

Shifting Traditional Values *Teaching* Sasak Tribe Community from Maqashid Asy-Syari'ah Perspective

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Abstract

The tradition of memulang is a tradition carried out by the Sasak People as part of the wedding process. In carrying on this tradition, a young man took away his bride without any of the family knowing about it. Focus of this research is (1) what are the factors behind the shift values that occur in the marriage process (2) what is the analyze of the shift in values toward the memulang tradition to Sasak People in an acculturation perspective and Maqhasid Syari'ah in Gondang Village, Gangga District, North Lombok Regency. This research is a type of qualitative research. Collecting data by interviews, observation as primary data and secondary data obtained from several literatures related to acculturation and Maqhasid Syari'ah. The result showed that: the shift that occurred in this tradition of memulang was due to the modernity of the times caused by the existence of technology, development of education and the existence of apathy in Sasak tribe itself. for Maqhasid Syari'ah, this tradition is believe to be able to cause benefits that occur including strengthen the bond of the marriage, strengthen nasab and strengthen persemendaan, so that this perspective can be used as a punishment for memulang tradition.

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1. INTRODUCTION

In social life, the interaction process within it can give birth to a social reality which becomes the inherent identity of each individual in it. This interaction can be built through various existing conditions, both the people who live in that place and the people outside, so that it becomes a culture or tradition that is considered to have added value for the local community because it can be carried out consistently from time to time.

Tradition is a habit that can be carried out continuously from one generation to the next. On the other hand, tradition is also seen as the identity of a group of people who have fundamental values so that this can be used as something that must be done in social life in general. Apart from that, the marriage tradition found in Sasak tribal society can make it a social identity because it is quite unique to do, because in the process it makes a Sasak girl an object for Sasak youth to run away with, so that this action in social interactions is called *Teaching*.

This kind of wedding tradition was also carried out by previous people from the Sasak tribe. This tradition is believed to be based on previous parents' concerns about their daughters who wanted to be treated arbitrarily by the Balinese colonial invaders. Because remembering that the Sasak tribe community along the way was colonized by Bali around the 17th century, led by Anak Agung. So, with this colonialism, the parents invited the Sasak youths to take their daughters away and then use them as their life companions.

With the above incident, the marriage process of the Sasak tribe community is considered to have experienced acculturation from the Balinese people, this is believed to be because Balinese in the marriage process can also take away someone's daughter, who

is referred to as *gerorod* or *take off*, this is an effort to have the dream partner, this process is carried out by the Balinese people without the knowledge of the girl's relatives.

According to M.Nur Yasin, tradition *to teach* It is closely related to the honor of the girl's family as a form of achievement and not a violation of a marriage plan. This tradition is also not a decrease in the Sasak girl's self-esteem, but rather this tradition is a symbol of the Sasak girl's self-deprecation. Gondang Village also applies tradition *to teach*. This does not fully say that this is an identity alone, but it is a forum for strengthening family relationships while also having substantial values such as maintaining the honor and symbol of masculinity of a Sasak man.

The existence of global challenges and cultural hegemony can be a challenge that causes a shift in traditional values *to teach* Sasak tribal community. In this case, returning home is also a tradition that has the identity of courage as a philosophical basis for a Sasak man, so that by carrying out this tradition both of them can have a more serious relationship (marriage) according to the partner they want. However, on the other hand, this tradition which is carried out on a philosophical basis has experienced a shift from being originally a symbol of masculinity to becoming an alternative or shortcut for those who are not approved by their parents. Because on the other hand, the Sasak tribe community in carrying out this tradition cannot be separated from the existence of the inherent Shari'a, this becomes a strong basis for the actions taken by the two couples to maintain harmony in the family as expressed by Ibn Asyur in Maqoshid Asy- Ayari'ah specifically states that there is benefit in marriage as a form of religious concern in protecting offspring through rules that do not conflict with Islamic law. So that human nature as a biological creature in this case can be channeled through things that have been regulated in the Shari'a.

2. RESEARCH METHOD

This research uses qualitative research. This research is an identification of problems through observation of humans and their own environment and this is related to people in terms of discussion and terminology.

The primary data source in this research is the people of Gondang Village, Gangga District, while the secondary data source in this research is in the form of books, official documents, as well as the results of research in the form of reports related to practice. *Teaching* This.

Data collection techniques were carried out through interviews and documentation by extracting information from documents related to this research.

Data analysis can be carried out through several stages such as: re-checking, data grouping, re-checking. After collecting the data, it is then clarified which is followed by analyzing the data about the tradition of returning home. Finally, conclusions are made regarding the research results which contain answers to the problems raised.

3. RESEARCH RESULTS AND DISCUSSION

Shifting values to tradition *to teach* Sasak tribal community, Maqoshid asy-syari'ah's perspective can be traced from the existence of various existing factors, on the other hand, they also have to obey the existing rules in order to be recognized either by custom or religion, but in practice, tradition *to teach* in the Sasak tribe community, especially in the Gondang village community, which experienced controversy because in the process before the marriage contract between the two prospective bride and groom there were things that were not in accordance with the applicable customary and religious rules as stated by Mr. Rasidep that:

"The tradition of returning siq araq leq in the Lengka period has changed. If you know that your mother is like a balen siq, you will be able to connect with a third party, and it

will be nice to know how to pass the field, and you will notice the distance between your friends and your mother."

"The current tradition of returning home has experienced a lot of shifts, this is indicated when a man visits a girl's residence no longer bringing a friend as a witness to the meeting between the two, next regarding the two of them sitting together that there is nothing that is a barrier between the two of them"

At first it was tradition *to teach* The Sasak tribal community has many values as a philosophical basis for actors who want this tradition to be carried out by both of them, such as in the *midang* process which requires a third party (friend) to be a symbol of witness for both of them so that undesirable things don't happen when they meet. Then regarding the seating distance between the two of them, there must be a barrier as a symbol that the two of them are not *muhrim* before carrying out the marriage that binds the two of them.

3.1. Research result

Factors influencing the shift in the Value of the Memulang Tradition

From the results of the author's research, there are several expressions that the author uses as strong data regarding the existing wedding process to provide a background for the customs that are currently developing in the Sasak tribal community or Gondang Village in particular.

The Sasak tribe community, from various aspects of life today, has experienced many shifts regarding current developments. There is a tradition *to teach* which is believed to be part of the marriage symbol of the Sasak tribal community in Gondang Village.

From the results of interviews that the author has conducted to obtain strong data on this tradition, there are 10 respondents who the researchers consider to be part of the people who are capable of providing explanations regarding the tradition of returning home in Gondang Village.

From the various explanations that researchers found, there were 5 or 50% of respondents who were at the forefront of preserving the tradition of elopement (returning) in Gondang Village. Among them are traditional leaders, community leaders, religious leaders, *pembayun*, and others who are members of the Gondang Village Indigenous Peoples Alliance of the Archipelago (AMAN). Furthermore, the other 5 or 50% of respondents were local people who the researchers also considered to be activists of *sasak* (*memulang*) culture in Gondang Village.

From the data that researchers have found on several of the respondents above, it is clear that there are various conditions that are developing in Sasak tribal society today, so that with these developments it can be seen that there are factors that cause a shift in values towards tradition (returning) which has reached currently still affecting the people of Gondang Village, these factors include:

1. External Factors

External factors are conditions and forces that exist outside the system or organization that can influence the performance of other groups or individuals. From the factors above, researchers found that there is modernity in the tradition of returning home which focuses more on advances in technology and existing education.

Modernity is one of the factors that causes various kinds of changes to occur, such as social, political, economic changes, and can even cause cultural changes. The changes that have occurred with the impact of modernity in this era are often associated with the industrial revolution which brought very significant advances in technology.

There is a shift towards the tradition of returning home as a result of existing technology, as expressed by Mr. RasiDP as a Traditional Leader of Gondang Village that

"If you change the tradition of returning home, it's a beautiful smell, it's a good idea, it's a good action, you know your mother, you're close, you know your friend, you know, you know, because it's nice to be together when you approach your friend, you know, so that the values of friendship are good."

"The shift from the tradition of returning home can also be seen from the actions of a man who cannot get along with the woman's parents because he cannot sit with her, so that the values of friendship contained in the tradition of returning home can be said to be no longer used."

So, with the expression above, the researchers found that there was a shift that occurred due to advances in technology. This is because the initial process of the approach taken must first confront the girl's parents in order to strengthen the relationship, but with current technology the value of friendship is in accordance with the rules. The traditional method, namely by looking directly at each other, is no longer visible. As stated by Mr. Saharudin as a Religious Figure, that.

"If you know how to talk about the days of Nengka, you rarely say yes, you come to Balen Siq Nina, because your cell phone is enough, it's beautiful in Nengka's days, but you only talk to your friends, you know Nina, Siq Mamma's job is to invite you to Balen Siq and then his mother's siq place on the mele"

"A young man who approaches people nowadays is never seen visiting a woman's residence, this is because using a cell phone is considered sufficient, and in this day and age, if they want to chat with a woman then it is the man's job to the man just picks up the woman from her residence and goes together to where they want to go."

On the other hand, the existence of modern modernity can influence other factors, such as the educational factor which has begun to develop in the Sasak tribe community, especially in Gondang Village.

Even though modernity in this era is often associated with positive progress and change, its development also brings negative things, such as the changes that occur in the Gondang Village indigenous community, whose tradition of elopement (returning) can experience a shift in its values.

The implications of modernity on the shift in the value of the tradition of elopement (returning) in the Gondang village community can be seen in the advancement of education which, when linked to the marriage process of the Sasak tribe, tends to emphasize the importance of human rights. So that the process of elopement that occurs in the Sasak tribe community is considered as part of harming women's rights and is also considered a form of violence against women.

So overall, from the tradition of elopement in Gondang Village, it was initially considered a way to make Sasak women respectable and respected. However, factors of modernity such as technological advances and changes in social structure have influenced the views of the Sasak tribe towards the tradition of elopement (returning) which has caused a shift in values from a practice that is considered positive to a practice that is considered unfit or unethical to preserve.

This shift in values towards the practice of returning home can also be seen from the values that occur in the process. Like the value of friendship which involves the process of closeness between the man and the woman's parents, this existing value has shifted or is even rarely seen due to the digital presence which has caused the direct friendship process to no longer be used.

Next, there is a shift in values involving etiquette when the two couples meet, the traditional values contained in it are the etiquette of sitting together with the rules of having to face each other and having a third person present, this has shifted with the modern era, this situation can be identified from the attitude The two partners no longer want to meet at

the woman's house, but both go out to visit the desired place so as not to involve a third party in it, who according to customary rules is called a witness to their meeting.

2. Internal Factors

Internal factors refer to the conditions, resources and capabilities that exist within a system or organization that can influence performance and the decisions taken. In this factor, there are actions originating from internal organizations that can be controlled and managed directly by the parties involved.

Tradition *to teach* the values that exist in the Sasak tribe are now starting to fade away from the values contained therein. This is due to the apathy of existing groups or individual attitudes.

Apathy is an inseparable part of the shift in values that occurs in the tradition of returning home among the Sasak tribe today, this is because in all forms of events in this tradition of returning home there is an attitude that indicates a lack of interest or enthusiasm for this tradition.

Apathy is considered a sign that the cultural values of returning home are no longer considered important or relevant by some Sasak people, especially in Gondang Village. Apathy can be influenced by various factors, such as modernization, urbanization, globalization, and social changes that occur in Sasak tribal society. Changes in values can also occur because the younger generation of the Sasak tribe is currently more open to new values and considers the returning culture to be an ancient and no longer relevant tradition.

The apathy that occurs towards the development of the times in the Sasak tribe community today, can make the value of solidarity that exists in the tradition of giving back experience a shift in meaning. Against the actions carried out in the development of the current age, the position of traditional values and norms contained in them is no longer visible. This is due to the apathy that exists in the body of the Sasak tribe as an impact on the development of the times. So that the traditional values or norms contained in it are no longer a reference for the attitude of the Sasak tribe community in carrying out the current tradition of returning home.

Overview of Tradition Returning the Maqashid Syari'ah Perspective

Maqashid Syari'ah is an approach that has attention to various scientific disciplines, especially in the religious field, so that Islamic thinkers in modern times have used maqashid syari'ah as an analytical tool in applying various scientific disciplines. Maqashid syari'ah as an independent science as expressed by Ibn Asyur apparently indicates that this is something that is very dangerous so that Jamaludin Athiyyah does not agree about being separate (independent) from ushul fiqh, because this can make the discipline of maqashid syari'ah seem like -will lose its parent if it is separated and its separation can also make the science of ushul fiqh fall into confusion and can hinder the goals of the shari'ah, because

From Jamaludin Athiyyah's rebuttal above, it can be indicated that the discipline of maqashid syari'ah with the science of ushul fiqh must always have an inseparable dependency. In this research, the researcher actually wants to analyze the tradition of returning home carried out by the Sasak tribal community using the maqashid syari'ah approach initiated by Ibnu Asyur, because Ibnu Asyur in the maqashid syari'ah scientific discipline offers three main concepts in this scientific discipline, namely the concept of method. *istiqrā* (inductive) which understands the Koran as a basic book and the Sunnah as an explanation. Then in his different explanation of the maqashid shari'ah discipline, there are two main parts in understanding it, namely maqashid 'ammah (which is general) and maqashid shari'ah which is characteristic (which is specific).

In understanding the tradition of returning home found in the Sasak tribe, especially Gondang Village, the author is more specific in exploring this connection, Ibnu Asyur in relation to this tradition emphasizes it more in the division of maqashid shari'ah which is specific in nature, namely regarding how muamalah problems (interaction between fellow humans) because it is to realize the goal of forming a beneficial human order and maintaining general benefits in one's personal attitude. Ibn Asyur in this special maqashid of syari'ah becomes an embarkation to realize the goals of shari'ah through existing wasilah. These existing wasilah are intended to emphasize the existing Sharia law which has become the parent in giving birth to other types of law. However, on this side, wasilah is not a substance in the Shari'ah itself, but only as an intermediary to achieve maximum results, such as the form of the contract, conditions and cause and effect. Ibn Assyur also in this maqashid syari'ah details it more as part of the syari'ah which is specific in nature into several parts including 1) family law, 2) law on distribution of assets, 3) law on employment contracts, 4) law on contributions or voluntary giving, and 5) judicial law and power. In these divisions, the author wants to explain the relationship between family law in the maqashid shari'ah and then compare it to the tradition of returning home that exists in Sasak tribal society today, so that the author can identify existing shifts in values.

Seeing the various theories proposed by Ibn Assyur above, the tradition of returning home that exists in the Sasak tribal community today can be seen from a beneficial perspective so that it is included in the special discussion of maqashid shari'ah, namely in the family context, this is because this tradition of returning home itself has the aim of strengthening the bonds of marriage and union. The tradition of returning home itself is an initial process carried out by the Sasak tribe to enter into a legal marriage bond, this can be identified as long as it does not conflict with the concept of marriage which is built on religious values. This existing tradition is also not the substance of the wedding but is only a ceremonial tradition carried out in order to get the desired partner.

The benefits that arise from the tradition of returning home can be traced to the goodness that gives rise to individual social benefits, such as the jati selabar process which involves figures, both religious leaders, community leaders, or traditional leaders so that the friendship process can be intensely established. which can create goodness between the two villages of the couple.

Discussion

The tradition of returning home is a custom carried out by the Sasak tribe as a ceremonial event in carrying out a marriage between a male and female bride and groom, this tradition is also a symbol which is believed to be a form of masculinity in a man, this provides opportunities for young people who live in the village. in the Sasak tribe to continue carrying out this tradition that has been passed down from generation to generation. On the other hand, this tradition is also a symbol of certainty in believing in a woman to later become his partner, this is based on the fact that when a Sasak man dares to take steps to use this tradition, a man must be responsible for all actions taken up to that point. The contract procession is in accordance with Islamic sharia.

This tradition of returning home also has a positive impact on the lives of both couples, this is because when a young man and woman in the Sasak tribe or Gondang Village, especially with their awareness and ability, are able to choose a partner according to their wishes to continue their life as long as they live. However, on the other hand, this tradition does not rule out the possibility of negative impacts occurring, these impacts can be indicated because in the process there is a shift in values towards the current tradition (returning).

The impact that is believed to have shifted towards traditions carried out in ancient times which were then converted to today is very different, this is because the times are increasingly developing so that values that were previously considered sacred have changed to something that is contrary to that carried out by Sasak youth, especially in the village. Gondang as in the process of a man coming to a woman's house (*others*) no longer invites a third person to then traditionally function as a witness to their meeting in order to avoid things that are contrary to the Shari'ah, this description is something that must be done by both partners, but on the other hand, meetings between partners have begun to shift because Nowadays, both couples can meet outside the woman's residence or meet at a place that they both agree on. This does not rule out the possibility that the values in the tradition of returning home have begun to shift.

As mentioned above, the tradition of repatriating oneself from the start has a spirit to strengthen marital ties and protect offspring, this is in accordance with the objectives of Islamic sharia which applies to humanity to carry out regeneration through doors that have been approved by religion, namely wedding.

Apart from strengthening marital ties, traditions *to teach* can also strengthen cement bonds, where both sides become *orderly*, caused by his son doing it *to teach*.

So in this case, the return tradition that exists in the Sasak tribe community can be judged from the thought expressed by Ibn Asyur in his maqhasid shari'ah, that this return tradition can provide benefits to both parties who perform the marriage, because in the marriage can provide various benefits such as maintaining family ties and strengthening cement bonds on both sides.

On the other hand, if the return tradition is prohibited, it is feared that unwanted things will happen outside of marriage so that it can cause harm that occurs both in terms of lineage and the community's bad view of the two couples.

4. CONCLUSION

From the explanation above, the author concludes that the tradition of returning home has experienced a shift caused by modernity and the apathy that exists in the Sasak tribe. This causes the traditional values of returning home in Gondang Village to begin to shift. This is because the modernity factor of the era in the meulang tradition can be traced to the progress of education which, when linked to the marriage process of the Sasak tribe, results in a tendency to emphasize the importance of gender equality and human rights. So the process of elopement that occurs in the Sasak tribe is considered to be part of harming women's rights and is also considered a form of violence against women. Then, with this apathetic attitude towards the tradition of returning home, it can be seen that the values contained in this tradition are no longer considered relevant. This causes a lack of enthusiasm among the Sasak people in preserving this tradition of returning home.

Regarding the conditions that exist in the tradition of repatriating Sasak tribal people, especially Gondang Village, researchers found that there were impacts in terms of the maqashid syari'ah aspect. Maqashid syari'ah review of the tradition of returning home, there are benefits that arise from the existence of this tradition, both socially, which involves harmony between the two parties (men and women) and individually, which includes the lineage relationship and the family relationship between the two families and the existence of a clear marriage bond in accordance with Islamic law.

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