



KAWIN SILARIANG IN ISLAMIC LAW: THE PHENOMENON OF RELATIONSHIP SHIFTS DUE TO EXCESSIVE DOWRIES

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Abstract

Kawin Silariang in Islamic law happens because the dowry for the marriage is so exorbitant. This occurrence is prevalent in numerous places, particularly within societies that regard the dowry as essential for the legitimacy of marriage, but it may occasionally impose a strain on the male partner. The objective of this research is to investigate the effects of exorbitant dowries on the transformation of marital relationships, as well as to explore the perspective of Islamic law on this matter. This research seeks to address the increasing prevalence of kawin silariang. The study utilises a qualitative methodology, incorporating a literature analysis and interviews with individuals proficient in Islamic law. The study's findings suggest that kawin silariang frequently serve as an alternative for couples unable to fulfil the substantial dowry demands. This results in a transformation of relationships that is not acknowledged by Islamic law, despite potential social acceptance. This study suggests that dowries in marriage should be modified based on the financial capacities of the parties involved and underscores the necessity for education on Islamic law to mitigate the occurrence of kawin silariang.

Article Info

Submitted: 11-11- 2025
Accepted: 18-12- 2025
Published: 12-01- 2026

Keywords:

Kawin Silariang, Islamic Law, Dowry, Phenomenon, Shift in Relationships

How to cite an article:

Muhammadong, M. (2026). Kawin Silariang In Islamic Law: The Phenomenon of Relationship Shifts Due to Excessive Dowries. *IJRC Indonesian Journal of Religious Center*, 4(1), 1-11.
<https://jurnal.academiacenter.org/index.php/IJRC>

INTRODUCTION

Marriage is one of the most important parts of social life. It is not only an emotional link between two people, but it also shows cultural values, religious views, and social standards. In Indonesia, marriage is not just a ceremony between the couple; it also involves their families, society, and even long-standing customs. The dowry is a gift from the husband to the bride that shows how serious and respectful he is. It is one of the most important parts of the marriage process. The dowry is very important in many cultures and religions, especially Islam, where it is seen as a woman's right and must be given by the groom as a sign of commitment.

But in practice, the exorbitant demands of the dowry in marriage cause a lot of complications. The phenomena of *kawin silariang* has lately evolved, denoting a circumstance in which a couple, after planning their marriage, opts to terminate the relationship or change partners due to the dowry being regarded as excessively costly. This phenomenon arises from a disparity between the values of marriage, which ought to be founded on love, affection, and commitment, and the economic expectations, such as dowries that are occasionally perceived as exorbitant. In many circumstances, the dowry is seen as too high, which causes emotional stress and has an effect on the community's social and cultural bonds. Marriage should be about spiritual and emotional things.

Kawin silariang is another sign of a change in social values. Marriage, which should be perceived as a sacred tie, is now seen more as a business deal, with dowries becoming a sign of social prestige. This change makes people not comprehend what marriage really means, which is supposed to be an emotional and spiritual commitment. When the dowry is excessively high, the couple and their families have a hard time getting along. This makes the person who can't meet the demands feel disappointed and unloved. This scenario, then, leads to the rise of *kawin silariang*.

In this case, *kawin silariang* is not just about money; it also reflects deeper social problems, including the fact that people don't grasp the genuine meaning of marriage, which should be built on love and devotion instead of just being a business deal. People in society sometimes see dowries as a sign of social standing instead than a way to show respect for the bride. This makes it hard to grasp what marriage really means and causes complications in the connection between the couple that wants to get married. According to Islamic law, dowries are explicitly defined as the woman's entitlement and should be granted without putting too much pressure on the groom. Consequently, an enquiry emerges regarding the perspective of Islamic law on the occurrence of *kawin silariang*, precipitated by exorbitant dowries, and its ramifications for comprehending Islamic law concerning dowries.

The research problem posited in this study is to examine the factors that contribute to *kawin silariang* resulting from elevated dowries in marriage, as viewed through the lens of Islamic law. This research will analyse the influence of the *kawin silariang* phenomena on social and cultural interactions within society, as well as its implications for marital ideals that emphasise commitment and love. This study will also investigate the ramifications of *kawin silariang* on the comprehension of dowries in Islamic law, which advocates for equity and justice in the determination of dowry. Therefore, this issue formulation seeks to elucidate how an exorbitant dowry can serve as a catalyst for alterations in relationships and the annulment of marriages.

This study employs a qualitative research method utilising a case study methodology. A qualitative approach is selected to enable the researcher to thoroughly investigate the experiences and viewpoints of individuals concerning the occurrence of *kawin silariang* within social, cultural, and Islamic law frameworks. Data will be gathered via comprehensive interviews with couples who have undergone *kawin silariang* and with Islamic law specialists, including scholars and religious practitioners, to obtain a more thorough understanding of this occurrence. The study would include a literature assessment of Islamic law sources pertaining to dowries and marriage as contained in the Quran and Hadith, aimed at elucidating Islamic perspectives on equitable and just dowries. This qualitative method is anticipated to yield profound insights into the determinants of *kawin silariang* and its effects on both personal and societal interactions.

The objective of this study is to conduct a thorough analysis of the phenomena of *kawin silariang*, which arises from exorbitant dowries in marriage. This study seeks to ascertain the variables that lead to the phenomenon of *kawin silariang* and its effects on social, cultural, and marital values within Indonesian society. This study aims to analyse the perspective of Islamic law on the problem of *kawin silariang* resulting from exorbitant dowries and to elucidate the significance of equity and justice in dowry practices according to Islamic principles. This study aims to provide advice to society and pertinent

stakeholders to enhance their discernment in establishing dowries and comprehending the genuine essence of marriage, which ought to be founded on love, commitment, and affection, rather than merely an economic transaction.

The anticipated benefits of this work are substantial in both theoretical and practical dimensions. In theory, this study will enhance the literature of marriage and dowries within the framework of Islamic law, and offer a more profound comprehension of the *kawin silariang* phenomena. This study aims to enhance the discourse regarding the interplay between economics, culture, and law in marriage and its influence on social dynamics within Indonesian society.

In practice, this research could offer suggestions to society for more fair and appropriate dowries, taking into account the groom's financial situation, so that marriages can go smoothly without the stress of too many financial expectations. This research can enhance comprehension of dowries under Islamic law, facilitating societal awareness of dowries as a woman's right that should be honoured, rather than a burden on the groom. This study is anticipated to serve as a reference for governments and other institutions in developing rules on dowries that are more equitable and aligned with Islamic beliefs.

The originality of this research resides in its methodology for analysing the occurrence of *kawin silariang* through the lens of Islamic law. Although *kawin silariang* has been analysed in social and cultural studies, there is a scarcity of research that expressly investigates this problem through the lens of Islamic law, which prioritises equity and justice in the determination of dowry. This research will elucidate the Islamic legal perspective on exorbitant dowries and its implications for marriage and social connections within society. This study will enhance the comprehension of the interplay between Islamic law and marital social behaviours in Indonesia.

Several prior studies have examined dowries and their influence on marriage; nevertheless, the majority emphasise economic and social dimensions, sometimes neglecting a thorough analysis from the standpoint of Islamic law. This research aims to address the deficiency in the current literature by delivering a thorough comprehension of *kawin silariang* within the framework of Islamic law, while also presenting significant recommendations for society, policymakers, and practitioners of Islamic law. Consequently, this research aims to significantly enhance public comprehension regarding the significance of equitable and just dowries in marriage as per Islamic law.

METHOD

This study utilises a qualitative research methodology to investigate the topic of *kawin silariang* under Islamic law, with specific emphasis on its association with exorbitant dowries. The study employs a synthesis of literature review and empirical research, encompassing interviews with Islamic legal authorities, religious figures, and impacted spouses. The literature review examines pertinent Islamic texts, fatwas, and academic discourses about the topic of dowry in marriage. Field research utilises semi-structured interviews to elucidate the social and economic ramifications of elevated dowries and their role in perpetuating the practice of *kawin silariang*. The data gathered from these interviews will undergo thematic analysis to discern patterns and comprehend the fundamental causes of this phenomenon. The study will also examine different areas

or groups to see how cultural and economic factors affect the practice. The results will yield a thorough comprehension of *kawin silariang* from the standpoint of Islamic law.

RESULTS AND DISCUSSION

1. Kawin Silariang in Islamic Law

Kawin silariang is when a couple gets married without their parents' or family's permission. This is popular in various Indonesian communities, including South Sulawesi. This behavior usually happens when there is tension between the younger generation, who want to choose their own life partners, and their parents, who still want to have a say in these choices. In Islamic law, *kawin silariang* brings up a lot of questions about the marriage's validity, the rights and duties of the husband and wife, and the effect it has on society. When we talk about *kawin silariang* in the framework of Islamic law, we'll talk about things like the marriage's legality, the dowry (*mahar*), and how it affects the family and community.

Islamic law says that marriage is legitimate as long as it meets the requirements and pillars of marriage. One of these is that the bride's guardian, generally her parents or close family members, must give their permission. In Islam, the guardian is very significant since they help with and witness the marriage. They are also responsible for making sure that the marriage is done appropriately and in compliance with Islamic law. When *kawin silariang* happens without the guardian's permission, there is a concern over whether the marriage is genuine. Many experts believe that a marriage is not genuine if it does not get the guardian's permission, unless the guardian is not there or cannot be reached. However, in rare instances, the marriage may still be regarded valid from a religious point of view. This shows that *kawin silariang* goes against one of the most important rules for Islamic marriage, which is that a guardian must approve.

However, in practice, there are also opinions that accept such a marriage under particular conditions, such as when it is based on love and mutual consent between the two people. Some scholars contend that if the pair meets additional marriage prerequisites, such as the existence of offer and acceptance (*ijab and kabul*) and dowry, the marriage may still be considered genuine. But this perspective is less often accepted because it doesn't meet the guardian condition that most Islamic legal opinions have. Because of this, *kawin silariang* is frequently thought of as a marriage that may be acceptable in form but could cause legal and social problems in the future, especially when it comes to family and societal acceptance.

One part of *kawin silariang* in Islamic law is the dowry (*mahar*) issue. In Islamic marriage, the husband must offer the bride a dowry as a gift. In a legitimate marriage, the *mahar* is a sign of respect and recognition of the bride's rights. In *kawin silariang*, the dowry can be a problem because the extended family or guardian is not often participating in the marriage, hence there is no formal agreement about it. This can make it hard to know if the dowry has been paid or if the amount is in line with Islamic teachings. Islamic law says that the dowry shouldn't be too much for the groom to handle and should be based on how much money he has. So, even though *kawin silariang* may be lawful, the dowry issue can cause problems later on, especially if the family thinks the dowry is not what they expected.

The societal effects of *kawin silariang* must also be looked at in light of Islamic law. This behavior typically causes problems between the couple and their families. In certain circumstances, the extended family does not accept the marriage and thinks it goes against societal and religious rules. This can break apart the couple's ties with their family or make them feel alone in society. In Islam, marriage is supposed to bring the two people closer together and be the first step toward making a happy and peaceful family. However, in the case of *kawin silariang*, it often makes social difficulties worse, especially for the woman, who often has to deal with shame and pressure from her family and society.

In general, *kawin silariang* in Islamic law is hard to understand. While such a marriage may be deemed lawful if it meets specific criteria, including the existence of offer and acceptance (*ijab and kabul*) and dowry, a marriage conducted without the guardian's approval contravenes a fundamental principle in Islam. So, couples who want to get married must make sure that their marriage follows religious rules. This will make the marriage lawful under Islamic law and help them build a good family in keeping with Sharia principles.

2. Economic Impact of an Excessively High Dowry

Islamic law says that the dowry is an integral part of marriage. The husband gives it to the wife as a sign of his dedication to and respect for the marriage. But if the dowry is excessively high, it can have a big effect on the economy, not just for the couple being married, but also for their families and society as a whole. One of the immediate effects of a hefty dowry on the economy is that it puts a lot of stress on the groom, who is usually the one who has to pay it. This load can be very severe at times, especially for people who come from lower middle-class families. A lot of men have to give up their own funds, sell things they own, or even borrow money to pay the dowry. This can have a big impact on the couple's emotional and social stability, since they start their married life with money problems.

The huge dowry has an effect on the economy even after the marriage. Many couples have trouble paying for their everyday needs because they have already spent a lot of their savings on the dowry. This makes it harder for them to buy things, which can prohibit young couples from buying a house or meeting other necessities. This condition often makes the family's economic status worse since they are more focused on meeting their financial obligations than on finding ways to improve their quality of life.

Also, a big dowry makes it harder for the couple to grow their jobs and plan for the future. Couples have a hard time finding money for education or skills training that could help them get a better job or start a business when they have to spend most of their money on the dowry. This makes it harder for people to grow, which hurts the family's long-term earning potential. This effect is especially strong for women, who may feel like they have to put more time and energy into domestic chores and less into job advancement or starting their own enterprises.

The trend of very high dowries is also making socioeconomic inequality worse in society. If the dowry is considered as a sign of social rank, it separates people who can pay a significant dowry from those who can't. Couples who can't pay the hefty dowry frequently choose not to get married legally or prefer to get married in a way that doesn't meet the legal standards, like through *kawin silariang*. This practice hurts the couples

personally and makes it even harder for people to get married legally. It makes a social difference between people who can pay the expensive dowry and others who can't.

A high dowry also has an effect on the macroeconomy. When many couples feel the strain of high dowry requirements, they tend to cut back on expenditure in other areas, such healthcare, education, and consumer goods. This makes people less able to buy things and slows down the growth of the economy at home. Also, many couples have to go into debt to pay the dowry, which makes their long-term financial problems worse and could put the family's financial security at jeopardy. If this happens on a bigger scale, the mounting debt burden on individuals can make the economy of the whole country less stable.

In general, a dowry that is too costly has a big effect on the economic well-being of people, families, and society as a whole. A hefty dowry puts a lot of stress on the bride and groom's finances, makes it harder for the family to buy things, limits their chances to invest and grow their careers, and makes social inequality worse. This tendency adversely affects the couples involved and has significant repercussions for the macroeconomy and social stability.

3. The Phenomenon of Kawin Silariang in Society

Kawin silariang is when two people are married without going through the legal steps required by both religion and the state. This happens a lot when couples can't get married because of high dowries or other social pressures, so they do it in secret or without formal registration. It happens a lot in communities with lower incomes, where the cost of getting married can be too much to handle.

The dowry, which is generally thought to be too costly, is one of the main reasons for *kawin silariang*. In some cultures, the groom must pay the dowry in order to marry. But when the dowry is too costly, many couples feel financially stressed and choose to get married unofficially or through *kawin silariang*. This is especially common in families that can't pay the dowry because of societal or customary rules.

In addition to the dowry, social and cultural factors also have a big impact on the emergence of *kawin silariang*. In certain places, family or society puts a lot of pressure on people to be married in a way that follows social norms, even if it goes against the law. Couples often choose silariang marriage to overcome social and financial problems because they feel they need to keep their social status or follow particular cultural norms.

One of the biggest problems with *kawin silariang* is that couples who marry without a license don't know what the law is. Couples who are in silariang marriages do not have the same legal rights as people who are officially married, such as the right to inherit, alimony, and child custody. When couples married through *kawin silariang* become divorced or have family problems, they often don't have enough legal protection, which can lead to unfairness when it comes to distributing property or deciding who gets custody of the children.

Also, women who are in *kawin silariang* are frequently more likely to depend on their husbands for money because they don't have full access to legal rights. Women who are not legally married lose social and economic protection, which makes gender disparity in society worse. *kawin silariang* social inequality worse because only couples from specific social or economic backgrounds can be married legally. This makes it harder for

people to get legal weddings because there is a difference between those who can afford the big dowry and those who can't.

Also, *kawin silariang* can make social structures less stable. When a lot of couples decide to be married without a ceremony, it hurts the institution of marriage, which is seen as a key part of forming families and communities. This instability in marriage can have an impact on future generations. Children born from unofficial marriages typically don't have clear legal standing, which makes it hard for society to recognize their rights.

The government and religious institutions must both play important roles in stopping *kawin silariang*. The government needs to teach people why officially recognized marriages are important and provide them advice on what a fair dowry is that doesn't put too much pressure on them. Social programs that educate people or teach them about the importance of legal marriage can help lower the number of *kawin silariang*, especially in low-income areas.

Religious organizations also play a big part in helping people understand that the dowry doesn't have to be a huge problem for marriage. Religious groups can assist change the idea that dowries are an insurmountable obstacle to lawful marriage by being more open and kind. This method is necessary to promote the establishment of lawful weddings that take into account the financial resources of the couples desiring to wed.

4. Case Study of Kawin Silariang

The case study of runaway marriages in South Sulawesi exemplifies a societal phenomenon with profound cultural, economic, and psychological foundations. Runaway marriage, which means that a couple gets married without their parents' or family's permission, is an interesting subject in the Bugis and Makassar communities. Even though they are typically seen as breaking cultural conventions and societal rules, runaway marriages are nonetheless rather common nowadays. This research examines the determinants of runaway marriages and their effects on the individuals and families concerned.

The primary cause of runaway weddings in South Sulawesi can be attributed to the conflict between traditional beliefs and the modernism that has emerged among the younger generation. In traditional countries, marriage is an institution that depends a lot on the approval of parents or the extended family. In Bugis and Makassar traditions, marriage is seen as a communal affair that involves more than simply two people. So, the parents and the rest of the family must agree to the marriage. But as times change and global culture develops, the younger generation thinks they should be able to choose their own life mates without their parents' help. Wanting to be free to choose a life mate often goes against the rules of the culture. People who are unhappy with these restrictions often run away from their marriages as a method to protest or fight for their right to pick a mate.

There is also a lot of strain between tradition and modernity, and money issues are also a part in runaway weddings. In certain cases, couples who run away to get married come from families with less stable financial situations or are not welcomed by their partner's family. There are situations when parents don't like their child's marriage for reasons other than cultural ones. These reasons could include social position and money. In a society that places a high emphasis on social standing, inequalities in the two couples' economic origins can be a big reason why parents don't like them. In instances

like this, couples who feel held back by their social and economic standing often choose to elope so they can start their lives together without interference from their families.

Furthermore, psychological factors must not be disregarded in this investigation. Love is a powerful impetus that compels individuals to elope and marry without parental approval. A lot of couples who are in runaway marriages say that strong sentiments of love and the belief that they can live together make them break cultural and social standards. Sometimes, people take this extreme step because they are unhappy with their family life or because they don't meet their parents' expectations.

Family difficulties sometimes play a big role in runaway marriages. In rare circumstances, family problems or differences of opinion regarding the future spouse can lead to the choice to get married in secret. In a society that still follows cultural standards closely, parents who don't like their child's choice of partner might cause a lot of problems. This often leads to runaway marriages, where the pair gets married without their parents' permission to avoid fighting.

The effects of runaway marriages are complicated and different for each person. Some couples are able to live happily after running away to get married, but many others have problems in their life after eloping. Some couples feel alone or ashamed since they are seen as breaking the rules and customs that most people follow. This social influence often has an effect on their interactions with family and the people around them. But even though there is stress and disagreement at first, many couples are eventually welcomed by their families, and their transition process can go well.

Runaway marriages are a problem for cultural leaders and local governments because they make it harder to deal with the social problems that come up. The government and cultural leaders typically try to mediate these issues, but they often have trouble changing society's long-held opinions on runaway weddings. Nevertheless, more adaptable and considerate strategies have been implemented to mitigate the stigma and adverse consequences linked to runaway weddings.

This study demonstrates that runaway weddings in South Sulawesi are indicative of conflicts between tradition and modernization, economic challenges, and social dynamics within the community. This occurrence underscores the necessity for a more profound comprehension of the interplay between traditional values and social growth, as well as the pursuit of individual autonomy in shaping personal life trajectories.

IV. Conclusion

Kawin silariang, a process in which couples marry without the agreement of their parents or guardians, poses intricate issues within Islamic law. This phenomenon, prevalent in various Indonesian cultures, notably South Sulawesi, primarily stems from generational conflicts. The younger generation seeks autonomy in selecting their life partner, while the older generation strives to retain authority through traditional norms, including the guardians' approval of marriage. From an Islamic point of view, this kind of marriage isn't genuine because one of the most important rules in Islamic law is that a guardian must agree, which is often not the case in *kawin silariang*. The tradition is made much more difficult by the problem of dowries (*mahar*), which can often be too large, putting a strain on the groom's finances and making family relations worse. Islam stresses that dowries should be fair and within the groom's means. However, in the case of *kawin*

silariang, the lack of family involvement might lead to confusion about the dowry, which can cause problems later on. In conclusion, *kawin silariang* raises serious questions about whether or not it is legal under Islamic law. Some may contend its legitimacy if prerequisites such as *ijab* and *kabul* are satisfied; however, it is imperative to acknowledge the significance of guardian consent and equitable dowries in ensuring the marriage conforms to Islamic standards. So, even while *kawin silariang* may show a yearning for personal independence, it also shows how important it is to find a balance between personal choice and religiously required duties.

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