-district the highest dowry for Bachelor is 5 grams of gold and high school is a set of prayer tools. In the sub-district of Angkola julu, 2.5 grams of undergraduate and senior high school is a set of prayer tools.

CHAPTER V

CONCLUSIONS AND SUGGESTION

A. Conclusion

Based on research result and descriptions of several Chapters above, conclusion has contain the answer of The Influence of Women's Education on Dowry There are the answer:

1. The influence of women's education on the dowry is a way to increase the dowry and customs and social class are very strict in this phenomenon. This habit is consciously actively carried out by the community. As for what affects women today, the dowry is high because they are enthusiastic about learning and getting education in order to get a good mate, because a mate is a reflection of yourself. The effect of the dowry is also caused by the request of the woman who requires that her child must be given a dowry, in other words the dowry has been determined, especially the well-established man who wants to marry and has an education degree. The dowry of a obligatory gift given by a man who will marry a woman in general has no limit and it does not matter how large the dowry is because there is no definite prohibition governing it. Within limits as long as men are able and do not experience difficulties, it is permissible and education is actually intellectual and wise, the influence of dowry is also an added value so that students are more active in learning and show their best abilities.
2. Islamic family law views the influence of women's education in determining the dowry as a study that is still within its scope. Giving the dowry that must

be given, the cultural aspect of the community becomes a habit that is carried out and can be seen and felt. As a sign of affection, a good dowry is not burdensome but not demeaning, meaning that the dowry does not have to be large but according to ability. In Islam, the influence of women's education in giving dowries is allowed because equalization of education and the obligation to study is obligatory and its effect on dowry is an appreciation of affection.

B. Suggestion

Based on Results of the research above, it can be provide the following suggestion:

1. For the Research based on phenomenon and the researcher succeed to find out answer of the research.
2. To reader, the result of study can be used as reference material further research to make it better.

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