



MANIFEST AND LATENT FUNCTIONS IN THE MERARIQ TRADITION OF THE SASAK TRIBE, LOMBOK, WEST NUSA TENGGARA

A Zahid

UIN Sayyid Ali Rahmatullah Tulungagung

Jl. Mayor Sujadi Timur No. 46 Tulungagung, Jawa Timur, Indonesia
azahid19@uinsatu.ac.id

Keywords:

Manifest and Latent Functions, Merariq, Sasak Tribe Lombok NTB

Abstract

Merariq is one of the traditions of the Sasak people of Lombok, West Nusa Tenggara which is still maintained to this day. The uniqueness of this tradition has a function that can be described in manifest and latent forms. So, the aim of mapping this function is so that there is no ambiguity in the *merariq* process because *merariq* could be the legality of the bride and groom's relationship if it is not approved by one of the family members. This research uses a qualitative method with a library approach, with data sources from books and articles that have been prepared and adapted to the object of the research study. The results of this research show that not everything in the *merariq* process is an actual or manifest function, but there are also latent functions contained, for example in the form of Education, Social Stratification, and Conflict.



Vol. 6, No. 02, 2023
[10.20414/sangkep.v2i2.](https://doi.org/10.20414/sangkep.v2i2)

Submitted: July 31st, 2023
Accepted: Aug 18th, 2023



A. INTRODUCTION

Marriage is a physical and spiritual bond between a man and a woman. The marriage contract, for those who are Muslim, it is a reflection of the birth bond and legalizes living together in the ark of life. Meanwhile, marriage as a spiritual bond is a form of spiritual connection between the two because of their willingness and willingness to accompany each other as husband and wife (Rai Asmara Putra 2018). Marriage is not only a ceremonial form covered by religious values and norms, but it contains sacredness. In this case, it is manifested in the culture of the Sasak people of Lombok, West Nusa Tenggara, known as *Merariq*.

The Sasak people, marriage does not only mean a transition into a new life in a purely biological sense but also emphasizes its sociological meaning, namely a form of responsibility for both married partners in the eyes of society. Because of this, marriage in the Sasak tribe is considered a sacred thing. So in its implementation, there are a series of customs that must be followed wisely, sacredly, and with a festive banquet. The essence of these various marriage ceremonies is known in the general public's conception as salvation, which varies depending on the type, method, tradition, and form (Suripto 2022; Jayadi *et al* 2023).

One of the marriages that is very popular among the Sasak people is elopement or *Merariq*. *Merariq* is a tradition of the Sasak tribe which is a symbol of the bond between women and men in carrying out marriage. This tradition is a tradition of running away in the local sense of the Sasak tribe as a form of a man's responsibility that he is ready to live together. The existence of culture and community identity are contained in traditions *Merariq* which is still maintained to this day. Uniqueness is a variety of cultures in Indonesia, in this case, tradition *Merariq* has become a hot topic of discussion in the academic world so there are several views or research from other points of view as scientific treasures and evidence that tradition *Merariq* is a unique locus for study, so to find research gaps researchers look at previous research as follows.

The first research was written by Fibrianti with the title "The Influence of Merariq Culture on Early Wedding in East Lombok District, NTB" (Fibrianti and Sasteri Yuliati 2020). The results of this research, it shows that there is a cultural push, namely *Merariq* in the Sasak Lombok community so that the rate of early marriage, especially in East Lombok, has increased. One of the driving factors is a lack of understanding about the reproductive health of immature children, both biologically and psychologically. Apart from that, myths also play a role in the implementation of *Merariq* which results in early marriage. However, culturally, of course, this tradition is one of the characteristics of the Sasak Lombok people that needs to be preserved. Still, some things need to be understood wisely when implementing it. *Merariq* of the two brides and groom must also be considered, both legally, biologically, and mentally prepared of both.

The second research was written by Hamdi et al., titled "The Effectiveness Of Awig-Awig On Merariq Age Maturation In Prevention Of Early Marriage In Kekait Village" (Hamdi, Amalia, and Sahrul 2022). This research is almost the same as previous research, but this research focuses more on forms of preventing early marriage in West Lombok. Through Community-Based Integrated Child Protection (PATBM), in accordance with the mandate of Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection. Community-Based Integrated Child Protection (PATBM) is a network movement of citizen groups at the community level who work in a coordinated manner to achieve child protection goals. This program was designed as a prevention and as an education for the community in carrying out marriages so that there is no longer an increase in early marriages in West Lombok.

The third research was written by Testia F. Fitriyanti with the title "Analysis of Merariq Kodeq Tradition Practiced by Sasak Indigenous People in Lombok Based on Max Weber and Georg Simmel's Theory" (Fitriyanti 2023). This is different from the two articles above which focus on the issue of early marriage in the Sasak tribe of Lombok with a health approach. This third research uses a sociological approach that looks more at how Lombok people actually characterize traditions *Merariq* as a result of the rational choices of the Sasak people. The results of this research show that, in tradition *Merariq* is more likely to be a culturally rational choice which in Weber's view is a form of social action that the Sasak people carry out *Merariq*. Therefore, the main characteristics result from rational cultural choices in tradition *Merariq*; (1) carried out based on the obligatory traditions and beliefs of the Sasak traditional community *Merariq* as an initial step in the marriage stage, (2) in the process *Merariq* the community or individual members of the Sasak traditional community no longer consider or question critically or consciously reflect on the reasons behind these actions (*taken for granted*), (3) does not prioritize rational considerations, despite practice *Merariq* carried out by individuals who are still at an early age, the beliefs of the Sasak traditional community must be maintained, and (4) this action follows the Sasak traditional ancestral practices which have been passed down from generation to generation.

From the research above, the phenomenon of Sasak tribal marriage customs by elopement will be very interesting if studied in the integration space by looking at the dimensions of Sasak tribal society as an entity. *Local indigenous* which contains local content. Ideally, there must be a massive load to support the ideal of a custom insight from the value of the custom itself. Regarding elopement among the Sasak tribe, most people believe it is the right way for men to prove their masculinity, which manifests their political and economic dominance. For the Sasak tribe in Lombok, if a man dares to kidnap a woman, it means that he is ready to take responsibility for the life of the woman he

kidnapped to become his wife. From this, it can be clearly understood that the woman's attempt to escape is to realize the man's courage and readiness.

However, in other matters. *Merariq* is used as a tool to legalize a relationship that is not approved, then what is the position? *Merariq* to these two people?, or if the procession continues because it is bound by tradition *Merariq* What is the position of families who do not agree with their relationship? It is from this question that this research is interesting to see the extent of the manifest and latent functions in this tradition, because *Merariq* has legal legitimacy, from custom to religion, making it culture *Merariq* This is a very anticipated moment for the two families who will hold a wedding procession. Meanwhile, women's perceptions look at culture *Merariq* This is the starting gate for a new life from a marriage.

Sociologically, this culture is a way of life to prove the social maturity of every young man and woman in the Sasak community. However, in Sasak Lombok wedding culture, it seems very young for young men and women to carry out marriages, with courage and courage, a young Sasak Lombok man can run away with the girl he loves. However, this method of marriage also creates bias among the Sasak people of Lombok, when one of the family members does not agree with one of the two parties, the indication of this is shame on the part of the family.

B. METHODS

This research uses library research, as a special characteristic of dealing with data or texts presented in the various literature used. This research processes data not from the field or direct observation as used in other research. The uniqueness of this research lies in how researchers search for, read, and analyze the results of data that has been prepared as in traditional research. *Merariq* in the community of the Sasak Tribe of Lombok, West Nusa Tenggara. The search for library data in this research is based on several books as follows;

No	Book	Writer
01	Praktik Merariq; Wajah Sosial Masyarakat Sasak	M Harfin Zuhdi
02	Merariq pada Masyarakat Sasak; Sejarah, Proses dan Pandangan Islam	Kaharuddin Sulkhad
03	Etika Merariq; Konstruksi Sosial Masyarakat Sasak Lombok	M Abyar Fadly
04	Local Wisdom; Tradisi Merariq Islam Waktu Lima	Hirlan dan Mukminah
05	Pengaruh Budaya Merariq Terhadap	Fibrianti

	Pernikahan Dini	
--	-----------------	--

The data sources above are already in the hands of the researcher and will be filtered again to look for data related to the problem formulation that the researcher determined. However, there are data sources in the form of secondary data which according to researchers can be a support in answering the problem formulation, namely;

No	Book	Writer
01	Lombok Mirah Sasak Adi	M Harfin Zuhdi, Dkk
02	Islam Sasak; Wetu Telu Vs Wetu Lima	Dr. Erni Budiawanti
03	Pulau Lombok dalam Sejarah (Ditinjau dari Aspek Budaya)	H Lalu Lukman

After collecting books and journals related to the Tradition *Merariq* Sasak Tribe Community, the researcher analyzes using descriptive analysis through literature study, from the results of the analysis in the form of data will be processed in several stages as follows:

1. Data collection, the data collection process is the result of reviewing the books and journals above by adapting to the selection of research topics, in this case tradition *Merariq*.
2. Data reduction is a technique for in-depth data analysis, processing, and separating the data that has been collected so that in this process the data is more specific to answer the problem formulation in the research so that later the data displayed can be verified at the end and become a conclusion from the data findings.
3. Presentation of data is an urgent matter to pay attention to in this research because from the results of data reduction, researchers need to present data from the results of the study, either from the results of secondary or primary data reduction which has been carried out in the two processes above, so that the data presented is at least representative of answers to what has become the problem formulation in this research.
4. Drawing conclusions is an action and study of the results of new findings which are elaborated on the theory that has been prepared by the researcher. This stage is actually the key to the data that will become the researcher's findings, so it requires drawing conclusions from general to specific so as not to introduce subjective bias from the researcher.

C. RESULTS AND DISCUSSION

Socio-Anthropological Dialectics of Tradition *Merariq*

Customs are unwritten rules, laws, and values that become the consensus of a community group in carrying out a particular tradition which becomes a reference for life (Jones 2010). Culture has important value for society as a system of manifestation of culture as a regulator of people's behavior (Jayadi and

Kamarudin 2021). According to Koentjaraningrat, there are four levels of process in understanding custom. The *First* Cultural Value Level, is the layer with the broadest scope, for example, ideas that have value in people's lives. *Second, the* Level of Norms, or cultural values that become certain rules of a society. *Third, the* Legal level is a legal system that applies in society, one of which is like customary law, and the last is the Special Regulation Level, where specific rules regulate community activities in a narrower space (Mukherji 2016). As is the case in the traditional tradition of Lombok West Nusa Tenggara which has a unique custom system on the issue of marriage or so-called *merariq*.

Merariq or what is also called in the Lombok traditional tradition is elopement as a form of marriage for the wider community which has the connotation of something that is taboo, this is a form of tradition that is the wealth of the Indonesian nation which has various variants of traditions in marriage, the same thing also happens in the Angkola community which has a line descendants of the Batak kingdom in Sianjur village, Pusuk Buhit, Lake Toba. The kinship system in society is called *Dalihan na tolu* or called a triple furnace (Butarbutar, Milala, and Paunganan 2020).

This three-wait system is interpreted as a *male* family from the male parent's lineage. *Childpipe* or the male family of a married younger sister's or older sister's husband, as well as the male family of the wife's brothers, all of whom have an important role in the family (Pane, Priyono, and Sormin 2022). This three-wait system is a regulator in the life of a family so that the family has synergy when the functions of the three-run according to their duties. This is also related to elopement so the constructivism of the Angkola community can be implemented in two ways, *First* family knowledge is called *dipaduat*, and secondly, marriage without parental consent is referred to as *marlojong* or elope (Salminawati, Zulhedd, and Apniar 2019).

Marlojong This is different from the customary system *Merariq* which is basically the identity of a male figure who has the representation of being able to protect, be responsible, and be brave in carrying out his duties as a husband, especially the Sasak Lombok community regarding the social stratification of marriage into two strata, namely, the noble class and the ordinary class, which is, of course, a problem Economic realization will be an important issue in marriage, plus the people of Lombok who have the power to adhere to religion certainly marry as one *sunnah* Prophet Muhammad (Jayadi 2018). At this stage, the negation of religion and culture is visible, for ordinary people who do not understand what the manifest and latent functions of traditional traditions actually are. *Merariq* will gives rise to odd interpretations when social stratification in different societies, in the study of functionalism Robert King Merton was able to explain how dual function (manifest function and latent function) actually is in the study of customs *meraiq* in Lombok, West Nusa Tenggara.

The Sasak people have unique traditions that are still grounded today. However, for the majority of regions in Indonesia, this culture is a violation of customary law, namely the regions of South Sulawesi, Batak, Lampung, Bali, Bugis, Makasar, Sumbawa, and Mandar. The tradition in question is the *merariq* tradition or what is called the elopement tradition. *Merariq* in the Sasak language is the initial series of marriages carried out by fleeing the girl who wants to be proposed to from the supervision of her guardian and the social environment in which the girl lives. There are two interpretations in meaning *merariq*, *First* is defined as the process of escaping with the consent of two partners. *Second*, action *memaling* girls from parental supervision. This culture is a hereditary heritage that has been rooted in the social environment of the Sasak tribe. Farida Ariany, "The Custom of Eloping 'Merariq' in the Sasak Community (Case Study in Central Lombok Regency)," *Sangkareang Mataram Journal* 3, no. 3 (2017): 10. In general, the Sasak people differentiate between these two terms which are assumed to be the same, between running away and *memaling* the diction of running away is part of the marriage ritual. Temporary *memaling* part of the wedding ritual itself. (Tahir n.d.:56)

Regarding the early history of the emergence of this *merariq*, there are two opinions. The first opinion states that the *merariq* tradition is an adoption of Balinese culture which emerged from Hindu culture after the Bali Kingdom carried out a local invasion of the Lombok region in the 17th century. In 1740, Lombok came under the auspices of the kings of Karang Asem Bali. They influenced Hindu and Islamic cultural patterns in the Lombok area. During the Balinese king's occupation of Lombok, the Balinese kings provided good cooperation with the people of Lombok. Nevertheless, there was a lot of Sasak Muslim resistance and war over the arbitrary position of the Balinese kingdom. Hilman Syahrial Haq and Hamdi, "Meariq Traditional Marriage and Selabar Traditions in Sasak Tribal Society," *Perspective* 21, no. 3 (2016): 158. The Balinese authorities arbitrarily treated Sasak women by turning them into mere concubines to satisfy their lust. Anak Agung ordered his soldiers to gather the girls at Telage Beleq and then they were required to bathe naked. Next, Anak Agung Karangasem just has to choose which girl he wants to sleep with. Even Anak Agung Karangasem did not hesitate to order his soldiers to kill the girl if she refused his request. (Fitrianita et al. 2018:127) This treatment gave rise to the initiative of the Sasak people, especially the *bajang* to take away the Sasak women before they were finally taken by Anak Agung. *Parabajangit* took him away saved the Sasak woman and then married her. (Haq and Hamdi 2016)

If seen, the beginning of the emergence *merariq* is a form of heroic action *bajang* Sasak to carry out non-military resistance against Balinese rule as well as a form of their concern and courage in saving Sasak women under intimidation from the Hindu-Balinese Kingdom. From here, two cultural acculturations occur between Balinese cultural values and Islamic values that are inherent in the Sasak

people. Finally, several traditional values that developed in Lombok society are the result of assimilation and cultural dialectics of the Balinese annexation.

In M. Taisir's view, though *merariq* is an adoption of Balinese culture, the Sasak tribe is able to provide new innovations to the elopement culture by eliminating and internalizing Islamic teachings. The process of running away from a girl that takes place in the Balinese elopement tradition automatically becomes a marriage contract for the two bride and groom. Meanwhile, for the Sasak tribe, this girl's escape was the beginning of a series of *merariq* marriage processions, because later the marriage contract would still be carried out in an Islamic manner. (Taisir n.d.: 45) So there is no doubt that in this *merariq* custom, the presence of the *kiai* is highly anticipated because it complements and provides additions. blessing. Agus Salim Salabi Muhamad Arifin, Akhmad Muadi, "Communication Strategy of Darul Falah Islamic Boarding School Kiai in Changing the Culture of Attracting Nyongkolan," *Lentera* III, no. 1 (2019): 11. *Merariq* in the Sasak traditional system also applies several Islamic values in the form of not mixing the bride and groom before a legal marriage contract is entered into. Residences between young men and women are still separated for the time being. This provision comes from religion and local customs. (Sulkhad 2013:88)

In Kaharudin Sulkhad's book (Sulkhad 2013) it is explained that the initial details of the emergence of the practice of *merariq* are not even written in Sasak traditional books. However, there are various assumptions about the emergence of the practice *merariq*. Not only in matters of marriage, because considering that Lombok has experienced colonialism from the Bali Kingdom for 150 years, more or less the cultures between the two have communicated and met, so it is inevitable that in language style, behavior, fashion, belief systems, traditions, arts, names - there are similarities in names, traditions and folk games.

The second opinion states that practice *merariq* This has been around since their ancestors. Especially the people of the Sade region, believe that the *merariq* custom originates from the legend of Princess Mandalika. Because of her beauty, kindness, wisdom, and wisdom, many young people are attracted to wanting to marry her. Thus, *terune* / A young man from the Sade region chose to approach the girl of his choice and then take her away. (Mispandi 2021:50) There are also those who say that the practice of *merariq* is a form of change from the early marriage traditions of the Sasak people in the form of *belakok/meminang*.

Sulkhad analyzed below *pembayun* Prapen stated that initially the marriage custom that took place in the Sasak community was turned *belakok* carried out in the family lineage, through *menasa* first in the male line. The underlying reason is that it is inappropriate for a woman to be raped *lakok* by a man outside his lineage. However, if a man wants to marry a girl from a different lineage, he must wait six months. If within that time period, there was no male from his line of

descent who is me *lakok*, then the man was allowed to take the girl without her parents knowing/*memaling* (Sulkhad 2013)

Another strong opinion was also expressed by traditional experts, religious leaders, and traditional leaders stating that the practice of *merariq* was a practice brought by the Balinese Hindu kingdom. Initially, Sasak marriage customs were: *belakok* However, because of the Balinese invasion which has been taking root for several years, it has also become entrenched in this area of Lombok. Thus, the practice of *merariq* in Lombok has Islamic values which are different and new innovations from the initial practice brought by Balinese Hinduism. Apart from these various opinions, the practice of *merariq* is a Sasak marriage custom that still exists today. However, some educated people have begun to ignore this interesting practice and turn to practice *belakok* However, the people of Prapen Praya still adhere to their *merariq* customs and are less responsive to the practice *belakok*.

Regulation of Manifest Functions in the *Merariq* Tradition

Latent Functions is the unintended or unexpected result of a practice, institution, or social phenomenon. This term is used in sociology to refer to effects that arise as indirect or unintended consequences of a social system or practice. Latent functions are often not directly visible or obvious in everyday practice. They can have a positive, negative, or even neutral impact depending on the context. Latent functions can appear in various aspects of social life, including institutions, social norms, societal habits, or the social structure as a whole. An example of a latent function is when a social institution such as the family has a clear manifest function in providing care and socialization to family members. However, the institution of the family can also have undesirable latent functions, such as reproducing gender inequalities or maintaining patterns of discrimination. Latent functions can also emerge in religious practice, where rituals and traditions can have a deeper effect than their explicit purpose. For example, a religious ritual may have a latent function in strengthening solidarity and social bonds within a community, even though that is not the direct purpose of the ritual. An understanding of latent functions helps us to see and understand the invisible or unconscious impacts of social practices. This helps in analyzing broader social complexities and dynamics.

Manifest functions are the expected and intended results of a practice, institution, or social phenomenon. It is the visible or directly visible effect of an action or social system. Manifest functions are visible in everyday practice and can be easily identified. It is the primary goal or desired intention of an action or social system. Manifest functions are often described explicitly and linked to clear objectives. An example of a manifest function is when a social practice or institution such as education has a clear goal of providing knowledge, skills, and formal education to individuals. The function of the education manifest is to provide lessons to students so that they can develop academic skills and prepare

themselves for the future. The manifest function can also be found in political institutions, such as the government's goal of maintaining state security and stability, ensuring social justice, or developing public policies that support the welfare of society. An understanding of manifest function helps us to see and understand the explicit goals of social practices or institutions. It helps in analyzing the rationality behind certain actions or social systems, as well as in evaluating whether the goals are being achieved well or not.

This *merariq* custom is full of cultural values of the Lombok people, including the cultural value of hospitality, the cultural value of good manners, the cultural value of tolerance, and the value of work ethic (Solatiah 2022:90–95), so that culture is included in the manifest function of tradition *merariq*. This friendly attitude is visible at times *begawe merariq* and events *nyongkolan*. Both children, parents, young people, and teenagers, even though they don't know each other, greet each other and smile, and what is also important is to help *epen gawe* with selflessness. The value of this courtesy is visible at the moment *begawe* during the activity of serving rice and side dishes. The invited guests who came one after another were then invited to enjoy dishes, both light and heavy meals. When it is felt that one group of guests has finished, another group will follow, not forgetting to bow as a form of respect to the other guests.

Representation of the manifest function of cultural values, contained in the value of tolerance which is interpreted from the attitude of community members who respect and respect each other and accept potential candidates *besan* who has come. This value is also seen when religious and community leaders reach a consensus for the continuation of the *merariq* custom. The value of work ethic is form *effort* man toward his future wife, to achieve a perfect traditional marriage, the prospective groom must go through various traditional ceremonies, starting *midang*, *merarik*, *besejati*, *selabar*, *bait wali*, *sorong serah*, and *nyongkolan*.

According to M. Nur Yasin, as quoted by Aniq, stated that *merariq* has the basic principle of egalitarianism/togetherness as a strong manifest function of cultural and familial ties among the Sasak tribe. Carrying out *merariq* requires holding a variety of traditional ceremonies such as, *mesejati*, *bait wali*, *sorong serah*, and *nyongkolan* which fosters a sense of togetherness between family and relatives as well as the surrounding people (ANIQ 2019:2334). When to be held *begawe merariq*, Of course, those who have the intention will invite or *pesila'an* several residents or relatives to attend their child's wedding. Invitations will be distributed one week before the ceremony *begawe* implemented. In the event *begawe*, the men found *taring* commonly termed with *terop*. However *taring* which is used on *begawe* The Sasak tribe is different, namely using woven coconut leaves. Usually, the men who help are those whose houses are close to *epen gawe*. (Saprudin 2019:123)

Another manifest function of the *merariq* tradition is mutual cooperation, *begawe merarik* This is also an opportunity for friendship between residents, relatives, and families. This gathering event was also held *begibung* *begibung* is a joint

meal held around noon. Executions interesting It also requires a lot of funds, but local residents provide assistance in the form of rice, sugar, snacks, and others so that it is not burdensome *open gave* (Saprudin 2019). Thus, it can be concluded in custom *merariq* that *local* residents provide assistance in the form of labor and goods in the spirit of togetherness for the sake of the kinship that exists between residents which provides social values and has a positive impact on social life.

Even though *merariq* is full of traditional and cultural values, in its implementation there are also religious values which are highly respected and maintained. Written by Kaharuddin Sulkhad (Sulkhad 2013) who wrote down several methods or conditions *midang* has Islamic religious values in it, namely; 1) *midang* can be done to anyone who is lawfully married. The exception here is that one who is not lawful to marry is also not allowed to marry *midang*, for people who already have a husband; 2) the girl should not be jealous of her friend's choice; 3) during the process *midang*, should not touch each other or sit close together because it will cause lust; 4) When you have reached the time limit, you must go home immediately. Moreover, there are some men who want to *midang* the girl's house; 5) Only the girl serves food in the form of snacks or cigarettes. The young man is prohibited from serving food to the girl; 6) a young man who has *midang* where it is allowed *midang* at another place; 7) place *midang* can't be quiet and or when the lights go out; 8) a young man who *midang* During the holidays they usually bring gifts called *mareweh* The gift was brought by *subandar*/the intermediary.

If observed, the conditions given above are in line with the values of the Islamic religion in the form of avoiding immorality or actions that lead to immorality. As stated in Al Quran Surat Al Isra verse 32:

وَلَا تَقْرُبُوا الْأَنِيَّةَ إِنَّهُ كَانَ فُحْشَةً وَسَاءَ سَيِّلًا

It means: *And do not go near adultery, (adultery) is really an abominable act and a bad way.*

There are condition *midang* which is as above, according to the author's opinion as a form of preventing the emergence of lust and adultery. Such as touching the opposite sex and the way of sitting that is observed, namely by separating. Religious values are also found in values *ajikrame* paid. The philosophy taken from these symbols shows the value *maqashid syari'ah*. Values *maqashid syari'ah* There are five of them, namely maintaining religion, reason, soul, property and offspring. Value *bifzhu* and *nafs and bifzhu an nasl* found in symbols *ajikrame* in the form of a *keris* with which the prospective groom is expected to be able to guard and protect his family and descendants. Value *bifdzu al maal* is found in the symbol of giving cash and a plot of land for the continuation of family life.

Ajikrame In Islam, this is known as dowry money, this is as stated in the Koran, Surah An Nisa, verse 4, when you want to marry the girl you dream of, you should give a dowry and the woman should accept it happily. The verse reads:

وَإِنْ يُؤْتُهُنَّا مِنْهُنَّا فَلْيَرْجِعُوهُنَّا مُرْتَبًا

It means: and give a dowry/ dowry to the woman (whom you marry) as a willing gift. Then, if they hand over to you some of the (dowry) happily, then accept it and enjoy the gift with pleasure.

As discussed above, apart from that *ajikrame* There are also payments in the form of *pisuke* which is handed over with a willing heart, the proof is from the results of the woman's family deliberation that it can later be rejected or accepted (negotiation) to finally reach consensus and a sense of agreement with the procession *selabar*. Besides that, Religious values are also visible during the procession *ngawinang*. At events *ngawinang*, The marriage contract procession is held in an Islamic manner as a form of obtaining religious law in establishing household relationships. *Ngawinang* ended with lectures and advice delivered by local religious figures. In fact, the lecture given by this religious figure is highly anticipated by the family because it is believed that the wedding procession will be more blessed.

Latent Function of the Education System in the *Merariq* Tradition

In many cases, education is always an indicator of several problems and progress in society. Education does not only apply to men but also to women. Women have a strategic function in society and the family, quite a bit of chaos occurs due to the lack of education (Agustin and Solikin 2021). There are actually many aspects of a woman's education level is low, for example within the family. Economic instability due to inability to manage finances, divorce occurs due to unpreparedness for marriage and an undeveloped mentality, and domestic domination which results in women's functions in the family not being up to par. This happens because of ignorance of her function as a woman, even though in the family sphere a woman is the first madrasah for her children (Hidayah 2021).

In education, women are given the freedom to choose any field. However, from several family perspectives, education for women still occurs in social inequality compared to men. This inequality occurs because *male oriented* which is rooted in the culture of Indonesian society which sees the role and function of women manifest in 3m (*manak, macak, masak*), this culture positions men more than women (Rahayu 2011). In fact, the true latent function of women who have higher education means they will better understand everything that exists in social reality and within the family. For example, in the kitchen, women who have

extensive knowledge will pay attention to food nutrition and nutrition contained in everything served.

Likewise, with the sexual division of labor, men are tasked with earning a living for their families, with women as managers and organizers of the household (Widyasari and Suyanto 2023). In line with the manifest function of a manager, of course, the level of education will also influence creativity in financial management. For example, there will be no material conflicts caused by incompetence in financial management. Women's high education also has an impact on the issue of making the right decisions with various considerations, thereby minimizing conflicts within the family. This is the latent function that women have if they are in an established educational position.

However, the education system has a different function in traditional *Merariq*, women have a high position when talking about the education system in the traditional structure *Merariq*, this is because we still look at the status of Sasak women in several castes such as the Hindu social class in Bali (Helviza 2015), this function is what Merton calls a latent function. For Sasak women who have higher education starting from strata one (S1), strata two (S2) and Doctorate (S3), their position in social stratification is almost the same as *perwangsa dendé* and *baiq* have a high position in terms of social status and are expensive because they have a noble title or academic title.

Almost all those who have noble and academic degrees in the Sasak Lombok community prefer to marry members of their social status, because of the costs. *Ajikrama* The costs that have to be paid are huge, as is the high education system for Sasak women. This proves that in the vertical social structure, the Sasak people pay attention and consideration when choosing their life partner. If the bride comes from a lower social status and the bride has a high social class, the dowry that must be paid is very large. However, if in the past there were still few marriages between nobles, now mixed marriages between nobles and ordinary people can occur. This shows that the social function has openness and freedom to choose even though the social structure of Lombok society still pays attention to the social class in the form of nobility (Rejeki and Hermawati 2020).

Basically, the social class system as a manifest function is now starting to be abandoned because it is like a *simalakama* in practice *Merariq*. This is due to the high value placed on aristocratic figures, which results in many nobles not having a partner because they are prevented from doing so *ajikrama* that's so big. In the context of marriage, the Sasak community pays attention to aspects of equality in social status between the bride and groom, such as the similarity of religion between the groom and the bride, harmony in carrying out religious law, level of social status - but in this case, if they do not have similarities then they will receive

sanctions or fines (Takiudin 2020). This sanction is imposed on men who marry women higher in the social stratification layer. This issue is little by little more open or starting to be eroded by developments in several issues that are connected to the Merariq tradition, especially to the social stratification that exists in society.

The context of the "expensiveness" of Sasak women, because they have high education, can actually be measured from their extensive knowledge so that they are not wrong in placing themselves, extensive knowledge also has an impact on the values and norms that can be radiated in social and religious behavior, these women are what are called "women who are" sholehah." So that the educational position of Sasak women can be seen as "perhiasan dunia". One of the hadiths narrated by Muslims as follows is a form of Sasak Muslim identity in the merariq tradition which positions women as world jewelry.

الْدُّنْيَا مَتَّاعٌ وَخَيْرٌ مَتَّاعُ الدُّنْيَا الْمُرْأَةُ الصَّالِحَةُ

It means: The world is an ornament, and the best ornament of the world is a pious wife (HR. Muslim).

The hadith contains the message that the world, with all its beauty and everything in it, is an ornament. The adornment of the world is that wealth, luxury, and material enjoyment in this world should not be the main goal in our lives. Something that is temporary and not eternal, but in the context of this hadith also teaches that if someone is looking for "jewelry" or beauty in this world, then the best jewelry that can be found is a pious wife. The term "pious wife" refers to a woman who is pious, has faith, and carries out her religious obligations well. He is a good life partner, who supports and helps in building a harmonious and beneficial family in this world and the afterlife.

In the context of this hadith, it gives appreciation to the role of a pious wife in the life of a Muslim. It is considered a gift and gift from God which has very valuable value. In seeking happiness and perfection in life, having a pious wife is considered one of the best and most valuable things in this world. The message of this hadith is to invite Muslims to maintain religious values and prioritize goodness in choosing a life partner (Mulia 2018). The Prophet emphasized that a wife's piety and spiritual qualities are very important in building a good family in this world. However, it is important to note that the interpretation and understanding of hadith may vary.

The people of Lombok view *merariq* as a form of social function of respect for family and women because this is part of the self-respect of the Lombok people (Mansyur 2019). The community believes that the *merariq* tradition is not about running away or stealing women in the view of the general definition, but as a legitimate action from the male family as a form of achieving stability in all matters, so that the pride of the female family when their daughters

carry out this tradition. Women who are run away in this tradition represent that women have more functions, privileges, and attractiveness compared to other women. Apart from that, women also have high economic value in Lombok society, but on the contrary, if the woman is proposed to without going through the *merariq* process, the self-esteem of the woman's family will fall, because the woman's family is considered to have a low economy. As a result, the woman's family feels insulted or harassed if the girl's marriage takes place without elopement (*merariq*).

Not only is it a form of respect for family and women in the *merariq* tradition, but women in the *merariq* tradition have a capital value called *pisuke* (Sasih 2007). *Pisuke* is money or goods given by the groom to the woman's family outside of the post- *merariq* dowry which is usually carried out by the mbait wali. The purpose of this process is as a form of exchange for the family that has raised their daughter to this day. All of this exchange is carried out in the form of money or goods, depending on the bride's request. In fact, this essence is not necessarily a material issue but a form of readiness to take responsibility for the woman's life. Although *pisuke* is usually related to the social system and function of the bride, if her educational status is high, for example, it will have an impact on the *pisuke* she will receive and vice versa.

The latent function in *pisuke* calculations influences the social structure of the community, the social structure could be an educational unit as explained above which will have an impact on micro conflicts in the surrounding social structure. For example, if the *pisuke* given is not in accordance with the social structure of the woman's family, it will result in gossip or social sanctions in the form of local community talk. *Pisuke* is also a representation of the woman's reproduction, therefore the bride must have skills that can make her worthy of getting a high *pisuke* (Lestari 2021). However, on the other hand, this is actually a form of women's responsibility later when building a household, so that they can carry out their duties and responsibilities.

The regulations in the *merariq* tradition will run strictly in accordance with the customary system when the bride and groom are from fellow Lombok Sasak tribes. However, if one of the bride and groom comes from outside, then the social function is somewhat weakened, this is what Merton called dysfunction. Because there are two cultures that respect each other, and are open to each other, they prioritize cultural dialogue carried out by local traditional leaders. Of course with various compromises but not eliminating or dominating each other's cultures. This form ultimately influenced a more horizontal social structure, such as the Sasak culture which has the alertness and readiness to coexist with other cultures outside the Sasak tribe, making the *merariq* tradition survive to this day.

The survival of the *merariq* tradition is not only due to Lombok's open society, but *merariq* as a form of social function in togetherness (egalitarian) carried out by the whole family. This togetherness also has strong socio-religious

ties between the Muslim community in Lombok, so that religion becomes a guideline and culture becomes a social practice carried out in the form of helping each other. The success of this tradition involves many family members, from the nuclear family to extended families and even large communities in the village. One proof of this power can be seen in the form of rituals or the news given to the bride, *mbait wali* or picking up the guardian, push handover or handover, involving all components of society.

In the Merariq tradition, social stratification is related to divisions and hierarchies in society based on status, wealth, and power. Even though the *Merariq* tradition is based on a matrilineal descent system, where lineage and social identity are determined by the mother, there is still social stratification that can be seen in Lombok's Sasak society (Hermawati 2020). For example, noble figures are the group with the highest social status in the Merariq tradition. They are descendants of noble ancestors who had political influence, wealth, and power in society. Aristocrats have responsibilities and obligations in maintaining traditions and culture and leading traditional life.

Social stratification is a system of dividing society into layers or levels based on social differences such as status, wealth, power, and prestige. Each layer in social stratification in the Merariq tradition has different access to resources and opportunities, this determines various elements. Real social stratification can be seen in real material forms, such as socio-economic differences and individual social status (Aminah 2017). In the Mereriq tradition, it can refer to the social class of society based on economic differences, including income, wealth, and occupation. The social class generally consists of the upper class, middle class, and lower class. Social class can influence access to educational opportunities, health, and political power.

A society that has social stratification will have an impact on social status. Based on the symbols they have, social class in the Merariq tradition still looks at the social caste of each partner so that it influences the social recognition, appreciation, and influence a person has in society. People who have social classes in society have power which is the ability of a person or group to influence or control other people or resources in society. The power you have can determine a decision, usually power in this tradition is determined by the nuclear family, traditional leaders, and relatives of each bride and groom.

The social status of Lombok society is actually influenced by traces of past culture and feudalism. Hindu-Buddhist influences also color Lombok society in the *merariq* tradition. The caste system in Hindu-Buddhist culture actually did not only spread in Bali and Lombok, but during the archipelago kingdoms, the spread of the caste system also reached Sumatra, the spread of this system is more striking than the visible system in India. However, this system experiences cultural acculturation from each region, such as in Lombok. Castes in the *merariq* tradition all have an impact on the dowry that will be paid, the caste of the king's

descendants is called *raden* for men and *lala* for women, then *baiq*, father, and *amaq* (Azmi, Amrulloh, and Abdullah 2022).

The caste system is inherited from one's parents, referring to the history of the Sasak community in Lombok during the kingdom era, which is the basis of social stratification that can be passed on to offspring. This caste system can also change, due to mixed marriages, but in reality, this caste system is more of a pattern of decreasing castes than increasing castes in society, the causal factor is endogenous *merariq*. Caste is obtained from the father's lineage or materialistic, even if the mother has a high caste, the child will not inherit it from the mother. This also applies to people who do not have a caste, if the father does not have a caste and the mother has a caste, then the child born will not have a caste.

Not only social caste position, social stratification also influences family membership. Because fatalistic family ties are all determined by the father's lineage. Social stratification is not attached to individuals but also to families, unless a woman or man is married by family members, then all social status will be lost, but this rarely happens in Lombok society. Social stratification in Lombok society actually has several differences, the first view is as explained above, but it also exists in several different regions. As in the Bayan area covering East Lombok and Lombok West, the caste system of descendants will have a social position above their father's social strata and below their mother's family's social status (Hartati 2018). If the bride is of Raden descent and the father is from an ordinary family, then the child's status in the position of social status is still in the previous position if it is a boy and good if it is a girl. The titles of *Lalu* and *Baiq* are titles for nobles whose social strata are below the social strata of *Raden* (for men) and *Lale* (for women) in feudal society and a few can still be found today.

The *merariq* tradition in Lombok society pays attention to a system of equality in its special status because the view of the family is not only as successors of descendants but also the prestige and self-esteem of the family. Therefore, marrying within the same strata will not cause the offspring to move down caste so choosing a mate for women is still determined by the nuclear family. In the social caste position of the Sasak community, which tends to be patriarchal, a man's status will not be lost when he marries a woman who is below his status, but on the other hand, if a woman marries a man who is below her status, then his lineage will be lost from the figure of his mother. This is the consequence. can be seen clearly in the feudalism system.

The case of marriage using the *merariq* system has a fairly long series so it requires firm consistency in implementing this tradition, starting from running away from the girl. Problems will arise in the process of running away from the girl which ends in conflict between the two sides of the family if there is a mismatch between the parents' standards. This problem requires a long process to resolve which ends in negotiation and agreement between both parties. The role of religious figures has a big influence on the Sasak tribe community, this is as

advisors who will convey moral messages so that the disintegration of the two families does not occur. To maintain the relationships that will be built through traditional Sasak marriages, the role of these religious figures is to be role models for the community who have It has a big influence on the environment that can be heard and respected by the behavior of the words spoken by religious figures. Until now, the *merariq* tradition process cannot be stopped due to its problems, the transformation of the tradition is increasingly felt due to the current developments of the times, meaning that in the past there were not many conflicts that occurred from the *merariq* procession. However, if we look at it now, conflicts often occur due to inappropriate standards (Ferdiansyah 2019).

Conflict in *merariq* has become part of the traditions of the Sasak tribe. Conflict in *merariq* based on field data shows that there are levels of conflict in the series of *merariq* traditions in Lombok, West Nusa Tenggara. Firstly, conflict occurs only between families when a daughter or girl is stolen or taken away by someone who is deemed not to meet the expectations of the prospective bride's parents. Second, conflict occurs in the process of bargaining over *sorong serab* and *ajikrama* or prices imposed on women. This process takes place over a period of several weeks to 2 months if both parties have not found an agreement. Third, the procession accompanying this process represents the identity of the youth or local community. A bride and groom who can fill the road until it gets stuck on the side of the highway tens of kilometers away is considered prestigious in itself. Fourth, conflicts from cultural and religious acculturation which have bad connotations are generally seen as ongoing conflicts (T Samsudin 2017).

Marriage in the *merariq* procession in the conflict resolution approach sees that the need to see peace and divide the conflict resolution process into the various dynamics of the conflict cycle is the responsibility of every creature. The occurrence of conflict is caused by social stratification built by a system from ancient times which has been passed down from generation to generation, so that if implemented in the current era, the peace process is a main concern that must be maintained, as in Lund's view, to create peace it does not have to start with war or end. with armed violence ending in the realization of peace, the peace process seeks to dismantle the sources of violence that occur within the social structure (Amilia, Fatma. 2017).

E. CONCLUSION

The *merariq* tradition provides a new color for sociological analysis, especially in the dialectics of Robert K. Merton's structural functionalism. In view of manifest and latent functionalism, the *Merariq* tradition is a unique study in mapping the function of the *Merariq* tradition. *Merariq* is a tradition of elopement or running away from the bride among the Sasak people of Lombok. This tradition has become a mandatory part of a wedding because it has a manifest function, where this tradition is a form of respecting the bride's family. Apart

from that, this tradition is a cultural identity of the Sasak tribe which is still preserved to this day.

The second finding can be seen in the form of a latent function, or function that is not true. The latent function of education in the Sasak Lombok community falls into the category of social stratification, in this case, it will have an impact on *pisuke bit* which will be paid by the groom. The latent function of education is the same as social class, where the bride and groom must be of the same social class. If it is not the same, it will have an impact on subsequent descendants, or the social sanctions that will be received. However, on the other hand, education provides a manifest function for the bride and groom to be better prepared to navigate the family ship, mentally and biologically ready.

References

Agustin, L. & Solikin M. Y. 2021. "Analisis Peran Perempuan Dalam Meningkatkan Ketahanan Ekonomi Di Masa Pandemi Covid-19." *Prosiding Seminar Nasional & Call for Paper "Peran Perempuan Sebagai Pahlawan Di Era Pandemi" PSGESI LPPM UWP* 8(1):154–68.

Amilia. 2017. "Reinterpretasi Tradisi Merariq (Kawin Lari) Sebagai Resolusi Konflik Adat: Studi Pemikiran Tokoh Agama Dan Tokoh Adat Di NTB." *Schemata* 6(2):167–83.

Aminah, S. 2017. "Stratifikasi Sosial Dalam Perkawinan Masyarakat Islam Sasak." *Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial*.

Aniq, A. F. 2019. "Potensi Konflik Pada Tradisi Merariq Di Pulau Lombok." *Alqalam* 28(3):559.

Ariany, F. 2017. "Adat Kawin Lari 'Merariq' Pada Masyarakat Sasak (Studi Kasus Di Kabupaten Lombok Tengah)." *Jurnal Sangkareang Mataram* 3(3):10–13.

Azmi, H. Amrulloh, M. S. & Abdullah. 2022. "Tinjauan Sosiologi Hukum Islam Terhadap Praktik Sembeq Senggeteng Di Desa Wanasastra Daya Kecamatan Wanasastra Kabupaten Lombok Timur." *Al-IHKAM: Jurnal Hukum Keluarga Jurusan Abwal Al-Syakhshiyah Fakultas Syariah LAIN Mataram* 14(2):143–60.

Butarbutar, R. D. Raharja, M. and Dina, D. P. 2020. "Dalihan Na Tolu Sebagai Sistem Kekerabatan Batak Toba Dan Rekonstruksinya Berdasarkan Teologi Persahabatan Kekristenan." *Dharmasmiti: Jurnal Ilmu Agama Dan Kebudayaan* 20(2):21–28.

Ferdiansyah, D. S. 2019. "Akulturasi Nilai-Nilai Islam Dalam Tradisi Merariq Melalui Pola Komunikasi Tokoh Agama Di Lombok Timur." *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 12(1):17–46.

Fibrianti & Sasteri, Y. 2020. "The Influence of Merariq Culture on Early Wedding in East Lombok District, NTB." *The Science Midwifery* 9(1):173–80.

Fitrianita, T. Siti K. & Rabiatul, A. Jurusan Sosiologi, and Universitas Brawijaya. 2018. "Perempuan Nyurlembang Dalam Tradisi Merarik." *Silumacra* 1(2):123–40.

Fitriyanti, T. F. 2023. "Analysis of Merariq Kodeq Tradition Practiced by Sasak Indigenous People in Lombok Based on Max Weber and Georg Simmel's Theory." *Eduwest - Journal of Universal Studies* 3(6):1177–85.

Hamdi, H. Fitriani A. & Sahrul, S. 2022. "The Effectiveness Of Awig-Awig On Merariq Age Maturation In Prevention Of Early Marriage In Kekait Village." *Unram Law Review* 6(2).

Haq, H. S. & Hamdi, H. 2016. "Perkawinan Adat Merariq Dan Tradisi Selabar Di Masyarakat Suku Sasak." *Perspektif* 21(3):157.

Hartati, D. 2018. "Stratifikasi Sosial (Sistem Sosio Kultur) Masyarakat Sasak Di Kabupaten Lombok Timur Nusa Tenggara Barat." *Historis | FKIP UMMat* 1(1):41.

Helviza, N. Y. 2015. "Kesetaraan Gender Dalam Adat Perkawinan Merariq Di NTB." (*Bachelor's Thesis, Fakultas Syariah Dan Hukum UIN Syarif Hidayatullah Jakarta*). 3(1):16–22.

Hermawati, H. 2020. "Perbedaan Proses Merarik Golongan Bangsawan Dengan Masyarakat Biasa Di Desa Sengkerang Kecamatan Praya Timur Kabupaten Lombok Tengah." *Universitas Muhammadiyah Mataram*.

Hidayah, U. 2021. "Makna Ibu Sebagai Madrasah Pertama Dalam Pendidikan Keluarga Perspektif Studi Gender." *Egalita Jurnal Kesetaraan Dan Keadilan Gender* 16(2).

Jayadi, S. 2018. "Rasionalisasi Tindakan Sosial Masyarakat Suku Sasak Terhadap Tradisi Perang Topat (Studi Kasus Masyarakat Islam Sasak Lombok Barat)." *Jurnal Sosiologi Agama* 11(1):13.

Jayadi, U. & Kamarudin, L. 2021. "Budaya Bereqe Sasak Lombok Sebagai Upaya Melestarikan Nilai Religius Dan Jati Diri Masyarakat Montong Baan Kecamatan Sikur Lombok Timur." *Berajah Journal* 1(1):43–49.

Jayadi, S., Ridho, A. R., & Rahmawati, R. (2023, December). Customary Law "Merariq" Marriage in the Sasak Ethnic Society in Lombok Eastern Indonesia. In International Conference on "Changing of Law: Business Law, Local Wisdom and Tourism Industry"(ICCLB 2023) (pp. 1480-1486). Atlantis Press. 12 (001).

Jones, P. 2010. *Pengantar Teori-Teori Sosial: Dari Fungsionalisme Hingga Post-Modernisme - Pip Jones - Google Buku*. Yayasan Pustaka Obor Indonesia.

LESTARI, D. I. 2021. "Analisis Prosesi Pembayaran Uang 'Pisuke' Menurut Sistem

Perkawinan Adat Sasak (Studi Kecamatan Narmada Kabupaten Lombok Barat)."

Mansyur, Z. U. 2019. "Kearifan Sosial Masyarakat Sasak Melalui Tradisi Melampak Di Kecamatan Lingsar Lombok Barat." *JURNAL SCHEMATA Pascasarjana UIN Mataram* 8(2):183–206.

Mispandi, M. F. 2021. "Peran Gender Dalam Mempertahankan Tradisi Merarik (Kawin) Adat Suku Sasak Dusun Sade Nusa Tenggara Barat." *Jurnal Sosialisasi* 8(2):45–53.

Arifin, M. Muadi, A. & Salabi, A. S. 2019. "Strategi Komunikasi Kiai Pesantren Darul Falah Dalam Perubahan Budaya Merariq Nyongkolan." *Lentera III*(1):1–19.

Mukherji, D. 2016. "濟無No Title No Title No Title." *Angewandte Chemie International Edition*, 6(11), 951–952. 1(1):1–23.

Mulia, S. M. 2018. "Perempuan Dalam Pusaran Fundamentalisme Islam." *MAARIF* 13(2):14–26.

Pane, S. M. Cipto, D. P. & Sormin, S. A. 2022. "Studi Eksplorasi Muatan Pendidikan Karakter Dalam Tradisi Makkobar Boru Pada Masyarakat Batak Angkola." *Edukatif: Jurnal Ilmu Pendidikan* 4(2):1914–22.

Rahayu, Devi. 2011. "Perlindungan Hukum Bagi Buruh Migran Terhadap Tindakan Perdagangan Perempuan." *JURNAL HUKUM IUS QUILA IUSTUM* 18(1):115–36.

Rai A. P. & Dewa, N 2018. "Asas Integrasi Dalam Undang-Undang Kepailitan Versus Cita-Cita Kodifikasi Dan Unifikasi Hukum Acara Perdata." *ADHAPER: Jurnal Hukum Acara Perdata* 4(1):159.

Rejeki, S. & Hermawati, H. 2020. "Prosesi Adat Merarik Masyarakat Bangsawan Dengan Masyarakat Biasa Di Desa Sengkerang Kecamatan Praya Timur Kabupaten Lombok Tengah." *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 8(2):91.

Salminawati, S. Zulhedd, Z. & Apniar, A. 2019. "Character Concretization Through Boarding School Culture: Case Studi In Padang Lawas Utara District." Universitas Islam Negeri Sumatera Utara.

Saprudin, S. 2019. "Dampak Tradisi Begawe Merarik Terhadap Sosial Ekonomi Masyarakat Islam Sasak Di Kota Mataram." *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 19(1):119–26.

Sasih, D. N. 2007. "Studi Komparatif Tradisi Pisuke Dan Fiqih Munakahat: Studi Di Masyarakat Pancordao, Desa Aik Dareq Kecamatan Batukliang Lombok Tengah."

Solatiah, S. 2022. "Nilai-Nilai Budaya Dalam Tradisi Nyongkolan Adat Sasak Di Desa Leming Kecamatan Terara Kabupaten Lombok." Universitas Islam Negeri Mataram.

Sulkhad, K. 2013. *Merarik Pada Masyarakat Sasak*. Yogyakarta: Ombak.

Suripto. 2022. *Interkoneksi Madzhab Filsafat Pendidikan Dengan Madzhab Filsafat Pendidikan Islam*. Vol. 4. LKIS Pelangi Aksara.

T SAMSUDIN, F. A. Z. E. 2017. "Reinterpretasi Tradisi Merariq Sebagai Resolusi Konflik Adat: Studi Pemikiran Tokoh Agama Dan Tokoh Adat Di Ntb." *COMSERVA Indonesian Jurnal of Community Services and Development* 6(2):167-184.

Tahir, M. n.d. "Dinamika Hukum Islam Di Pulau Lombok." UIN Sunan Kalijaga Jogjakarta.

Taisir, M. n.d. "Kawin Lari Dalam Masyarakat Sasak Perspektif Hukum Islam."

Takiudin, T. 2020. "Fungsi Lembaga Adat Desa Sebagai Mediator Penyelesaian Konflik Keluarga Muslim Sasak Di Kabupaten Lombok Tengah." UIN Mataram.

Widyasari, A. & Suyanto, S. 2023. "Pembagian Kerja Dalam Rumah Tangga Antara Suami Dan Istri Yang Bekerja." *Endogami: Jurnal Ilmiah Kajian Antropologi* 6(2):209–26.