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Reduce conflicts in traditional merariq traditions through the long tradition of the tribal people of sasak lombok

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Abstract. Marriage is a container for framing the inner-to-heart relationship, the bond of love and affection between a man and woman to nurture a joy of happiness. This study aims to find out how the process and stages in traditional *merariq* traditions in the Sasak people, conflicts arising from *merariq* traditions, and reduce conflict through the tradition of *selabar*. The method used in this research is qualitative analysis method. In the process, *merariq* tradition is done by kidnapping the bride without the knowledge of the parents or the family of the women. There are several stages that must be passed by the bride and groom in the tradition *merariq*, namely: *besejati*, *nyelabar*, *bait wali*, *sorong serah* dan *nyongkolang*. Conflict that often arises, for internal family, *merariq* often become a place of coercion against the female family. For society, *merariq* impact on disruption of harmony of social life. In order to reduce the conflicts done *selabar* tradition, the tragedy is regarded as an alternative problem solving in the form of negotiations between the bride and groom's family and the bride-to-be relating to *ajikrame* and *pisuke* transactions.

1. Introduction

Indonesia consists of many islands and tribes that have various forms of culture. Many rituals and traditions are carried out as a form of cultural preservation. One is culture in terms of marriage rituals. Every society in the world has a marriage tradition in accordance with the context of the community. In Java for example who started marriage by applying or *kinanthi*. Marriage is a sacred ceremony performed by a man from generation to generation to continue the life and continue the offspring.

Marriage is closely related to cultural values. Every tribe and nation has different ways and processions in terms of marriage. Different from the Javanese people, the Sasak Lombok people started marriage by kidnapping the woman from her house (*mirariq*). Sasak tribe society is ethnic native of Lombok island. The area of Lombok is like a "social laboratory" that provides many stories, evokes intellectual curiosity of many observers, and is endless to explore and to be educated.

Langko Village, Janapria District, Central Lombok Regency is one of the villages in Lombok Island, which until now still maintain the culture and customs of Sasak people. The whole community of Langko village still apply a unique tradition in terms of a still-strong marriage that is *merariq* or eloping. This tradition is one of the most popular cultures for the sasak people who need local wisdom for local people.



Various studies have been conducted related to marriage in communities in various places, among others: studies that examine the migration of marriage [1–4]. From the transition aspect of marriage there is research about choosing between marriage and school [5]. Similar research on the transition to marriage in Jakarta is greater the influence of parents or their own choice [6]. Another study on marriage is seen from a Gender perspective, namely the existence of an interactive effect research of female ideology [7], marriage effect for noble women in tudor era [8], goodness in marriage from the aspect of gender [9], Male power over women [10]. From the aspect of Characteristics and satisfaction of marriage [11]. Heterogeneity in contemporary marriage [12].

Other researchers focused their writing in terms of marriage age, namely: early marriage experience [13], married proportions and marriage age [14], early marriage is ngetrend in turki [15], wedding age preference [16], prussia and sex differences between marital quality and risk [17]. The concept of a happy marriage in the early nineteenth century [18]. Privatization of marriage in an era of socialist post [19]. The history of demography in people who are late married [20].

Research on marriage as a culture has been widely practiced, among other things, the transformation of the dowry from the bride to the man [21], forced marriage: whether a religious, cultural, economic or criminal crime [22], new cross-cultural views on marriage transactions [23], forms of marriage cultural feminism [24], sociological and historical culture of marriage [25], the social consequences of marriage [26], tradition of religious marriage and law [27], changes in the culture of marriage [28].

There are two prominent views related to the history of the emergence of *merariq*, namely: First, the originality of elopement. *Merariq* is considered a culture of local products and is a genuine custom of the ancestors of the Sasak community that had been practiced by the people before the arrival of colonial Bali and the Dutch colonial. This view is reinforced by Nieuwenhuyzen's opinion that many Sasak customs have similarities with Balinese customs, but *merariq* tradition is a true Sasak custom. Second, *merariq* tradition is considered as acculturation of Balinese culture. According to Bartholomew [29] the practice of eloping is borrowed from Balinese culture. Furthermore, Bartholomew explains the historical anthropological analysis by Clifford Geertz in his book *Internal Convention in Bali* (1973), Hildred Geertz in *An Anthropology of Religion and Magic* (1975), and James Boon in his book *The Anthropological Romance of Bali* (1977) acculturation of Balinese and Lombok cultures in the *merariq* tradition [29].

Based on the two arguments about the history of *merariq* above, in this case the authors hold that the acculturation of *merariq* tradition has a higher level of accuracy. In the Sasak tribe is known the existence of a social strata called *triwangsa*. This social stratum is clearly the same as the Hindu-Balinese pattern. This *merariq* tradition is part of the culture. Culture and social life of Lombok people can not be separated from the cultural dichotomy of the archipelago [30]. *Merariq* as a tradition commonly applied to the Sasak tribe in Lombok has its own unique logic. For the Sasak community, *merariq* means maintaining self-esteem and describing the virility of a Sasak man, for he succeeded in taking (escaping) a woman of her heart.

Therefore, *merariq* traditions practiced by these people often lead to conflict between families. The disapproval of one of the family because her daughter was taken away could lead to an open conflict between them. To prevent the occurrence of conflicts over such events, custom is provided by alternative means of problem solving through the implementation of negotiations or *selabar* between the family of the bridegroom with the family of the bride with respect to their wishes and wishes to marry. *Selabar* has the intention to inform the family of the bride who is followed up with the talk of her custom in the form of Pisuke amount of money or goods which is given voluntarily from the side of the man to the female family for the cost of doing the fun on the bride's side, even sometimes this event is coupled with a guardian request at once.

The acceptance of the tradition of pulling as a way of marriage of this society is inseparable from the kinship system adopted by the people of this nation who embrace patriarchal system. According to Parsons, the male patriarchal system acts as the Chairman of The Board (instrumental leader) responsible for the maintenance of his family and because the woman considers the man as the leader

in his family, so that in the male- male (husband) has a higher honor and is very decisive in taking a family decision.

In this study the authors want to discuss marriage from the point of view of local culture that occurred in the village of Langko, Central Lombok regency, Indonesia is *merariq* tradition. This research is focused on three things, namely: first stage and process of *merariq* tradition in tribal society sasak, both function or philosophical meaning what is contained in practice *merariq* at society of tribe sasak, third process of regeneration of ritual *merariq* society of sasak.

2. Method

This research uses qualitative method with case study approach [31]. Case study as the approach used to study, explain and interpret a case in its natural context without any outside intervention. Yin further said, as a research effort, case studies can add value to the unique knowledge about various phenomena [31]. This paper will be focused in Langko Village, Kec. Janapria, Kab. Central Lombok. The data collection technique is done by menginventarisasi various materials related to research studies through journals, articles, books, sources from the internet and interviews. Primary data were obtained directly from religious leaders and community leaders, while secondary data from documents and records related to this study. Data analysis method used is qualitative analysis method with the following stages: data reduction, data presentation, and draw conclusions [32].

3. Results and discussions

In the past, drawing refers to the early process of marriage that is by bringing a running bride to be married. Today the word drawing is more often understood as the marriage itself. To distinguish between the two, in this paper it will be interpreted to mean the extent of the whole system of traditional marriage Sasak, while elopement will be used to show the meaning of carrying a run or kidnap girl to marry.

3.1. The process and stages are fascinating according to Lombok's cultural outlook

The process of *merariq* is done by kidnapping a woman from her home without the knowledge of her parents or her family. One or two days later one of the men's family will be sent to inform the family of the woman that her child has been rushed by the groom to marry.

The stage or series of customs that must be carried out by both the bride and his family in the tradition of *merariq* are as follows. 1) *Midang*, is a visit of male to female house at step process approach (*ngapel*). 2) *merariq*, the process of abducting the woman from the power of her parents. After being kidnapped, the woman is entrusted or hidden, usually at the man's relative's home. 3) *Besejati*, interpreted as the party of men sent some local community leaders or traditional leaders to report to *kliang* (head of the hamlet) to inform about the marriage about the identity of the bridegroom and then to report to the female family. 4) *Nyelabar*, containing the intention to notify the family of the bride followed by the conversation of custom in the form of *pisuke* in the form of money or goods given voluntarily by the groom to the family of the bride. *Pisuke* is a sum of money or goods that is voluntarily given from the side of the men to the female family for the cost of implementing the gratitude on the bride's side. Usually this selabar event drangkaikan with bait wali (Take Guardian). 5) *Bait Wali* is taking the guardian of the bride family can be directly at the time *nyelabar* or can a few days after *nyelabar*, this depends on the agreement kedau sides. Furthermore, the marriage contract between the bride and groom is determined by the ability of the guardian. 6) *Srong Serah*, the core of the implementation of this *strong* deliver is the official announcement of the wedding ceremony between the bridegroom and the bride. 6) *Nyongkolan*, the bridegroom and the bride and his family visited the home of parents and families of the bride by using traditional clothing accompanied by drum *beleq* (*gendang beleq*), *kecimol* or *gamelan*.

3.2. The function or meaning embodied in the Merariq tradition

There is a philosophical meaning embodied in the tradition of *merariq* practiced by this society, ie from the perspective of men, women, parents and society.

3.2.1. Men's Perspective

One thing that can not be avoided from the practice *merariq* is a man will look very strong, mastered and able to tame the psychological social of his future wife. *merariq* provides a strong legitimacy of male superiority regardless of whether the marriage has been planned before or on the basis of likes or unplanned.

Most sasak tribesmen have drawn to women he likes. In many cases, the men who marry when they want to kidnap women do not immediately express their intentions but by persuading him to go somewhere with a variety of reasons. Kidnapping of women is sometimes not done directly by the prospective bridegroom but by sending some messengers, so the woman does not know who will marry her.

In addition, some are married due to circumstances. There is a rule in the sasak society that when unmarried men and women travel then back up at 10 pm, usually the man does not dare to take the woman to his home. In this case men should be responsible for the woman by marrying her though there is no feeling of love between them. Because it will be a disgrace among the people.

3.2.2. Women's perspective

If in a male perspective, *merariq* describes the superiority of men, then in the perspective of women abducting marriage practices illustrate otherwise. In this position, women will appear very inferiority, ie the powerlessness of women over all the actions they undergo. *Merariq's* glow contributes greatly to the attitudes that arise from women in the form of a sense of resignation and even looks like enjoying the atmosphere of inferiority.

Connecting with many men at the same time is commonplace for some unmarried sasak women. This can happen because during the phase of *midang*, they will accept anyone who comes to visit their home. The problem of who is closest to the heart of the woman is a very personal thing, so as long as the woman is not married, every man may come to visit or *ngapel*.

Such circumstances eventually lead to competition among men who crave the same woman. Because the feelings of fear the woman will be taken away by another man first, then secretly they race to take the woman run. When the woman has been rushed and marriage has been executed, then the opportunity for other men to expect the woman. In many cases, women who like men who have married are willing to wait and no resistance has even been prepared to get their clothes taken during the process of *memaling* (running).

But the pull also occurs in women who do not like the men who kidnapped him. There is a difficult thing to be released from the practice of elopement, namely the use of magic or supernatural powers when doing the escape action. Before the rush, the woman has been used first to facilitate the escape. The woman in a certain period of time will be so in love with the man who kidnapped and eventually married her. As the strength of the witchcraft begins to diminish, it begins to cause discrepancies and disharmony in the home. This is what eventually became one of the causes of high divorce rates on the island of Lombok.

3.2.3. Parent's Perspective

There are two views that arise about *merariq* when viewed from the perspective of parents are: first, the prestige of female families. *merariq* is believed to be a form of honor upon the dignity and dignity of the female family. On the basis of this belief, a woman taken by a man is not regarded as a one-sided violation, but this is regarded as the achievement of a female family. Parents feel that their daughters have a certain privilege to attract men. There is an assumption that is deeply rooted in the mental and mental structure of this society that by running means its daughter has a high economic value, otherwise the female family will feel insulted if the marriage of her daughter is done by way of

application. Second, the emergence of a sense of togetherness (egalitarian) in family of women. Not only the father, mother, sister and sister of the woman, but all the relatives have a sense of sentiment to join the *merariq* sustainability. Even togetherness involves a large community of people in the neighborhood of the woman living. Concrete proof of the strongness of togetherness between family and society component is by doing ritual *menserah*, *bait wali* and *srongserah*.

3.2.4. People's perspective

The occurrence of *merariq* almost always continues into the process of bargaining *pisuke*. Negotiable process related to the magnitude of *pisuke* usually done in the *bait wali* event is very thick with the nuances of business. Whatever the reason, considerations of the most powerful and dominant aspects of the economy are in the ritual *bait wali* procession. There are strong indications that parents have raised their daughters from childhood to adulthood. For all these businesses have spent a lot of money. As a result the attitude of parents who want to expect the cost of raising the daughter is getting a change from the prospective daughter-in-law. The higher the education level of the woman and the higher the social level of the parents, the higher the bargaining power of the woman. Conversely, the lower the educational and social levels of children and parents, the lower the economic value offered.

Commercialization of *merariq* rituals appears to be very strong and is always required to be implemented if men and women are both from sasak tribe. If one of the prospective husbands or wives comes from outside my sushi there is a tendency that the demands for commercialization are somewhat weakened. This happens because there is a dialogue of civilization between customs, culture and values held by this community with the values held by people outside this tribe.

3.3. Regeneration *merariq*

One of the normative doctrines contained in *merariq* rituals is the pride felt by the individu and the female family which is marked by the desire that the daughter married by a man must go through the process of diverting (*memaling*). Pride has a contribution to the existence of family in the community. Regardless whether the turn will end with marriage or not, but the process of turning itself (*memaling*) is already an important stage that is quite monumental in the order of the procession of marriage.

It is this social pride that then raises the image and social legitimacy that *merariq* is not a criminal act in the cultural view of this society. Whereas in positive law there is a provision that fleeing other people's children included in the category of major criminals who are in the criminal family abduction and forcing one's will to another party and the elimination of independence that must be owned by citizens.

Heroic or heroic attitudes is one of the reasons why this tradition of *merariq* is maintained as a marriage culture in this society. According to this society, heroic attitude is absolutely necessary if you want to foster a household with a prospective bride who has been in *idam-idamkan*. Today, the growing view in the community is that elopement even though without the consent of parents is a hereditary tradition that must be preserved.

4. Conclusion

In the process, *merariq* tradition is done by kidnapping the bride without the knowledge of the parents or the family of the women. There are several stages that must be passed by the bride and groom in the tradition *merariq*, namely: *besejati*, *nyelabar*, *bait wali*, *sorong serah* and *nyongkolang*. Conflict that often arises, for internal family, *merariq* often become a place of coercion against the female family. For society, *merariq* impact on disruption of harmony of social life. In order to reduce the conflicts, the *selabar* is regarded as an alternative problem solving in the form of negotiations between the bride and groom's family and the bride-to-be relating to *ajikrame* and *pisuke* transactions.

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