



Exploration of the Merariq Tradition in Sasak Lombok, Indonesia: Analysis in Islamic Law and Socio-Cultural Dynamics Perspectives

Wahyu Azwar,^{1*} Deviana Mayasari,¹ Aliahardi Winata,¹ Malami Muhammad Garba,² Isnaini¹

¹Civic Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Mataram, Mataram, Indonesia; ²Department Islamic studies, Federal College of Education, Yola, Adamawa State, Nigeria.

Abstract: Indonesia's rich diversity encompasses various ethnicities, cultures, and religions, with deeply ingrained marriage customs such as the Sasak tradition of Merariq, which reflects a delicate balance between Islamic law and socio-cultural dynamics while facing challenges of persistence and extinction in modern times. This study aims to provide an overview of how local wisdom can be explored from various perspectives, particularly within the framework of Islamic law and the socio-cultural dynamics prevalent in Sasak society. This study employs a qualitative approach with a descriptive analysis method. The research involves data collection through observations in Terong Tawah Village, West Lombok, and interviews with various key figures, including youth leaders, customary leaders, religious leaders, and community members. Additionally, documentation related to the implementation of the Merariq tradition in Terong Tawah Village was conducted to ensure the validity of the obtained data. The research findings elucidate that the Merariq tradition still holds cultural significance but has been simplified to align with Islamic teachings. This tradition involves stages such as *midang*, *memaling*, *nyelabar*, akad nikah, *sorong serah*, *begawe*, and *bejango* or *nyongkolan*. Implementing the Sasak customary wedding ceremony or Merariq must be harmonized with Islamic understanding to ensure compliance with Islamic principles.

Keywords: marriage traditions, cultural customs, merariq

Citation (APA):

Azwar, A., Mayasari, D., Winata, A., Garba, M. M., & Isnaini. (2024). Exploration of the Merariq Tradition in Sasak Lombok, Indonesia: Analysis in Islamic Law and Socio-Cultural Dynamics Perspectives. *Ibda': Jurnal Kajian Islam dan Budaya*, 22(1), 23-38. <https://doi.org/10.24090/ibda.v22i1.10766>

Submitted: January 6, 2024

Accepted: March 20, 2024

Published: April 8, 2024

Copyright © 2024 Authors

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License.



*Corresponding Author: Wahyu Azwar (wahyuazwar339@gmail.com), Universitas Muhammadiyah Mataram, Jl. KH Ahmad Dahlan No. 1 Pagesangan Mataram, Nusa Tenggara Barat 83115, Indonesia.

A. Introduction

Indonesia is a nation characterized by significant diversity, encompassing a multitude of ethnicities, cultures, customs, and religions. The religious landscape in Indonesia, in particular, is marked by various norms binding each adherent. Stems from the rich tapestry of ethnicities, cultures, customs within the country, and numerous marriage traditions have emerged (Gegana & Zaelani, 2022). Marriage customs have become integral aspects of community life, deeply rooted and passed down through generations (Ilmalia et al., 2021).

One such distinctive marriage tradition is *Merariq*, prevalent in the wedding ceremonies of the Sasak ethnic group in Lombok (Kholidi et al., 2021). This tradition is considered unique due to its peculiar practice, where a man must elope or abduct a woman before the formal marriage rituals occur (Nabilla, N. P., & Carolina, 2023). *Merariq*, or *memaling*, represents a widely recognized form of matrimony among the Sasak people. "*Merariq*" is derived from the Sasak language, with "*berari*" meaning to run. It carries two connotations: the literal meaning and the comprehensive execution of marriage according to Sasak customs. "*Berari*" or "*berlari*" denotes the technique or method employed to liberate a woman from the bonds of her parents and family for marriage (Haq & Hamdi, 2016).

In the Sasak community of Lombok, the balance between Islamic law and socio-cultural dynamics appears precarious, resulting in the persistence of certain customs. In contrast, others face extinction due to a reluctance to adapt to changing times (Hanapi, 2018). The act of *Merariq* within the Sasak tradition is not deemed criminal or deviant; rather, it is perceived by the Sasak community as a form of "respect" towards women. *Merariq* is recognized as a cultural practice that initiates marriage, eschewing the conventional approach of proposing to a woman through her guardian. Elopement involves clandestine meetings with the woman and taking her away secretly at night to a concealed location (Anwar et al., 2019).

Research on the traditional Sasak custom of *Merariq* has been extensively examined from various perspectives by several scholars (Kurniawan & Tamara, 2023), (Siregar & Effendi, 2023), (B & Amin, 2023), (Septiana et al., 2022), (Jumarim, 2022), (Hamdani & Fauzia, 2022), (Hotimah & Widodo, 2021), (Al-Amin & Asrar, 2019), (Murdan, 2018). Saparudin (2022) contends that the authentic Sasak tradition is *belakok*, signifying the act of proposing marriage. In a similar vein, Said et al. (2023) elucidate the *Merariq* tradition within the Sasak community in the Pringabaya sub-district of East Lombok, as overseen by the Kantor Urusan Agama (Religious Affairs office). The tradition comprises several stages: (1) Tengah (visiting

the prospective bride in front of her house); (2) *Memaling* (elopement); (3) The male party must report the elopement to the village head of the bride's residence; (4) Payment of the dowry and bridal gifts; (5) Marriage contract ceremony (*Akad Nikah*); (6) Exchange of gifts (*Sorong Serah*); and (7) *Nyongkolan*, a ceremonial procession.

Jihad & Muhtar (2020) illustrate the divergent perspectives between religious leaders (*tuan guru*) and traditional leaders in the Sasak community. These differences affect the Sasak indigenous community in executing their customary marriage rituals. According to Kadir (2021), the procedural implementation of *Merariq* in the Sasak customary marriage in the village of Sade involves several stages, including (1) *Midang*, followed by the abduction of the woman; (2) Holding a gathering in the evening known as "*mangan perangkat*"; (3) *Nyelabar*; (4) Marriage contract ceremony (*Akad Nikah*); (5) Exchange of gifts (*Sorong Serah*); (6) *Nyongkolan*; and (7) *Balas Onas Nae*. Rosdiana et al. (2018), indicate that the Sasak community perceives *Merariq* as an opportunity to "steal" a woman from parental oversight, whether with or without the approval of the guardian or parents. In this context, Islam does not expressly prohibit the practice of *Merariq* as long as it adheres to the proper stages and procedures.

Erwinsya et al. (2020), elucidate the significance embedded in the practice of *Merariq*, emphasizing the pride associated with individual and familial identities. This pride is marked by the desire for a daughter to be married through the elopement process. Such pride contributes socially to the family's existence within the local community. Despite not formally proposing to a woman through her parents, the tradition of eloping with a beloved woman has become a deeply rooted practice preserved through generations in the Sasak community in Lombok.

Based on previous researchers' findings, this study's focal point is to examine how the Sasak customary tradition of *Merariq* is explored within the perspectives of Islamic law and socio-cultural dynamics. This research aims to provide an overview of how local wisdom can be comprehensively explored from various viewpoints, particularly within the framework of Islamic law and the socio-cultural dynamics prevalent in the Sasak community. The aim is to elucidate a comprehensive understanding of this tradition without deviating from Islamic jurisprudence and the established guidelines. The research seeks to contribute to the discourse surrounding exploring local traditions, shedding light on their nuances within the context of Sasak society and its adherence to Islamic principles.

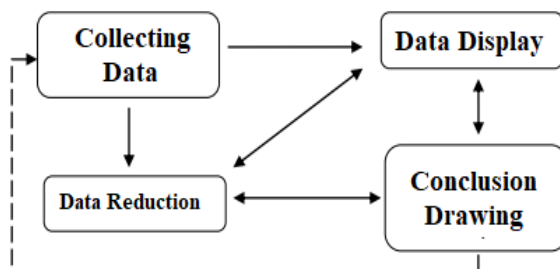
B. Methods

The approach employed in this research is qualitative, utilizing a descriptive analysis method (Haslan et al., 2022). The qualitative descriptive approach aims to explain traditions by conducting field observations based on factual evidence. The data collection methods include interviews, observations, and documentation (Akbar, 2022). Descriptive in nature, this research describes data based on objectively observed facts, explaining interrelated concepts using words or sentences instead of relying on data or statistics. This study falls under the category of field research, involving direct researcher involvement in the field to obtain valid information regarding the *Merariq* tradition or elopement practices within the Sasak community. The research site is in Terong Tawah Village, Labuapi Subdistrict, West Lombok.

Data collection involves in-depth interviews regarding opinions, ideas, and perspectives on *Merariq* from various informants, including (1) Two individuals who have participated in the *Merariq* tradition by initially abducting the woman; (2) Traditional leaders; (3) Religious leaders; (4) Islamic law scholars; and (5) Several community members in Terong Tawah Village. Direct observation is also conducted during the post-elopement procession by a young man in Terong Tawah Village, West Lombok. The final method is documentation related to the tradition. Data analysis follows Miles and Huberman's framework, encompassing data collection, data reduction, data display, and drawing conclusions (Ahyar & Abdullah, 2019).

Figure 1

Data Analysis Framework (Miles & Huberman)



Miles & Huberman delineate four types of activities in data analysis: data collection, data reduction, data display, and conclusion (Fadli, 2021). (1) Data Collection: The researcher initially conducted a literature review to examine the Sasak customary tradition of *Merariq*, drawing insights from previous studies. Subsequently, the researcher verified and provided preliminary evidence that the

investigated issue is present and preserved within the Sasak indigenous community. Following this, interviews were conducted with various informants, including participants, traditional leaders, religious leaders, and community members, to explore perspectives, implementations, and processes of *Merariq* involving the abduction of women. Direct observation by the researcher was also carried out during the marriage procession with *Merariq* in a Sasak community member's home; (2) Data Reduction: This involves the process of summarizing, selecting, and sorting through the collected data to refine it into valid information related to the Sasak customary tradition of *Merariq* that will be analyzed; (3) Data Display (Presentation of Data): After obtaining and reducing the data, information pertinent to the Sasak customary tradition of *Merariq* from the perspectives of Islamic law and socio-cultural dynamics was organized and compiled into the research paper; (4) Conclusion: Conclusions were drawn from the discussion of the Sasak customary tradition of *Merariq* as elucidated in the research.

C. Results and Discussion

Meaning and Implementation of the Sasak Customary Tradition of Merariq

Based on the researcher's observations in Terong Tawah Village regarding implementing the *Merariq* tradition, it does not significantly differ from other regions in Lombok. However, in Terong Tawah Village, the *Merariq* tradition within the Sasak customary practices has undergone a notable shift, particularly among the younger generation. The *Merariq* culture is often misused as a means to abduct a woman for marriage, even without the consent of her parents or the woman herself. As conveyed by (TM) in Terong Tawah Village during the interview process regarding the Sasak customary tradition of *Merariq*, the abduction of the woman is perceived as impolite and negatively viewed by some members of the community. However, it remains a practiced tradition, albeit not as intricate and sacred as in Bayan and other regions in Lombok.

The implementation of the *Merariq* procession in Terong Tawah Village involves several sequential activities: *Midang* (a man visits the house of the woman/girl he is courting), *Memaling* (abducting the girl), *Berselebar* (conveying information to the village government or the family of the prospective bride), *akad nikah* (marriage contract ceremony), *Sorong serah* (exchange of gifts), *Begawe* (celebration), *Nyongkolan* (procession of the bride and groom on the streets), and *Bejango* (returning for social visits).

Midang

Based on the interview conducted by the researcher with (TM) in Terong Tawah Village, "*midang*" is one of the approaches employed by a man towards a woman by visiting her home. However, it comes with specific rules that must be followed, including not being alone in a secluded place or in a room, avoiding physical contact that could lead to adultery, limiting the interaction time until 10 p.m., and maintaining intervals, not visiting every day. Each village has its own "*awig-awig*" or rules applied and enforced within that particular community. These regulations uphold proper visitation etiquette, preventing potential defamation to the woman's family. It aligns with the teachings in the Quran, as Allah states in Surah Al-Isra, verse 32, "*And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.*"

When Allah states in this verse, "Do not approach unlawful sexual intercourse," it implies a prohibition not only on the act of committing adultery but also on engaging in behaviors or situations that may lead to it. This prohibition recognizes the inherent human inclinations and desires in both men and women. Adultery is strictly prohibited in Islam, let alone engaging in it. However, among young Muslims, the phenomenon known as "dating" is considered commonplace and a trend among millennials today. Unbeknownst to them, their actions fall under the category of "approaching adultery." In Islam, adultery is not limited to physical contact alone; it includes various forms, such as adultery of the heart, hands, eyes, mouth, and others. This concept is elucidated in a hadith narrated by Bukhari, Muslim, and Abu Daud, where the Prophet Muhammad (peace be upon him) stated:

"Allah has decreed for the son of Adam his share of adultery, which he will inevitably commit. The adultery of the eyes is looking, the adultery of the tongue is speaking, the soul desires and wishes, and the private parts testify all this or deny it." (Narrated by Bukhari, Muslim, and Abu Daud)

The best action for young people is the most righteous one, avoiding *actions* that lead to sin. A man intending to marry should come to propose, ensuring there is no interaction before a legitimate and lawful bond is established between a man and a woman.

Memaling

Memaling is the act of abducting a woman from her parent's home at night to marry her. A man seeking marriage will abduct the woman by hiding her in the house of a relative or close acquaintance, ensuring a smooth execution of the abduction process. (TA) provides detailed insights into the Sasak customary

tradition of "*memaling*" in Terong Tawah Village. "The abducted woman should not be taken to the man's house but should be brought to the home of a relative or friend to protect her from potential disputes or disturbances from the man's family if disapproval arises."

Based on interviews with several youth leaders, including (TP), who conducted marriages following the Sasak customary tradition in Terong Tawah Village, when asked why they chose to marry through the tradition of Merariq by abducting the woman first, TP explained, "*I married by abducting the woman out of necessity to preserve my dignity and reputation in the eyes of others. As the Head of the Community, I never dated a woman before. Performing the tradition of memaling is permissible as long as it does not violate Islamic law principles.*"

Memaling, more commonly known as a rather sinister and criminal act, carries connotations of wrongdoing. However, in the context of the Sasak customary tradition, "*memaling*" does not involve forcibly seizing or stealing money, for instance. Instead, in the Sasak cultural context, "*memaling*" is a method employed to marry a woman, not to cause harm, extortion, or any other criminal intent. While this action may be perceived as violating established norms, it could lead to legal consequences if the parents of the woman object to the act of abducting their daughter without their knowledge or consent.

Nyelabar

Next is the "*nyelabar*" procession. After three days of the woman being abducted or hidden, the male's family will send representatives to the woman's family, a practice known as "*nyelabar*." The delegation typically includes the customary leader, the community leader, and the man's family members. Their visit informs the woman's family that their daughter has been with the man's family for three days. During the *nyelabar*, discussions occur to determine the dowry's amount, the time for the marriage contract, and the details of the "*pisuke*" (dowry or bridal gifts).

From an Islamic perspective, the dowry (*mahar*) is considered the bride's right and should be utilized for her needs. Islam does not impose specific limits on the magnitude of the dowry, allowing for mutual agreement between the parties involved. In the Sasak customary marriage practices, which still firmly adhere to tradition in various regions of Lombok, such as in the sacred village of Bayan, the determination of the dowry involves the customary leaders and the religious authority. In contrast, in the traditions of Terong Tawah Village, the prospective bride determines the dowry.

During the *ijab qabul* (marriage contract) process, the husband must provide a dowry (*mahar* or *mahr*) to the bride, as commanded by the following verse from the Quran *An-Nisa: 4*: "*Give the women (upon marriage) their (bridal) gifts graciously...*".

Allah has commanded men to provide a suitable dowry for the women they marry. As Allah stated in Surah *An-Nisa*, verse 25: "*...and give them their due compensation with good will...*"

Marriage Ceremony

The central element of the Sasak traditional *merariq* ceremony is the marriage contract, known as "akad nikah" in the Sasak language or "*ngawinan*." The *ngawinan* ceremony does not have a specific venue requirement, such as a mosque or prayer hall, as long as the essential elements of the marriage contract are fulfilled. The marriage contract is conducted following Islamic procedures. The sequence of the akad nikah ceremony begins with welcoming the guests and proceeds to reciting the marriage sermon. Subsequently, the *ijab qabul* process takes place directly between the bride's and groom's father or guardian, using the Sasak language.

The marriage sermon, delivered as advice to both bride and groom, guides and instructs them in building a good marital relationship. The ultimate goal of forming an Islamic family is establishing a "sakinah" family. A *sakinah* family is founded on love and compassion (*mawaddah* and *warohmah*) from Allah SWT, the Supreme Creator. Allah SWT states in the Quran, in Surah *Al-Fath* 4: "*He it is who sent down tranquility into the hearts of the believers that they would increase in faith along with their (present) faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.*"

Sorong Serah

Based on the results of observations and interviews with the community in Terong Tawah Village, the "*sorong serah*" ceremony is usually carried out by organizing a celebration or "*begawe*" at the bride's house as a Thanksgiving, using various types of food items. Before conducting a joint prayer, the family will wait for the arrival of the representative of the groom's family, accompanied by the head of the neighborhood and "*tembayun*," along with several other people to deliver the dowry. After that, the prayer can be performed. Several items symbolize the "*sorong serah*" ceremony and carry specific meanings. The cloth symbolizes the groom's readiness to provide clothing for his wife and future children. The keris (traditional dagger) symbolizes the groom's readiness to defend his wife and protect his family. Usually, money is also included in a specific amount.

Begawe

The tradition of "*begawe*" or a feast is typically held at the groom's house, where abundant portions of food are prepared to accommodate the guests. During the "*begawe*" event, close and distant family members, neighbors, friends, and acquaintances come to the groom's place to assist in preparing the meals. It demonstrates camaraderie among the bride and groom, their families, and the guests. Additionally, during the "*begawe*" ceremony, "*dzikir*" (remembrance of Allah through chanting) is often conducted as an expression of gratitude for the joyous occasion. The atmosphere of the "*begawe*" tradition accompanies the implementation of the Sasak customary marriage tradition in Terong Tawah Village, as depicted in Figure 2.

Figure 2

Procession of "begawe" in the Sasak customary marriage tradition



The practice of "*begawe*" is intended for expressing gratitude and celebrating the marriage that has taken place. For the Sasak community, "*begawe*" is not just a feast; it holds religious values and serves as a means to strengthen familial and community ties, fostering mutual assistance among neighbors. Hence, it is considered obligatory. Islam strongly advocates mutual aid and the strengthening of social bonds, as emphasized in the Quran, Surah An-Nisa, verse 36: "*Worship Allah and do not associate anything with Him, and be kind to two parents, relatives, orphans, the poor, neighbors near and far, friends, travelers, and those your right hands possess. Indeed, Allah does not like those who are arrogant and boastful.*"

Prophet Muhammad (SAW) also advised in his hadith about the virtues of maintaining family ties in the social fabric of society. Narrated by Abdurrahman

bin 'Auf: He reported that he heard the Prophet Muhammad (SAW) say, "*Allah, the Exalted, has said: 'I am Ar-Rahman. I created the kinship ties and derived a name from My name. So, whoever maintains it, I will maintain ties with him, and whoever severs it, I will cut him off.'*" (Hadist reported by Abu Dawud)

Based on the sources from the Quran and the Hadist of Prophet Muhammad (SAW), the implementation of the *merariq* tradition with the customary *begawe* observed by the people of Terong Tawah is solely aimed at strengthening family ties and promoting mutual assistance within families, neighbors, and the community. Therefore, the practice of this tradition contributes to maintaining harmony among community members. However, regardless of an individual's ability to participate in the *begawe* tradition, it is essential to note that this tradition is not obligatory, as not everyone can engage in it.

Bejanggo/nyongkolan

The tradition of *Nyongkolan* or wedding procession (*nyongkolan*) is commonly performed by sending off both bride and groom from the groom's house to the bride's house, accompanied by a procession involving family members, relatives, and the local community. Participants wear traditional Sasak attire, complete with traditional makeup, and the procession is accompanied by a musical ensemble, including the *gendang bleq* (large drum) and *kecimol* music. The purpose of this procession is to escort the groom to the bride's house. In the execution of *merariq nyongkolan*, negative behaviors are sometimes observed, such as the mixing (*ikhtilāt*) of men and women during the dance, excessive drinking, fights, disturbances to public transportation flow, and neglect of prayer, usually during the call to prayer (*azan*). The atmosphere during the implementation of the *Nyongkolan* tradition in the Sasak community, conducted by the two bridal couples in Figure 3.

Figure 3
Nyongkolan Ceremony in Sasak Tradition



The *Nyongkolan* tradition often sparks controversy within the community due to the frequent mixing of unrelated men and women in the same procession. This tradition sometimes becomes a spectacle and entertainment that leads to inappropriate actions, such as *ikhtilath* (unlawful mixing) and dancing. However, it is essential to note that Prophet Muhammad (SAW) advised against such behaviors, as indicated in his hadith: From Abu Hurairah, he reported that the Prophet Muhammad (SAW) said, "*The best rows for men are the front ones, and the worst ones are the last. The best rows for women are the last ones, and the worst ones are the front.*" (Sahih Muslim, no. 664)

This hadist is evidence of the Sharia prohibition against *ikhtilath* (unlawful mixing). The farther away men are from the rows of women, the better it is for them, and conversely, the farther away women are from the rows of men, the better it is for them. The Prophet also addressed dancing in Islamic jurisprudence, known as *ar-raqshu*. It is defined in *Mu'jam Al-Wasith* as "a person changing positions and moving their body under the rhythm of music or singing." Scholars who are keen on guiding the community towards goodness and preventing them from wrongdoing discuss matters related to *ar-raqshu*. As Allah states in the Quran, Surah Al-Isra, verse 37, "*And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.*"

Imam Al-Qurthubi explains in his tafsir, "Scholars use this verse as evidence to criticize dancing and its practitioners. Imam Abul Wafa bin Aqil stated, 'The Quran prohibits dancing in this verse when it says, '*Do not walk upon the earth exultantly.*' This verse also condemns arrogance, and dancing is a form of arrogance."

The community in Terong Tawah Village agrees not to engage in the *nyongkolan* tradition as it tends to create more issues than achieve its intended purpose. *Nyongkolan* is not considered mandatory in the Sasak wedding procession. One of the youths getting married in Terong Tawah Village preferred fostering good relations through more respectful means, known locally as "*bejango*."

The Interconnection between Islamic Law and Socio-Cultural Perspectives in Understanding the Merariq Tradition

Merariq, commonly known as marriage in Indonesian, is the legitimate path within Islam for establishing a lawful status in relationships. Scholars across the four primary schools of Islamic jurisprudence generally define marriage, as found in the book "*al-Fiqh alā mazāhib al-Arbaah*," as an agreement leading to permissibility (for a man to engage in sexual relations with a woman) through the marriage contract,

expressed with the terms "nikah" or "kawin," or equivalent meanings of these words. The purpose of marriage extends beyond fulfilling biological needs; it involves obeying the commandments of Allah and His Messenger, constituting an act of worship. The goal is to build a prosperous family that benefits the married couple, their descendants, and relatives.

According to an interview conducted by the researcher with a prominent youth figure who carried out the traditional Sasak marriage practice of abduction, the youth figure explained that *"Melariq, the tradition of abduction, is carried out due to being pressured and opting for a path unknown to the family beforehand. This practice is also commonplace among the community and is ingrained as a cultural aspect in Sasak traditional marriages, holding significant meaning in each execution. Starting from the abduction, engagement, and wedding ceremony, and culminating in the customary marital cohabitation known as bejanggo or nyongkolan adat Sasak."* (Youth Figure).

The Community Leader, who also serves as a customary figure in Terong Tawah Village, elucidated that *"The traditional practice of merariq is indeed still preserved, but not all members of the community engage in it due to having a good understanding either from a religious perspective or other considerations. This is what causes the cultural practice of abduction, merariq, to be less excessively performed, thus not contradicting Islamic law as seen in other regions of Lombok."* (Traditional and community leaders)

To further elucidate the implementation of the Sasak traditional custom, based on the statements provided by the Religious Figure in Terong Tawah Village regarding the practice of *merariq* in Sasak tradition, which does not contradict the existing rules in Islam, Tuan Guru Mustiadi, as a religious figure in Terong Tawah Village, expounded that: *"Traditional customs are acceptable as long as they comply with Islamic law. For example, the Merariq tradition of kidnapping a woman beforehand has no specific guidance or evidence stating that marriage requires kidnapping or 'memaling' in Sasak language. As long as the community practices it correctly, following the principles of 'Al Adatu muhakkamah,' customary law becomes legal for the community."*

This highlights the legal basis used by scholars, considering customary law as a source in Islamic law to determine the legal status of something. Several informants have elucidated their perspectives regarding the implementation of the *merariq* tradition in Sasak customs, emphasizing that within the principles of *Fiqh Al-Adat Al-Muhakkamah* and various Hadiths, this tradition is indeed regarded as a source in

Islamic law for determining the legal status of specific practices, particularly in interpreting traditions and customary practices that do not contradict Islamic law. Referring to a hadist narrated by Ibn Mas'ud, Prophet Muhammad (SAW) stated: "*What Muslims consider as good is also considered good by Allah.*" (Reported by Imam Ahmad and Abu Dawud).

In the social perspective of the Sasak community, they view the tradition of "*merariq*" as a cultural element that can be preserved and developed as long as it does not contradict the rules and behaviors of the community. Hamdani & Fauzia (2022) also explain that the tradition of "*merariq*" can be preserved as long as it does not conflict with the rules established by Syariat. Within the social and cultural context of the Sasak tribe in Lombok, the tradition of "*merariq*" depicts the masculinity of a Sasak man, as he successfully takes (elopes with) a girl of his affection. Although eloping or "*merariq*" is not explicitly explained in the religious texts (the Qur'an and Hadits), when viewed from the perspective of maqâshid al-syarî'ah, the legal status of marriage through this elopement method remains valid (Jihad & Muhtar, 2020).

With the development of religious outreach and education, the younger generation is becoming more aware of Islamic values in every tradition, including "*merariq*." However, the practice of "*merariq*" with elaborate processions, particularly through a practice called "*nyongkolan*," receives significant attention from the community. The execution of "*merariq*" through "*nyongkolan*" is considered inconsistent with Islamic values according to Arifin et al. (2019). Therefore, there is a perception within the community that there is a need to simplify the tradition acceptably without eliminating it. Values in each tradition may have varying perspectives in different regions. Each area has its unique traditions to preserve its customs and culture. However, the crucial factor lies in how the community manages and positions these traditions appropriately, enabling them to be practiced without conflicting with the beliefs of the local community (Makky & Rodafi, 2022).

D. Conclusion

Based on the research findings, it can be concluded that the *Merariq* tradition for the Sasak community is considered a sacred cultural heritage passed down through generations. The implementation of the *Merariq* tradition, involving the act of kidnapping a woman before marriage, retains its cultural values in the community of Desa Terong Tawah. However, there has been a form of simplification within the

tradition, aligning it with the teachings of Islam following the guidance of the Qur'an and Sunnah. The values within the *Merariq* tradition are preserved in its various stages: (1) *midang*, (2) *memaling*, (3) *nyelabar*, (4) *akad nikah*, (5) *sorong serah*, (6) *begawe*, and (7) *bejango or nyongkolan*.

Implementing the *Merariq* tradition in Sasak culture must be adapted to the Islamic understanding of its practices. It ensures the tradition aligns with Islamic teachings and can be preserved without violating the Syariat. The fundamental knowledge of the *Merariq* tradition, including the act of kidnapping before marriage, lacks specific references or evidence in the Qur'an or Hadist. However, maintaining and preserving the tradition is permissible as long as it does not contradict Islamic law. The legal basis for this lies in the explanation by scholars that customary practices can be regarded as binding laws for the community as long as these customs bring benefits and goodness to the community itself. The preservation of the *Merariq* tradition reflects the balance between cultural heritage and adherence to Islamic principles, emphasizing the importance of adapting traditions within the framework of Islamic teachings.

References

- Ahyar, A., & Abdullah, S. (2019). Sorong Serah Aji Krama Tradition of Lombok Sasak Marriage to Revive Islamic Culture. *El Harakah*, 21(2), 255. <https://doi.org/10.18860/el.v21i2.6961>
- Akbar, M. A. (2022). The Meaning of Treasure of the Lexican Martige Customs of Sasak People North Lombok Regency: Description Overview. *E-Journal of Linguistics*, 16(2), 196. <https://doi.org/10.24843/e-jl.2022.v16.i02.p05>
- Al-Amin, H., & Asrar, K. (2019). Perspektif Hukum Islam Terhadap Adat Pra-Perkawinan Merarik (Studi Kasus di Desa Wanasaba Kec. Wanasaba Kab. Lombok Timur). *Indonesian Journal of Islamic Law*, 2(2), 53–59.
- Anwar, S., Hasan, N., & Kurniawati, D. A. (2019). Praktek Budaya Merariq dalam Perspektif Hukum Islam (Studi Kasus Desa Tibu Sisok Kecamatan Janapria Kabupaten Lombok Tengah). *HIKMATINA: Jurnal Ilmiah Hukum Keluarga Islam*, 1(2), 157–163.
- Arifin, M., Muadin, A., & Salabi, A. S. (2019). Strategi Komunikasi Kiai Pesantren Darul Falah dalam Perubahan Budaya Merariq Nyongkolan (Studi Kasus Pada Masyarakat Suku Sasak Sekitar Pesantren Darul Falah Lombok Nusa Tenggara Barat). *Lentera*, 3(1), 1–19. <https://doi.org/10.21093/lentera.v3i1.1762>

- B, I. P., & Amin, M. (2023). Proceedings of the 3rd Annual Conference of Education and Social Sciences (ACCESS 2021). In *Proceedings of the 3rd Annual Conference of Education and Social Sciences (ACCESS 2021)*. Atlantis Press SARL. <https://doi.org/10.2991/978-2-494069-21-3>
- Erwinsya, Handoyo, E., & Aرسال, T. (2020). Merariq Tradition of Sasak Tribe in Social Construction and National Law Article Info. *Journal of Educational Social Studies JESS*, 9(1), 48–55.
- Fadli, M. R. (2021). Memahami Desain Metode Penelitian Kualitatif. *Humanika*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- Gegana, T. A., & Zaelani, A. Q. (2022). Pandangan Urf Terhadap Tradisi Mitu dalam Pesta Pernikahan Adat Batak. *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 3(1), 18–32. <https://doi.org/10.24042/el-izdiwaj.v3i1.12495>
- Hamdani, F., & Fauzia, A. (2022). Tradisi Merariq dalam Kacamata Hukum Adat dan Hukum Islam. *Jurnal Hukum Lex Generalis*, 3(6), 433–447. <https://doi.org/10.56370/jhlg.v3i6.245>
- Hanapi, H. (2018). Sistem Perkawinan Adat ditinjau dari Nilai-Nilai Pendidikan Islam di Suku Sasak Lombok Nusa Tenggara Barat. *El-Hikam*. <http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/3193>
- Haq, H. S., & Hamdi, H. (2016). Perkawinan Adat Merariq dan Tradisi Selabar di Masyarakat Suku Sasak. *Perspektif*, 21(3), 157. <https://doi.org/10.30742/perspektif.v21i3.598>
- Haslan, M. M., Dahlan, D., & Fauzan, A. (2022). Faktor-Faktor yang Mempengaruhi Terjadinya Merariq pada Masyarakat Suku Sasak. *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila dan Kewarganegaraan*, 9(2), 15. <https://doi.org/10.31764/civicus.v9i2.6835>
- Hotimah, H., & Widodo, A. (2021). Budaya Merariq pada Suku Sasak dalam Perspektif Syariat Islam the Merariq Culture of the Sasak in the Perspective of Islamic Sharia. *SocioEdu: Sociological Education*, 2(1), 15–21. <https://e-journal.unmuhkupang.ac.id/index.php/se>
- Ilmalia, R. M., Budiarta, I. N. P., & Sudibya, D. G. (2021). Pelaksanaan Tradisi Perkawinan Merariq (Besebo) Suku Sasak di Lombok Timur. *Jurnal Interpretasi Hukum*, 2(3), 479–483. <https://doi.org/10.22225/juinhum.2.3.4123.479-483>
- Jihad, S., & Muhtar, F. (2020). Kontra Persepsi Tuan Guru dan Tokoh Majelis Adat Sasak (Mas) Lombok Terhadap Pernikahan Adat Sasak dan

- Implikasinya Bagi Masyarakat Sasak. *Istinbath*, 19(1), 79–101. <https://doi.org/10.20414/ijhi.v19i1.206>
- Jumarim, J. (2022). Perspektif Ulama Perempuan Sasak terhadap Relasi Gender dalam Perkawinan Sasak. *Fondatia*, 6(1), 1–20. <https://doi.org/10.36088/fondatia.v6i1.1679>
- Kadir, A. (2021). Jurnal Risalah Kenotariatan. *Jurnal Risalah Kenotariatan*, 2(2), 32–46.
- Kholidi, A. K., Faizun, A., Iqbal, L. M., & Ramdhani, A. (2021). Makna Tradisi Marariq Masyarakat Bangsawan Suku Sasak di Lombok. *Palita: Journal of Social Religion Research*, 6(2), 99–116.
- Kurniawan, T., & Tamara, R. N. (2023). *Tinjauan Hukum Pidana terhadap Adat Merariq di Masyarakat Lombok Tengah*. 2(1), 127–139.
- Makky, A., & Rodafi, D. (2022). Tradisi Bayar Adat Pisuke Terhadap Pernikahan Sukuk Sasak dalam Perspektif Antropologi Hukum dan Hukum Islam. *Jurnal Ilmiah Hukum Keluarga Islam*, 4, 323–332.
- Murdan, M. (2018). Membaca Perkawinan Masyarakat Islam Sasak dari Perspektif Interlegalitas Hukum. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 10(2), 115. <https://doi.org/10.14421/ahwal.2017.10201>
- Nabilla, N. P., & Carolina, S. (2023). Fenomena Kawin Lari di Suku Sasak Lombok, Nusa Tenggara Barat. *Jurnal Mahasiswa Indonesia*, 1(1), 1–14.
- Rosdiana, Arman, & Multazam, M. A. (2018). Praktik Merariq pada Masyarakat Sasak di Kecamatan Gerung Kabupaten Lombok Bara. *Window of Health : Jurnal Kesehatan*, Vol. 1 No.(3), 1–13.
- Said, P., Bw, K., Syari, F., Islam, E., & Surakarta, U. (2023). *Pandangan Fiqih Munakahat terhadap Perkawinan Adat Suku Sasak Lombok Timur*. 03(2), 80–87.
- Saparudin, S. (2022). Deviasi Adat Melaik (Merarik) Suku Sasak Sebagai Norma Adat di Desa Penujak dalam Perspektif Komunikasi. *Jurnal Dakwah dan Komunikasi*, 7(2), 163. <https://doi.org/10.29240/jdk.v7i2.5770>
- Septiana, N. Z., Sayekti, F. P., Rahmawati, N. R., & Lukmatus, N. (2022). Self-Esteem and Self-Acceptance of Sasak Women as Custodians of Tradition (Study in Sade Village East Lombok). *Proceedings*, 1, 321–336.
- Siregar, R. A., & Effendi, O. (2023). Religion and Culture the Perspective of Customary Law in the Wedding Tradition of Sasak Societies in Lombok. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 6(1), 44–54. <https://doi.org/10.20414/sangkep.v6i1.2621>