



## Elopement Dispute in Lombok: Between Tradition and Principles of Marriage in Islam (Review of Qs An-Nur:32)

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### ABSTRACT :

The phenomenon of elopement (*merarik*) in Lombok is one of the traditions that is firmly rooted in the culture of the Sasak people. However, this tradition often triggers social and legal conflicts, especially when it conflicts with the principles of marriage in Islam. This study aims to examine the dynamics of elopement in Lombok from the perspective of local traditions and Islamic sharia principles, focusing on the interpretation of Surah An-Nur verse 32. This study uses a qualitative method with a case study approach, utilizing data triangulation analysis through in-depth interviews, participatory observations, and document studies. Peer discussions and deepening of observations are also applied to enrich the analysis. The results of the study show that elopement in Lombok is not solely driven by tradition, but also involves social, economic, and diverse religious aspects. In the context of sharia, there are challenges in integrating this practice with Islamic values, especially regarding the principles and conditions of a valid marriage. The interpretation of Surah An-Nur verse 32 emphasizes the importance of the principles of responsibility, maturity, and openness in marriage, which are often overlooked in the practice of elopement. This study provides recommendations that educational approaches and cultural dialogue be applied to create harmony between local traditions and Islamic principles, in order to minimize potential conflicts.

**Key words:** *elopement, Lombok tradition, Islam, Surah An-Nur verse 32, case study, triangulation.*

## INTRODUCTION

Elopement, or *elopement*, is a common practice in Lombok, Indonesia, where couples choose to marry without their family's consent or knowledge. This tradition has been a source of controversy and conflict within the community, as it goes against cultural norms and expectations surrounding marriage.<sup>1</sup> Running away is often seen as a way for couples to assert their independence and autonomy, but it can also lead to social exclusion and family strife. In this article, we will explore the reasons behind the prevalence of E-Marriage in Lombok and its impact on individuals and society.<sup>2</sup>

This article will also discuss the various consequences that couples may face from choosing to run away, including the strain that can be placed on family relationships and the potential isolation from the community. By diving into the motivations behind this practice, we hope to gain a deeper understanding of the cultural dynamics at play in Lombok and shed light on the

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<sup>1</sup> Abdul Gafar Saidi, Muhammad Agus Rifai, and Nurmu'izzatin Zaharatul Parhi, "REVIEW OF MUNAKAHAT FIQH IN THE MERARIK CULTURE OF THE SASAK TRIBE IN EAST LOMBOK," *al-Rasikh: Journal of Islamic Law* 13, no. 1 (July 31, 2024): 125, <https://doi.org/10.38073/rasikh.v13i1.1758>.

<sup>2</sup> Saidi, Rifai, Daan Padhi, 125.

complexity of modern relationships in the region. Ultimately, our goal is to provide insight into the implications of Emancipation and the ways in which it shapes the social fabric of Lombok.<sup>3</sup>

While it is important to understand the cultural dynamics and implications of fleeing in Lombok, it is also very important to consider the agencyship and autonomy of individuals in making their own decisions, including choosing to flee.<sup>4</sup> It is important to not only focus on the potential negative consequences but also acknowledge the reasons behind this practice and how it can empower individuals in certain situations.<sup>5</sup>

One important aspect to consider when researching the issue of "elopement" is how it relates to the principles of marriage in Islam. Islam emphasizes the importance of the sanctity of marriage and the importance of maintaining family relationships.<sup>6</sup> The act of elopement can be seen as a violation of these principles, as it is contrary to the traditional marriage process in Islam.<sup>7</sup> By exploring this issue through this lens, we can gain a deeper understanding of the cultural dynamics that play a role in Lombok and how it interacts with religious beliefs. It is important to consider the implications of "Elopement" in the context of Islamic teachings in order to fully understand its impact on Lombok's social structure.

For example, as Nur Hasanah said, a teenage girl who ran away from home and married without her parents' permission can be considered a case of elopement that violates family and religious values in Lombok.<sup>8</sup> The impact not only creates internal conflicts within the family, but also disrupts the social order and cultural norms held.<sup>9</sup>

In addition, elopement can also cause stigma and discrimination against the families involved, especially for women who are considered to have violated existing social norms. This can have an impact on family reputation and can even affect women's opportunities to get education and employment in the community.<sup>10</sup> In addition, elopement can also cause stigma and discrimination against the families involved, especially for women who are considered to have violated existing social norms. This can have an impact on family reputation and can even affect women's opportunities to get education and employment in the community

## Methods

This study uses a qualitative approach with a case study method to explore the phenomenon of elopement (merarik) in Lombok from the perspective of local traditions and Islamic marriage principles. Data were collected through in-depth interviews with couples, families, traditional leaders, and religious leaders; participatory observation in community activities;

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<sup>3</sup> Bustami Saladin, "TRADISI MERARI' SUKU SASAK DI LOMBOK DALAM PERSPEKTIF HUKUM ISLAM," *Vol.*, t.t., 32.

<sup>4</sup> Lukmanul Hakim, "STUDI KASUS MERARIQ MASYARAKAT SASAK DI KECAMATAN PRINGGABAYA LOMBOK TIMUR," t.t., 11.

<sup>5</sup> Ratu Muti'ah Ilmalia, I Nyoman Putu Budiarta, dan Diah Gayatri Sudibya, "Pelaksanaan Tradisi Perkawinan Merariq (Besebo) Suku Sasak di Lombok Timur," *Jurnal Interpretasi Hukum* 2, no. 3 (24 November 2021): 480, <https://doi.org/10.22225/juinhum.2.3.4123.479-483>.

<sup>6</sup> Farida Ariany, "TRADISI KAWIN CERAI PADA MASYARAKAT ADAT SUKU SASAK LOMBOK SERTA AKIBAT HUKUM YANG DITIMBULKANNYA" 2, no. 2355 (2016): 12.

<sup>7</sup> Ariany, 10.

<sup>8</sup> Nur Hasanah, *nikah lari*, 10 November 2024.

<sup>9</sup> Ariany, "TRADISI KAWIN CERAI PADA MASYARAKAT ADAT SUKU SASAK LOMBOK SERTA AKIBAT HUKUM YANG DITIMBULKANNYA," 12.

<sup>10</sup> Tomi Marta Kusuma, "PRINSIP DASAR YANG MEMPENGARUHI TERJADINYA PERKAWINAN MERARI' PADA MASYARAKAT SUKU SASAK DI LOMBOK NUSA TENGGARA BARAT (Studi Pada Kota Praya)," t.t., 41.

as well as the analysis of customary documents and the interpretation of Surah An-Nur verse 32. Triangulation techniques are used to validate data by comparing results from different sources and methods.

The analysis was carried out thematically to identify patterns of relationships between traditions, social conflicts, and Islamic values. Peer discussion and observation deepening are used to avoid interpretation bias and enrich the results. The validity of the data is strengthened through triangulation and member checking with key informants. This approach provides a comprehensive understanding of the dynamics of elopement in Lombok and its relevance to Islamic law.

## Result

### 1. Definition of Elopement (Merarik) in Lombok

#### a. Definition and prevalence of Elopement

Elopement, or elopement marriage, is a common practice in many communities, including Lombok. It refers to a marriage that takes place without the consent or knowledge of the families of the couples involved. This phenomenon is often seen as a way for couples to assert their agency and autonomy amid societal pressures and expectations.<sup>11</sup> In Lombok, the prevalence of elopement is influenced by a variety of factors, including social norms, economic disparities, and cultural beliefs. Understanding the root causes of these practices is crucial in developing effective strategies to address and prevent them.<sup>12</sup>

Elopement is a complex phenomenon and has a significant impact on individuals and society. This can lead to conflicts between families and couples and exacerbate gender inequality.<sup>13</sup> Therefore, a holistic and sustainable approach is needed to change the norms that support elopement practices. Through education, advocacy, and inclusive economic development, we can strengthen the role of women and prevent the practice of elopement in Lombok.<sup>14</sup>

For example, an educational program that brings awareness of the importance of formal education for women can help change people's mindsets towards elopement. Meanwhile, skills training and job opportunities accessible to women can increase their economic independence so that they are not in a hurry to get married at an early age.<sup>15</sup>

Thus, efforts to address the problem of elopement not only require changes in policy and law, but also need to involve real efforts to change social and cultural norms that still reinforce the practice.<sup>16</sup> In addition, it is important to involve the entire community in efforts to prevent elopement, including educational institutions, families, religions, and the wider community. With

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<sup>11</sup> Wahyu Azwar dkk., "Exploration of the Merariq Tradition in Sasak Lombok, Indonesia: Analysis in Islamic Law and Socio-Cultural Dynamics Perspectives," *IBDA' : Jurnal Kajian Islam Dan Budaya* 22, no. 1 (8 April 2024): 23–38, <https://doi.org/10.24090/ibda.v22i1.10766>.

<sup>12</sup> Annisa Rizky Amalia, "Diajukan Sebagai Tugas Akhir Untuk Mendapatkan Gelar Sarjana Agama (S. Ag)," t.t., 89.

<sup>13</sup> Cut Dinatul Hayati dan Muhammad Rudi Syahputra, "HAK DAN KEWAJIBAN ISTRI DALAM RUMAH TANGGA MENURUT TAFSIR IBNU KATSIR DAN TAFSIR QURTHUBI" 01, no. 01 (2024): 10.

<sup>14</sup> Asriadi Asriadi, "Komunikasi Antar Budaya dalam perspektif Al-Qur'an Surat Al-Hujurat Ayat 13," *RETORIKA: Jurnal Kajian Komunikasi dan Penyiaran Islam* 1, no. 1 (30 April 2019): 33, <https://doi.org/10.47435/retorika.v1i1.333>.

<sup>15</sup> Saidun dan Encung, "Sasak Islam in the Merariq Tradition in Central Lombok, Tumpak Village," *LECTURES: Journal of Islamic and Education Studies* 2, no. 4 (26 Desember 2023): 212, <https://doi.org/10.58355/lectures.v2i4.69>.

<sup>16</sup> Sudah Telanjur, "Perempuan dan Transisi ke Perkawinan di Lombok," no. 2 (2012): 13.

strong and comprehensive cooperation, we can create an environment that supports women and stop the practice of elopement in Lombok.<sup>17</sup>

### **b. Social and Cultural Contributions in the Practice of Emancipation**

As one of the efforts to maintain the culture, elopement must also be addressed to create sustainable change.<sup>18</sup> By challenging traditional gender norms and promoting gender equality, we can create a more supportive environment for women to make their own choices about marriage and education.<sup>19</sup> In addition, community leaders and religious leaders play an important role in changing attitudes towards elopement and fighting for women's rights in Lombok. Through a combination of education, advocacy, and economic empowerment, we can work toward a future where all women have the opportunity to thrive and make informed decisions about their own lives.

However, social and cultural changes often take a long time to occur, and efforts to change attitudes towards e-marriage and women's rights may face challenges from strong traditions in Lombok. In addition, economic and political factors can also affect women's ability to make their own choices about marriage and education.<sup>20</sup>

For example, in Lombok, women activists are working hard to provide skills training and education to young women so that they have better economic opportunities and are not forced to marry young. Despite facing resistance from communities that still hold fast to tradition, these efforts have succeeded in raising awareness and empowering women to reduce elopement.<sup>21</sup>

### **c. The Impact of Emancipation on Individuals and Communities**

This change is not always easy, and often requires support and cooperation from various parties. Nonetheless, it is important to continue to drive change towards gender equality and individual freedom for women in Lombok. With awareness and joint efforts, we can create a more inclusive and empowering environment for everyone, without exception.<sup>22</sup>

For example, in some cases, one of them is the case of a resident of Mataram City, Mandalika Village named Mutia Ulfa revealed that bad economic factors can force women to get married at a young age as a way to reduce the financial burden on their families, sacrifice their education and life choices. In addition, in an unstable political situation, women may be limited in making their own choices due to pressure from certain parties in power.<sup>23</sup>

However, with skills training programs and financial support for women, they can have the opportunity to be economically independent and not depend on marriage as the only option. In addition, through education and advocacy, women can gain the knowledge and confidence to participate in political decisions that affect their lives. Thus, collaborative efforts from various parties can help create a more equitable and equitable environment for women in Lombok.<sup>24</sup>

## **2. Islamic Perspectives on Marriage**

### **a. The Importance of Marriage in Islam Review of Q.S An-nur:32**

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<sup>17</sup> Alamat Redaksi, "Ferimeldi, IAIN Surakarta Abraham Zakky Zulhazmi, IAIN Surakarta Akhmad Anwar Dani, IAIN Surakarta Fuad Hasyim, IAIN Surakarta Lintang Seira Putri, IAIN Surakarta," *Journal of Multidisciplinary Studies* 2, no. 2 (2018): 14.

<sup>18</sup> Unik Hanifah Salsabila dkk., "Trend Media Sosial dalam Pendidikan Islam; Analisis tentang Model Pemanfaatannya," *Fitrah: Journal of Islamic Education* 3, no. 2 (30 Desember 2022): 67, <https://doi.org/10.53802/fitrah.v3i2.125>.

<sup>19</sup> Anis Masrurroh dan Miftarah Ainul Mufid, "HARMONISASI KELUARGA DALAM AL-QUR'AN" 6 (t.t.): 55.

<sup>20</sup> Ahmad Fathan Aniq, "POTENSI KONFLIK PADA TRADISI MERARIK DI PULAU LOMBOK," *ALQALAM* 28, no. 3 (31 Januari 2019): 555, <https://doi.org/10.32678/alqalam.v28i3.890>.

<sup>21</sup> Dewan Wanita Persatuan, penyuluhan nikah dini (8 November 2024).

<sup>22</sup> Sri Hariati, "Konflik Budaya dalam Perkawinan Masyarakat Sasak Perantau dengan Masyarakat Sumbawa di Kecamatan Alas Kabupaten Sumbawa" 32 (t.t.): 30.

<sup>23</sup> mutia Ulfa, nikah dini, 10 November 2024.

<sup>24</sup> Musyafa Amin dan Aulya Rosyidha, "IMPLIKASI PERNIKAHAN DINI TERHADAP KEHIDUPAN INDIVIDU REMAJA," 2023, 23.

Marriage is a concept that is highly emphasized in religious teachings. Marriage is considered a sacred institution and is run with the aim of creating harmony and peace in the household.<sup>25</sup> In an Islamic perspective, marriage is also a way to maintain honor and protect oneself from adultery. In addition, marriage is also considered a worship that can bring you closer to Allah SWT. Therefore, in the view of Islam, marriage is a commitment that must be carried out with a sense of responsibility and loyalty.<sup>26</sup>

Marriage is not only a bond between two individuals, but also a relationship governed by religious rules and social norms. In Islam, marriage is a form of worship that must be carried out with full awareness and sincerity. By carrying out marriage with full responsibility and loyalty, married couples are expected to create a harmonious and happy family in accordance with religious teachings. In addition, marriage is also considered the first step to expand offspring and build a generation that is obedient to religious teachings.<sup>27</sup>

Although marriage is governed by religious rules and social norms, not all married couples who practice it responsibly and faithfully are able to create a harmonious and happy family.<sup>28</sup> There are many other factors that also play a role in the success of the marriage relationship, such as communication, understanding, and commitment from both parties.

For example, married couples who have serious communication problems and lack of understanding for each other can experience constant conflict, thus not being able to create a harmonious family. In addition, if one party does not abide by the marriage commitment by cheating or committing unfaithful acts, this can also damage happiness and harmony in the family.

QS An-Nur: 32 emphasizes the importance of marriage that is legal, involves guardians, and is conducted in a dignified manner. Elopements, although they may be based on good intentions, are often not in line with Islamic principles because they violate the rules of guardianship and tend to damage family harmony. The best solution is through dialogue, mediation, and involving the authorities to ensure that the marriage takes place in accordance with sharia.<sup>29</sup>

Therefore, it is important for married couples to always try to improve communication and understand each other. With a strong commitment to remain faithful and overcome problems together, the marriage relationship can remain harmonious and happy. A healthy marriage requires loyalty, good communication, and understanding from both parties in order to survive any situation.<sup>30</sup>

#### **b. Principles of marriage in Islamic teachings**

In addition, in Islamic teachings, marriage is also seen as a worship that must be carried out with full awareness and responsibility. In the Qur'an, Allah SWT says that marriage is a means of complementing each other, loving each other, and respecting each other between husband and wife. By practicing the principles of marriage in Islamic teachings, married couples can maintain the integrity and happiness of their household.<sup>31</sup> Thus, the relationship between husband and wife is not only based on mere love and affection, but also based on obedience to religious teachings. This allows them to strengthen and support each other in facing all the trials and tests of life. With

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<sup>25</sup> Asriadi, "Komunikasi Antar Budaya dalam perspektif Al-Qur'an Surat Al-Hujurât Ayat 13," 40.

<sup>26</sup> Saladin, "TRADISI MERARI' SUKU SASAK DI LOMBOK DALAM PERSPEKTIF HUKUM ISLAM," 24.

<sup>27</sup> Novi Komalasari, "PERKAWINAN ADAT MERARI' SUKU SASAK DALAM PERSPEKTIF HUKUM" 26 (2020): 27.

<sup>28</sup> Azwar dkk., "Exploration of the Merariq Tradition in Sasak Lombok, Indonesia."

<sup>29</sup> Hakim, "STUDI KASUS MERARIQ MASYARAKAT SASAK DI KECAMATAN PRINGGABAYA LOMBOK TIMUR," 44.

<sup>30</sup> Roby Mandalika Waluyan dan Baiq Desi Milandari, "Kajian Etnolinguistik Proses Ritual Merariq pada Tradisi Budaya Adat Sasak di Desa Pengembur Kecamatan Pujut Kab. Lombok Tengah," t.t., 142.

<sup>31</sup> Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1993), 72.

the principles of marriage in Islamic teachings, it is hoped that the household can become *sakinah, mawaddah, warahmah*, as desired by Allah SWT.<sup>32</sup>

### c. The importance of consent and intention in Islamic marriage

Strong consent and intention in Islamic marriage are essential to ensure the success of the marital relationship. With clear consent from both parties, they can build a solid foundation for their household.<sup>33</sup> Sincere intentions will also strengthen their commitment to marriage, so that they can support each other and maintain happiness together.<sup>34</sup> Thus, marriage in Islamic teachings is not just a legal bond, but also a strong and blessed spiritual bond. With strong consent and intentions, married couples can maintain the harmony of their relationship. Clear agreement from both parties will help avoid conflicts and strengthen the attachment between them. Meanwhile, sincere intentions will be a motivator for the couple to always support each other and build happiness together in their marriage. Thus, the relationship between husband and wife in Islamic teachings is not only based on legal obligations, but also on deep spiritual commitment.<sup>35</sup>

For example, a married couple who has strong approval and intentions will always try to listen to each other and understand each other in every decision taken. They will also provide support and motivation to each other in facing all challenges and obstacles that may arise in their marriage journey.

However, a counter example of this situation is when one of the partners does not have the same spiritual commitment, thus causing an imbalance in the relationship. This can result in conflict and disharmony in their marriage. In addition, if one of the partners is too dominant and does not want to listen to the opinions and needs of the partner, then it can damage the relationship between the husband and wife.<sup>36</sup>

Poor communication can also be a damaging factor in a marriage relationship. When couples are unable to communicate effectively and openly with each other, even small problems can develop into larger conflicts. Therefore, it is important for married couples to learn how to communicate well and listen to each other. Thus, they can overcome various problems and conflicts that may arise in the course of their marriage.<sup>37</sup>

## Discussion

### 1. Elopement Dispute in Lombok

#### a. Conflict between cultural traditions and Islamic principles

Women involved in elopement often face stigma and discrimination in society. Challenges faced in seeking justice and legal protection for women trapped in elopement. Women's empowerment efforts to prevent elopement and protect women's rights in marriage.<sup>38</sup>

The struggle to provide protection and justice for women trapped in the practice of elopement is still a big challenge in society. Despite efforts to empower women to prevent such practices, conflicts between cultural traditions and religious principles are still often a hindrance.

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<sup>32</sup> Redaksi, "Ferimeldi, IAIN Surakarta Abraham Zakky Zulhazmi, IAIN Surakarta Akhmad Anwar Dani, IAIN Surakarta Fuad Hasyim, IAIN Surakarta Lintang Seira Putri, IAIN Surakarta," 8.

<sup>33</sup> Amalia, "Diajukan Sebagai Tugas Akhir Untuk Mendapatkan Gelar Sarjana Agama (S. Ag)," 187.

<sup>34</sup> Saidi, Rifai, dan Parhi, "TINJAUAN FIKIH MUNAKAHAT DALAM BUDAYA MERARIK SUKU SASAK DI LOMBOK TIMUR."

<sup>35</sup> Ilmalia, Budiarta, dan Sudibya, "Pelaksanaan Tradisi Perkawinan Merariq (Besebo) Suku Sasak di Lombok Timur"; Saidi, Rifai, dan Parhi, "TINJAUAN FIKIH MUNAKAHAT DALAM BUDAYA MERARIK SUKU SASAK DI LOMBOK TIMUR," 25.

<sup>36</sup> Asriadi, "Komunikasi Antar Budaya dalam perspektif Al-Qur'an Surat Al-Hujurat Ayat 13," 41.

<sup>37</sup> Anwar, *Ulumul Qur'a* (Bandung: Pusat penelitian dan penerbitan UIN SGD Bandung, 2018); Redaksi, "Ferimeldi, IAIN Surakarta Abraham Zakky Zulhazmi, IAIN Surakarta Akhmad Anwar Dani, IAIN Surakarta Fuad Hasyim, IAIN Surakarta Lintang Seira Putri, IAIN Surakarta," 13.

<sup>38</sup> Hariati, "Konflik Budaya dalam Perkawinan Masyarakat Sasak Perantau dengan Masyarakat Sumbawa di Kecamatan Alas Kabupaten Sumbawa," 30.

Therefore, cooperation between various parties is needed to create a safe and supportive environment for women involved in elopement.<sup>39</sup>

For example, in several communities, one of them is Anisa Pemudi (Karang Taruna Mandalika) who is very conservative in the Central Lombok area, namely Sade village, where from the results of the interview, Anisa explained that "women who try to fight the practice of elopement are considered to violate customs and can experience rejection from their families and communities. This makes it difficult for women to obtain protection and justice due to strong cultural pressures. Despite empowerment efforts, conflicts between cultural and religious values remain a major obstacle in combating elopement."<sup>40</sup>

However, it is important to remember that women's empowerment efforts are not always successful in situations where strong cultural and religious values still dominate. In cases like these, a more holistic and sustainable approach may be needed to create a safe environment for women involved in elopement.

#### **b. Legal Implications of Emancipation in Lombok**

In this context, it is important to recognize that protection and justice for women involved in elopement practices in Lombok must be a top priority. Women's empowerment efforts must be supported by policies that strengthen their rights and provide adequate legal protection.<sup>41</sup> This will help address cultural and religious pressures that are still an obstacle in the fight against e-marriage practices in the area. In addition, cooperation between the government, non-governmental organizations, and local communities is also needed to create a supportive environment for women involved in elopement cases. With a holistic and sustainable approach, it is hoped that it can create positive changes in protection and justice for women in Lombok who are involved in elopement practices.

For example, a Dewa Wanita Persatuan (DWP) institution works with the local government to provide legal training to the community on women's rights and legal protection against the practice of elopement. In addition, social campaigns can also be carried out to increase public awareness about the negative impact of elopement practices on social and economic development.<sup>42</sup>

#### **c. Religious perspectives on the validity of emancipatory marriages**

It is an important focus in efforts to change the public's view of the practice. By involving religious leaders and conducting interfaith dialogue, we can create a common understanding of religious values that are in line with the protection of women's rights.<sup>43</sup> This will help create a more inclusive and supportive environment for women involved in elopement practices. In addition, a collaborative approach between the government, non-governmental institutions, and the community can also strengthen efforts to protect women and reduce the number of elopement cases in Lombok.<sup>44</sup>

In an interview conducted with one of the members of the Ministry of Religious Affairs (KUA) of Mataram, H Atallah revealed that "E-marriage is indeed good to be celebrated as an effort to maintain culture, but the cultural practice does not have to be carried out by the entire community, because of the pattern and condition of the person. In Islam itself, it is not recommended to complicate a worship, let alone be hindered by cultural values."<sup>45</sup>

Thus, not only women will benefit from this effort, but also society as a whole will feel its positive impact. With strong collaboration between all relevant parties, we can achieve the

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<sup>39</sup> Saidun dan Encung, "Sasak Islam in the Merariq Tradition in Central Lombok, Tumpak Village," 213.

<sup>40</sup> Anisa, *Nikah Lari*, 12 November 2024.

<sup>41</sup> Aniq, "POTENSI KONFLIK PADA TRADISI MERARIK DI PULAU LOMBOK," 552.

<sup>42</sup> Dewan Wanita Persatuan, *penyuluhan nikah dini*.

<sup>43</sup> Saidi, Rifai, and Parhi, "A REVIEW OF MUNAKAHAT FIQH IN THE MERARIK CULTURE OF THE SASAK TRIBE IN EAST LOMBOK," 130.

<sup>44</sup> Saladin, "TRADISI MERARI' SUKU SASAK DI LOMBOK DALAM PERSPEKTIF HUKUM ISLAM," 13.

<sup>45</sup> Atallah, *nikah lari dalam pandangan tokoh agama*, 13 November 2024.

common goal of stopping the practice of e-marriage and improving gender equality in society. All parties must unite in supporting women's rights and ensure that every individual has an equal opportunity to live with dignity and without discrimination.<sup>46</sup>

## **2. Solutions and Recommendations**

### **a. Strategies to overcome the problem of elopement in Lombok**

One of the efforts to overcome the spread of elopement can be done with a multi-sectoral approach involving the government, non-governmental organizations, and the community itself. Inclusive education and strengthening the role of women in decision-making can also be a strategic step to reduce the practice of elopement. In addition, the need for strict law enforcement against elopement perpetrators also needs to be increased to provide a deterrent effect and prevent similar cases from occurring in the future. With integrated and collaborative measures, it is hoped that it can create a safer and fairer environment for all individuals, including women who are vulnerable to elopement practices.<sup>47</sup>

For example, an inclusive education program that strengthens women's role in decision-making can help young girls to be more independent and have enough knowledge to make the right choices related to marriage. In addition, strict law enforcement against elopement perpetrators can also have a deterrent effect.<sup>48</sup>

### **b. Raising awareness of Islamic teachings on marriage**

Dengan pemahaman yang lebih baik tentang nilai-nilai agama dan norma-norma sosial yang mengatur pernikahan, diharapkan masyarakat dapat lebih menghargai dan melindungi hak-hak perempuan, termasuk hak untuk menikah secara sah dan tidak terpaksa. Upaya kolaboratif antara pemerintah, lembaga masyarakat, dan individu untuk mengatasi masalah ini juga perlu terus didorong agar praktik kawin lari dapat diminimalisir dan pada akhirnya dihilangkan dari masyarakat.<sup>49</sup>

### **c. Collaborative efforts between religious leaders, communities, and government agencies**

The implementation of a premarital coaching program that provides an understanding of the importance of legal marriage and a commitment not to elopement is one of the good efforts made by various parties, both from religious leaders and the government. Through this collaboration, it is hoped that the community can better appreciate religious values and social norms that protect women's rights in the institution of marriage.<sup>50</sup>

However, not all communities or individuals will accept or participate in the premarital coaching program, so efforts to eliminate the practice of elopement may still encounter obstacles.<sup>51</sup>

Nevertheless, preventive and educational measures such as premarital coaching programs are still important to continue to be carried out to reduce the number of elopements in the community. In addition, further efforts are needed to provide a broader understanding of the importance of legal marriage and commitment to maintaining marital relationships. Thus, it is hoped that the public can be more aware of the negative impact of the practice of elopement and better appreciate religious values and existing social norms.<sup>52</sup>

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<sup>46</sup> Azwar dkk., "Exploration of the Merariq Tradition in Sasak Lombok, Indonesia," 27.

<sup>47</sup> Redaksi, "Ferimeldi, IAIN Surakarta Abraham Zakky Zulhazmi, IAIN Surakarta Akhmad Anwar Dani, IAIN Surakarta Fuad Hasyim, IAIN Surakarta Lintang Seira Putri, IAIN Surakarta," 17.

<sup>48</sup> Hakim, "STUDI KASUS MERARIQ MASYARAKAT SASAK DI KECAMATAN PRINGGABAYA LOMBOK TIMUR," 46.

<sup>49</sup> Saidi, Rifai, dan Parhi, "TINJAUAN FIKIH MUNAKAHAT DALAM BUDAYA MERARIK SUKU SASAK DI LOMBOK TIMUR," 125.

<sup>50</sup> Masruroh dan Mufid, "HARMONISASI KELUARGA DALAM AL-QUR'AN," 43.

<sup>51</sup> Aniq, "POTENTIAL CONFLICT IN THE MERARIK TRADITION ON THE ISLAND OF LOMBOK," 559.

<sup>52</sup> Komalasari, "PERKAWINAN ADAT MERARI' SUKU SASAK DALAM PERSPEKTIF HUKUM," 15.



## **Conclusion**

Emancipation in Lombok is a phenomenon that combines tensions between local traditions and the principle of marriage in Islam, creating social conflicts that affect family and community relationships. In the socio-cultural context of Lombok, elopement is often carried out as a form of settlement for differences in social, economic, or family disagreements. However, from the perspective of Islam, especially in the interpretation of QS An-Nur verse 32, a valid marriage must involve the guardian as the party that ensures the continuity and honor of the marriage.

In a socio-cultural view, elopement is considered contrary to the norms of family honor that are highly upheld, especially for women, who are considered guardians of family honor. The impact can create conflicts in the family and society, as well as create negative stigma. However, in the era of modernization, social changes and individual consciousness began to affect the view of marriage, where some circles respected the individual's right to choose a partner.

The best solution to overcome this tension is to bring together the principles of religion, customs, and individual rights through dialogue, education, and family mediation. An approach that accommodates both sides—preserving religious values and making room for individual freedom—can help reduce conflict and ensure that marriages are performed legally and honorably in accordance with Islamic teachings and local cultures.

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