

## ***MERARIQ* TRADITION: NEGOTIATION COMMUNICATION OBTAINING A *WALI NIKAH* IN NORTH LOMBOK**

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**Abstract:** Merariq tradition is a sacred tradition to obtain a wali nikah in marriage for the people of Genggeling, North Lombok, West Nusa Tenggara, Indonesian. In the process, it contains complicated negotiation communication between the two families of the prospective bride and groom. This research uses negotiation communication theory and the method applied is qualitative with a phenomenological approach. Data were obtained from interviews, observations, documentation and books and journals of national and international repute. The formulation of the problems in this study are (1) why the Genggeling community conducts negotiation communication in the Merariq tradition; (2) how negotiation communication is carried out by the two families of the prospective bride to get a wali nikah. The result of the research is that in the implementation of the merariq tradition, a negotiation communication model is applied between the two families of the prospective bride and groom with the type of principled negotiation. Thus, the bargaining position of the two families of the bride and groom emphasizes the basis of kinship and togetherness. The use of integrative and distributive strategies to produce an agreement. Submission of ajikrama and pisuka as a sign that the bride and groom are getting married. However, the impact of compulsive negotiation communication causes ongoing conflict between the two families, this is contrary to the values of Islamic preaching.

**Keywords:** *Merariq, Tradition, Negotiation, Communication*

**Abstrak:** Tradisi Merariq adalah tradisi sakral untuk mendapatkan wali nikah dalam pernikahan bagi masyarakat Genggeling, Lombok Utara, Nusa Tenggara Barat, Indonesia. Dalam prosesnya, terdapat komunikasi negosiasi yang rumit antara kedua keluarga calon mempelai. Penelitian ini menggunakan teori komunikasi negosiasi dan metode yang digunakan adalah kualitatif dengan pendekatan fenomenologi. Data diperoleh dari hasil wawancara, observasi, dokumentasi dan buku-buku serta jurnal bereputasi nasional dan internasional. Rumusan masalah dalam penelitian ini adalah (1) mengapa masyarakat Genggeling melakukan komunikasi negosiasi dalam tradisi Merariq; (2) bagaimana komunikasi negosiasi yang dilakukan oleh kedua keluarga calon mempelai untuk

mendapatkan wali nikah. Hasil dari penelitian ini adalah bahwa dalam pelaksanaan tradisi merariq diterapkan model komunikasi negosiasi antara kedua keluarga calon mempelai dengan jenis negosiasi berprinsip. Dengan demikian, posisi tawar kedua keluarga calon mempelai lebih mengedepankan asas kekeluargaan dan kebersamaan. Penggunaan strategi integratif dan distributif untuk menghasilkan kesepakatan. Penyerahan ajikrama dan pisuka sebagai tanda bahwa kedua mempelai akan menikah. Namun, dampak dari komunikasi negosiasi yang bersifat kompulsif menyebabkan konflik yang berkelanjutan antara kedua keluarga, hal ini bertentangan dengan nilai-nilai dakwah Islam.

**Kata Kunci :** *Merariq, Tradisi, Negosiasi, Komunikasi*

## Introduction

This research is motivated by the difficulty of negotiation communication that occurs between the groom's family and the bride in an effort to get a marriage guardian in the *Merariq* tradition.<sup>1</sup> Islam has regulated various aspects of human life including the affairs of *wali nikah* and the validity of marriage according to Islam with the presence of a *wali nikah*.<sup>2</sup> In accordance with the hadith of Rasulullah SAW which means that no marriage is valid except with the presence of a *wali nikah* and the ruler (judge) is a *wali nikah* for women who do not have a *wali nikah*.<sup>3</sup>

The urgency of *wali nikah* in marriage can provide a sense of security to the bride because of the nature of the bride to be protected.<sup>4</sup> The bride needs a *wali nikah* when entering into marriage because the man who is her *wali nikah* will have a big share in everything that might happen during the marriage.<sup>5</sup> Thus, the presence of a *wali nikah* is a condition for the validity of marriage. However, sometimes the groom's family has to be extra hard to ask the bride's family to provide a *wali nikah* for the bride and groom, as happens in marriages in the *merariq* tradition and in order to present a *wali nikah* the two families of the bride and groom must go through difficult and complicated negotiation communication.<sup>6</sup>

Negotiation communication carried out by the two bride and groom families is

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<sup>1</sup> Fawaizul Umam, Mohammad Ali Al Humaidy, and Moh. Asyiq Amrulloh, "Dialectics Between Islam and Local Culture in Wetu Telu Lombok Muslims' Merariq Tradition: An 'Urf Perspective," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19, no. 1 (2024): 104–25, <https://doi.org/10.19105/al-lhkam.v19i1.10603>.

<sup>2</sup> Erwinsya, Eko Handoyo, and Thriwaty Aarsal, "Merariq Tradition of Sasak Tribe in Social Construction and National Law Article Info," *Journal of Educational Social Studies JESS* 9, no. 1 (2020): 48–55.

<sup>3</sup> A Zahid, "Manifest and Latent Functions in the Merariq Tradition of the Sasak Tribe, Lombok, West Nusa Tenggara," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 6, no. 2 (2023): 193–214, <https://doi.org/10.20414/sangkep.v2i2.p-ISSN>.

<sup>4</sup> Azka Fauzia Raihan, Djanuardi Djanuardi, and Renny Supriyatni, "Kedudukan Wali Perkawinan Disediakan Penyedia Jasa Perkawinan Siri Online Dalam Perspektif Hukum Islam," *Acta Diurnal Jurnal Ilmu Hukum Kenotariatan Dan Ke-PPAT-An* 6, no. 2 (2023): 193–205, <https://doi.org/10.23920/acta.v6i2.1396>.

<sup>5</sup> Abdi Fauji Hadiono, "Pernikahan Dini Dalam Perspektif Psikologi Komunikasi," *Jurnal Darussalam; Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* IX, no. 2 (2018): 2549–4171, <https://doi.org/https://doi.org/10.30739/darussalam.v9i2.237>.

<sup>6</sup> Zusiana Elly Triantini, Fatma Amilia, and Samsudin Samsudin, "Reinterpretasi Tradisi Merariq (Kawin Lari) Sebagai Resolusi Konflik Adat (Studi Pemikiran Tokoh Agama Dan Tokoh Adat Di Ntb)," *Istinbath* 16, no. 2 (2017): 469–90, <https://doi.org/10.20414/ijhi.v16i2.15>.

unlike negotiation communication in buying and selling transactions<sup>7</sup>, if there is no agreement then negotiation communication will not continue.<sup>8</sup> Whereas negotiation communication that occurs in the *merariq* tradition will continue until the two bride and groom families get an agreement. Kaharuddin Sulkhad said that the negotiation communication carried out by the two bride's families was not easy to reach an agreement because the bride's family based on customs and habits would ask for the fulfillment of several requirements, especially related to the payment that would be charged to the groom.<sup>9</sup> Meanwhile, on the one hand, the groom's family wants payment according to his ability, so there is a very difficult and complicated negotiation communication between the two bride's families.<sup>10</sup>

Errors in communication are also often the embryo in negotiations, which can have a fatal impact on the goals to be achieved. Therefore, it requires the ability of both the bride and groom's families to understand areas of potential conflict. Prioritizing cooperation and compromise can be used to get an agreement. If this can be done, then the space for negotiation communication will be greater and able to make the situation between the two families more open to get an agreement.<sup>11</sup>

However, if the above cannot be done by the two families of the bride and groom, then it is possible that the situation will escalate. So that it can lead to negative attitudes and antipathy towards cooperation between the two families of the bride and groom in solving the problem.<sup>12</sup> If this happens in negotiation communication, then reaching an agreement is quite difficult to obtain, because it does not have room for negotiation. In addition, what is interesting in this research is why negotiation communication is necessary in an effort to obtain a *wali nikah*, considering that the results of negotiation communication will be very risky in determining the continuity of the relationship between the bride and groom. So it can be detrimental to the bride and groom when delaying the relationship without a legal bond based on religious and state law.<sup>13</sup>

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<sup>7</sup> Rishab Chauhan and Payal Mehra, "Harry Potter and the OmniGlobe: Learning Negotiation and Communication Styles in an Immersive Simulation Environment BT - Immersive Technology and Experiences: Implications for Business and Society," ed. Githa S Heggde, Santosh Kumar Patra, and Rasananda Panda (Singapore: Springer Nature Singapore, 2024), 211–33, [https://doi.org/10.1007/978-981-99-8834-1\\_12](https://doi.org/10.1007/978-981-99-8834-1_12).

<sup>8</sup> Yang Song and Jinyuan Xia, "Scale Making in Intercultural Communication: Experiences of International Students in Chinese Universities," *Language, Culture and Curriculum* 34, no. 4 (2021): 379–97, <https://doi.org/10.1080/07908318.2020.1857392>.

<sup>9</sup> Rapi Renda, Sumaryadi, and Hanifa Sa'diyah, "Wedding Procession of Sasak Ethnic Group as Presented in the Cilokaq Text Titled 'Ngiring Penganten' (The Bridal Parade): A Review Based on Dilthey's Hermeneutics," *Proceedings of the 4th International Conference on Arts and Arts Education (ICAAE 2020)* 552, no. Icaae 2020 (2021): 1–7, <https://doi.org/10.2991/assehr.k.210602.001>.

<sup>10</sup> "Interview with Amiq Oliq, 12 January 2022" (North Lombok, 2022).

<sup>11</sup> Ali Ridho et al., "Synergizing Stakeholders' Communication for Religious Harmony in Indonesia," *Islamic Communication Journal* 8, no. 1 (2023): 41–64, <https://doi.org/10.21580/icj.2023.8.1.13626>.

<sup>12</sup> "Observation and Documentation, 15 January 2022." (North Lombok, 2022).

<sup>13</sup> Ridwan Arifin, Rodiyah Rodiyah, and Fadhilah Rizky Afriani Putri, "The Legal and Social Aspect for Underage Marriage Women's Education Rights in the Perspective of Human

Therefore, the author is encouraged to examine more deeply the negotiation communication carried out by the Genggelang community every time they marry in the *merariq* tradition and whether it can be said to be a communicative act. Because, in accordance with what Jurgen Habermas said that an action can be said to be a communicative action if there are several claims in the action. Among them are claims of truth, claims of rightness, and claims of authenticity or sincerity. The formulation of the problem in this study is why the Genggelang community conducts negotiation communication in the *merariq* tradition and how is the negotiation communication carried out by the two bride's families to get a marriage guardian?

This research uses descriptive qualitative research using a phenomenological approach. Phenomenological research seeks to understand the meaning of events and their relationship with people in certain situations. Meanwhile, according to Edmut and Alferd, phenomenological research tries to explore a person's experience with the aim of knowing that person's understanding when doing certain events.<sup>14</sup> This type of research was chosen because it wants to describe and illustrate why the Genggelang community conducts negotiation communication in the *merariq* tradition and how negotiation communication between the two bride's families in an effort to get a *wali nikah* in Genggelang Village, Gangga District, North Lombok Regency, West Nusa Tenggara Province, Indonesia.

Determination of data sources using purposive sampling, with maximum variation sampling technique. Purposive sampling was chosen due to consideration of the selection of research informants in accordance with the data needed. Determination of data sources based on the results of pre-research observations conducted by researchers, for example, traditional leaders respected by the Genggelang community include Amiq Olid, Amaq Rustami and Amaq Slammat (religious leaders of Genggelang Village). Then, the two families of the bride and groom, namely Amaq Fauzi and Amaq Memet (from the groom's side) and Amaq Sanusi and Amaq Dul (from the bride's family).

Meanwhile, supporting data were obtained from sorting and reading religious books, scientific journals and online websites related to the research theme. Finally, the data that has been obtained and carefully sorted is continued with the data analysis process of the Miles and Huberman model which consists of three interrelated components, namely data reduction, data presentation and data verification.

### Overview of Merariq Tradition

The *merariq* tradition is a very sacred tradition for the Genggelang community. So that every ritual contained in the *merariq* tradition must still be carried out. Including negotiation communication between the two families of the bride and groom. It is still carried out even though the groom's family is able to provide all the demands given by the woman's family to him. Therefore, there are several ritual

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Rights: Contemporary Issues and Problems," *Sawwa: Jurnal Studi Gender* 15, no. 2 (2020): 219-40, <https://doi.org/10.21580/sa.v15i2.5165>.

<sup>14</sup> Ruslan Rasid, Hilman Djafar, and Budi Santoso, "Alfred Schutz's Perspective in Phenomenology Approach: Concepts, Characteristics, Methods and Examples," *International Journal of Educational Research & Social Sciences* 2, no. 1 (2021): 190-201, <https://doi.org/10.51601/ijersc.v2i1.18>.

processes that must be carried out by both bride and groom families, including the following: *Midang*, *Melariaan*, *Sejati* or *Besejati*, *Selabar* and *Ngawinang*, *Sorong Serah*, *Nyongklan*.<sup>15</sup> As for the conditions and place of holding the event, and everything related to the addition of rituals will continue according to what applies in the local area and according to the compromise between the two families of the bride and groom.<sup>16</sup>

a. *Midang*

*Midang* is the approach or introduction of the prospective bridegroom to the prospective bride. This is done by both prospective brides to get to know each other. As for the place to do *midang*, it is at the home of the prospective bride. However, with the presence of technology in the form of cellphones (HP), the meaning of *midang* has shifted significantly, because the prospective groom does not have to visit the prospective bride directly, so virtual meetings are one of the alternatives used today by both prospective brides.

b. *Melariaan*

When the bride and groom agree to get married after holding a meeting (*Midang*). Furthermore, the prospective bridegroom runs away from the prospective bride according to the agreement of the two prospective brides. The place where the prospective bridegroom runs away from the prospective bride is at the house of the groom's chakon or the house of his relatives.

c. *Besejati*

*Sejati* or *Besejati* is the provision of information by the groom's family to the woman's family. The information is given after a few days after the prospective groom kidnaps the prospective bride. The longest the groom's family gives information to the bride's family is three days and ten days at the latest.

d. *Selabar*

When the two families of the bride and groom meet. Then, the two families of the bride and groom hold negotiations to discuss matters relating to the payment of *ajikrama* and *pisuka*. As well as matters relating to the customs and traditions that must be carried out by the bride and groom to carry out stage by stage the *Merariq* tradition procession.

e. *Ngawinang*

After the two families of the bride and groom agreed on the matter that had been negotiated, the bride's family was willing to provide a *wali nikah* to the bride and groom, so that the marriage took place in accordance with Islamic law, namely the presence of a *wali nikah*.

f. *Sorong Serah*

It is the process of handing over *ajikrama* and *pisuka* in accordance with the

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<sup>15</sup> "Interview with Amaq Slamet, 7 Maret 2022" (North Lombok, 2022).

<sup>16</sup> Ratu Muti'ah Ilmalia, I Nyoman Putu Budiarta, and Diah Gayatri Sudibya, "Pelaksanaan Tradisi Perkawinan Merariq (Besebo) Suku Sasak Di Lombok Timur," *Jurnal Interpretasi Hukum* 2, no. 3 (2021): 479-83, <https://doi.org/10.22225/juinhum.2.3.4123.479-483>.



agreement made by the two bride and groom families in the *selabar* procession.

g. *Nyongkolan*

The bride and groom visit the woman's family home accompanied by dancing and bleq drums, but nowadays the bleq drums are replaced with kecimol. The *Nyongkolan* is the last activity carried out by the bride and groom in the *Merariq* tradition.<sup>17</sup>

**Negotiation Communication in Obtaining *Wali Nikah* in the *Merariq* Tradition**

The existence of different views in addressing a problem is determined by the solution to the problem, such as the problem that occurred in the two families of the bride and groom when marrying the bride and groom using the *Merariq* tradition. The two families of the bride and groom have different views regarding the issue of payment of *ajikrama* and *pisuka*, the groom's family wants the payment of *ajikrama* and *pisuka* according to his ability, and the bride's family wants the payment of *ajikrama* and *pisuka* according to his demands, so the way to bridge these differences of interest is to hold a negotiation communication forum.<sup>18</sup>

Negotiations are carried out by the two families of the bride and groom to reach an agreement. While negotiations are as a means and infrastructure to delegate an interest to another party, the delegation of interests can be carried out because the two parties have a correlation in the resources they have. Where one party needs a commodity, while the other party has the resources it has. While negotiations in the *Merariq* tradition, the bride's family has a commodity in the form of a *Wali Nikah*, while the groom's family has resources, namely *ajikrama* and *pisuka* payments.<sup>19</sup>

Despite the different interests of the bride and groom's families in the payment of *ajikrama* and *pisuka*, both parties have the same interest in marrying the bride and groom according to Islamic law. This is what encourages both bride and groom's families to immediately communicate negotaisi, because if the bride and groom linger in a relationship without a legal bond based on religion and state, it is certain that their relationship is not allowed.

When the families of the bride and groom take a long time to reach an agreement, even to the point of not reaching an agreement during negotiations, the bride and groom will be religiously and socially disadvantaged. Socially it will affect the psychology of the bride and groom, this is a consequence of the bride and groom marrying using the *Merariq* tradition, because previously the groom had kidnapped the bride to be his wife. Although customs and traditions have entered the stage of marriage and can be justified, psychologically it will still be burdened, as experienced by the perpetrators, namely Kholik and Sari (pseudonyms).<sup>20</sup>

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<sup>17</sup> Yulia Safitri, Aka Kurnia, and Aswar Tahir, "Tradition Communication Of Merariq In Sasak Wedding Procession In Seketeng Village ( Ethnograpy of Communication Study )" 1, no. 1 (2024), <http://www.jurnal.uts.ac.id/index.php/jetli/article/view/3762>.

<sup>18</sup> M P Adithia, "The Tradition of 'Merariq' in Sasak Ethnic Group of Lombok Island," *Indonesian Journal of Social Sciences* 2, no. 1 (2010): 1-20.

<sup>19</sup> Ahmad Amir Aziz, "Islam Sasak: Pola Keberagamaan Komunitas Islam Lokal Di Lombok," *Millah: Journal of Religious Studies* 8, no. 2 SE-Articles (February 26, 2009): 241-53, <https://doi.org/10.20885/millah.vol8.iss2.art3>.

<sup>20</sup> Andi Tamrin, "Observation and Documentation, 21 Mei 2022." (North Lombok, 2022).

The bride and groom will be burdened religiously and psychologically, when the bride and groom's families take a long time to reach an agreement during negotiations. The fulfillment of *ajikrama* and *pisuka* payments is not the only requirement for the bride and groom's families to reach an agreement. If it is only limited to fulfilling the *ajikrama* and *pisuka* payments to reach an agreement, then negotiation communication will not occur when the groom's family is able to fulfill all the payments that will be demanded of him. The ability of both bride and groom families to understand the problem and comply with the norms contained in negotiation communication is one aspect of success in reaching an agreement, but it is not easy for both bride and groom families if they do not do it wholeheartedly, because the norms in negotiation communication require precision and patience.<sup>21</sup>

The negotiation communication process has been carried out by the two bride's families before the bride and groom do the marriage contract, so that it can open up opportunities for the two bride's families to negotiate *ajikrama* and *pisuka* payments according to their interests.<sup>22</sup> Thus, it seems to commercialize the bride. One of the principles contained in the *merariq* tradition, namely the principle of commercialization of brides based on their level of education and social level, the higher the level of education and social level, the higher the value offered, and vice versa, the lower the level of education and social level, the lower the bargaining value of the bride.<sup>23</sup>

Changes in negotiation communication have a significant impact on the bride and groom, such as the unclear relationship between the bride and groom, the impression of commercializing the bride and so on. Unlike before the change in negotiation communication, where previously negotiation communication was delayed and the marriage contract was prioritized, if prioritizing the marriage contract is very good for the bride and groom. Amaq Slammat also said that they should prioritize the marriage contract before negotiation communication to avoid things that should not happen.<sup>24</sup>

Therefore, negotiation communication in the *Merariq* tradition is the only way for the bride and groom's families to solve the problems committed by the bride and groom. The purpose of negotiation communication is carried out by the bride and groom's families as follows:

- a. Provide information to the bride's family

After the bridegroom abducts the bride within three days or at most one week of the abduction, the bridegroom's family sends a communicator to provide full information to the local village government officials. The information conveyed by the communicator to the village government officials is that the groom has kidnapped the bride to be his wife. Furthermore, the village government officials will provide information to the bride's family.<sup>25</sup> The information conveyed by the village government officials was that the bride was kidnapped by the groom to be his wife, so

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<sup>21</sup> "Interview Wit Amiq Olid, 23 April 2022" (North Lombok, 2022).

<sup>22</sup> "Interview with Amaq Rustami, 27 Maret 2022." (North Lombok, 2022).

<sup>23</sup> Fawaizul Umam, Al Humaidy, and Amrulloh, "Dialectics Between Islam and Local Culture in Wetu Telu Lombok Muslims' Merariq Tradition: An 'Urf Perspective."

<sup>24</sup> "Interview with Amiq Slammat, 27 May 2022."

<sup>25</sup> "Interview with Amiq Olid, 17 May 2022."

that with this information the bride's family could understand and accept the actions taken by the bride and groom.

Some of the bride's parents knew that their daughter had been kidnapped by the groom to be his wife, so the parents were not surprised when they received information from government officials. This was acceptable because what the bride and groom did was positive. Siti as a parent expressed her opinion that she could accept the actions taken by the bride and groom.<sup>26</sup> While some of the bride's parents accepted their son's actions, some of the bride's parents objected and were disappointed when they heard information from village officials that their daughter had been kidnapped to be taken as a wife. The parents were disappointed because their daughter never told them that she was going to get married, and they did not know that their daughter was going to get married. This is the reason why Inaq Nor was disappointed with her son's actions.<sup>27</sup>

Regardless of the pros and cons of parents' reactions when listening to their children getting married, the most important thing is that technically the information conveyed by the communicator to the village government officials and ending at the bride's family is very organized and very clear, so that nothing is missed. This symbolizes that the mandate must be conveyed in accordance with what is ordered. While in substance, the information conveyed is a fact that really happened between the two brides.

### b. Holding deliberations on customary processions

Deliberation is very important in every problem that requires a joint solution. In the *Merariq* tradition, the two bride's families hold deliberations after the groom's family informs the bride's family about the actions taken by the bride and groom. Deliberations are held by both bride and groom's families to discuss the procession of customs and payments related to *ajikrama* and *pisuka*.<sup>28</sup>

The involvement of traditional and religious leaders in the first stage of deliberation, in order to provide input and consideration for the results of the agreement made by the two bride's families. After the two bride's families deliberate internally, then the bride's family will inform the groom's family about the results of the deliberations regarding the payment of *ajikrama* and *pisuka* and the time to hold a negotiation forum. The bride's family then holds a negotiation forum to discuss the payment of *ajikrama* and *pisuka* and other traditional processions.<sup>29</sup>

Amiq Olid added that the agreement obtained by the two bride and groom's families is of three kinds, including the following: *first*, an agreement that benefits both bride and groom's families, in which case neither party is disadvantaged. The bride and groom can get married according to the specified time without waiting long; *second*, an agreement that favors one of the parties, both from the bridegroom's and the bride's families. So in this case the bride and groom are very disadvantaged, because the bride and groom need time to carry out the marriage contract; and *third*, an agreement that harms both families of the bride and groom. However, for the Genggelang community, it is a great disgrace if the groom's family returns the bride to

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<sup>26</sup> "Interview with Inaq Siti Aisyah, 28 May 2022."

<sup>27</sup> "Interview with Inaq Nor, 28 May 2022."

<sup>28</sup> "Interview with Amaq Olid, 03 April 2022."

<sup>29</sup> "Interview with Amiq Olid, 23 April 2022."



her parents. So most of the ways taken by the groom's family are to ask the *wali hakim* to replace the bride's *wali nikah*.<sup>30</sup>

### **Norms in Negotiation Communication in *Merariq* Tradition**

The norms that apply in negotiation communication have a very deep meaning for the Genggelang community who conduct marriages using the *Merariq* tradition. If these norms can be applied during negotiations, an agreement will be reached quickly, whereas if these norms cannot be applied during negotiations, there will be no satisfactory results for the bride and groom's families.<sup>31</sup> Every norm contained in negotiation communication in the *Merariq* tradition contains educational values and at the same time is a da'wah based on local wisdom which is reflected in the norms of speaking, listening, dressing and then acting. All of these norms are the result of an agreement between traditional leaders, religious leaders and village government officials.

The norms in negotiating between the two families of the bride and groom are as follows:

#### **1. Speaking norms**

When both families of the bride and groom use good language and adapt to politeness, it can be a positive thing. Islam itself instructs everyone who communicates to use good language and good manners. Similarly, in negotiation communication between the bride and groom's families, applying the norms of speaking by using good and polite language is very important. The negotiation communication forum will inevitably be attended by various figures, such as religious, customary and village government officials.

The ease of negotiation communication in the *Merariq* tradition still exists, with this convenience not merely to eliminate the norms in conveying messages. The openness of the two bride and groom families in providing information, as well as the ability to use good and polite language is something that must be done by the two bride and groom families. Lombok society has several levels of language that are often used when negotiating, such as the language commonly used by *Dattu*, *Raden*, and *Luput*, the three levels of language are called *triwangsa*, *Datu* for traditional or aristocratic figures, and *Raden* for the middle class, while *Luput* for ordinary people, or standard language commonly used daily.<sup>32</sup>

#### **2. Listening norms**

The norm of listening in negotiation communication that occurs between the two families of the bride and groom is that there are two sessions, in the first stage, the two families of the bride and groom give their opinions alternately, as well as in listening and in the second stage there is an interaction between the two families of the bride and groom. In the interaction stage, the two families of the bride and groom are still in the right stage because there is time for dialogue to provide a sense of justice for both parties of the bride and groom's family to be able to convey what they want. By applying these norms, communicants can synthesize messages cumulatively.

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<sup>30</sup> "Interview with Amiq Olid, 17 May 2022."

<sup>31</sup> "Interview with Amaq Sanusi, 20 May 2022."

<sup>32</sup> "Interview with Amaq Rustami, 27 March 2022."

Therefore, the norm of listening is an important point in negotiating communication, as revealed by Amaq Rustami.

### 3. Dressing norms

According to Amiq Olid, the dress code during negotiation communication is characteristic of each region in Lombok. In general, the clothing used by the parties involved in the negotiation communication forum has similarities in every region in Lombok, such as consisting of, *sapuk* which is a headband, a belt tied around the wrist of the *sabuk*, and a *keris* on the left side. The three types of attributes on the clothes used by the parties involved in negotiation communication have their respective meanings.<sup>33</sup> Thus, clothing is the most important ornament in negotiation communication in the Merariq tradition.

The clothes used by communicators can indirectly convey messages to communicants through vision, although not in the form of words, writing. So, indirectly clothing is one of the communicative media in conveying messages. Kefgen and Specht mentioned that there are three dimensions of information about individuals caused by the clothes used during communication, namely emotions, behavior, and differentiation.

Emotionally, the clothes used by the parties involved in the negotiation communication forum are traditional clothes that are believed to contain certain values. The *sapuk* on the head means the values of the Godhead. Meanwhile, the *sabuk* is interpreted as the values of maintaining the honor of each party involved in the negotiation communication forum. The *keris* is interpreted as the responsibility and chivalry of the men of Sasak society. The *sapuk* tied on the head symbolizes the Godhead, so there is no power to win negotiation communication without God's help.<sup>34</sup> Therefore, in the negotiation communication forum there are no more dominant parties, either the groom's family or the bride's family, because basically humans have no power without being given by God.

In addition, the *sabuk* tied around the stomach is meant to maintain the dignity of each party involved in the negotiation communication forum. This means that maintaining dignity is an effort to keep emotions under control, even though sometimes the two families of the bride and groom and the parties involved often give opinions that contradict each other but by wearing a *sabuk* it can be a reminder to remain independent to maintain self-reliance.

Furthermore, the *keris* tucked into the left side of the waist is intended to maintain the honor and dignity of the parties involved in the negotiation communication forum. Maintaining honor is if the bride and groom agree to pay *ajikrama* and *pisuka*, but the groom's family is not ready to fulfill all the demands of the bride's family, so the *keris* becomes a guarantee.<sup>35</sup> When the parties involved in the negotiation communication forum are able to apply the norms in wearing clothes that have been determined by the local community, it will unwittingly influence each other on the two bride's families. Therefore, clothing can convey messages through nonverbal forms of communication because it does not use spoken or written words,

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<sup>33</sup> "Interview with Amiq Olid, 17 May 2022."

<sup>34</sup> "Interview with Amaq Sanusi, 12 June 2022."

<sup>35</sup> "Interview with Amiq Oliq, 12 January 2022."

but is able to convey messages through the wearer.

Figure 1. Clothing when Negotiating The Merariq Tradition



Source: Observation, 08 July 2022.

#### 4. Norms of action

When the bride's family together with religious, customary and village officials gathered in the house (*brugak*), the groom's family asked permission to be involved in the negotiation communication forum. The request for permission made by the groom's family and entourage is in accordance with the manners of visiting, Islam requires asking permission first when visiting someone's house.<sup>36</sup> This is to be able to thin out the habits of the community when the owner of the house has not been allowed to enter the house but for reasons of relatives' houses immediately entered without having to ask permission first, then this is not allowed in Islam.

Politeness in visiting is a good asset for the groom's family, having good manners will make it easier to enter the negotiation communication forum. If the groom's family does not have good manners when entering the communication forum, it will hinder the agreement. Just asking for permission may not necessarily be allowed to enter the negotiation communication forum, let alone not asking permission to follow it. Amaq Dul experienced this when he first asked for permission but was not invited to enter the negotiation communication forum.

Actually this does not have to happen when the groom's family asks permission with good manners, however guests must be treated with respect, appreciated so it is not appropriate to be treated in an unpleasant way. Sanusi said that this cannot be justified in Sasak culture. The Sasak community is very respectful and appreciative of guests, so anyone who wants to participate in the negotiation communication forum must be given permission, even if there are things that cannot be tolerated such as impolite sitting, smoking, and so on, it certainly cannot be against the culture of the Genggelang community or the Sasak community.

### **Result of Negotiation Communication in Merariq Tradition**

#### 1. Agreement as proof of obtaining a *wali nikah*

The goal of negotiation communication is to produce an agreement. The agreement proves that the bride's family is ready to provide a marriage guardian to the

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<sup>36</sup> "Interview with Amiq Olid, 17 May 2022."

bride and groom, regardless of whether the agreement is in favor of the two bride's families or at the expense of one of the bride's families. So that the agreement cannot be changed by anyone because it is absolutely part of the obligations that must be paid.

Win-win is a very fair result for both families, because no one feels disadvantaged by the decisions that have been taken during negotiations, although sometimes getting win-win results takes some time. The result of win-win negotiation communication is not to win or lose one of the bride's families, but the result of this decision is more focused on a more crucial issue, namely marrying the bride and groom in accordance with Islamic teachings. Amiq Olid also added that the win-win result in question was when the bride's family requested payment of *ajikrama* and *pisuka* as much as 75% of 100% of the request, but due to circumstances that did not allow the groom's family to fulfill these demands, there was a bargaining process with 60% of the 100 demands, so that in that position both agreed without being burdened.

As for the win-lose result, one of the two bride's families was defeated and one won, because during the negotiations between the two bride's families did not want to give up the bargaining position on the payment of *ajikrama* and *pisuk*. In this position, one of the bride's families used a bargaining position that tended to be coercive, such as the bride's family asking for the payment of *ajikrama* and *pisuka* as specified, if the groom's family was unable to pay according to the demands imposed on them, the *wali nikah* would not be given to the bride and groom.

The groom's family can also bargain in a coercive manner, such as asking for an offer of 40% of 100% of all payments. If this is not met then the groom's family can ask for a *wali hakim* to replace the *wali nikah* or at a more extreme level the groom's family returns the bride to her parents. So that whatever the outcome of the negotiation agreement shows that the bride and groom can continue the marriage in accordance with Islamic law.

## 2. Submission of *ajikrama* and *pisuka* by the bride and groom's families

When the bride's family agrees, marked by the bride's family's willingness to provide a *wali nikah* for the bride and groom, the issue between the two bride's families is resolved with the submission of *ajikrama* and *pisuka* by the groom's family as evidence of having fulfilled the agreement. The submission of *ajikrama* and *pisuka* is done by the groom's family and accompanied by religious, customary and village government officials.<sup>37</sup>

In the process of handing over *ajikrama* and *pisuka*, the groom's parents were previously not allowed to meet the bride's parents because they would be subject to customary sanctions, but during the handover of *ajikrama* and *pisuka* the parents of the bride and groom were able to meet and apologize to each other for the actions committed by the bride and groom during the kidnapping period. The presence of the parents of the bride and groom at the *ajikrama* and *pisuka* ceremony shows that the problems between the two families have ended. So that both parents can express their apologies and tell all points of view of the problems that occurred to the bride and groom.

After all the processions are completed, the groom's parents visit the bride's

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<sup>37</sup> "Interview with Amaq Sanusi, 20 May 2022."



parents to give advice to the bride and groom. The marriage advice is about the importance of maintaining the household, so that the bride and groom are free from household rifts and maintain harmony between the two families of the bride and groom. By visiting each other, the bride and groom's families tell each other about the habits of the bride and groom before marriage. That way, the bride and groom understand each other's habits.

**Figure 2.** The Process of Handing Over *Ajikrama* and *Pisuka*



Source: Observation, 06 June 2022.

### **Impact of Negotiation Communication on *Merariq* Tradition**

The consequences for people who marry using the *Merariq* tradition require negotiation communication, the existence of negotiation communication is one way to prevent all disputes, including the problem of paying *ajikrama* and *pisuka* between the two families of the bride and groom. However, negotiation communication can also make the relationship between the two families of the bride and groom even more stretched and even lead to ongoing conflict. In this case, the researcher conducted an interview with one of the interviewees who had this experience.

The solution is for both families to open up and prioritize the more important issue, which is the marriage of the bride and groom. If this can be done during negotiations, it will make it easier for both parties to reach an agreement. So that the relationship between the two families of the prospective bride and groom does not become tenuous, let alone lead to ongoing conflict. After researchers observed in several cases, it turned out that the process of commercialization of the bride was indeed true. For example, the bride's family requests *pisuka* payment according to the bride's education and economic level.

*Pisuka* and dowry are different things, *pisuka* is a request and is the right of the bride's parents and dowry is the right of the bride given by her husband as a condition of marriage. So in this case it is different, if the dowry is obligatory to be given to the bride as a condition of the validity of marriage. Whereas other requests or gifts outside the dowry are not an obligation that must be fulfilled as a condition of the validity of a marriage.

When the bride and groom's families prioritize the payment of *ajikrama* and *pisuka* as the main issue to be resolved, it takes longer for the bride and groom's



families to reach an agreement. If there is no agreement, then the bride and groom will be disadvantaged according to religion and the state, because they have a relationship without a legal bond according to religion and the state. The longer the bride and groom have a relationship without a legal bond, the longer the local community sees the relationship of the bride and groom as not allowed by religion. The presence of da'wah is to invite goodness and prevent evil.

In this matter, all levels of society have the same obligation to remind the two families of the bride and groom not to delay in letting the bride and groom live in a relationship without legal ties. The obligation to preach is not only for religious leaders, but all levels of society have an obligation to preach. Religious figures have the power to preach because they are able to hypnotize *mad'u* through the messages they convey. Meanwhile, village government officials have the authority to make decisions and so do traditional leaders have the opportunity to revitalize customs that are not in accordance with Islamic teachings. The presence of religious, customary and government officials has a great opportunity to be listened to by the community in providing religious understanding in negotiation communication.

In this case, religious, customary and village government officials have a very central role in providing religious understanding to people who marry using the *Merariq* tradition. With religious understanding, they can prioritize the more important issue of marrying the bride and groom. If religious values are inherent in every community, then things that can cause conflict and commercialize the bride will not happen.

## CONCLUSION

This study concluded that the actions of the Genggelang community in negotiating communication in the *Merariq* tradition can be said to be a communicative act. Referring to the goals that the two families of the bride and groom want to get and the community agrees on the norms that exist in it and both sides of the bride and groom's family have the same ethos and vision in solving the problem. The purpose of negotiation communication carried out by both parties of the bride's family every time they marry using the *Merariq* tradition is to get a *wali nikah* for the bride and groom. However, to get this agreement, there are several things that must be done by the prospective bride and groom, including the following:

*First*, the bridegroom informs the village government officials that he has run away from the prospective bride to be his wife. Furthermore, the village government apparatus where the prospective bridegroom provides information to the village government apparatus of the bride's parents. So that in the end the village government apparatus where the candidate's parents provide information to his parents. *Second*, after information has been obtained by the bride's family that her child is being taken as a wife, then the two bride's families hold deliberations regarding what must be prepared in carrying out the negotiation communication process. In the deliberations, the bride's family will involve religious and traditional leaders as well as village government officials who have experience in negotiations.

The norms contained in negotiation communication are community agreements every time they conduct negotiation communication. The norms that have been agreed upon by the Genggelang community are norms of speaking; norms of

listening; norms of dressing; and norms of acting. The negotiation model used during the negotiation. The principled negotiation communication model in the *Merariq* tradition includes separating people from problems; focusing on interests rather than positions; making several options before making decisions; and using objective standards in assessing results. The strategy carried out by the two families of the bride and groom in negotiating is mapping the problem which is divided into three, namely accelerating the marriage contract in accordance with Islamic law. The bride and groom have entered into a traditional wedding ceremony and payment of *ajikrama* and *pisuka*.

Then, followed by integrative strategies and distributive strategies. The final settlement of the negotiation communication process between the two bride and groom families is marked by several factors including: the agreement of the two bride and groom families is proof that the two prospective brides will get a marriage guardian; the groom's family submits *ajikrama* and *pisuka* payments in accordance with the agreement, then the two prospective brides are married in accordance with Islamic law as in general a marriage and the impact of negotiation communication on the *Merariq* tradition when more concerned with personal interests will greatly impact the two prospective brides and the two bride and groom families, namely causing ongoing conflict.

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