

Tausog Marriage its Implication to Islamic Laws

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Abstract: This study was conducted to determine the Tausug Marriage and its implication to Islamic Laws.

Keywords: Can we marry Muslim women even without this Mahar (dowry)?, lawful Marriage, Holy Qur'an, Islamic Marriage, why Islam Permits polygamy?, Polygamy.

1. Introduction

This research proposal focuses on the status of tausog marriage: Its implication to Islamic laws. Fifty years ago, marriage among inhabitants of Sulu was also simple and inexpensive. In 1957, the dowry ranged from P200.00 to P1000.00 depending upon the social status of the would-be couple. Thereafter, it periodically went up year in and year out as the population grew up geometrically, and the purchasing power of peso had continuously diminished its value to its lowest level of P54.00 per US dollar at current rate.

It is a well-known fact that marriage practices among Muslim communities all over the world differ significantly from place to place. This is brought about by the cultural such as belief, norms, custom and tradition of that particular community. For instance, in Sulu alone, people or the natives of the municipality of Parang have a different mode of asking or requiring dowry from that of Luuk municipality when their daughters would enter into marriage proposal with the prospective grooms. The difference lies in forms and substance of their marriage processes and activities involved. Similarly, there is an assigned spokesman, who facilitates the dowry-making process between the bride and the groom families. Usually, the headman or the Barangay Captain is given the task to negotiate with the bridal family as to the overall substance of the required dowry. There is a sort of bargaining process involved.

Actually, marriage in the way of Islam had been made easier for the Muslim communities and nations of the world. It is the Muslims themselves that make it harder and harder, which often times deviating from the Qur'anic injunctions if only to satisfy their unlimited wants for material benefits that they acquire in this planet earth. Truly, what beclouds their vision is the worldly benefits as stressed by Muksan (2005).

At the time of Prophet Muhammad, S.A.W., lawful marriage had not been a problem, once his followers both men and women referred the matter to him. Even a woman can present herself to a righteous man for marriage. In the narration of his followers, Sahl bin Sa'd, R.A., a woman presented herself to the Holy Prophet, S.A.W., for marriage. A man said to him," O

Allah's messenger! (If you are not in need to her) marry her to me." The Prophet, S.A.W. said, "What have you got?" The man said, "I have nothing." "The Prophet, S.A.W., said to him, "Go and search for something even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring. but this is my (Izar) waist sheet, and half of it is for her." He had no Rida (upper garment), the Prophet said, what will she do with your waist-sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing very you." "So the man sat down and when he had sat for a long time, he got up to leave. When the Prophet saw him leaving, he called him back, or the man was called for him, and he said to a man, "How much of the Qur'an do you know by heart?". The man replied, I know such Surah and Surah by heart", naming the Surah. The Prophet, S.A.W., said, I have married her to you for what you know of the Qur'an.

Really, it is a fact that marriage should not become a burden to the Islamic community as provided in the Holy Qur'an and that of the Hadith of the Prophet, S.A.W. Muslims should not exaggerate, add, modify, alter, and/or totally delete what had been provided in the Islamic jurisprudence. Qur'an has allowed every muslim to seek the truth, but not to deviate from it when it has been provided and established as further Explained by Muksan (2005).

In the 1970s, the Tausog's custom and tradition had changed dramatically during martial law, and subsequently aggravated when arm conflicts had erupted between the government forces (GRP) and the Moro National Liberation Fronts (MNLF). Of which, the GHQ of the Philippine Army taken control of the island province for the quite sometimes. During this dark period in the history of Sulu, the dowry had persistently gone up faster that what one parent can afford to prepare and provide for the marriage vows to their marriage proposal of his son. When the tausog men proposed marriage vows to their woman counterpart in the area what had happened were the unaffordable demand for higher dowry without even considering the social status of the families of the men whether they have the capability to meet such demand. There is nothing wrong to ask for more dowries so long the would-be groom's side has the means or well to do family. What was sad to note when the soldiers had taken advantage of the situation by marrying the natives freely or at a lesser dowry as compared when it was in the case of the natives to native's marriage arrangements.

Marriage mat take place through an illegal or unwanted act

or forms such as abduction, elope and woman runs after a man whom she illicitly love. When this happens, the amicable settlement between the parties is highly dependent on the status of the man, the ability of the mediator and the customary laws prevailing in the locality. It may differ in substance as to the amount of money involved ranging from place to place in Sulu.

In abduction ,it commands higher dowry as a form of penalty, if it would be peacefully settled ,or else ,it would result to family feud .Even in elope cases ,parents would usually ask for higher dowry despite marriage ordinance in the barangay level .Some barangay ordinances provide for P20,000.00 ; P30,000.00; or P50,000.00; as the mode of settlement to be imposed ,There is one barangay in Patikul that has no provision for initial imposition, which may become the point of amicable settlement between the parties .Meaning ,whatever is being asked by the parents of the bride ,it has got to be negotiated if the groom parents want to bargain .If not ,the demands of bridal parents would usually prevail.

There are really significant changes not only on dowries but also in venue. In the 1970's, nuptial celebration had been confined at homes of the bride and the groom. The visitors of the bride had to go to her home not necessarily with gifts because nuptial presents had not been practiced and people had not shown nor mentioned of anything of value since parents before had no sign of being materialistic. Likewise, the groom's visitor had to go to his home with presents, usually in terms of cash, since the groom had been perceived to be spending so much for the dowry and on the day of the marriage celebration.

Now this time, no visitors would go to the bride without presents because, accordingly, they are ashamed since this is now the order of the day.

"Today, wedding celebration is done in hotel, restaurant or in gymnasium with complete of sponsors, bridal maids or the maid of honors and the ring bearers. It is understood that people are social beings they want to be recognized like others, and that, they too can afford what others can do. In short, social beings need recognition and publicity as they go up to the social stratum" (Muksan ,2005).

2. Review of Related Literature

A. Theoretical Basis

In the name of Allah, the Most Gracious, the Most Merciful. All the praises and thanks be to Allah, the Lord of the Alamin (the mankind, jinn and all that exists).

Theoretically, the bases of the research study were taken from the Holy Qur'an and the Hadiths of Prophet Muhammad, S.A.W.

"And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of the revelations which were sent before it, i.e., the Taurat (Torah), and the Injeel (Gospel), and a full explanation of the Book (i.e., laws, decreed for mankind) - wherein there is no doubt - from the Lord of Alamin (mankind, jinn and all that exists) (V.13:10:37).

Narrated Abu Hurairah, R.A.: The Prophet, S.A.W. said, there was no Prophet among the Prophets but was given

miracles because of which people had security or had belief, but what I have given is the Devine Inspiration which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection (Hadith No. 379, Vol. No. 9, Sahih Al-Bukhari).

Narrated Jabir bin Abdullah, R.A.: Some of them said, "He is sleeping". Others said, "His eyes are sleeping but his heart is awake". Then they said, "There is an example for him. "One of them said, "his example is that of a man who built a house and then offered therein a banquet and sent an inviter to invite the people. So, whoever accepted the invitation of the inviter, entered the inviter, did not enter the house, nor did he eat the he may understand it". The house stands for Paradise and the call maker is Prophet Muhammad, S.A.W., and whoever obeys Muhammad, S.A.W., obeys Allah; and whoever disobey Muhammad, S.A.W., disobeys Allah (Hadith No. 383, Vol. No. 9, Sahih Al-Bukhari).

All praise to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon His prophet Mohammad, the seal of the prophets and messengers. The holy Qur'an is the book of Allah. He revealed it to his illiterate prophet Mohammad (Peace be upon him), as the guidance, laws and regulations with which he would seal the heavenly revelations. It is also a perpetual and reoccurring miracle that would stand throughout all times and ages.

Allah willed to reveal this Qur'an in Arabic. The Arabs were a people who were known for their excellent speech and marvelous rhetoric, and the Qur'an amazed and charmed them with its eloquence and expressiveness, the opponents of the new message were motivated not by the truth but by patriotism, arrogance and the following of their own desires. Yet the Qur'an's unique style foiled their attempts to make people doubt the work or reject it as a forgery. Those Arabs stood helpless, incapable and defeated after the book challenged them to bring forth just one chapter similar to what it contained.

They recognized that the Qur'an would be dominant and nothing could excel it, admitting to its excellence and miraculous nature.

From that perspective, it is impossible to produce a literal translation of the Qur'an while keeping intact its excellent eloquence, which forms the obvious aspect of its miraculous nature.

However, the greatness of this book not just lies in its beautiful language. Other aspects of it are also miraculous. In fact, they are no less miraculous than its linguistic aspects, which was its fundamental and original challenge.

The Qur'an is miraculous in that it is realistic and practical, positivistic, balanced and comprehensive. Allah willed to reveal the Qur'an but, according to the actual needs of new Muslim community on both the individual and societal levels. In dealing with the events and incidents that occurred as it was revealed, the Qur'an has drawn out a complete way of life. It is really complete about the rules and regulations governing Islam. With the promulgation of the Islamic jurisprudence and the subsequent policies carried on the local Governance or on the administration of Justice system that includes marriage in Islam. This material was not put together in defense of

polygamy (Ta' addud az-zawjaat), for Allah has already confirmed the right to do so as clearly stated in the Qura'an. "Marry of the woman that pleases you; two, three or four, but if you fear that you will not be able deal justly, then, marry only me."

Moreover, the prophet (S.A.W) demonstrated in detail how polygamy should be put into practice in his divinely guided life - style (Sunnah).

Ta'addud (polygamy) was the practice of the most of the major Sahaabah (companions of the prophet) as well as many outstanding scholars of the Muslim ummah (Nation) from two earliest time of Islam up until today.

In all these matters the Islamic laws imposes certain restrictions upon the free acts of men for the benefits of society as a whole, and therefore, ultimately for the benefits of each member of the Society. The Arabic word for these restrictions in Hudud, pl. of hadd, which means prevention, restraint, prohibitions and the like, hence a restrictive ordinance, or statute of God (Allah) respecting things lawful and things unlawful.

In the Holy Qur'an, the expression Hudud - Allah (limits of God (Allah) is use in connection with the divine ordinance on various subjects, such as matters relating to marriage and divorce and God treatment of women (2:229, 230; 58: 4; 65:1), fasting (2:187) and law of inheritance (4:13;14). And also, in a general sense relating to all kinds of restrictive ordinance (9:97, 112), but never with regard to punishments inflicted for the infringement of certain laws, that being the sense in which this word has been used in Hadith and Fiqh.

The most important of the restrictive regulations of Islam are those relating to marriage, which institution is, in fact, the basic principle of human civilization. The Arabics word of marriage in Nikah, which originally means act of uniting. Marriage in Islam is a sacred contract, which every Muslim must enter into, unless there are special reasons why he should not. Thus, in the Holy Qur'an, it is said; And marry those among you who are single and those who are fit among your male slaves free from want out of his grace; and Allah is ample giving, knowing. And let those who do not find a match keep chaste until Allah makes them free want of his grace" (24:32, 33). In another verse, marriage relationship is given the same importance as blood - relationship "And He who has created man from water, then he has made for him blood - relationship and marriage relationship" (25: s54) Hadith also lays stress upon living in married state. The Holy Prophet is reported to have said to certain people who talked of fasting in the day time and keeping awake during the night, praying to God (Allah) and keeping away from marriage" I keep a fast and I break it, and I pray, and I sleep, and I am married, so whoever inclines to any other way than my Sunna, he is not of me" (Bu. 67:1) Another saying of the holy prophet laying stress upon marriage is worded thus:

"O assembly of young people! Whoever of you has the means to support a wife (Al - a'a), he should get married, for this (i.e., marriage) is the best means of keeping the looks cast down and guarding the chastity; and he who has no means, let him keep fast, for this will act as castration" (Bu. 67:2) celibacy (Tabattul) was expressly forbidden by the Holy Prophet (Bu.

67:8). According to one Hadith "The man who marries perfects half his religion."

3. Methodology

A. Research Locale

This study was conducted in Sulu State College .For the faculty and staff ,the study was conducted particularly on the three departments of it , namely : School of Education ,School of Computing and Engineering ,School of Agriculture and the Administration .School of Agriculture is an Annex at Gandasuli ,Patikul ,Sulu .There were also respondents coming from the Sulu State College Laboratory High School this is located at Walled city, Jolo, Sulu .While the main campus is located at Capitol Site, Patikul, Sulu.

B. Sampling Method

A purposive sampling was used to determine the sample size. Purposive sampling is a type of non-probability sampling technique that is based on the criteria or qualifications given by the researcher. Faculty and Staff who satisfied the criteria were included. In here all staff and faculty that were conversant with the Islamic laws were chosen.

C. The Instrument

The questionnaire that were used were composed of two parts, namely: Part I was the demographic characteristics of the respondents, such as: age, sex, civil status, salary and educational attainment. While, Part II was the queries which conformed to the questions in statement of the problems.

D. Research Design

This study made use of the descriptive method as it unleashed some major practices of the Tausug in terms of marriage that for years have been shifting from the main objectives and purposes for which the Qur'an had been sent down to govern activity of Islamic community.

E. Statistical Analysis

Means, Standard Deviation, and t-test were used to analyze all the data that were gathered.

In describing the different variables, means and standard deviation were used.

4. Result & Discussion

A. The Respondents

Faculty-respondents were taken from the instructors of the t5hree prestigious schools namely: School of Computer Science and Engineering, School of Agriculture. There were also respondents coming from SSC-Laboratory High School. For the staff: different staff from all the schools were taken, and employees from the administration and the registrar. The following Tables show the distribution of the respondents.

Table 1 show the distribution of the respondents by their respective schools .It showed that most of the respondents were from the staff of the said school with 50 of them and an equivalent of 50%.Those staff taken were the secretaries of different schools ,security guards ,utility and other employee

coming from the administration like, the registrar, accounting and the budget office. Then, From SSC-School Agriculture, 20 (20%) respondents were taken, 5 (5%) for School of Computing and Engineering, 10 (10%) for School of Education and the other 15 (15%) were from the SSC-Laboratory High School.

Table 1
Distribution of respondents according to their Schools

School	Frequency	Percentage (%)
Staff	50	50
School of Agriculture	20	20
School of Computing and Engineering	5	5
School of Education	10	10
SSC-Laboratory High School	15	15
Total	100	100

Table 2 presented the distribution of the respondents according to their gender. There were 35 (35%) male respondents and the other 65 (65%) were female.

Table 2
Distribution of respondents according to their Gender

Gender	Frequency	Percentage (%)
Male	35	35
Female	65	65
Total	100	100

Table 3 presented the distribution of the respondents according to their age. Most of the respondents belongs to the age bracket of 30 and below with a total 63 (63%) and other 37 (37%) belongs to the age bracket of 30 above.

Table 3
Distribution of respondents according to their Age

Age	Frequency	Percentage (%)
30 and below	63	63
30 above	37	37
Total	100	100

The distribution of the respondents according to their monthly salary were presented in Table 4. Most of the respondents were earning 6000 pesos and below monthly which has total of 56 (56%) and the other 44 (44%) were earning 6000 pesos above.

Table 4
Distribution of respondents according to their Salary

Salary Per Month	Frequency	Percentage (%)
6000 and below	56	56
6000 above	44	44
Total	100	100

Table 5
Distribution of respondents according to their Civil Status

Civil Status	Frequency	Percentage (%)
Single	43	43
Non-single	57	57
Total	100	100

The distribution of the respondents according to their civil status were shown in Table 5. It was observed that most of the respondents were non-single with a total of 57 (57%). Non-single here were those respondents that were married, separated

and widower. The rest were single, with a total of 43 (43%).

The distribution of the respondents according to their educational attainment is presented in Table 6. It revealed that most of the respondents were have a units and graduated their MS or MA with a total of 49 (49%), 48 (48%) have graduated their BS/BA and the other 3 (3%) were having their doctorate.

Table 6
Distribution of respondents according to their Educational Attainment

Educational attainment	Frequency	Percentage (%)
Doctorate	3	3
MS/MA (units, graduated)	49	49
BS/BA	48	48
Total	100	100

5. Presentation, Analysis and Interpretation of Data

This section presents the data gathered from the survey questionnaire conducted. Presentation is arranged according to the question posited in the statement of the problem.

Islamic way of Marriage, and why Islam permits polygamy?

The number one question on “What is the Islamic way of marriage, and why Islam permits polygamy “where critically answered by the respondent, 63 (63%), answered that the Islam way of marrying permits as long as there were consent coming from the parents, there were dowry (not that expensive), Ustadz or Imam officiating the said marriage and witnesses. While the other 37 (37%) did not answer the said question.

Islamic way of getting married should be solemnized by a certified Imam or Ustadz which has proper knowledge on Islamic rites of getting married.

On the question on “why Islam permits polygamy “, most of the respondents answered, that it is because men were born polygamous. Islam permits man to legally marry four times on the grounds that he should treat the four of them equally. Marrying four times is legally accepted in the laws of Islam but with some grounds that has to be observed. Permitted in the sense that men have the right to look for another woman in their life legally, with full consent of the first, second or third wife in order to avoid word war nor physical and/or violent contact between and among them may arise when marriage had been contracted. So that men cannot commit sin of unseen and malicious commitment with another relationship. On Surah An-Nisa’ (the Women), verse 3, it was clearly stated that “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three or four ; but if you fear that you shall not be able to deal justly (with them) , then only one .(Surat Anor (the slaves) hat you right hands possess. That is nearer to prevent you from doing injustice”. Surat An-Nisa’, verse 3).

Can we marry Muslim women even without this Mahar (dowry)? Who owns and Why?

To answer question number two, here are some of the provisions in the Qur’an that clearly stated about giving the mahr to the women.

Surah An-Nisa, ayat 4 stated that “And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart; but they ,of their own good pleasure, remit any part of it

to you, take it, and enjoy it without fear of any harm (as ALLAH has made it lawful).

Surah An-Nisa', ayat 19 "O you who believed! you are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse; and live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good."

Surah An-Nisa' ayat 24 "Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahar (bridal money given by husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is ever All-knowing, All-wise "And then continued in Ayat 25 "And whoever of you has not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hand possess and Allah has full knowledge about your faith; you are one from another. Wed them with the permission of their own folk (guardians, Auliya' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allah is oft-Forgiving, Most merciful".

What is the Tausug customary way of marrying women when the following practices are considered.

Table 7

Perception of the respondents on the Tausug Customary way of marrying in terms of dowry (Cash, gold, and other material things)

Items	Mean	Rank	Remarks
Dowry ranges from P50,000 to P100,000 for poor family	3.41	7	U
Dowry for middle class P100,000 to P200,000	3.45	6	U
Rich people ranges from P250,000 to P500,000	3.57	4	A
Islamic way of marriage is preferred	4.31	1	A
Dowry is given in advance	3.81	3	A
Islam had not prescribed for more dowries	3.55	5	A
Dowry should depend on the capability of the man or groom to be	3.95	2	A
Group	3.72		A

Table 7 presented the perceptions of the Tausug customary way of marrying women when the dowry (Cash, gold, and other material things) were considered as a customary practice. There were seven items that were identified in this table. Out of these seven items that were identified in this table. Out of these seven items, five were agreed by the respondents and the other two were both undecided. According to the perceptions the most

agreed by the respondents was item number 4 which states that "Islamic way of marriage is preferred" with a mean of 4.31. Tausug preference of marriage rites today were very much different from then, which were so inexpensive and simple. There was a change of phase when it comes to money matter, but the Islamic rights of performing have not been forgotten. Then, the dowry for a bride can be accepted by parents even if it was only a surah or verse from Qur'an or even if the groom to be were not that rich but were observing five times prayer and a very good servant of ALLAH, parents will going to accept it openly, Toda, groom were asked by parents of the bride for so grounds in order for him to marry her.

Item 7 which states that 'Dowry should depend on the capability of the man or groom to be' with a mean of 3.95 and rating of agree. Whether there was a cut-off of the dowry that should be given to the wife-to be if the groom-to-be wants to increase it, it is up to him.

Then, third was item number 5 which states that 'Dowry is given in advance' with a mean of 3.81 with a rating of agree. Nowadays, half or ¼ of the dowry were given to the family of the girl in advanced, this is for the reason that it will help to finance some wants of the girls during their wedding day.

Fourth was item 3 which states that "Rich people ranges from P250,000 to P500,000." With a mean of 3.57 and a rating of agree. While other respondents wants that dowry should depend on the groom, others want it to have a fixed price so that the family of the groom will not be confused and the agreement is direct and fixed.

Fifth agreed item was, item 6 which states that "Islam had not prescribed for more dowry" with a mean of 3.55. Islam do not permit for occasions that were expensive that were not affordable. Preference is just simply an occasion where there were solemn unity between the two sides of the party.

The item that were undecided for was item number 1 which states that "Dowry ranges from P50,000 to P100,000 for poor family." with a mean of 3.45.

This item here was totally agreed by the respondents with an overall mean of 3.72 with a rating of agree.

Table 8

Perception of the respondents on the Tausug Customary way of marrying in terms of witnesses

Items	Mean	Rank	Remarks
No witness, marriage is invalid	3.57	1	A
One witness is enough	2.38	5	D
Two witness is more than enough	3.06	4	U
Three males witness are required	3.36	2	U
Women can be witness too	3.30	3	U
Group mean	3.13		U

Table 8 presented the perception of the respondents according to the witnesses as one of the customary way in Tausug marriage. There were five items identified and out of that five there only one item that were agreed and disagreed, then the rest were undecided.

The item that were agreed by the respondents was item number 1 which states that "No witness, marriage is invalid" with a mean of 3.57. Witnesses in the union of the couple was on the other hand is important. So that others may know that the

two were living together because they were legally married, and that the girl or boy are no longer available.

While these items were undecided: to wit, item number 4 which states that “Three males witness are required”, item number 5 which states that “women can be witnesses too”, item number 3 which states that “Two witness are more than enough”. These has a mean of 3.36,3.30,3.06, respectively.

The item that was disagreed was item number 2 which states that “One witness is enough” with a mean of 2.38.

Table 9

Perception of the respondents on the Tausug Customary way of marrying in terms of Mahal (Mahr)

Items	Mean	Rank	Remarks
No Mahr, nor marriage	2.63	6	U
It can be gold, cash or diamond	3.67	2	A
The amount is specified by bridal family	3.47	4	U
The amount has no limit	3.05	5	U
It is compulsory given by the groom to his bride on the wedding day	3.48	3	U
Islamic way is preferred	4.04	1	A
Group Mean	3.39		U

Table 9 presented the Tausug customary way of marrying in terms of Mahr (Mahal). There were 6 items identified, out of these, there were 2 items agreed and the rest were undecided.

The items that were agreed were, item number 6 “Islamic way is preferred “and item number 2 “It can be gold, cash or diamond, “these has mean of 4.04 and 3.67, respectively. The giving of dowry to the side of the girls depends really on the Islamic law on which it always depends on what the groom can afford to give in. It depends on whether it will cash, gold or diamond. And the respondents agreed on these.

While the items that were undecided were the following: item number 5 “it is compulsory given by groom to the bride on the wedding day “, item number 3 “the amount is specified by the bridal family “, item number 4 “The amount has no limit “and item number 1 “No, Mahr, no marriage”. These have a mean of 3.48, 3.47,3.05 and 2.63, respectively.

Totally this item was undecided with an overall mean of 3.39 which has a rating of undecided.

Table 10

Perception of the respondents on the Tausug Customary way of marrying in terms of Wali

Items	Mean	Rank	Remarks
No wali, no marriage(invalid)	3.76	4	A
Wali is an authorization from the bridal family	4.07	2.5	a
Wali (In order of seniority among members of the family	3.57	5	A
Father first	4.19	1	A
If no father, mother side down the line	4.07	2.5	A
Group mean	3.93		A

Table 10 presented the perceptions of the respondents as to the Tausug way of marrying according to Wali. There were five identified factors, and all of the item were agreed by the respondents. The first item that was agreed was item number 4 “Father first”. Muslims have always a big respect to the father of the bride to be. Even if the bride to be has widower, they always seeks the advice of the most elderly man in the clan to

do the talking.

Tied at 2.5th rank were items number 2 “Wali is an authorization from bridal family” and item number 5 “If no father, mother side down the line” with a mean of 4.07 both. This means that the respondents agreed that these two items can be an alternate to the first item. Wali is the consent or the authorization from the bridal of the family, wherein we always believe in that. It has been a culture and a tradition that every time there were anybody from the clan that has to be married, those relatives within the reach of the bridal family should know and help in decision –making.

While the fourth and fifth items were item number 1 “No wali-no marriage (invalid)” with a mean of 3.76. and item number 3 “Wali (in order of seniority among members of the family “. This has a mean of 3.57. This items where related in item number 2.

Totally, this table has an overall mean of 3.93 which were agreed by the respondents’.

Table 11

Perception of the respondents on the Tausug Customary way of marrying in terms of solemnizing official

Items	Mean	Rank	Remarks
Person is knowledgeable of Islamic laws	3.99	2	A
I should be mant	4.11	1	A
Women can officiate marriage	3.30	4	U
Anybody can officiate	3.41	3	U
Group mean	3.70		A

Table 11 presented the perceptions of the respondents to the Tausug customary way of marrying in terms of solemnizing official. There were four items that were identified in this table, out of this four there were two items that were agreed and the other two were undecided.

The two items were agreed, items number 2 “it should be man” and item number 1” person who is the most knowledgeable of Islamic laws” which has a mean of 4.11 and 3.99, respectively. It is in the Islamic law that the solemnizing official during the ceremony should be a man and should have knowledge on how the rites is conducted and what verses should be recited. Because it is the union of the two person wherein these two person can be multiplied into many Muslimin, there union should be in an Islam way so that the blessing of ALLAH (swt) is with them. It may be an Imam or Ustadz that has been chosen by both the parties. But it was also noted that the rites should not follow the traditional way of marriage rites but should follow the Islamic rites.

Then these items were undecided: item number 4 “Anybody can officiate “and item number 3 “Women can officiate marriage”. This has a mean of 3.41 and 3.30 respectively.

In closing, these items were greed by the respondents with a total of 3.70.

Table 12 presented the perceptions of the respondents as to the Tausug customary way of marrying in terms of venue. There were six items that were identified in this table, out of this six there were five items that were agreed and the other one was undecided

The items that were agreed were the following:

Item number 2 " Both bride and groom are at homes" with a

mean 3.98. It is a tradition that the groom and the bride should always be in their respective homes before the wedding, then the "kausugan" will bring all their relatives, guests and witnesses to the home of the bride-to-be. Today, the tausugs adopted the western type of marrying in terms of venue, wherein they would rent a room in a prestigious hotel. There were different rooms for the "kausugan" and the "kababaihan". So, there were no more pagkulingtingan and other traditional way of celebrating the rites.

Next was item number 6 "Islam advocates simple and inexpensive marriage" with a mean of 3.83. Islam permits simple and inexpensive celebrations wherein it only follows the Islam rites. Today, lifestyle of the Tausug were very much different from then. Tausugs now-a-days, are fond of big celebrations.

Item number 1 "it can be held elsewhere" follows with a mean of 3.73. The venue of the rites depends upon the decision of both the parties with the consent of the members of the family.

Then, item number 3 "Gymnasium is preferred for more visitors" and item number 5 "Hotel is preferred for selected guests" followed with a mean of 3.73. and 3.58, respectively. These two items were dependent on the status of both the parties.

Item number 4 "restaurant is preferred for limited visitors" with a mean of 3.12 were undecided as perceive by the respondents.

The items were agreed on by the respondents as it has a mean of 3.65.

Table 12

Perception of the respondents on the Tausug Customary way of marrying in terms of venue

Items	Mean	Rank	Remarks
It can be held elsewhere	3.73	3	A
Both bride and groom are at homes.	3.98	1	A
Gymnasium is preferred for home visitors	3.65	4	A
Restaurant is preferred for limited visitors	3.12	6	U
Hotel is preferred for selected guest	3.58	5	A
Islam advocates simple and expensive marriage	3.83	2	A
Group mean	3.65		A

The perceptions of the respondents as to the Tausug customary way of marrying in items of Salam (3rd night). There were four items that were identified in table, out of this four there were three items that were agreed and the other one was undecided.

The items that were agreed were the following:

Items number 1 "prescribed by Islamic laws" with a mean of 8.18 wherein most of the respondents agreed with this. It is prescribed after the marriage rites, there should have an interval of 2 days and on the on the 3rd night that's the time that the two united couple will have their privacy. Even up to now these has been perfectly observed by our brothers and sisters in Islam and it should be passed on to the next generation.

Items number 2 "Tausug customary practice" and item number 3 "It is necessary " follows with a mean of 3.98 and 3.81, respectively. Many Tausug traditions conforms with the

teaching of Islam. Since this was long practice by our forefathers it become also a customary practiced wherein it become a vital part on the marriage. On the other hand, there were also exception to the rule for those who committed acts such as having sexual intercourse before tying the knot and for those eloped.

The item number 4 "It is not necessary" with a mean of 2.77 were marked by the respondents as undecided.

An overall mean of 2.94 with a descriptive rating of undecided.

Table 13

Perception of the respondents on the Tausug Customary way of marrying in terms of Elements of lawful marriage

Items	Mean	Rank	Remarks
Man (Groom)	4.26	2	A
Woman (Bride)	4.18	4	A
Wali.	4.29	1	A
Mahr	4.25	3	A
Solemnizing Official	4.95	5	A
Group mean	4.19		A

The elements of lawful marriage were the following which were agreed by the respondents and these were: Wali with a mean of 4.29; Man (groom) with a mean of 4.26; Mahr (Mahal) 4.25; Woman (bride) with a mean of mean of 4.18 and the last was solemnizing officials with a mean of 3.95.

Table 14

Grounds on Islam bound in marriage

Items	Mean	Rank	Remarks
Muslim Woman strictly should marry man of her religion.	3.97	2	A
Muslim man may take women of other religion provided that woman should believe in the Islamic monotheism first.	3.72	4	A
Polygamy is allowed by Islam.	3.48	6	A
Divorce is allowed but the most hated by ALLAH.	3.57	5	A
To marry is obligatory if you can afford.	4.18	3	A
God's sole purpose in creating man is to practice Islam by observing what is obligatory and abstaining from haram.		1	A
Group mean	3.78		A

Table 14 presented the grounds on Islam bound in marriage. Items number 6 "God's sole purpose in creating man is to practice Islam by observing what is obligatory and abstaining from haram." With a mean of 4.18 mostly agreed by the respondents. By the time we reach 7-year-old it was already inculcated in our minds the rights and wrongs in Islam, the halal and haram, the principles, pillar and articles of Islam. It the main purpose why we are created is because practicing the Islam religion and it should be taught in all the Muslimin and for those keepers to change a phase. In terms of marriage, Islam ways of marrying should be followed because ALLAH (swt) give blessing to those servants that were following the right path.

Next was items number 1 "Muslim women strictly should marry man of her religion" with a mean of 3.97. This is because women have the tendency to be just a follower and not the leader. So, if she will choose to marry men outside of her

religion she might be drag to the religion of the guy which is not permitted by our Muslim brothers.

Then, item number 5 "To marry is obligatory if you can afford" with a mean of 3.78. Marrying is not just a union between the two person but a sacrifice between the wife and husband. Problems will arise during the relationship and they should really to solve and it and should really be patient in attending to it. Now if the guy cannot afford they should fast so that their chastity should be preserved.

Fourth religion and fifth items were 2 "Muslim man may take woman of other religion provided that woman should believe in the Islamic monotheism first" and item number 4 "Divorce as allowed but the most hated by Allah" with a mean of 3.78, respectively. Muslim men were permitted to marry women outside his religion for he can stand on his principles and can drag women to embrace Islam religion. Remember that man is the pillar of the house, he should be teaching his wife the teaching of Islam.

The item number 3 "Polygamy is allowed by Islam" with a mean of 3.48 received an undecided remark because most of the respondents were women.

6. Conclusion

Traditionally, the Tausog practice of " pagtiya'un" comes from two dominant sources of influence: Islamic and Adat. But some adapt of the Tausug practice of pagtiya'un are accepted while some were not accepted. This has resulted to syncretic pagtiya'un ritual. Recently however, a third source of influence has made itself manifested in the Tausug pagtiya'un. This is the Western influence, which has created a donation from the

traditional pagtiya'un.

It is therefore concluded that the tausug way of marriage has undergone some significant change in the light facilitated by some factors ranging from social values, influence from mass media, working abroad, to socio-economic and political dimensions, etc. These changes have made the contemporary Tausug pagtiya'un appear to be beyond the accepted Tausug marriage norms.

Some of the new practices are no longer in accordance with the Islamic laws and jurisprudence.

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