



Internalization of Islamic Educational Values through the Merariq

Mukminah¹, Hirlan²

¹Nahdlatul Ulama University of West Nusa Tenggara, Indonesia

²Haji Abdul Rasyid College of Sharia Sciences Central Lombok, Indonesia

*Corresponding Author: Hirlan

Email: bpk.hirlan@gmail.com



Article Info

Article history:

Received 7 December 2025

Received in revised form 19

February 2026

Accepted 25 March 2026

Keywords:

Merariq

Non-Formal Islamic

Education

Value Internalization

Local Wisdom

Abstract

The marriage tradition of the Sasak Merariq is ideally a vehicle for Islamic character education, based on the philosophy of "Customs with the joint of Syara', Syara' with the joint of Kitabullah" (Customs are based on Islamic Law, Islamic Law is based on the Book of Allah). However, contemporary practices reveal a significant erosion of meaning due to modernization, pragmatism, and external stigma. This research aims to fill the literary gap, going beyond previous research that only describes the Merariq ritual or identifies its values, by deconstructing the psychological and sociological mechanisms of internalizing the value of Islamic education in it. Using a qualitative approach with a case study design in Central Lombok, this study collected data through in-depth interviews, participant observations, and documentation. Key findings reveal that the internalization of values does not occur through indoctrination but through risk-based pedagogy and social drama. Processions such as selarian (eloquence) and selabar (deliberation) function as a structured experiential learning curriculum where values such as syaja'ah (courage), amanah (responsibility), solidarity, and consultation are tested and lived in practice. The study also confirms the challenges posed by commercialization and the pressures of modernist and puritan views. As a solution, this study recommends revitalizing meaning through cultural literacy, expanding the role of key actors such as negotiators to cultural educators, thus transforming Merariq back into a functional and relevant medium for character education.

Introduction

The foundation of the life of the Sasak people in Lombok has historically been supported by the great philosophy of "Adat bertindi Syara', Syara' bertindi Kitabullah," which expressly positions Islamic teachings as the main foundation of their customary practices (Rejeki & Hermawati, 2020). One of the most central manifestations of this philosophy is the Merariq marriage tradition, which is ideally understood as a sacred procession and structured to form character (Hirlan, 2025). Each stage, starting from the approach (Midang), the peak of action (Melaiq), to the public celebration (Nyongkolan), is designed as a life curriculum to instill noble values such as responsibility (amanah), courage (syaja'ah), and the spirit of deliberation. However, the reality on the ground shows that there is a significant gap. The trend of modernization, pragmatism, and shifting values among the younger generation has caused an erosion of meaning, where Merariq is often reduced to just a shortcut to marriage. This degradation is exacerbated by the commercialization of honorary values (Aji Krame) as well as the pressure of external stigma that labels it primitive and internal criticism from some religious groups who consider it heretical. This phenomenon creates a gap between Merariq as an idealism of character education and his practice that tends to be formalistic (Juandi & Alimin, 2025; Kholidi & Azis, 2025; Yusmita et al., 2025).

The problem of the gap between normative and empirical aspects in the Merariq tradition has become the object of study in various studies (Umam et al., 2024; Hariati et al., 2024; Hamdani, 2025). Studies over the past decade have tended to focus on two main approaches. First, a descriptive-anthropological approach that in-depth maps the sequence of ritual stages, the symbols used, and the role of the actors in them (Ilmalia et al., 2021). Second, a juridical approach that analyzes Merariq's position in the Sasak constellation of customary law and its relevance to national marriage law (Syaerozi, 2019). A number of these studies consistently acknowledge that the Merariq tradition is full of values that are in harmony with Islamic teachings. However, most of this literature tends to stop at the level of value identification and has not answered the fundamental question of how the process of internalizing these values concretely takes place in individuals and society. Existing studies explain more about the "what" of the value is contained, but have not explored "how" that value is transformed (Leso et al., 2023; Chen & Hao, 2022; Rof et al., 2022).

A more fundamental void lies in the lack of analysis from the perspective of psychology and sociology of education regarding the mechanisms behind the Merariq ritual (Adinugraha & Al-Kasyaf, 2025; Masrurroh et al., 2025; Kusmardani, 2026). To date, there have not been many studies that comprehensively dismantle how abstract values such as amanah (responsibility) and 'iffah (maintaining honor) have been successfully transferred from a series of traditional ceremonies to characters that are integrated in the personality (embodied) and reflected in the daily behavior of the perpetrators (Saladin, 2014; Hariyanto et al., 2024; Anto et al., 2023). This theoretical gap is the main departure point of this research. Thus, the novelty or novelty offered in this paper lies in the shift in the focus of analysis from the description of the ritual to the explanation of the process of internalizing values. This research explicitly aims to unravel the psychological and sociological mechanisms in the transmission of non-formal Islamic education values through the Merariq tradition (Rahmah & Hanif, 2026).

Therefore, the significance of this research lies not only in the efforts to document local wisdom that is threatened with erosion, but also in its theoretical contribution (Pageh et al., 2025; Ridwan et al., 2025; Barman et al., 2025). By making Central Lombok Regency the locus of study, this research will fill the literary gap by analyzing in depth how the process of internalizing Islamic educational values actually works, how the role of key actors (such as pembayun and traditional leaders), and how this tradition adapts in facing the challenges of the times. Thus, this research positions itself to make a significant theoretical contribution to the study of non-formal Islamic education, particularly in understanding how cultural traditions can function as an effective vehicle for character education in the midst of the current of social change.

Methods

This study uses a qualitative approach with a case study design (Nasuiton, 2023). The qualitative approach was chosen for its ability to understand social phenomena holistically and deeply, while the case study design allowed for an intensive and focused investigation of the Merariq tradition as a whole system.

The scope of this research is limited geographically, thematically, and temporally. Geographically, the research location was deliberately chosen in several villages in Central Lombok Regency which is known as the center of Sasak culture where the Merariq tradition is still strongly practiced. Thematically, this research focuses on three main aspects, namely psychological and sociological mechanisms in the transmission of values, challenges due to modernization and social shifts, and adaptation strategies carried out by the actors (Hirlan, Mukminah, 2021). Temporally, this study will examine the practice of Merariq that has taken

place over the past two years to capture the most actual dynamics, with field data collection carried out for six months.

Field data collection is carried out through a combination of three main techniques. First, semi-structured in-depth interviews were conducted with the selected informants through purposive sampling techniques and followed by snowball sampling. Key informants consist of traditional leaders (especially pembayun), religious leaders, couples who get married through the Merariq procession (perpetrators), parents from both parties, and the young generation of Sasak, with a total estimate of 15-20 informants until data saturation is achieved. Second, participatory observation is carried out by engaging in several series of Merariq processions to directly observe the interaction, symbolization, and potential gap between the ideal and the factual. Third, documentation studies are used to analyze archives, customary records, previous research, and other written sources to enrich the historical and social context.

The data analysis technique in this study refers to the interactive analysis model developed by Miles, Huberman, and Saldaña (Muslimin, 2023). This analysis process runs simultaneously with data collection and includes three continuous flow of activities: (1) data condensation, which is the process of selecting, focusing, simplifying, and abstracting raw data from field notes and interview transcripts; (2) data presentation, where condensed information is organized into a structured narrative or matrix to facilitate pattern discovery; and (3) drawing conclusions and verification, which is the process of interpreting data to answer research questions systematically.

To ensure the validity and credibility of research findings (trustworthiness), several validity test techniques are applied. The main techniques used are triangulation, which includes source triangulation (by comparing data from different groups of informants, such as indigenous figures vs. the younger generation) and triangulation techniques (by comparing data obtained through interviews with observational data). In addition, to increase internal validity, member checking is also carried out, where the researcher re-explains the initial interpretation to several key informants to get confirmation, clarification, and input, so that the research findings truly reflect the reality in the field

Results and Discussion

Local wisdom can be understood as a dynamic philosophy of life, which is constantly living and developing in the collective consciousness of a community (Hirlan, 2019). It is not a rigid set of static rules, but a worldview that is constantly adapting to the changing times and the needs of its society. With its role as the main compass, this wisdom provides direction for all aspects of life, ranging from the spiritual realm that is considered sacred to worldly affairs that are profane in daily interactions.

The emergence of local wisdom is not an instant event, but an organic process formed from the unique interweaving between humans and the surrounding environment (Hirlan, 2025). It is born from the cultural superiority developed by a society and is profoundly influenced by the geographical conditions in which they live. In other words, local wisdom is a reflection of how a community succeeds in formulating smart and sustainable solutions to the challenges of the times, which are then passed down from one generation to the next as a valuable legacy (Rejeki & Hermawati, 2020).

Fundamentally, local wisdom and local excellence are manifestations of collective wisdom (Nurlidawati & Ramadayanti, 2021). This wisdom is firmly rooted in the foundation of the philosophy of values, ethical norms, and behavior patterns that have been practiced for generations. This institutionalization process occurs because society consistently considers

these values to be good and correct, so that it is proven to be able to survive across generations and become an inseparable part of their social structure.

One of the crucial aspects of local wisdom is its communal nature (Amrillah, 2020), not individuals. A cultural action is not just an expression of personal taste (subjective), but involves an understanding or mutual agreement among members of society (intersubjective). The existence of a debate about a customary practice is actually clear evidence of the existence of this common frame of reference (Haq & Hamdi, 2016). This principle is very relevant when observing the practices of the Sasak people, where every ritual they perform is full of deep meanings that can be interpreted collectively.

The durability of a custom is essentially determined by the mechanism of social reinforcement. A tradition will live on if it gains the approval and legitimacy of its community. On the other hand, if it is considered bad, it will not be strengthened and will slowly disappear. This explains why the continuation of the traditional Merariq marriage process in the Sasak Tribe is proof that the tradition is considered noble. Its preservation shows that it is not an obsolete legacy, but rather a system that was actively chosen for its relevance.

The strength of the Merariq tradition lies precisely in its ability to adapt and synergize with other value systems, especially Islam. The absorption of religious values did not weaken it, but rather served as a reinforcing factor that gave it new legitimacy. However, in the modern era, this tradition faces significant challenges from a paradigm shift, such as the emergence of more pragmatic practice of proposing. Nevertheless, it is these dynamics and shifts that prove that local wisdom is truly "alive", as it continues to dialogue and negotiate with the challenges of the times.

The main foundation that makes the Merariq tradition able to survive and remain relevant is its conformity with the noble values of Islamic teachings. This tradition has been tested by a faith-based filtering, which would have been abandoned by its own adherents if its principles were fundamentally contrary to Islamic idealism. Therefore, departing from this premise, the following analysis will be presented to explain in more depth the points of convergence between local wisdom in Merariq and Islamic principles.

Solidarity

One of the main sociological functions of the Merariq marriage ritual is to reproduce and strengthen social cohesion within the Sasak community. The solidarity that is built is not an epiphenomenon or a by-product, but rather a structural pillar that functionally supports the sustainability of the tradition itself (Nuryani & Paramata, 2021). The whole series of rituals, especially in the initiation stages, operates as a social engineering mechanism that actively constructs communal bonds. Through collective involvement in ensuring the legitimacy and success of a marriage, society reaffirms their shared norms and values.

“In our community, Merariq is never seen as a matter between just two people. Once the process begins, the family, the neighbors, and the customary figures all become involved. That is why marriage is understood as a shared responsibility, not a private affair.”

This statement shows that solidarity in Merariq is grounded in collective participation and shared responsibility rather than individual choice alone.

The initial stage, in parallel, can be analyzed as an institutionalization of controlled social disruption. Theoretically, it is a liminal phase, a period of transition full of risks and ambiguities in which the normal social order is deliberately suspended (Zumhas, 2024). The

continuity of this inherently risky practice is a strong indicator of the high social capital and mechanical solidarity in the Sasak society (Kurniawati et al., 2022), which provides an informal safety net to sustain individuals in those liminality phases. However, precisely because of its potential to create anomalies and conflicts, customary systems introduced selabar as a homeostatic mechanism. Selabar serves as a phase of reintegration, a formal negotiation forum designed to manage tensions, restore social balance, and transform disruption into a new legitimate order.

However, the effectiveness of this integrative mechanism is tested by the existence of an inherent social stratification structure in Sasak society. Hierarchical differences based on variables such as economic capital (wealth), cultural capital (education), and symbolic capital (lineage/nobility) create the potential for friction and vertical division. Marriages that are heterogamous (across social strata boundaries) risk disrupting the existing order and often face resistance, which can hinder the process of reintegration sought through the bar.

It is in this context that the customary system (customary law) manifests its most vital function as a regulatory framework and mediation of endogenous conflicts. Customary exists not merely as a set of traditions, but as a non-state juridical system that provides a platform and procedure for mediating disputes arising from these structural tensions. Thus, the custom not only resolves caustic disputes, but also more broadly serves to maintain the structural balance of society in the face of the internal contradiction between the idealism of communal unity and the reality of social stratification.

From a functionalist perspective, each stage in the traditional marriage procession of Sasak can be analyzed as a structured social mechanism with a dual function. At the micro level, it serves as a conflict management instrument designed to mitigate and manage potential inter-family friction arising from initial (parallel) disruption (ANIQ, 2019). At the macro level, the more latent goal is to reproduce and maintain normative integration a harmonious social order in which the noble values of Sasak culture can continue to be upheld and internalized by each generation. Thus, this ritual is not just a ceremony, but a complex social technology to maintain balance.

One of the key agents in this process is the spawning figure, whose role goes beyond just a spokesperson. Sociologically, the builder acts as a central mediator and broker of information. Its diplomatic intervention serves to reduce the asymmetry of information between the two families, which is a major source of tension. By exposing the genealogy, reputation, and character of the male family, he is effectively transferring the symbolic capital (Bourdieu, 1986) owned by the male side to the female side. This process of information transfer is crucial because it serves as a risk mitigation mechanism that calms anxiety and paves the way for the next negotiation process.

“People may think the process is only about taking the girl away, but that is not how we understand it. There are always people who guide the process, calm the tension, and help both families find a way to accept each other.”

This quote reinforces the idea that Merariq is socially sustained through mediation, communal guidance, and the active repair of social relations.

The anxiety experienced by women's families can be understood as a rational response to uncertainty regarding the future of family alliances. Their concern about the quality of future sons-in-law both in terms of religious capital (religious obedience) and social capital (family status) is a risk calculation for potential family dysfunction in the future. Intervention is a crucial turning point, transforming private and emotional rejection into public and legitimized

acceptance. Through a process of diplomacy supported by communal solidarity, this social system is able to reintegrate potentially conflicting elements into an established order, ultimately forming a more tolerant and resilient social structure.

Overall, the Merariq traditional procession makes a significant contribution to the social cohesion of the Sasak community. Parallel action, which at first appears to be a disruption, paradoxically serves as a catalyst to strengthen communal solidarity (Fairiza & Widyatama, 2024). It can be concluded that this local wisdom operates as an experiential pedagogical curriculum, in which values are not taught verbally, but rather "lived" through real social drama. Its ability to survive criticism and times demonstrates its adaptive capacity, in which it constantly synthesized endogenous indigenous values with exogenous Islamic teachings, confirming its position as a dynamic and functional cultural institution.

Dare and Responsibility

In the framework of symbolic anthropology, the practice of melai'ang or elopes in Sasak society must be analyzed not as an impulsive act, but as a structured social drama (Victor Turner, 1974) in (Sahar, 2019). This action is a performance full of meaning, where courage is the main philosophical pillar. The act of a man "running" his adoring girl is a self-presentation (Erving Goffman, 1959) in (Amelia & Amin, 2022) which is very powerful, in which he publicly demonstrates his masculine capital, seriousness of commitment, and readiness to enter a new social status as the head of the family. It is a rite of passage marked by symbolic action.

“For us, courage in Merariq does not mean acting recklessly. A man is considered brave only when he is ready to take responsibility, protect the woman’s dignity, and complete the whole process properly.”

This response suggests that courage in the Merariq tradition is inseparable from responsibility and moral readiness.

Nonetheless, this performative action inherently places its actors in a phase of liminality, a transitional period fraught with risk and uncertainty. The success of this rite depends heavily on the ability of the actors to manage information and strategy, a process fraught with potential failure. Failure can manifest in many forms, from the disclosure of secrecy to formal rejection from family authorities. This rejection is often based on rational calculations of social status and readiness, such as age or education level, which indicate the existence of structural considerations behind family decisions.

As a counterweight to the disruption contained in these heroic acts, the customary system imposes an imperative of absolute responsibility on male actors. This responsibility is not only material, but more fundamental is the guard of honor or in sociological terminology, the symbolic capital of the bride-to-be. There is a very strict customary norm that functions as a social control mechanism, namely the prohibition of premarital intimacy during the liminal period (Gilang Achmad Marzuki & Agung Setyawan, 2022). This norm is enforced through the threat of serious social and customary sanctions, which serve to maintain order in the midst of uncertainty.

“What matters is not only that he dares to take her, but that he knows how to guard her honor. If he cannot control himself and respect the rules, then he has failed the meaning of the tradition.”

This testimony indicates that responsibility in Merariq is expressed through restraint, ethical discipline, and the protection of symbolic honor.

This concept of responsibility also has a strong moral internalization dimension. Actors are required to perform high self-management and impulse control to avoid despicable acts. Actions that violate norms not only damage external reputation, but also create an internal stigma or "disgrace" that can tarnish the legitimacy of the marriage bond itself. Thus, responsibility in this context serves as an internal moral compass that must be held firmly by both parties in order to successfully pass the phase of liminality.

Although it has no explicit precedent in Islamic normative texts, this parallel practice by the Sasak people was reconceptualized as an effective experiential pedagogy. It serves as a practical curriculum to test and instill the value of trust (trust and responsibility)(Putri et al., 2025). The collective belief that the girl's honor will be preserved, even in a scenario of failure, shows how deeply this value has been institutionalized in traditional practice. The heroic philosophy behind it becomes a much more convincing public declaration than alternative methods such as proposing, which, in a local context, can be perceived as lacking in masculinity capital or readiness.

Thus, it can be concluded that local wisdom in the Merariq tradition is essentially a non-formal character education system. The symbolism contained in the act of "escape" serves as a social marker that confirms that a man has achieved qualified external and inner capabilities. The responsibility symbolized is not an abstract concept, but a mandate that must be realized in every aspect of family life. Maintaining the chastity of the girl becomes a concrete manifestation of this responsibility, as well as an authentic proof of the affective commitment and seriousness of the man's intentions, which ultimately strengthens the moral foundation of the marriage bond itself.

Deliberation

At the heart of Islamic teachings, deliberation is not just a decision-making technique, but a fundamental ethical principle (Muttaqin & Apriadi, 2020). It is an acknowledgment that truth and wisdom are often revealed not in the solitude of the individual, but in the dialogical space between fellow human beings. The Merariq tradition, in its profound wisdom, manages to absorb and manifest this essence. It became a stage where the local wisdom of the Sasak tribe and the universal spirit of Islam met, not as two entities that denied each other, but as two rivers flowing towards the same estuary: the search for the common good through dialogue.

“Selabar is where everything is made clear. It is the moment when both families sit down, explain their intentions, reduce misunderstanding, and look for the best way forward.”

This quote confirms that selabar functions not merely as a procedural step, but as a dialogic space for clarification, mediation, and consensus building.

At first glance, Merariq's opening step through parallel (elope) appears to be an antithesis of the principles of order and consultation (Hamdani & Fauzia, 2022). Philosophically, however, it can be understood not as a rejection of order, but as a calculated disruption, a shock deliberately created to be a catalyst for a deeper deliberation. The individual courage displayed in parallel is not an end, but an existential question posed to the community, which demands a collective answer that can only be found through the path of structured dialogue.

After a courageous disruption, the traditional procession did not stop in chaos, but moved towards an effort to restore harmony. This is the heart of the Merariq process: Selabar. It is a sacred forum that serves to transform tension into agreement, turning potential conflict into bond. Selabar is a philosophical journey from the will of a brave individual to a wise collective

will (consensus). It is proof that in Sasak wisdom, the highest courage must always be subject to the wisdom of deliberation.

In the Selabar deliberation room, the terminology used goes beyond its literal meaning. The concept of pisuke, which is often translated as 'fine', is philosophically not a punishment, but a symbol of accountability (Haq & Hamdi, 2016). It is a recognition of the disruption that has occurred, as well as the first symbolic bridge to restore honor. By paying the pisuke, the man is not making amends, but is expressing his readiness to enter into a new order based on mutual respect and responsibility.

The discussion of ajikrama (honorary value) is the culmination of the deliberation process, where what is at stake is not just material, but human dignity. Ajikrama is not a price, but a sacred seal of a covenant. It is a manifestation of a man's ability to uphold the honor of a woman and her entire family. Surrender is a performative act that transforms material value into a spiritual commitment, a declaration that the responsibility to be borne goes beyond mere worldly affairs.

“Pisuke should not be understood simply as money or a fine. For us, it is a sign of seriousness, respect, and the willingness of the man’s side to enter the relationship with responsibility.”

This statement shows that the negotiation of pisuke and ajikrama carries ethical and symbolic meanings beyond material exchange.

Outside of the negotiation aspect, Selabar also functions as a laboratory of social alchemy. It is a process that takes two separate, potentially conflicting family entities and through the heat of dialogue and negotiation, transmutes them into a new unit bound by kinship. This forum forces mutual understanding, lifts the veil of ignorance, and ultimately creates a stronger bond because it is born from a process that is not easy. It is the creation of a family from the womb of deliberation.

From all these descriptions, it becomes clear that the traditional marriage system of the Sasak tribe is a dialectical masterpiece. It is a great synthesis of particular local wisdom and universal Islamic values. This tradition proves that the most effective character education is not one taught through words, but one that is lived through real experience. Values such as responsibility, honor, and deliberation are not taught, but are lived out in a real-life drama, confirming that Merariq is a philosophy that is constantly practiced.

Ukhuwah Islamiah

If examined in depth, the entire tradition practiced by the Sasak people, both in the stages before and after marriage, has been proven to have an extraordinary positive impact in strengthening social ties or friendship. One of the most prominent examples is the midang culture, which is a visiting practice that aims to pave the way in the search for a mate.

“Through midang, people who were not close before can begin to know each other. It is not only about young men and women meeting, but also about families becoming familiar and building a good relationship.”

This quote suggests that midang functions as a social bridge that expands kinship and encourages mutual recognition.

More than just an introduction between two individuals, midang effectively serves as a unique bond of brotherhood. It creates a social space where many families who may not have known each other before can meet and interact naturally (Aguss & Yuliandra, 2021). In this fluid and

unplanned atmosphere, midang transforms into a communal reunion event that expands and strengthens the kinship between residents.

The midang tradition in particular is a very important forum to strengthen the sense of brotherhood among Sasak youth. In this respectable social forum, they get the opportunity to get to know each other more deeply, despite coming from different family backgrounds, statuses, and dispositions. This process directly reflects one of the noble values in Islamic teachings, namely the encouragement to know each other (ta'aruf) (Bullah, 2020).

Although the pace of modernization has brought significant changes in the lives of the Sasak people, local cultures such as midang have proven their extraordinary resilience. It has not been eroded by the times, but is consciously maintained as one of the most essential characteristics of the Sasak custom. His ability to survive shows how deeply he has absorbed and become a real embodiment of the values of Islamic ukhuwah or Islamic brotherhood.

This spirit of togetherness is not limited only to the pre-wedding period. It also radiated very strongly during the roah (kenduri) event which was held before the peak procession of nyongkolan (Hirlan, 2025). These moments once again show how the Merariq tradition as a whole is able to serve as an effective instrument to strengthen the bonds of brotherhood within the broad scope of the community.

“Events like roah and nyongkolan bring people together in a very real way. They make the community feel connected, because everyone comes, participates, and shares the joy together.”

This response indicates that ukhuwah in Merariq is practiced through communal presence, shared celebration, and the renewal of social bonds.

Therefore, it can be understood that Merariq in the view of the Sasak people is not just a vertical worship that only connects a servant with his God. More than that, it is a horizontal worship that actively connects humans with their fellow human beings, knitting individuals and families into a solid and mutually supportive social system.

Based on this entire description, it becomes very clear that there is a deep relevance and harmony between the values contained in the local wisdom of Sasak and the noble principles of Islamic teachings (Herwani, 2020; Sanjani et al., 2024; Waheeda et al., 2025). This cohesive harmony proves that customs and religion can go hand in hand, strengthening each other, to form a nobler and dignified social order.

Of course, here is an example of how the "Findings and Discussions" section can be written based on the analysis of the text you provided, by meeting all the requested criteria: expressing findings and novelties, relating them to current theories and issues, and offering solutions to research problems.

Conclusion

This research reveals that the Merariq tradition in the Sasak community is not just a series of rituals, but a unique and structured Islamic education system, which is referred to as risk-based pedagogy and social drama. In contrast to the previous view, these findings show that values such as courage (syaja'ah) and responsibility (amanah) are not instilled through advice, but through experiential learning. The elopement procession (parallel) functions as a real simulation where the groom-to-be must prove his ability to maintain the honor of the partner, while the negotiation stage (Nyelabar) led by the groom becomes an exercise in authentic diplomacy and deliberation. Thus, Merariq is understood as a non-formal curriculum that

transforms the concept of abstract values into real actions that are experienced directly by the perpetrators.

Despite having an ideal pedagogical structure, this study found a large gap between traditional philosophy and its practice today. The meaning of Merariq has undergone significant erosion due to a shift in people's perspective towards pragmatism and individualism. Processions that were supposed to be a test of character are now often considered a shortcut to avoid the complexity of family bureaucracy. This phenomenon is exacerbated by pressure from two directions: the stigma as a "primitive" practice from a modern point of view and the label of "heresy" from some religious groups. As a result, many of the younger generation run Merariq as a mere formality without understanding the spirit of education, caught between the demands of preserving culture and becoming modern or "sharia".

As a solution to this problem, this study recommends the revitalization of meaning through cultural literacy driven by key actors in the tradition. This effort aims to reconnect the practice of Merariq with its philosophical values that have been disconnected, especially among the younger generation. Practically, the role of the groomsman can be expanded from a negotiator to a cultural educator who actively explains the meaning behind each stage of the procession to couples and families. In this way, Merariq can transform from just a mechanically run heritage to a local wisdom that functions again as a vehicle for relevant and conscious character education in modern times.

Confession

The author would like to thank the Ministry of Higher Education, Science, and Technology of the Directorate General of Research and Development for funding this research through the Publication Assistance Program scheme in reputable journals. Sincere appreciation was also conveyed to the Tuan Gurus, traditional leaders, and the community in Central Lombok for the permission and disclosure of information regarding the traditional practices of Merariq during the data collection process. The contribution and support from various parties is very crucial in analyzing the mechanism and adaptation of Islamic educational values in local culture, so that this research can be completed properly.

References

- Adinugraha, H. H., & Al-Kasyaf, M. Z. (2025). Islamic rituals and spirituality in Southeast Asia: An ethnographic study of coastal Muslim communities. *Journal of Asian Wisdom and Islamic Behavior*, 3(2), 74-90. <https://doi.org/10.59371/jawab.v3i2.98>
- Aguss, R. M., & Yuliandra, R. (2021). The effect of hypnotherapy and mental toughness on concentration when competing for futsal athletes. *Medikora*, 20(1), 53–64. <https://doi.org/10.21831/medikora.v20i1.36050>
- Amelia, L., & Amin, S. (2022). Self-Presenting Analysis in Erving Goffman's Dramaturgy Theory on Students' Instagram Views. *Social Dynamics: Journal of Social Science Education*, 1(2), 173–187. <https://doi.org/10.18860/dsjpips.v1i2.1619>
- Amrillah, S. (2020). *Local Wisdom and Local Culture Meaning, Discussion of Theories and Examples* (Muhammad Farid (ed.); 1 ed.).
- ANIQ, A. F. (2019). Potential conflicts in the Merarik tradition on the island of Lombok. *Alqalam*, 28(3), 559. <https://doi.org/10.32678/alqalam.v28i3.890>
- Anto, A. H. F., Rahmawati, D. A., & Martiarini, N. (2023). *The Integration of National and Religious Identity: an Overview of Identity Development in Elementary Schools*.

Analisa: Journal of Social Science and Religion, 8(2), 237-255.
<https://doi.org/10.18784/analisa.v8i2.2059>

- Barman, A., Rajak, F., & Jha, R. (2025). Integrating Traditional Knowledge Systems for Wetland Conservation and Management: A Critical Analysis. *Nature Environment & Pollution Technology*, 24(1).
- Bullah, H. M. R. (2020). The Role of Parents in Children's Education from the Perspective of the Quran and Hadith. *SCHOLASTICA: Journal of Education and Culture*, 2(1), 887–892.
- Chen, P., & Hao, Y. (2022). Digital transformation and corporate environmental performance: The moderating role of board characteristics. *Corporate Social Responsibility and Environmental Management*, 29(5), 1757-1767. <https://doi.org/10.1002/csr.2324>
- Fairiza, A., & Widyatama, R. (2024). Merariq in MarriageSasak Tribe: An AnalysisCommunication and Social Dynamics in Ritual Abduction. *Journal of Sociological Analysis*, 13(1), 193–218. <https://jurnal.uns.ac.id/jas/article/view/74926/44975>
- Gilang Achmad Marzuki, & Agung Setyawan. (2022). The Role of Parents in Children's Education. *Journal of Education, Language and Culture*, 1(1), 53–62. <https://doi.org/10.55606/jpbb.v1i1.809>
- Hamdani, F., & Fauzia, A. (2022). The Merariq Tradition in the Lens of Customary Law and Islamic Law. *Journal of Lex Generalis Law*, 3(6), 433–447. <https://doi.org/10.56370/jhlg.v3i6.245>
- Hamdani, M. (2025). Pisuke In The Marriage Customs Of The Sasak Tribe From The Perspective Of 'Urf: A Case Study In Terara Village East Lombok. *Al-Hikmah: International Journal of Islamic Studies*, 1(2), 73-86. <https://doi.org/10.64540/alhikmah194>
- Haq, H. S., & Hamdi, H. (2016). Merariq Traditional Marriage and Selabar Tradition in the Sasak Tribe. *Perspectives*, 21(3), 157. <https://doi.org/10.30742/perspektif.v21i3.598>
- Hariati, S., Jamin, M., & Sulistiyono, A. (2024). The Legal Status of Marriage (Merariq) Implementation Within The Indigenous People of Sasak Lombok. *Jurnal IUS Kajian Hukum Dan Keadilan*, 12(2), 406-422. <https://doi.org/10.29303/ius.v12i2.1475>
- Hariyanto, P., Nardiati, S., Endardi, J., Sukesti, R., & Heryana, N. (2024). Linguistic and symbolic meanings in ethnic communities: A case study of Tedhak Siten traditional ceremony. *International Journal of Society, Culture & Language*, 12(1), 293-311. <https://doi.org/10.22034/ijsc.2024.2015853.3266>
- Herwani. (2020). Ukhuwah Islamiyah in the View of the Qur'an. *Cross-border*, 3(2), 294–301.
- Hirlan, M. (2019). Local Wisdom Tradition of Merakik Suku Sawak Islam Masa Lima (HAMDAN (ed.); 1 ed., pp. 1–250). THE NATION'S LIBRARY.
- Hirlan, M. (2025). Islamic education patterns in the tradition of attracting the Lombok Sasak tribe in Central Lombok Regency. 5(1), 572–587.
- Hirlan, Mukminah, H. W. (2021). Learning Problems During the Covid-19 Pandemic at Madrasah Ibtidaiyah Nurul Ulum Mertak Tombok. *JISIP (Journal of Social Sciences and Education)*, 5(1), 320–326. <https://doi.org/10.36312/jisip.v5i1.1700>

- Ilmalia, R., Budiarta, I. N., & Sudibya, D. G. (2021). The Implementation of the Merariq Marriage Tradition. *Journal of Legal Interpretation*, 2(3), 479–483.
- Juandi, W., & Alimin, A. (2025). The Merarik Tradition in the Perspective of Cultural Communication. 7(1), 197–214.
- Kholidi, A. K., & Azis, A. (2025). The Role of Islam in the Preservation and Transformation of Sasak Traditions: An Ethnographic Study of the Merariq Tradition among Minors. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 5(3), 726-746. <https://doi.org/10.69552/mumtaz.v5i3.3627>
- Kurniawati, R., Lessy, Z., & Widodo, A. (2022). Overcoming Stress with Hypnotherapy for Infidelity Victims. *Al-Tazkiah: Journal of Islamic Guidance and Counseling*, 11(1), 39–55. <https://journal.uinmataram.ac.id/index.php/altazkiah>
- Kusmardani, A. (2026). Reinterpreting Walī Mujbir in Contemporary Islamic Family Law: Forced Marriage and Its Impact on Indonesian Muslim Family Harmony. *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial dan Pendidikan*, 6(6), 1560-1576. <https://doi.org/10.54543/syntaximperatif.v6i6.937>
- Leso, B. H., Cortimiglia, M. N., & Ghezzi, A. (2023). The contribution of organizational culture, structure, and leadership factors in the digital transformation of SMEs: a mixed-methods approach. *Cognition, Technology & Work*, 25(1), 151-179. <https://doi.org/10.1007/s10111-022-00714-2>
- Masruroh, A., Mahmutarom, M., Kumar, A., & Afiyah, S. (2025). Beyond Islamic Legal Principle: Social Justification of Adolescent Forced Marriage after Sexual Intercourse. *Nurani: jurnal kajian syari'ah dan masyarakat*, 25(2), 444-461. <https://doi.org/10.19109/nurani.v25i2.29991>
- Muslimin, I. (2023). The Concept and Implementation of the Independent Learning Curriculum in Islamic Education Institutions Case Study in Madrasas in East Java. *Journal of Islamic Education Administration*, 5(1), 43–57. <https://doi.org/10.15642/japi.2023.5.1.43-57>
- Muttaqin, J., & Apriadi, A. (2020). Shura or Deliberation in the perspective of the Qur'an. *al-Urwatul Wutsqo : Journal of Islamic Science and Education*, 1(2), 57–73. <https://doi.org/10.62285/alurwatulwutsqo.v1i2.18>
- Nasuiton, Abdul Fattah. (2023). *Qualitative Research Methods*. In D. H. M. Albina (Ed.), cv. Harfa Creative (1 ed., Vol. 1, Number 1). Cv. Harva Creative.
- Nurlidawati, & Ramadayanti. (2021). *Al-Hikmah* Vol 23 No. 1 January-June 2021. *Al-Hikmah*, 23(1), 43–56. https://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/21726
- Nuryani, N., & Paramata, Y. (2021). Associated factors of adolescents malnutrition in junior high school student. *Indonesian Journal of Nutrition and Dietetics*, 1, 1–66.
- Pageh, I., Mudana, I. W., & Margi, I. K. (2025). Sustaining the Integration of Local Wisdom into School Life: A Case Study and Bibliometric Approach. *International Journal of Sustainable Development & Planning*, 20(11). <https://doi.org/10.18280/ijstdp.201129>
- Putri, A., Mashuri, S., Kahar, M. I., Salahudin, S., & Dulumina, G. B. (2025). Critical Examination of the School Environment in Terms of Augmenting Motivation Among

Students in Junior High Schools in Palu. *Paedagogia: Journal of Education*, 14(1), 55–72. <https://doi.org/10.24239/pdg.vol14.iss1.755>

- Rahmah, I. M., & Hanif, M. (2026). Contextualizing Islamic Education: Value Transformation and Religious Moderation in Bonokeling's Dual Authority System. *Journal of Innovation and Research in Primary Education*, 5(1), 1218-1231. <https://doi.org/10.56916/jirpe.v5i1.3008>
- Rejeki, S., & Hermawati, H. (2020). Traditional Procession Attracts Noble People with Ordinary People in Sengkerang Village, East Praya District, Central Lombok Regency. *CIVICUS : Education-Research-Service of Pancasila and Citizenship Education*, 8(2), 91. <https://doi.org/10.31764/civicus.v8i2.2900>
- Ridwan, R. E., Julianto, M. A., Marpaung, P. N., Utami, A. R., Ismail, T., Wijayanti, S. W., ... & Setiawan, R. J. (2025). Coastal Community Empowerment Based on Local Wisdom and Technological Innovation for Climate Change Adaptation, Erosion Control, and Sustainable Ecotourism Development. *Sustainable Marine Structures*, 9-35.
- Rof, A., Bikfalvi, A., & Marques, P. (2022). Pandemic-accelerated digital transformation of a born digital higher education institution. *Educational Technology & Society*, 25(1), 124-141.
- Sahar, S. (2019). Symbolic Culture of Religious Ethnography Victor Turner. *Socioreligius*, 2(4), 1–12.
- Saladin, B. (2014). The Merari' Tradition of the Sasak Tribe in Lombok in the Perspective of Islamic Law. *AL-IHKAM: Journal of Law & Social Institutions*, 8(1), 21–39. <https://doi.org/10.19105/al-lhkam.v8i1.338>
- Sanjani, M. A. F., Zain, B., & Mustofa, M. L. (2024). Islam and Local Wisdom: Integration of Local Values in Islamic Thought. *Journal of Social Studies and Education*, 2(2), 94-110. <https://doi.org/10.61987/jsse.v2i2.567>
- Syaerozi, A. (2019). Revitalization of the Elopez Tradition (Merariq) of the Sasak Tribe as an Effort to Prevent Child and Sirri Marriage: A Thought. *Harmony*, 18(2), 128–145. <https://doi.org/10.32488/harmoni.v18i2.334>
- Umam, F., Al Humaidy, M. A., & Amrulloh, M. A. (2024). Dialectics Between Islam and Local Culture in Wetu Telu Lombok Muslims' Merariq Tradition: An 'Urf Perspective. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 19(1), 104-125. <https://doi.org/10.19105/al-lhkam.v19i1.10603>
- Waheeda, W., Mutakin, A., Isroiliyah, I., Lubis, R., & Saujan, I. (2025). The Dynamic Interplay: A Normative-Philosophical Study of Islam and Local Wisdom in Indonesia. *ASEAN Journal of Islamic Studies and Civilization (AJISC)*, 2(1), 61-91. <https://doi.org/10.62976/ajisc.v2i1.1369>
- Yusmita, Y., Sitorus, I. R., Shesa, L., Rachman, E. S., & Sa'adah, S. L. (2025). Legal Pluralism and the Transformation of Islamic Inheritance Law: A Study of Sasak Customary Practices in Indonesia. *Al-Istinbath: Jurnal Hukum Islam*, 10(2), 831-852. <https://doi.org/10.29240/jhi.v10i2.12500>
- Zumhas, C. S. (2024). An Exploratory Study of the Experience of Generation Z Workers Related to Mass Layoffs. *JMBI UNSRAT (Scientific Journal of Business Management and Innovation, Sam Ratulangi University)*, 11(1), 271–295. <https://doi.org/10.35794/jmbi.v11i1.54176>