

# Marriage Practices Of Maguindanaon

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## CHAPTER I

### INTRODUCTION

Marriage is a socially recognized and approved union between individuals, who commit to one another with the expectations of a stable and lasting intimate relationship. It begins with a ceremony known as wedding which formally unites the marriage partners.

In addition to being a personal relationship between two people, marriage is one of society's most important and basic social institution. At the same time, marriage is an institution that transcend individual involved in it and <sup>1</sup>unites two families.

Furthermore, marriage practices vary from one culture to another. All societies have rules about who is eligible to marry to whom, the process of selecting a mate, the giving of dower ( mahr ) and wedding ceremony.

The Maguindanaon Muslim has customs, beliefs and traditions on marriage. They believe that the marriage is not only a civil contract but a social institution. Its nature consequence and incidents are governed by the Shari'ah. They have to believe to the tenets of Islam; their matrimonial ceremony should be based on the Qur'an. The Holy Qur'an states to the effect:

“Among His signs in this, He created for you mates from among yourselves,  
That you may find repose on them, and he has put between you affection  
And mercy. Verily, in hat are indeed signs for a people who reflect.” <sup>1</sup>

On account that no marriage is allowed by Allah and regulated by the Shari'ah, the husband and wife love each other, mutually helping and respecting one another and respectfully contented.

Considering the aforementioned facts, the researcher gained keen interest to study the Marriage practices among Maguindanaon in Datu Piang, Maguindanao.

### STATEMENT OF THE PROBLEM

The purpose of this study is to find out and discuss the marriage practices of Maguindanaon in Datu Piang, Maguindanao. This study sought to answer the following question.

How are the marriage practices among Maguindanaon in Datu Piang, Maguindanao?

### OBJECTIVE OF THE STUDY

This study aims to find out and discuss the customary practices of the Maguindanaon in Datu Piang, Maguindanao. It specifically attempts to accomplish the following objective.

To described the marriage practices of Maguindanaon in Datu Piang, Maguindanao.

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<sup>1</sup>Holy Qur'an, Surah Rum (30:21).

### **SIGNIFICANCE OF THE STUDY**

Cultural practices fade away if not preserve by the people concerned. It is within this context that the researcher would like to put into writing this unique part of the Maguindanaon wedding ceremony with the desire that this tradition can be preserve. Hence the findings of this study can contribute to the stock knowledge about the culture of the Maguindanaon. Furthermore, the knowledge provided by this study would encourage Maguindanaon writers to delve more on to the marriage practices of the people. This study would also make the Muslim students be aware of the cultural practices of Maguindanaon in marriage. It serves also as a relevant reference to the researcher in undertaking similar study in other Muslim areas in the country.

### **SCOPE AND LIMITATION OF THE STUDY**

This study focuses only in marriage practices among the Maguindanaon in Datu Piang, Maguindanao. Considering the time and financial constraint confronted by the researcher. Since the researcher is a residence of this particular place, then the mode of communication was more effective.

### **LOCALE OF THE PEOPLE**

The homeland of Maguindanao people is the basin of the Pulangi River, “Rio Grande” in Spanish account, which spills down the southern slopes of the Bukidnon masiff in North-central Mindanao, soaking South and West across a low-lying marshy plain Ilana Bay. The word “Maguindanao”, which means “to be in undated”, comes from the prosperity of the Pulangi to overflow its banks periodically, flooding the whole countryside and giving impression that the Maguindanao heartland is one vast lake, or danao. The whole length of the Pulangi from its mouth to Manticauan in the Northeast is inhabited by the Muslim Maguindanaon people who live in rancherians or settlements, characterized by strongly knit kinship association presided over by the Datu who is head of the dominant lineage. During the course of history, there have evolved in the Pulangi three major centers of population. Twenty miles from the coast the river splits into two branches at a point which is associated with the settlement of Tumbo Dulawan or Datu Piang. Near the mouth of the North branch of the pulangi stands the city of Cotabato. (Ileto)



Map showing the Locale of the Study

## **METHODOLOGY / RESEARCH DESIGN**

The researcher employed the historical method in securing data. Because of the nature of the study, both library research and interview method was use. The reason for this was that some of the authentic interviews were illiterate, thus, a questionnaire was found not applicable. However, in conducting the interview the researcher made used of his own guide question.

The interviews were done at random among the few knowledgeable in the Maguindanaon culture, only those who were available and willing to be interviewed were included in the study.

## **RESPONDENT OF THE STUDY AND DATA GATHERING PROCEDURE**

The respondents or informants of the study were people whom the researcher believed to be experts in Maguindanaon marriage practices. Due to the fact that some of the knowledgeable respondents were illiterates, the researcher resorted to just use the interview schedule for the convenience of the both.

## **CONCEPTUAL FRAMEWORK**

All societies are recognized marriage and historical evidence indicate one. Islam considered marriage a very serious commitment; it has prescribed certain measures to make the marital bond as permanent as humanly possible. The parties must strive to meet the conditions of proper age, general compatibility, and reasonable dower, a good will, free consent, unselfish guardian ship, honorable intention and judicious discretion. When the parties enter into a marital contract, the intention must be clear to make the bond permanent, free from the casual and temporary designation. For this reason trial marriage, term marriage, and all marriages that appear experimental casual, or temporary are forbidden in Islam.

“Allah’s Messenger declared that condemned are the men and women  
Who relish the frequent change of marital partners that is the “tasters”  
Who enjoy one partner for a while then shift to another, then or third  
And so on”.<sup>1</sup>

The word used in Arabic for marriage is nikah which means uniting. The Holy Qur’an states that marriage is the union of two souls which are one in their essence. The basis of these is the Qur’anic Ayyah in translation:

“O people, be mindful of your duty to your lord who created you from  
A single being and created its mate of the same kind and spread from  
The twin many men and women”<sup>2</sup>

“And one of his signs is that He created mates for you from yourselves  
That you may be comforted with them and has but between your  
Love and tenderness “.<sup>3</sup>

### **The purposes of marriage are the following to wit:**

1. Perpetuation of Human race;
2. Preservation of the morals of the human race; and
3. Development of love and spirit of service.

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<sup>1</sup>Bukhari, p. 93; cited by Abdalati, p. 12.

<sup>2</sup>Holy Qur’an, Surah Nisah (4:1).

<sup>4</sup>Holy Qur’an, Surah Rum (30:21).

According to Imam Abu Hanifa, Ahmad ibn Hanbal and Malik ibn Anas, marriage for certain individuals becomes obligatory. Imam Sahfii considers it be *nafl* or *mubah* (preferable). If a person, male or female fears that if he/she does not marry they will commit fornication, then marriage becomes *wajib*. If a person has strong sexual urges then it becomes *wajib* for that person to marry. Marriage should not be put off or delayed especially if one has means to do so.

A man should not marry if he or she does not possess the means to maintain his wife and future family, or if he no sex drive or if dislike children, or if he feels marriage will seriously affect his religious obligation.

The prophet (pbuh) has encouraged his followers to marry. The Prophet (pbuh) has said

“When a man marries, he has fulfilled half of his religion, so let  
He fears Allah regarding the remaining half.”<sup>4</sup>

Islam greatly encourages marriage as it protects and upholds the family unit which Islam places great importance.

## **DEFINITION OF TERM**

**ISLAM**- resignation to the will of Allah, Prophet Muhammad ( S.W.A.) explain to mean the observance of the five duties: Bearing witness that there is but one Allah; Performing the five daily prayers; Giving the legal alms; Observing the month of Fast; Making the pilgrimage to Makkah once in a lifetime.<sup>2</sup>

**MUSLIM**- from Islam one who received Islam.<sup>3</sup>

**QUR’AN**- is the miracle words of Allah sent down upon the last prophet Mohammad Abdullah through angel Gabriel written in a form of manuscript in its precise meaning and precise wording, transmitted to us by numerous persons in the way of *tawatur* both verbally and in writing. It begins from *Suratul Fatiha* and end at *Suratun Nas* and plainly Arabic language.<sup>4</sup>

**SHARI’AH**- literally means the road to a watering place a clear path to be followed.

- Technically mean, the cannon law of Islam and basically, it means a divine system of laws in its sources and primarily rules.<sup>5</sup>

**MARRIAGE**- as an act, it is defined as that act by which a man and woman unite for life with intent to discharge towards society and one another those duties which result from the relation of husband and wife.<sup>6</sup>

- as an status, it is defined as the civil status of one man and woman, legally united for life, with rights and duties which, for the establishment of the families and the multiplication and education of the species, are, or from time may thereafter be, assigned by law to matrimony.<sup>7</sup>

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<sup>4</sup>Anas, Marriage, Yahoo.com.

<sup>2</sup>Alkhuli, p. 220.

<sup>3</sup>Alkhuli, p. 423.

<sup>4</sup>Ali, p. 5.

<sup>5</sup>Arabani, p. 80.

<sup>6</sup>Arabani, p. 16.

<sup>7</sup>Arabani, p. 16.

**MAGUINDANAON MARRIAGE-** It refers to the union of people known as Maguindanao culture practices are similar with other Muslim tribes of Mindanao.<sup>8</sup>

## CHAPTER II

### MARRIAGE PRACTICES AMONG MAGUINDANAON

The aim of traditional courtship is to establish good relationship with the woman's family. The most that a boy can do is some kind of look-see or visit to the girl's house accompanied by close friends or relatives. When the girl's parents feel that the visit is in connection with their daughter, they would inquire from the boy's parents the intention of their son. If they favor their son's desire, then they should proceed with the formal arrangement, otherwise the visit should be stopped.

The parents of the man usually choose the life partner for their son although nowadays many are no longer adhere to this, especially those in urban places. The mother of the man is usually the first to be interested in looking for a life partner for her son. She would go to nearby houses of relatives with marriageable daughter and would indirectly observe the behavior of the girl through informal conversations. As soon she finds a woman's with good traits, she consults her husband or close relatives about the woman's and undertakes the following step:

### MARRIAGE NEGOTIATION

The first usual step in marriage is the **Kapanuksan** this is an informal or indirect inquiry of the representatives of the boy's parents regarding the girl's background. Upon knowing the girl's background and that the woman is free and pure for marriage, the representatives of the man's parents would proceed to the next step.

The next step is **Kapangengedong** means the close relatives or the representatives of the boy's parents would now proceed to the parents or relatives of the girl to express their intention or proposal for marriage. For the moment the girl's parents do not give an answer. They consult first their close relatives about this matter. The girl is also consulted. If the proposal is accepted, the date of the **kapanalangguni** is set.

After the **kapanuksan** and **kapangengedong** the **kapanalangguni** is follows. In this step the man's party makes a lot of preparation, because bigger groups from both parties are going to meet. This is also the bigger and more formal meeting of the relatives and elders of both parties. The food is served to both parties. The man's party must inform the woman's party the day of the meeting so that they can prepare themselves. The representatives of both parties, mostly elders, meet formally at the girl's house to discuss or specify the amount of the dowry. Oftentimes the boy's party asks for a bargain if the amount specified seems for them a heavy burden. The tentative day of the wedding is schedule.

### PREPARATION FOR THE WEDDING CEREMONY

#### A. The contracting parties

The two parties concerned in marriage contract are the party of the groom known in maguindanaon as the **Kamaman** and the party of the bride known as the **Kababayan**. The **kamaman** is composed of the groom's kin's, relatives and their spokesmen. They are the responsible for doing the many chores involved in the wedding ceremony. The men fix the wedding venue, build the stage, and put up the necessary decorations and symbolisms. The women work together to prepare different sort of food. The groom's house is usually the gathering place for them.

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<sup>8</sup>Illeto, p. 4.

The kababayan is composed of the bride's kin's and relatives and her spokesmen. They assemble in the bride's house, which in most cases will serve as the wedding house. To amuse themselves they play the kulintang. The bride usually spends a week or more to prepare herself for the occasion. She cleanses herself. To keep herself away from the direct wind and sunlight, which makes her skin darker and coarser, she does not go out unless she gives way to the call of nature.

### **B. Settlement of the Dower (mahr)**

The dower has no fixed amount and equivalent, the mahar is the head of the adat, or dower and should be spelled out. The dower has its minimum and maximum equivalent in terms of cash and/or in kind such as a piece of land, working animals and other valuable property. The equivalent amount, however triples if the girl has blooded in the royal families. The mahar or dower is the principal amount or property, which depends on the socio-economic status and bangsa or blood nobility of the parties concerned. This is supposed to be given to the bride but as practiced, the bride's parents or representatives receive it.

Traditionally, the three royalties or barabangsa's bantingan ranges from one thousand to three thousands, each thousands representing the three royal houses; **Buayan, Kabuntalan** and **Maguindanao**.

The telo-a pangkatan, a required amount, aside from the mahar or dower are classified as follows:

First is the Kawa, is an amount in cash which is 10% of the dower to be distributed to elders of both parties. This is given after the salunggu.

Second is the Endatuwan, is the amount intended for the owner of the house where the wedding is held or to the person who took care of the bride before the wedding.

Third is the Pinangastolian, is for the datu of the place where the wedding was held.

### **C. The Wedding Venue**

Where the wedding ceremony should be held is to be agreed upon by both parties a week or weeks before the ceremony. In choosing the wedding house, the basic thing to be considered is that in the Maguindanaon social context, the wedding ceremony is a public affair. By this meant that a large number of people, whether they are invited or not are expected to attend it. The bride's house is given the first priority in the choice; however, if it cannot accommodate a large number of people as expected, then the ceremony is held in other houses

### **D. The Conjugal Bedding**

The new couple must be provided with conjugal bedding to insure them the necessary privacy which marriage implies. Another requirement which symbolizes the financial capabilities of the groom is the igan or bed. This is to display in the house during the kagkalilang or wedding day. This will be the bed of the newly wed. It is made of beautiful decorated or elegantly ornamented mosquito net, a mattress with different layers of attractive and expensive mats, and several pairs of long and short pillows with embroidered cases. To the ordinary Muslim, there are instances when the igan is presented in terms of cash, as agreed upon by both parties.

### **E. Entertainment**

Traditionally, Maguindanaon wedding is a month long festival especially when the union is between two prominent and well-to-do families. Series of fanfares are lined up so that both bride and bridegroom families can participate and enjoy in the festivities.

Well-known Dayunday, Kasipa sa Mangkis, pakukulintang, and other cultural activities from far and near are invited to participate in the celebration.

Dayunday is a performance originally done before royalties. It is a sort of a drama in poetry, performed by two or more persons, usually by male and female verbalizing their

feelings with each other. However as time goes by Dayunday grew into mass entertainment, performed during special occasion like weddings, festivals and other gatherings of the people in the village. Dayunday is poetry in heroism, love of country, love of people and principle and the performers are usually female. Dayunday as a drama can be utilized effectively in different social, culture and even political issue.

Kasipa sa Mangkis is also included; in fact it is the main activity. This is a game, which makes everyone in a suspense mood because of the difficulty of hitting the largest mangkis, which contains the prize. Traditionally, the kasipa sa mangkis is usually put up by the Datu or Sultan for him to choose from among suitors of his daughter. Whoever is the lucky player can marry the princes. Long ago, only sons of datos or sultans are the only one expert in playing the kasipa sa mangkis.

During month-long affair the bridegroom's parents prepare the different sophisticated Maguindanaon delicacies because while the rest of the preparation are serve to the visitors.

The Maguindanaon who are known by their well develop musical ensemble open their activities by playing the famous "kulintang". The kulintang ensemble consists of five instruments. These are the kulintang (a series of eight graduated gongs), agong (wide-rimmed gong), debakan (goblet-shaped drum), gandingan (a set of four thin-rimmed gongs), and babandir (small thin-rimmed gong). Taken as a whole, the ensemble is palabunibunyan (an ensemble of loud sounding instrument).

The kulintang is arranged horizontally from largest (lowest in pitch) to the smallest (lowest in pitch) and laid over an antangan (wooden frame). These are played by striking the knob of the gongs with s pair of basal (light wooden stick).

The agong played exclusively by men, is a large kettle-shaped gong. It display a high busel (protrusion or knob) and a wide takilidan (rim) of approximately 30-cm. Other parts of the agong include the pakaw (collar), biyas (face), and bibir (mouth). It hangs from horizontal pole or wooden (played when the player holds the knob with his left hand, and strikes the gong with the mallet in his right). The agong is also used to announce emergency and to mark the time of day. Moreover, the sound of the agong is believed to supernatural power.

The debakan is a goblet-shape drum with a single head covered with goat, lizard, or a snakeskin. The instrument is played by striking the head with two thin bamboo sticks, each 50 cm in length. Traditionally, the instrument is played by a woman sitting on a chair.

The gandingan is a series of four-graduated gongs with a thin rim and a low central protrusion. They hang in pairs facing each other, and are played by a woman who stands in between them. She uses two mallets, one of each pair, to strike to the knobs.

Finally, the babandir is a small gong with a thin rim and low central protrusion. The instrument produces a metallic sound when struck with thin bamboo sticks. There are three ways of playing the babandir. The first is by striking the suspended gong with a pair of sticks. The second way is by striking the gong's rim with one stick while holding the rim with the left hand. The third way is by laying the instrument upside down and striking the gong's rim with two sticks.

There are four types of musical pieces played I the palabunibunyan: binalig or sirong, sinulog, tidtu, and tagunggo.

The Maguindanaon marriage ceremony is a whole day or night affair by the community. It is the day of rejoicing especially to the parents and relatives of the bride and groom. The Maguindanaon musical instrument is played specially the kulintang. As a matter of fact, this instrument is played days before and after the schedule wedding day. Competition is held among the good players of the instrument.

## **KASIGKIL SA DAMAK**

Kasigkil sa damak in a sense can be called the core of the maguindanaon wedding. It is one of the highlights of the wedding ceremony. No other activity in the affair (except the dower) is as



beautiful and expenses as this one. It is an affair of rejoicing for not only the families concerned but also the entire community itself. In the process of preparing delicacies, everybody in the community makes lots of fanfares and rejoicing. Playing of kulintang stars here because in between the works the ladies do their relaxation through the playing of the kulintang.

Kasigkil sa damak is a kuyog or parade of a different inem (delicacies) done before the actual. Heading the parade is the unta and sagayan. Following the unta and sagayan are pairs of young girls dressed beautifully in Maguindanaon dressed uniformly in malong. They are followed by decorated brassware's, well arranged firewood's, rice, coffee, sugar and others which are all needed maybe in the kitchen. These things signify life.

Following this is the inem placed in forty or more talams with decorated ampis (cover) and carried by men uniformly dressed. The entire participants of the parade are arranged in two rows. In the parade proper, friendly neighbors participate especially in the carrying of the talams, the brassware's the small girls and the beautiful ladies with their elegant Maguindanaon attire.

One significance of the damak to a maguindanaon wedding is the gestures of respect of the grooms family towards the brides family. The damak breaks the separation or differences of the two families and conveys unity. Thus, every member of the two families including neighbors and kin's participated in the affair.

## **THE WEDDING CEREMONY**

### **The Procession of the Groom**

Customarily the bridegroom is confined temporarily in a nearby house where with the help of his maids, he puts on the necessary make-up. He has to stay there until the council of elders of both parties are through deliberating the marriage negotiation, when one of his spokesmen announces the call for the procession.

According to Pentaliday this is the thrilling dramatic entrance to the bridegroom known as pegkuyog (parade) escorted practically by all his relatives attending the wedding. Led by the colorful pedesagayan (native dance or war dance) followed by the unta (a carabao like structure made of colorful cloth manipulated by the person), which provides as a sort of a band is ahead of the bridegroom. Upon arrival at the bride's home where the solemnization takes place, the groom has to wait for further instruction. According to Sampulna, before the groom enters the place where the wedding is to be held he has to pass a test called "kadkawat" or "lenan" a gift to be given to the one doing the kadkawat or lenan. The groom has to catch the kawat - a tubao with a ring hang from it when the kawat is caught, the gift is lenan (in cash or a gold). Then he can now enter with kawat player holding him and led him to where the bride is supposed to stay.

### **Solemnization of the marriage**

They would be seated side by side. The groom is requested to stand up while the bride remains seated. In such matrimonial rites, the ceremony begins by the call of either the pandita, imam or ustadz to the elders of both parties. He direct to the father of the bride or his representative to take hold of the right hand of the groom holding his thumb covered with a white handkerchief. The pandita, imam or ustadz solemnizing the marriage then announces the permission to start the ceremony that is if the witnesses of at least two are already available. If there is no objection to the ceremony, it is started with pitua, diandi or some pieces of advises to the groom and bride, this is part of entertainment and education too. After this, the pandita, imam or ustadz render the Hutbaton Nikah, the required sermon in solemnizing the Muslim marriage. After this, the chief Pandita asks both the usual question of the marriage proposal or epedsampay, first the groom then the bride, the bride does not need to answer but is requested

to show positive gestures to signify her acceptance. After that the groom is made to touch the bride's forehead to indicate his right to claim her as wife.

A number of candles are lightened according to the social standing of the couple. Usually, twenty pieces would suffice. After the rites, the candles are blown out simultaneously to signify long life.

### **The Kawingan**

The kawingan is a tray of foods which consist of cooked rice and one whole fried chicken, that is all the edible parts of the chicken are included. This food is offered to the groom and he is made to choose the part of the chicken he likes. The pandita and some other elders take note on the part of the chicken he chooses. According to the Maguindanaon folk belief, the groom's choice determines the way and kind of life he and his wife may lead in their married life. The omen is interpreted according to the physiological function of the part he may choose. For example, if the groom chooses the wing, it is interpreted that the couple may tend to fly from one place to another, since the wing performs the function of flying. If he chooses the head, he may be a good thinker, especially on matters related to family life. That is the ending of the wedding ceremony.

The new couple stays in the wedding house for three more days until they are sent forth to the groom's father's house by the groom's party through recession known as kalapit.

An interesting practice among the Maguindanaon is the foretelling of married life on the dining table. During the first night, the newly wed cannot sleep together in their bed. At early dawn, everybody wakes up for the kapalawi. They are to lie down side by side in their igan for short while and rise to eat together on one and same plate which signifies the beginning of their marriage life and the courtship-after-marriage follows. Only the groom starts his courtship, of course the bride does not accept immediately, so that for days and weeks he courts the bride, this act is called Panguyaw.

A few days after, the couple visits to the close relatives. During such visit, the host prepares gift of either in cash or in kind to the new couple. Such gift serves as their first income which should not be spent by them.

### **OTHER FORMS OF MARRIAGE**

**Bedtangaga**- occurs when the man and woman runs away to the runs away to the sanctuary of a headman to announce their desire to be marriage. The headman sends words to the brides parents, who usually become out-range of the incident and eventually takes change of the possible untoward eventualities to prevent feuds between two families. A man and woman who have mutual attraction usually resort it to but they feel there is resistance to their marriage. This is also done when the man feels that the raising the dower and other marital expenses are beyond his economic capacity. Marriage in this form is less prestigious.

**Ibedtangag**- occurs when a young man forcibly either alone or with the help of his friends seizes girl or takes her to legal office, usually the community headman or tilted person will suffice. The headman house is considered sanctuary, and he takes change of all marriage negotiations on behalf of man.

**Baguli/Inuliyán**- this situation may happen in two ways: first woman may come to the residence of an authorized official and confesses her demand for marriage with a certain man. In this instance the official will be responsible in investigation, to find out the validity of the statement made by both man and woman. The reaching out of the development will be the basis of settlement for both families at the case.

Second, a woman may come to the residence of the man and expressed her demand for marriage. In this case the parents of the man will be directly responsible in handling the case.

The third party official will intervene upon the consent of both parties and families in the event where is difficulty in the participation of the case.

### CHAPTER III

#### CONCLUSION AND RECOMENDATON

Based of the finding of the study on the marriage practices among Maguindanaon in Datu Piang, Maguindanao, it appears that Maguindanaon cultural practices particularly their marriage is one rich, colorful and loaded with beliefs relative to the success of a relationship. The marriage customs generally conformed to the mode of Shari'ah. However, there are some traditional pre-requisites of marriage like which according to learned Muslims are not explicitly provided in the Holy Qur'an and to the Sunnah of the Prophet Muhammad (P.B.U.H.).

The injection therefore of extra-religious social intercourses among the Maguindanaons during the marriage ceremony gives life and joyful celebration between and among relatives, guests and visitors but with all extra-care to fit within the limits of the Islamic Laws. Islam in a way allows blissful celebration, employing various musical instruments and dances provided that it shall promote loyalty to faith geared toward the Path of Allah.

Like any major tribes of Muslim in the Philippines, the Maguindanaon of Datu Piang, Maguindanao are still adhering to their century-old customs and practices. Nevertheless, belief in the teachings of the Islam in general is beyond reasonable doubt.

Furthermore, a cursory study of the facts gathered in this paper warrant the observation that are far as marriage practices among Maguindanaon are concerned some of them are mostly to be preserved while still others need to be discarded. Those marriage practices that need to be preserved for they are in accordance with Islamic values are the decisive role of the parents as to their daughter's choice of husband and the arrangement of the marriage ceremony; prohibition of secret marriage (live-in or common law marriage); the usual recital of the *khutbatun nikah*; the presence of at least two witnesses during the wedding ceremony; the requirement on the mutual consent of the parties; the requirement on the legal age capacity of the bride and the from and the prior settlement of the dower.

On the other hand, those are also practices of the maguindanaon on marriage, which are deemed violation of Islamic practices. These practices include, but not limited to the following: excessive demand for the value of the dower (i.e. pair of carabaos); the presence of the bride in the stage; the holding of the *dayunday* (cultural entertainment); the holding of the *kepegkuyog* through *sagayan*; the serving of the *damak*; the giving of other monetary requirements, aside from the dower, like *tatas*, *langkad*, *lenan*, *kawa*.

After careful examination and exploration of marriage among Maguindanaon of Datu Piang, the researcher deduces the following recommendations;

The researcher recommends a widespread education of the masses for correct regulations of marriage. They are generally ignorant on some percepts of Shari'ah. To mention some of this is the giving of the dower to the bride, they allowed the giving of the dower by means of things that are not described specifically or without certainty like house, animal's cloth or land and etc.. In fact, that is not a subject of the giving of the dower. In this regard, the Muslim have a great role to play. There a lot of ulama, thus, some of them must go to the Maguindanaon society to play their part in explaining the Shari'ah.

Ulama's role of performing the society does not only mean preaching. They have to pioneer and lead social movements. Since they facilitate the social functions they can do their part. That the Maguindanaon writers should concentrate in preserving the culture by undergoing research such as this for it to be included in the archives of our educational institution. Maguindanaon researchers should furnish the libraries with their studies so that readers and other researchers can avail of the literature with regards to the culture. That other

reliable pertinent of Maguindanaon marriage be included to have a complete understanding and appreciation of the ceremony.

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