

**CUSTOMS IN MERARIQ WEDDING TRADITION OF SYAFI'YAH
MADZHAB PERSPECTIVE (CASE STUDY IN ARAB VILLAGE,
AMPENAN LOMBOK)**

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Abstract: This research discusses the process of customary events that occur in Lombok about marriage, namely merariq marriage or elopement that is ingrained and difficult to change, and disni discusses how to overcome this custom so that the marriage is in accordance with the shari'a that has been determined in Islam in accordance with the shafi'iyah madzhab. This study would like to reveal the marriage traditions Merariq in Kampung Arab Ampenan Lombok and Know the Practice integration of religion and marriage customs merariq in Kampung Arab Ampenan Lombok. The type of research used by the authors in this study is qualitative research. Data were collected using inteinterviews, observation, and documentation techniques that took place at the crime scene. Data analysis techniques consist of data reduction, data model and, conclusion verification. The results of this study show that this merariq marriage process has indeed become a custom and generation from the ancestors with a sacral customary process and must be carried out according to predetermined rules that do not violate predetermined norms. The result of the perspective of the madzhab shafiiyah or in the religion of marriage is sunah Rasulullah then it should be done with the conditions that have been established by Shari'a so that in the implementation of the Marriage merariq does not deviate from the shari'a and customs that have been running in the middle of the community

Keywords: Merariq marriage, Madzhab Shafi'iyah

Abstrak: Penelitian ini membahas tentang proses peristiwa adat yang terjadi di Lombok tentang perkawinan yaitu perkawinan merariq atau kawin lari yang sudah mendarah daging dan sulit untuk diubah, dan membahas bagaimana cara mengatasi adat ini agar pernikahan sesuai dengan syariat yang telah ditentukan dalam islam sesuai madzhab syafi'iyah. Penelitian ini ingin mengungkap tradisi perkawinan Merariq di Kampung Arab Ampenan Lombok dan Mengetahui Praktek integrasi agama dan adat perkawinan merariq di Kampung Arab Ampenan Lombok. Jenis penelitian yang digunakan penulis dalam penelitian ini adalah penelitian kualitatif. Pengumpulan data dilakukan dengan teknik wawancara, observasi, dan dokumentasi yang berlangsung di TKP. Teknik analisis data terdiri dari reduksi data, model data dan, verifikasi kesimpulan. Hasil penelitian ini menunjukkan bahwa proses perkawinan merariq ini memang sudah menjadi adat dan turun temurun dari nenek moyang dengan proses adat yang sakral dan harus dilaksanakan menurut aturan yang telah ditetapkan yang tidak melanggar norma yang telah ditetapkan. Akibat dari pandangan madzhab syafiiyah atau dalam agama perkawinan adalah sunah Rasulullah maka hendaknya dilakukan dengan syarat-syarat yang telah ditetapkan oleh

syariat agar dalam pelaksanaan perkawinan merariq tidak menyimpang dari syari' dan adat-istiadat yang telah berjalan di tengah-tengah masyarakat

Kata Kunci: Pernikahan Merrariq, Madzhab Syafi'iyah

A. Introduction

Etymologically, marriage is attachment and togetherness. And from an Islamic perspective on marriage in the Koran and al-Sunnah, marriage is called the words al-nikah and al-ziwaj. Literally, al-nikah means al wat'u (walking on, through, stepping on, stepping on, entering, climbing, intercourse and intercourse), al-dammu (collecting, holding, holding, uniting, combining and summing) and al-jam 'u (collect, collect, unify, sum and arrange). While the literal meaning of az-ziwa j is to marry, interfere, accompany, associate, equalize and marry.¹

Marriage has a very strategic role in social life. Marriage is the initial gate to form a family which is the smallest unit of a society. The family which is the smallest unit of society consists of husband and wife, or husband and wife and their children, or fathers with their children, or mothers with their children. The purpose of marriage is not limited to mere biological relationships. Holding a marriage is to get each other's rights and obligations and aims to establish social relations based on mutual help².

We usually relate culture to beautiful things (such as temples, dances, fine arts, sound arts, literature and philosophy). Meanwhile, culture in anthropology is much broader in nature and scope. According to anthropology, culture is "the whole system of ideas, actions and human creations in the life of society which are made the property of humans by learning". This means that almost all human actions are cultural, because there are only a few human actions in social life that do not need to be accustomed to learning, namely only some instinctive actions, some reflections, some actions due to physiological processes, or indiscriminate behavior. Even various human actions which are instinctive abilities that are carried in the genes with birth (such as eating, drinking or walking on two feet), are also remodeled by him into cultural actions³.

¹ Sa'id Abdul Aziz, *Wanita diantara Fitrah, Hak dan Kewajiban*, hal. 23

² Thahir Maloko, *Dinamika Hukum dalam Perkawinan* (Cet. I; Makassar: AlauddinUniversity Press, 2012), hal. 12

³ Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 2009), h. 144-145.

The cultural value system is the highest and most abstract level of customs. This is because cultural values are concepts about something that exists in the minds of the majority of people who they consider valuable, a guide that gives orientation to the lives of the members of that community. Ritual is one of the most important aspects of indigenous peoples and local religions in Indonesia. Likewise with Islam in Lombok, a number of religious rites such as marriage have a fairly important portion in the study of Islam in this region. In recent years, Islamic studies in Lombok have also varied, especially with the outbreak of the riots in Mataram in 2001. Lombok underwent many changes during the reformation period, marked by the emergence of various social and political groups that also played in local politics in Lombok⁴.

The Merariq tradition is part of the culture. The culture and social life of the people of Lombok cannot be separated from the cultural dichotomy of the archipelago. There are two main streams that influence the culture of the archipelago, namely the Javanese cultural tradition which is influenced by Hindu-Buddhist philosophy and the Islamic cultural tradition. The two cultural streams are clearly visible in the culture of the Lombok people. The first group, in the city centers of Mataram and Cakranegara, there are Balinese people, adherents of Hindu-Balinese teachings as Hindu-Buddhist syncretists. The second group, most of the population of Lombok, are Muslim and their life and socio-cultural order is influenced by this religion. Most of them are Sasak people. Merariq as a tradition that usually applies to the Sasak tribe in Lombok has its own unique logic. For the Sasak people, Merariq means maintaining self-respect and depicting the masculine attitude of a Sasak man, because he managed to take (escape) a girl he loves. Meanwhile, on the other hand, the parents of the girls who were rushed also tend to be reluctant, if not said to be proud, to just give their children away if asked conventionally (conventionally), because they think that their daughter is something valuable, because women/girls in Lombok it is highly valued, plus if the woman has a throne or aristocratic lineage, but still a woman who does not have a throne or aristocratic lineage is still very valuable, if asked normally, it is considered as asking for something worthless. There is an expression that is commonly spoken

⁴ Suhanah, *Dinamika Agama Lokal di Indonesia* (Jakarta: Kementrian Agama, 2004), h.161-162.

in the Sasak language: Ara'm ngendeng anak manok baen (just like asking for chicks). So in this context, Merariq is understood as a way to carry out a wedding procession, in addition to a way to get out of conflict⁵.

This research wants to reveal about how the traditional Merariq wedding tradition in Kampung Arab Ampenan Lombok? and how is the Merariq Tradition in Kampung Arab Ampenan Lombok from the perspective of the Syafi'iyah School? The purpose of this study was to find out the Merariq Marriage Tradition in Ampenan Arab Village, Lombok and to find out the practice of integrating religion and Merariq marriage customs in Ampenan Arab Village, Lombok.

B. Research Methods

In conducting a research, certainly cannot be separated from the method to analyze the problems raised. In analyzing the data, the author uses qualitative methods, namely research methods used to examine natural object conditions (as opposed to experiments), namely researchers as key instruments. the author uses primary sources by going directly to the field (TKP) by using observations, interviews with several community leaders such as village heads, tribal heads around the ustadz and perpetrators of merariq marriages and as for classic books (fathul qorib). Secondary data (secondary data) is data that includes documents from village halls, cultural history books in Lombok. The data collection technique in this study used field observations, references to Syafi'ah books, as well as interviews with village heads, heads of the surrounding tribes are the same as the ustadz and the perpetrators of merariq marriages. Data analysis in this study used descriptive analysis by presenting data related to the integration of religion and custom in merariq marriages.

C. Results And Discussion

Merariq Traditional Wedding Tradition in Ampenan Arab Village, Lombo.

The marriage process is carried out in various ways, some are carried out by proposing, some are carried out in the form of escape or are called elopements

⁵ Yasin, hukum perkawinan Islam Sasak, h. 152-154.

which are commonly found in the Sasak people of Lombok. Merariq which is carried out by the Lombok Sasak people is one of the customs that already exists and is entrenched in the Lombok Sasak people and is still carried out by most of the Lombok Sasak people, especially the people of Central Lombok Regency. Elopement is a tradition that has been carried out by the Sasak people of Lombok since ancient times until now. Elopement in Sasak custom is called merariq, this merariq is an original custom of the Sasak tribe which still has a tradition in Lombok. Merariq is carrying the prospective bride by the groom to the place of the groom's family to be hidden with the aim that he can be married and made a wife.

According to Mr. Hasan, the Head of Rt.01, he argues that the meaning of Merariq in sasak terms is taken from the word run, merariq means that the woman is carried away by the man to the prospective groom's house. Running away or kidnapping girls from the supervision of their parents or guardians is used as an arena for 95 Lombok youths to prove their masculinity, as well as courage, seriousness, and an image of responsibility in marriage and in future family life⁵

According to Mr. Muchsin, the Head of Rt.02 believes that merariq is a way of marriage that is commonly practiced by the Sasak community in Lombok. Merariq is done in various ways, for example by taking women to tourist spots and not taking them back to their homes, running away from home to get married, women who come alone to a man's house asking to be married, taking away or kidnapping a woman from the power of her parents before a religious wedding procession and customary practice.

Escape or theft of a new girl is carried out after there is an agreement between the man and the girl to continue the relationship at a more serious level, namely marriage. This process begins with the escape or theft by the prospective groom to the girl, to then be taken to a hideout that has been prepared by the prospective groom, but before running away or stealing, the two prospective bridegrooms have planned to meet at a certain place or time. has been determined, or beforehand the prospective groom invites the girl to a place, for example, to a tourist spot or something like that. The intended hiding place is the groom's relative's house (usually the groom's uncle's house)⁶.

⁶ Wawancara bersama Bapak Muchsin selaku Ketua Rt.01 Kampung Arab Ampenan

In this discussion, we are already familiar with discussing merariq marriage or what is commonly called eloping, as well as many different opinions between scholars and local community leaders in responding to it because it has become a custom that is inherent in society, but don't because our customs violate the rule of law and With the existing Shari'a, we must follow the procedures set by religion and the state.

In this context, marriage is sunnah and is recommended for people who are willing to get married and can afford it. The point here is that it is important for people who want to get married to hurry up, especially nowadays when they already have a girlfriend, to marry her immediately so that slander and adultery do not occur.

And besides that, you also have to fulfill the requirements in marriage so that the marriage is valid according to the Shari'a in the book of fathul qorib also mentions several conditions.

Now, this is the first time discussing the context of eloping or in the ingrained tradition of the Lombok people, namely merariq. There are many opinions and comments about this custom. already fulfill the requirements in marriage then it is valid and accepted.

How is the law of marriage merariq itself?

The law is not allowed to have a marriage bond and the blessing of the parents, even what is feared will happen that is not desirable if the marriage is not immediately due to slander. But if according to the established procedures that's fine, and get married immediately because to avoid harm in the book it is explained that it produces a solution to the problem because in one qoidah it reads as follows:

وَالْمَصْلَحَةُ: جَلَبُ نَفْعٍ أَوْ دَفْعُ ضَرٍ

It means "bringing benefits or eliminating harm"

لَا ضَرَرَ وَلَا ضِرَارَ

It means "There is absolutely no way to cause harm or harm to other people and there is absolutely no way to repay a loss with another loss."

Merariq traditional wedding tradition in Ampenan Arab village, Lombok.

It can be concluded that merariq is a tradition that is still popular in Lombok which is carried out by carrying the bride away from her parents' authority. Taking the bride and groom is the initial stage of marriage in the Lombok Sasak tribe community which is a hereditary cultural heritage for the Lombok Sasak people and serves as an arena for some men to prove that they are capable of becoming the head of the family because they have been able to bring a girl from the power of her parents. .

And the analysis from the researcher is that Merariq is an act of escaping a girl of his choice so he can marry without the knowledge of a woman's parents or family and then "tesebok" at the house of the man's relatives. So that no one can see the kidnapping process, the girl who is to be married must be married at night and a terune (male) must bring a relative or friend as a speaker and witness. If the girl is successfully kidnapped, then the girl cannot be taken directly to a man's house, but must be brought to the house of a male relative or relative first. The period of time for a woman's presence at the house of the man's relatives is 1 day and may not be more, then the woman is taken to the man's house to be introduced to the man's parents.

After a few nights or a day after being kidnapped or run away from the girl's house, the male relative's family will send a delegation to inform the girl's family that their daughter has been kidnapped. The notification process in Lombok custom is called nyelabar. After the entire process had been carried out, their marriage took place. As for the marriage process for the indigenous people of the Sasak Lombok tribe, they included:

- a. Midang is done by a man to the house of the woman he loves as an introduction and to strengthen the relationship between them and then the Sasak people themselves call it "beberayean or bekemelean".
- b. Taken away (tepaling/merariq) which is the process of escaping a desired girl with the help of some of her friends on the basis of consensual consent and an agreement between them.
- c. Besebo is hiding the woman who is taken away to the house of the man's relatives. And at that time the woman was not allowed to appear in public.

- d. Besejati is the first activity that is carried out to show that the boy really took the girl away
- e. Beselabar is an activity on the part of the male family to send a traditional carrier to notify the traditional bearer of the woman's family that her daughter is being taken away.
- f. Aji Krame is a meeting of local traditional leaders to determine the implementation of marriage where the male party hands over the payment that has been determined by and to traditional leaders, community leaders and religious leaders.
- g. Pisuke is a voluntary payment by the man to the prospective woman's family. Where in general pisuke is dowry or dowry. Discussions on the dowry issue are usually held before the traditional and religious bearers go to take the wali (bait wali).
- h. The Bait Wali is the last stage before the implementation of the marriage ceremony where the traditional bearers and religious leaders go to the woman's family home to ask for guardianship or guardians to marry off the woman.
- i. Ngawinang is a marriage contract that is usually carried out at the man's residence. Either in the mosque or the place that has been determined for the marriage ceremony to take place
- j. Indeed, the books do not explain about elopement (merariq)

Analysis of the Merariq Traditional Marriage Tradition from the Perspective of the Syafi'iyah School

Based on the 3 (three) matters mentioned above midang, beberayean, and escape or khitbah in Islamic marriage law, substantially have the same goal, namely to find an ideal and suitable candidate for a life partner in order to be able to carry out marriages on the basis of mutual consent between the parties concerned. . On this basis, the provisions and principles of khitbah according to Islamic teachings can be used as a basis and basis for measuring the existence of the Merariq Sasak tradition, especially at the initial stage of the process towards marriage. In the initial process leading to Sasak marriage, in a number of ways it has actually acknowledged the existence of these provisions such as recognizing the limitation

that merariq can only be performed with women who are permitted to be married. However, in reality there are still frequent deviations, both from the normative aspect and the public benefit. These deviations can be considered in the following study:

وَلَا تَقْرُبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً يَوْسَاءَ سَبِيلًا

Meaning : "And do not approach adultery; verily it is adultery is a heinous act. And a bad way. (QS. Al-Isra: 32).

Second, in midang and beberayean, the Sasak tradition justifies competition between several men to win the heart and feelings of a woman. As a result of this, a woman may have several berayes (lovers), even though only one of them enters her heart. It is indeed justified in the Sasak Customary Book that it says "Men who are midang in one place may be midang again in another place".

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: "The believers are actually brothers. That's why reconcile (improve the relationship) between your two brothers and fear Allah, that you may receive mercy. (Q.S. Al-Hujurat (49):10).

Third, running together to marry is contrary to the provisions of the ayat and hadith of the Prophet which require permission before marriage from the guardian, father of the woman who is to be married, or her grandfather, or siblings and other families who are entitled according to the order in the provisions of Islamic law, even though immediately after the flight of the woman, the youth's family will inform about Merariq's presence. As the word of God states that there must be permission from the guardian and permission is done at the time of application (khitbah). Translation: "Therefore marry them with the permission of their master and give them a proper dowry, while they are women who take care of themselves, are not adulterers nor are women who take other men as pets." (QS. An-Nisa ': 25).

On another aspect, even though marriage with runaways or taking away the girl is a traditional custom, in practice it often gives birth to various negative implications that can be detrimental to both parties. The negative implications that often occur are adultery or sexual violence so that women have no other choice but to accept young men as husbands or there are too high demands for pisuke from men.

Based on this explanation, it can be understood that midang, beberayaan and the process of the Sasak merariq tradition show conformity with the provisions of Islamic law, but from the side of harm and negative sides both from a normative point of view and the benefit of the people is more dominant so that the existence or practice of this merariq is reviewed. This view will be stronger if it is linked to Islamic principles or concepts, including: first, the rule which says: "Rejecting all forms of wrongdoing takes precedence over benefiting".³³ Second, Islamic concepts, such as Sadd al-Dzari' ah, namely: "Doing a job that originally contained benefits to lead to a mafsadat". That is, a person does a job that is basically permissible because it contains a benefit, but the goal to be achieved ends with mafsadat. (al- Syathibi).

D. Conclusion

Merariq marriage process it has become a custom and has been passed down from the ancestors with a sacred customary process and must be carried out according to predetermined rules that do not violate predetermined norms. And the results from the perspective of the Syafiiyah school of thought or in the religion of marriage are the Sunnah of the Prophet, so it should be carried out with the conditions set by the Shari'a so that in carrying out the marriage, merarariq does not deviate from the Shari'a and the customs that have been running in society.

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