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COEXISTENCE BETWEEN RELIGION AND TRADITION; Lombok Community Studies in the Merarik Tradition

Muhlis Adi Putra¹, Mahendra Wijaya² and Bagus Haryono³

¹Master's Degree Program of Sociology, Faculty of Social and Political Sciences, Sebelas Maret University, Surakarta, Indonesia

²Sociology Department, Faculty of Social and Political Sciences, Sebelas Maret University, Surakarta, Indonesia

³Sociology Department, Faculty of Social and Political Sciences, Sebelas Maret University, Surakarta, Indonesia

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ABSTRACT

This study aims to find out why the tradition of stealing women or attracting women still exists and is still carried out by the majority of Lombok's people despite rejection from religious leaders. This research uses a qualitative approach, the researcher directs the field to obtain the data needed using interviews and literature studies, the researcher interviewed 12 informants. The results of this study are that the tradition of merarik does not conflict with religious views because in pramerarik it is preceded by a man's visit to the woman's house which is known by the woman's parents or midang which is similar to Islamic recommendations namely proposing, Both partners are allowed one house after marriage, after pulling theft of women when the process of notifying the woman's parents that their child has been stolen by a man or what is known as the true selbar process occurs, mbait guardian or asking the guardian to the parents or those who have the right to provide marriage guardians for the woman to marry off the woman, each event begins with Roah or remembrance as gratitude to God Almighty. The people of Lombok have their meaning for the merry tradition which is considered not to contradict religious values because the series of events are considered to have religious elements, this is a form of coexistence built by the people of Lombok in maintaining their religion, customs, and traditions. The social construction of interesting traditions gives birth to the realities that make this tradition exist.

KEYWORDS: Coexistence, Religion, Tradition, Merarik.

1. INTRODUCTION

Lombok people have diverse languages, religions and cultures (Alisyahbana, 1996, sebagaimana dikutip dalam Fadli, 2018). The majority or 90% of Lombok people are Muslims, the rest are Hindus, Christians, Buddhists (Jayadi et al., 2018). One of the distinctive traditions in Lombok is the process before marriage, namely merarik (elopement), the Muslim community of Lombok generally uses the method of merarik, this method is considered as an honorable way and as a prestige in itself

(Nuriskandar & Ismail, 2021; Haq et al., 2019). This tradition, has its own uniqueness where the bridegroom does not propose first but secretly brings the woman he will marry without the knowledge of the woman's parents or guardians, provided that women and men first like each other (Ferdiansyah, 2019).

Historically, the merarik tradition has two different opinions related to its origin, the first opinion of the merarik tradition is the original tradition of the Lombok people, this opinion is reinforced by one of the Dutch researchers, Nieuwenhuyzen, many Sasak customs have similarities with Balinese customs, but the merarik tradition is a Lombok custom (Departemen Pendidikan dan Kebudayaan, 1978; Sarmini et al., 2018). The second opinion, according to Bartholomew (2001), is that the tradition of merarik is acculturation of Balinese tradition or the practice of elopement borrowed from Balinese customs. The next merarik tradition, caused opposition among the people of Lombok, some agreed and some refused, the difference of opinion was motivated by the historical background of this merarik tradition emerged as mentioned above (Aniq, 2019).

This difference of opinion arose among figures including traditional and religious figures, traditional leaders who argued, namely H. Lalu Azhar (Former Deputy Governor of NTB/Chairman of the Sasak Indigenous People) and Lalu Syamsir (Member of the NTB DPRD) the tradition of merarik is an indigenous tradition of Lombok, which supports this tradition must be preserved, then the opinion that rejects the tradition of merarik from among religious figures, namely TGH (Tuan Guru Haji) Saleh Hambali in 1955, who said the tradition of merarik is a manifestation of Hinduism that is not in accordance with Islamic teachings and must be abolished, TGH Muharror one of the leaders of large Islamic boarding schools in West Lombok Regency also thinks so, and TGH Sofyan Hakim, one of the members of the MUI NTB, argues that the tradition of merarik violates the sunnah. Islam advocates khittbah or proposing (Krismono, 2021). And this tradition causes a lot of negarif things (Aniq, 2019; Anggraeny, 2017).

The majority of Lombok people are Muslim and known to be devout (Arifin et al., 2019). In addition, sociological facts also show that Lombok people strongly hold their traditions. The doctrine of some Islamic groups is that, as devout Muslims avoid traditional ceremonies so that they are seen as un-Islamic. Another fact is that customary institutions have a strong and functional influence on the people of Lombok, thus making the tradition of merarik still exist today and most Lombok people still use this method, this seems contradictory to the upheaval between religious observance and obedience to holding traditions in Lombok society (Faizin, 2020). The understanding of the people of Lombok towards religious values and traditional values is certainly the key, why religion and tradition are still adopted or carried out today side by side. This kind of attitude can be called "coexistence" where harmony, peaceful coexistence are clearly visible in the reality of Lombok society so that religious values and traditional values do not become a problem (Walzer, 1997; Taqwadin et al., 2019).

The researcher's question is why the tradition of merarik until now is still carried out by the people of Lombok who are predominantly followers of the "Islamic" religion which has teachings different from the tradition. The social conditions of this kind of community are certainly interesting to be examined constructively in Lombok people who still carry out the tradition of mercurial and practice the religion of "Islam" as a teaching. This can happen, of course, has something to do with people's perceptions and how social construction in the tradition of merrik is formed so as to give birth to coexistence.

2. METHODS

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This study used qualitative research, according to Creswell, (2014) It is an approach to explore and understand the meaning of individuals or groups considering as the cause of social problems. This study examines more deeply the social construction built in the tradition of merarik in the people of Central Lombok, especially Teduh Village, which causes this tradition to still exist today even though the population is Muslim. This research departs from many studies on the mercuri tradition that focus on legal, gender and conflict approaches. In the legal approach, the tradition of merarik is often confronted with Islamic laws and sharia. while gender highlights symbolic violence against Lombok women, and the last is the conflict approach which highlights a lot about the potential conflicts that occur in the merry tradition. While this study focuses on how the merrik tradition still exists in the midst of Islamic communities and the social construction built in the merik tradition.

The process of social construction in the tradition of merraik seen from the way Berger & Luckmann (1990) Seeing the formation of reality in the tradition of mercuri in the form of subjective reality and objective reality. The research informants numbered twelve people with categories that had been determined based on involvement and structural position in the community, they were those who had done merarik totaling four people, two men and two women each were couples, then two religious figures and two traditional or community leaders who understood about the traditional procession while religious leaders gave explanations about the tradition of merrik in the perspective of the Religion while the rest are the parents of each couple who carry out the tradition of merarik totaling four people.

The selected informants are those who directly practice the tradition of merik and how their personal opinion (subjective reality) of the tradition is drawn from the aspect of tradition and religion. Then religious leaders and traditional or community leaders who are actively involved in completing the procession of merarik tradition (objective reality) believed by the community. In addition, religious and traditional figures are institutional representations of the community because this institution will guide the community so as not to go out of religious values and traditional values during the pre and post merarik series. While the parents of the couple aimed to explain the experience of the practice of merriing carried out during the time when they carried out the tradition of merarik.

In addition to conducting interviews and in-depth literature studies, researchers also made observations on the ongoing practice of merging in different research sites and locations. From the data that has been collected, researchers reduce data to ensure relevant data for analysis and to look for causality and correlation relationships between personal subjective reality and objective reality of religious, customary or community institutions and look for values that do not make tradition and religion contradicted by society.

3. RESULTS AND DISCUSSION

1. THE VALUE OF MERARIK TRADITION IN LOMBOK SOCIETY

The tradition of merarik has long been carried out by the people of Lombok, Merarik as a way for Lombok men to get married without going through the process of asking for khitbah first, this tradition has long been carried out for generations by the people of Lombok, one of the villages that continues to carry out the tradition of merarik, namely Teduh Village, one of the villages in Central Lombok Regency. All residents of Teduh Village are followers of Islam and the majority still firmly hold customs, one of which is the tradition of merarik. The historical context of merry shown here is the experience of individuals in their time that can still be found not in the discussion of the origin of merarik.

Period 1990-2000

The process of picking up is first done through an approach, the approach process is carried out through several stages such as introduction and midang (visiting the house of the woman you like). The introduction stage is usually done by a man when there is a big event such as the begawe belek (big celebration) event is usually done by a man who is different hamlet or village with women and begins to greet and send greetings to each other (Ilmalia et al., 2021) Next, when the woman receives the greeting and has the same feeling, then the man goes to the midang. In the procedure midang should not be done during the day, midang should be done at night precisely after the magrib prayer until isha prayer if after that time it is not allowed and will be expelled. According to Kili says;

"Before the begawe (big celebration) at that time there was no rice grinder, so we gathered women, men used mortar for pounding rice, and at that time we could get acquainted and get girlfriends. If we already like each other, then men come to the house (midang) and it must be at night after the magrib prayer until isha if it passes from that hour it is expelled by the father and mother can even be beaten whether it is a man and a woman if they are still chatting, that's the custom of antiquity should not be careless" (Kili interview April 30, 2023).

Midang is a way to approach women by visiting women's homes at night with snacks, fruits, and sugar. At the usual time the one who receives first is the mother of the woman, after that the woman will be called out to accompany the man who speaks under the supervision of the mother or relatives of the woman. The unique thing about this midang is that those who go are usually more than one person and can even reach dozens of people who will be placed in one room together and take turns talking to the woman with such a tenuous distance (Mabrur Haslan & Dahlan, 2022). Women will serve cigarettes

to the man and will be rationed to finish two cigarettes at once as a sign that the chat ends because other men are also queuing to chat with the woman. Men who come to midang usually will bring two to three friends as security. If there are men deliberately prolonging, the other men in line will be angry and there will usually be fights on the way home with each group earlier. This will continue and repeat as long as the woman has not been taken away by the man she likes.

The performance of merarik is carried out at night by secret agreement which is usually only known by men, women and subandar (male errand boys) if any, although when midang many men visit the woman's house simultaneously, a man who wants to agree on when a woman's readiness to be scraped will usually look for a day when his rival does not go midang to the woman's house with a friend to guard against possible rivals, Female parents came to know the determination of women's readiness day to be celebrated. After getting the agreement of the day, the role of the dealer in determining the succession of merrik is very important, the limited means of communication at that time requires the dealer to ensure the communication between the woman and the man is connected through him and not only that, the dealer will also determine the place where the man must wait and the woman must leave the house and determine the right time to bring the two couples together or there are also both partners directly agree on when Women's readiness will be scraped at midang time without going through Subandar, a process This is the most stressful time in the procession of the merrik tradition as bound by Ros:

"In the past, people usually promised to make it at midang or later told by Subandar, when I left the house on the night, I took it felt messy, scared, happy, sad there. I had planned in advance where I was hiding, the reasons and the path I would take that night (Ros interview April 30, 2023).

The series of processes from this tradition, is a place of contestation for men to get women to marry or vice versa a place for women to determine who she likes to be used as husbands. In general, the basis of the act of merging is mutual liking between the two partners even though sometimes one of the parents because of the view of caste, economy and unfortune (Mispandi & Fahrurrozi 2021).

Season of Stealing Women (Merarik)

In the period 1990-2000, Lombok people generally did thrifting after the rice harvest season because at that time the community had the capital to get married as well as being able to get donations from extended family and relatives. In those days, if there were men who scorned then there would be suspicion with negative connotations. The suspicion arises because outside the harvest season or dry season (dry), the economic situation of the majority of people is difficult so it will be difficult to organize events and their extended families will find it difficult to help. In addition, the tendency to marry with fellow villagers and cognates as Sahudin said;

"In the past, people had a fishing season, usually done after the rice harvest season because they could absorb rice fields only once. Parents forbid thring in the off-season because they can't

afford the event as well as people on hard all if anyone is scraping outside of it oh danger!. And people used to rarely marry extraordinary people, fellow villagers, or cognates" with a courtship duration of at least one year" (Sahudin interview, May 2, 2023).

This period the majority of Lombok people worked as farmers by relying or depending on rain as a source of rice field water, this condition clarifies how the economic condition of the Lombok people at that time. This economic difficulty will show how serious men are to the women he likes, if a man is serious about marrying a woman, then he will ramp up (give gifts) regularly there are also during the moment of big events (begawe) or Islamic celebrations such as Eid al-Fiftri, Mawlid Nabi and Eid al-Adha, if a man does not do it regularly then indirectly, he has been considered not serious and cancels his desire to marry with the girl. Marak (giving gifts) is done during the courtship period with the average courtship period at that time being one year or more and rarely found under one year.

The next difficulty during the courtship period, men and women who have been known to be dating will find it difficult to communicate because no one has a telephone and a vehicle. In addition, dating "meets" at that time was very difficult and would always be supervised by the woman's extended family even if there was a man who poked the woman when meeting on the street outside the dating relationship and was known by one of the extended family or neighbors then it would trigger war between families. So that the most effective medium of courtship or communication at that time was midang as said by Hj Nurman:

"In the past, there was called ngambis (touching) the limbs, whether it was hands, only skin and sensitive areas of women, if there was a woman touched carelessly by a man when passing on the street and was known to others, then the other person told the big family, then the woman's family was ready to attack the man's house and the man's family was ready to defend by carrying kris, spears, stones and other war tools, as well as the woman's family and this has happened in the past" (Hj Nurman interview May 3, 2023).

Lombok society is very strong in holding its customs and it is through these customs that women have prestige. It can be identified that the people of Lombok are very protective of women with the prevailing customs and at the same time glorify the position of women. As mentioned above, from a fairly tight guard can be seen as valuable women in the eyes of Lombok people by being asked will be equal to a woman's position with animals in the eyes of Lombok people (Mispanidi & Fahrurozi, 2021). This tradition is interpreted as a way to get a beloved woman to marry and at the same time as a way to appreciate a woman's family, especially her father and mother. It can be concluded that the stages carried out before merrik are the introduction stage, midang (go to visit at night), marak (bring routine gifts to female parents), merarik (bring run).

Period from 2000 to present

Although the term introduction, midang (going to visit at night), ribak (gift giving) is still carried out but does not seem like the previous period, many things have faded at various stages of merridi, such

as many introductions through social media, schools and workplaces far from the village rarely found introductions through large events (begawe) like the previous period. In the midang process is also rarely done routinely like in ancient times most young people now choose to meet and date outside the home such as in parks, beaches, cafes and other entertainment venues. This change in behavior is driven by technological advances such as smartphones and vehicles that make it easier for people to communicate. Rampant is still widely found during Mawlid, Eid al-Fitr, and Eid al-Adha. However, there are also those without midang and rife immediately rife as Mahni said:

"In the past, it couldn't be like now, immediately squeaking, today's children want to meet anywhere, if you want to just call Janjain where to meet directly, if we used to not be able to meet carelessly, and today's children if you want to be rife, it's rife, if you want it or not, it can't be like that today's children" (Mahni interview, May 18, 2023).

Technological advances brought several changes (Bayer & LaRose, 2018) in the pattern of people's behavior in the merarik tradition as seen in midang and rife. Midang which was once interpreted as a way to meet and talk directly with a partner or as an important routine that must be done during courtship is slowly starting to be forgotten. The ease of communication today due to smartphones, slowly fades the importance of midang position in the stages before merarik, as happened in the field, one of the couples without going through the midang process immediately merarik, namely Hudari: "I have come only once to my wife's house even during the day, after I invite him to take him immediately I want to take it without midang without rampant" (Hudari interview May 15, 2023). In fact, it is rife as one of the must-do before scraping is not done and the same thing also happens to some other couples. When compared to previous times, the pre-merarik process has been far abandoned.

This change also arises due to the existence of social media in the midst of society which makes it easier for people to know each other without meeting and building dating relationships without meeting anyway. In addition, the role of educational institutions that make it easier for the current generation to meet and build dating relationships, these conveniences that shift the premerative routine that has long been carried out by the people of Lombok. It can be concluded that there is a change in the current pattern of premerry behavior caused by the advancement of technology.(Yoga, 2019). In this period, people do not know the term merring season as happened in the previous period, people are quite easy to get jobs and do not rely on the harvest season as a thring capital, as Sahudin (2023) said, now there is no mericing season because there is a lot of work, we can make money quickly, in the past we had to wait for the rice harvest to be able to squeal. This fact gives rise to the practice of merarik knows no time as long as people have savings, they will be encouraged to take care by their extended family.

Contestation and Coexistence of Merariq Traditions and Religions

Some regions in Lombok contradict the tradition of merrik from a religious and social point of view because of the effects that occur shortly after the merarik is carried out by the community. There are several places that abolished the practice of merarik spread in various villages that became the center

of the spread of Islam in Lombok such as Pancor, Rempung, Kelayu and other places. Moreover, Aniq (2019), said there are two negative effects on the tradition of merarik, namely for women themselves and on women's families, negative effects for women in the form of the right to choose their husbands and the right to get education while the negative effects on women's families are gender role conflicts, conflicts between families, these conflicts are based on differences in social castes.

Facts in the field also show that women are forced to abandon their education after a search that is not their own will, this compulsion arises because of encouragement from the family because they want to see their daughters get married soon even though the woman wants to finish her high school education. Arianti says:

"I actually wanted to finish my MA but my mother and sister-in-law told me to get married but what else do I want. When I finish school, I want to scrape. My mother and sister-in-law agreed very much with my husband and he said the end of tomorrow is also you squeaking" (wawancara Arianti May 1, 2023).

The custom of the community strongly recommends marrying people who are still in the same village or family, this is developing and has been rooted for a long time. The potential for relationships to have blessings or vice versa will be easily seen, the basic logic of the recommendation to marry with the community of one village or family is that the community will quickly know the behavior, family / offspring, speed up the negotiation of dowry and pisuke costs (customary prices) and understand each other's economic conditions from communities outside the village or cluster from this fact encourages the occurrence of merarik in movement. In addition, another fact is that women who are encouraged to make fun are the result of the tactics of men who really want to marry by using (senggeger), telling their relatives to talk to female relatives or giving dancer money (money before merarik) to the woman and marak (giving gifts). Among men think that the tradition of merarik means maintaining self-esteem and portraying the virility of a Lombok man (Lukman, 2014).

Lombok religious circles have an opinion that this tradition has a negative effect and should be abandoned. Aniq, (2019), mentions two views of Lombok religious figures related to the tradition of merarik. First, TGH Sofyan Hakim mentioned three negative effects of merarik, namely: misunderstanding and understanding between male and female families in determining dowry or in the implementation of custom, the end of the case in court due to parental disapproval, unhealthy competence by bringing women away by force and not through khitbah (proposal). Furthermore, according to TGH Fauzan Zakaria, there are many negative things, especially in two aspects, namely internal family and the wider community caused by merarik, namely: for internal families, elopement is often a place of coercion on women's families because they do not approve of their daughters marrying men who have run away. For the community, the disruption of the harmony of community life. The man's family still wants the marriage plan while the woman disagrees which leads to the marriage dispute. This misunderstanding often leads to open conflict between families, as happened in Bonder Village where one person was killed and three houses burned.

Religion and culture in this context are interesting traditions influence each other because each has values and symbols, religion is a symbol of obedience to God while culture or tradition is a symbol of building people's lives (Kurniawan, 2014). In the tradition of merarik there are two elements of value, namely between religion and tradition / customs that influence each other, this can be seen from the procession that occurs before and after merarik is carried out. The initial stage of merarik is introduction, midang and rife. These three initial stages are generally known as the process of approach or socialization to see the compatibility between men and women, more specifically the value in midang (visiting) as an approach/medium of communication, rife (giving gifts) as a sign of seriousness if you want to continue to the stage of merging then this must be done consistently. In the religious view, merarik is considered a necessity even the sunnah of the Prophet SAW and does not contradict Islamic law because the condition of marriage is that both are consensual, as stated by Tuan Guru Haji (TGH) Adum "Merarik does not contradict Islamic law, merarik is a tradition and it is legal, the most important thing is willing, love and love from the bride and groom" (interview May 5, 2023).

Marriage in the compilation of Islamic law (KIH) must fulfill all the pillars of Islamic marriage that have been regulated in article 14 of the KHI, namely there must be a prospective husband and prospective wife, a marriage guardian, two witnesses and a kabul ijob (Musyafah, 2020;Pranata & Yunus., 2021). It is undeniable that Islam has its own teachings in guiding the community before marriage is carried out which is certainly different from the traditions of the Lombok people, namely by means of khitbah or proposing. The purpose of khitbah itself is an effort to ask for an arranged marriage from the man to the woman or to further strengthen the marriage bond and both parties will meet each other before the marriage contract if the woman has proposed then she should not accept proposals from other men (Stiawan, 2021).

The term Lombok nenandok (marking) has similarities with the term khitbah but strength is still weak customarily because in general Lombok people will still compete to get the woman they love even though it has been tandok (marked) because there is a Lombok proverb that developed "patak rekat pare rau, sai cekat ye nyemauk" (whoever is clever he will get). Implicitly community leaders value the practice of khitbah has been carried out in the midang process because in this process the parents of the woman know that the man who comes to her house is her child's boyfriend who will later marry her child and it is an open secret for the people of Lombok, although Lombok community leaders recognize that midang is not the same as khitbah but the process of recognizing and appointing a sense of seriousness to female parents has represented the process of khitbah as stated by Awaladin.

"Actually, Midang's purpose is to introduce himself to the woman's family that the man likes his child, it's up to him to agree or not. The khitbah of the Islamic way was actually done at the time of midang because his parents knew that the man who came liked his child, in fact in essence it was the same. But more specifically, Islam brings family, while midang is not only a man who likes it and his friends, but in essence it will be the same (Awaludin interview, May 10, 2023).

Religion stipulates that women and men should not be alone unless accompanied by their mahram because it will give rise to immoral acts, as the Prophet said: "Never a man should be alone with a woman who is not lawful for him, because the three are demons". This kind of religious prohibition is also seen in the general rules that apply to the practice of midang and courtship that should not be done carelessly, midang has procedures that must be obeyed such as not being near men and women when talking, not being able to meet in any place, if you want to meet or date come well to the woman's house. If there is a woman who is found dating outside then it is certain that the woman will be beaten by her family and will be told to marry the man, even if there is found a woman escorted home by her boyfriend after the magrib prayer then will be immediately told to marry this is a general sanction that applies to the Lombok community as stated by Hj. Alwi:

"When I was midang in the past, we were not allowed to be close together, we had to be at a distance, if we could not be directly beaten by our parents, it was so tight, we couldn't meet carelessly if we wanted to meet. If we find ourselves dating carelessly, where our women will be beaten and told to rake taboos for Lombok women, if they are sent home with their girlfriends after praying magrib, directly men are told to make a fuss," (Hj Alwi interview, May 10, 2023).

When the process of stealing women (merarik) is carried out not only by her future husband but accompanied by relatives or friends, it will be strictly forbidden if you only go alone to the woman's house, this is done to avoid slander and customary rules by the man as conveyed by the chairman of the Sasak Customary Council, Lalu Bayu Windia through an interview on youtube (2020). "The condition must be consensual; the theft process must not be done alone by the man or without the man". This is considered by public figures not to be contrary to religion because the process of squeezing is based on consensual and not only two on the process of stealing and it is considered religiously valid. It can be concluded that religion and tradition go hand in hand and have values that regulate people's behavior in the process of picking things that do not conflict with each other. So that in the end the tradition of merarik does not become a conflict of values between religion and traditional values in Lombok society. This is an important reason why then this tradition is still sustainable today.

Reconciliation of Merarik Religion and Tradition

The tradition of merarik despite opposition and even rejection from Lombok religious circles. Religion and tradition are seen as a unity that cannot be separated, this is the general view of Lombok people in seeing religion and tradition. This fact is supported by the majority of Lombok people who are Muslim who are also known as people who strongly hold their traditional customs. The religious rules in the merarik tradition are also seen in the series of processes before and after the merarik tradition is carried out. In general, the premerarik process goes through several stages of introduction, such as, midang (visiting) and merarik (stealing women) while pascamerarik is, sejati selabar (notification), mbait wali (asking for a guardian) and marriage.

According to interviews with three community leaders, namely, Hj, Alwi, Norman and Awaludin (2023). Pramerarik is a process of introduction and midang provides a space for contestation for men

who like women with strict rules such as no touch, then women are entitled and free to choose who will be their husbands later with their considerations. This is considered a resemblance to the Islamic way of proposing (khitbah) because it is based on the choice of women. Explicitly the difference in the process of midang and applying is that midang does not bring parents and applies to bring parents and women cannot accept other applications after being applied. Besides midang is a traditional custom of the Lombok people, this is also not considered as something that is contrary to religion because there are religious rules such as keeping a distance between men and women who are not muhrim and supervised by parents at the time of midang.

In the process of female theft (merarik) involves many people, men are strictly forbidden to commit theft alone, men must be accompanied and cannot directly touch or have contact like husband and wife at the time of theft, upon arrival at the man's house he will be separated and the stolen woman will be accompanied by the man's relatives until the traditional and religious process is complete then the man is united and relates like husband and wife. Before men are married religiously, a true process is carried out, according to Hj Nurman:

"True is a notification from the male messenger to the head of the hamlet that one of the residents has been scraped and the head of the hamlet will convey it to the woman's parents. Secondly, the head of the hamlet will bring a male messenger to the woman's parents to talk about the wedding day as well as talk about maskawin" (Hj Nurman interview, May 3, 2023).

The rule is that it must be carried out a maximum of three days after the woman is arrested, if passing by, it can be subject to customary sanctions and reported to the police. In general, true is carried out first and then selabar, but in this place of research, namely Shady Village, true and selabar are united into selabar only, this is done to shorten the time and speed up the marriage process, uniquely in this selabar process that leaves should not be from the male family but messengers who do not have family relations from the father (patrilineal), not only that, Selabar is also considered as an abortive act of theft of women committed by a man at the time of squeezing. This fact shows the integration of religion and tradition through the act of notifying the woman's parents as well as discussing the implementation of marriage.

The wedding will take place after the process is complete, the determination of the wedding day will be fully determined by the man's family and the woman's family will follow. In this process there is also a guardian or guardian pesilak which is referred to as a notification by the male messenger who will immediately perform marriage to the woman's parents or who is entitled to be the guardian of female marriage, usually the parents or those who have the right to give a female marriage guardian will not marry directly but will be represented by relatives, religious figures or hand over to the guardian of marriage to the male messenger, It is rare to find parents marrying their children directly because it will be considered a taboo by the woman's extended family. Furthermore, the wedding will be carried out in accordance with Islamic law and added with remembrance as gratitude to God and meals.

During pascamerarik except at the time of the wedding the family or the man who is merrik may not visit the woman's house as long as the customary process in the form of sorong serah carried out after marriage has not been completed, this is a customary rule, if violated it will be subject to fines and can be beaten by the woman's family. Sorong serah itself means sorong means to push and serah means to submit, in terms sorong serah means a statement of agreement between both men and women in the marriage procession (Murcahyanto & Jaelani, 2015), In addition, there is also a mention that sorong serah is a handover in the form of money and other goods by the bridegroom to the woman (Fauzan, 2018). The day of sorong serah is usually called pragat (traditional event), this event is carried out in the homes of men and women, both parties will invite all their extended family, relatives and the community around their village to eat and roah (remembrance) as a manifestation of happiness and gratitude to God. It can be said that this process is very important in the final process of the merarik tradition.

The general assumption of the people of Lombok regarding religion and customs should not be separated from the processes in which the tradition of merrik is carried out. Reconciliation is built and is considered not contrary to each other because in every series of events can be found religious values such as in pramerarik women and men should not meet carelessly if they want to meet then men must go to the woman's house (midang) this is considered an action that does not conflict with religion and is even mentioned to have similarities with proposing. Furthermore, theft (merarik) is explicitly considered an act that is contrary to religion. However, there is an introduction process that involves the parents of the woman so that the female parents know who will be the child's partner. In addition, there is a customary mechanism that is considered to abort the theft, namely on the true selabar (notification) to the woman's parents that their child has been stolen. Before the marriage of the two spouses is not allowed to be together like husband and wife. Pascamerarik is carried out true selabar (notification) to female parents, mbait wali (ask guardian) for the religious marriage process, peragat (traditional events) in the form of meals and remembrance as gratitude to God and sorong serah which is considered by religious figures and indigenous leaders themselves states that if they do not carry out this traditional ceremony it will be a disgrace to the family and local community because it is a manners to respect the family, community leaders, religious leaders and the government of the village where the women lived.

Social Construction in the Merarik Tradition

Merarik tradition is a social reality formed and constructed by humans that has been going on for a long time by the people of Lombok, in the context of this study it is the essence of the theory of social construction introduced by Peter L Berger and Thomas Luckman (Siregar, 2018). Berger and Luckman argue that reality is divided into two in the individual, namely objective reality and subjective reality. In objective reality, the individual is structurally influenced by the environment in which the individual lives and the direction of individual development depending on the social life in which he grows and develops. While the subjective reality of the individual is seen as a being who has certain preferences in his social. (Berger & Luckman, 1966 dalam Pramesthi, 2021) The objective reality of the merrik

tradition, for the people of Lombok the merrik tradition is a tradition that has long been carried out for generations and is considered a characteristic for the Lombok region. In addition, merarik is a way to appreciate female parents, because of the assumption that if a daughter is proposed then, the position of women will be the same as pets. This is a fact and the majority of Lombok individual reasons why this tradition is still maintained and has indirectly directed Lombok men to carry out the merrik tradition. as Upan says:

"that's how we (customs), the death of parents / ancestors so that they must be valued and maintained, that's our characteristic as Lombok people, if there are people who use how to apply it's okay depending on the person but it's not a Lombok tradition, parents tend to encourage their children to use the method of raking" (Upan interview May 20, 2023).

Merarik as an objective reality in Lombok society because merrik has been deeply rooted and carried out repeatedly from generation to generation by the community, individuals who grow up in an environment like this will indirectly affect their perceptions and actions, so that the tradition of merarik still exists and continues to this day. There is a reciprocal relationship between the individual self and the social context that forms his identity until habitualization occurs in the individual. As a hereditary tradition, individuals have their own meanings of the tradition of merarik, general meanings of individuals about this tradition such as, religious advice and the sunnah of the Apostle, a prestige for men and avoiding adultery. This tends to contradict the opinions of some religious circles such as the tradition of merry, potentially causing conflict and is a manifestation of Hindu tradition. Individuals tend not to think of it as a problem, merarik is considered a path to marriage and merarik is a religious commandment as mentioned by one Ustadz Budiman.

"Celebrating it is the advice of religion, the sunnah of the Messenger and how to avoid committing adultery and men will get flattery from family and society. Merarik is the way Lombok people go to marriage and that's okay, which is the problem when we are not yet religiously legal and then do things that are forbidden by religion" (Budiman interview May 20, 2023).

It can be that this is a subjective reality in the tradition of extracting individual meaning, encouraging the strengthening of this tradition and tending to maintain it. Individuals are seen as organisms that have certain tendencies in society. In this case the subjectivity of the individual plays out in his social environment. The individual has taken over the social world that has shaped it according to the creativity possessed by each individual (Dharma, 2018).

According to Berger & Luckman, (1990) There are three dealectical moments experienced by individuals, namely; externalization, objectification and internalization. The three moments do not take place together in time sequence, but society and individuals become part of it simultaneously. So that community analysis must go through these three moments. The tradition of merrik seen from externalization is a human product that takes place contingently and for generations, this is an

anthropological necessity for the people of Lombok without realizing it. Therefore, the tradition of merrik is a place where individuals maintain stable relationships with their social environment. This habitualization will eventually become a pattern of action of Lombok individuals. Of course, these habitual actions retain their meaningfulness to the individual, even though the meanings involved in them are embedded as routine in his common treasure of knowledge, which have been taken for granted and made available to futuristic projects. Objectification is an institution created and built by humans, the tradition of merarik gives birth to various forms of institutional reality that must be followed by society such as midang, stealing women, true selabar, marriage and surung serah aji krame. This constitution includes rules, aphorisms of wisdom, morals, beliefs, myths and values. Lombok people are producers as well as consumers in a double sense and continuously objectify themselves by adjusting their actions and classifications.

Internalization of the merrik tradition is the direct understanding and interpretation by individuals of objective events in the merrik tradition. Individuals first receive socialization, socialization is divided into two, namely primary socialization and skunder. Primary socialization is the first socialization received in childhood, in the tradition of merarik primary socialization does not have an important role in building individual knowledge about the tradition of merarik because it is only a participant. The meaning of mercurial is formed when other people's concepts are formed and embedded in individual consciousness, this is usually formed after primary socialization begins and continues with secondary socialization or when entering adolescence (Dharma, 2018). In the secondary socialization phase, the tradition of mercurial begins to be understood and individuals enter into the institutional sub-sub-world. Individuals began to be invited in a series of traditional activities such as midang, stealing women and surung serah aji krame. After the internalization is successfully experienced by the individual, then what happens next is the growth of a process of social interaction that is further than just socialization. Individuals will be faced with the intersubjectivity of communication in their social institutions. Thus, individuals should be able to use objective languages or symbols to achieve common understanding between subjects.

Social construction in the tradition of merrik is formed from objective reality that is strongly institutionalized and still has its own value for the people of Lombok. In addition, the subjective reality of the individual has an important role in strengthening this tradition to survive because it is considered a religious recommendation. Berger's three dialectical moments of externalization, objectification and internalization occur in which one interacts and shapes realities.

4. CONCLUSIONS

The tradition of merarik is maintained until now inseparable from the meaning of the community that religion and customs cannot be separated. Although it has received rejection from some religious circles because it is considered to have negative elements for society and is also considered contrary to the procedures recommended by religion, some Lombok people have their own meaning of the tradition of merarik which is actually considered not contrary to religious values because the series of events are considered to have religious elements, this is a form of coexistence built by the Lombok

people in maintaining religion, its customs and traditions. In addition, the tradition of merrik has been carried out for generations that has been going on for a long time and has high historical value. In addition, an important indicator in the preservation of the tradition of merrik is that women are considered valued and valuable, men will have prestige if they have done merarik, women are considered the same position as animals if they go through the process of applying.

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