



The Role of *Bales Nae* Tradition in Strengthening Family Harmony and Social Cohesion in the Sasak Community of Lombok, Indonesia

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ABSTRACT

This research investigates the "Bales nae" tradition within the Sasak community in Lombok, Indonesia. Bales nae is an essential post-wedding ritual where the groom's family visits the bride's family following the merariq ceremonies. This tradition aims to strengthen family bonds, foster mutual respect, and preserve cultural heritage. Using a socio-legal approach and theories from Émile Durkheim and Maqashid Sharia, this qualitative study explores the reasons why the Sasak community maintains this tradition. Data were collected through observation and interviews with 12 key informants, including community members, traditional leaders, and families who have practised Bales nae. The research findings reveal that Bales nae functions to introduce and strengthen relationships among extended families, enhance social cohesion, and preserve cultural heritage. Durkheim's functionalism theory highlights the role of Bales nae in social stability and solidarity, while Maqashid Sharia emphasizes its contribution to preserving religion, life, intellect, lineage, and property. This tradition, with its rich symbolic meaning, underscores the importance of maintaining cultural practices amid modern influences. The study concludes that Bales nae is crucial for reinforcing family and social structures, reflecting the profound significance of traditional rituals within the Sasak community.

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1. INTRODUCTION

The emergence of traditions usually originates from practices and rituals passed down through generations (Hasan dkk., 2023; Shuhufi & Purkon, 2023), reflecting the values and beliefs of the local community, such as those present after wedding ceremonies. Post-wedding traditions take on various forms and meanings across different cultures around the world. For example, in Indonesia, within Javanese culture, after the wedding reception, the couple follows the *ngunduh mantu* tradition. During this ceremony, the groom's family welcomes the bride into their home to introduce and accept her as a new family member. This tradition involves customary ceremonies, joint prayers, and a feast attended by relatives and close friends (Pambayun & Suryadi, 2021). Meanwhile, in Minangkabau culture, after the wedding, the newlyweds engage in the *manjalang mintuo* tradition, which involves visiting the bride's parents' home. This visit symbolizes respect and the official introduction between the two families. The couple usually brings gifts, a significant part of the tradition, as a token of gratitude and respect (Gustin dkk., 2016).

Furthermore, post-wedding traditions also exhibit unique variations across different countries. In India, there is the *vidaai* tradition where the bride is emotionally sent off from her parent's home, accompanied by prayers and well-wishes. This tradition is a poignant moment filled with tears and heartfelt goodbyes ("Vidaai: Indian Wedding Tradition," 2024). In the West, the tradition of the bride tossing her bouquet and the groom throwing the garter is often performed as symbols of good luck and the continuation of tradition (Жукова & Лаврентьева, 2017).

The realities above reflect the diversity within each community when celebrating their wedding ceremonies. The same can be found in the Sasak community. For the Sasak people, marriage is referred to as "*merariq*," where the prospective bride and groom typically agree to meet at a designated place without the knowledge of the bride's parents. The bride is then taken to the groom's family's home, a process termed as "*kidnapping*." During this process, the groom's family visits the bride's parents to inform them that their daughter has been "*kidnapped*" by the man she is to marry (Haerozi dkk., 2023).

In practice, *merariq* encompasses eight stages of the process, which include *midang* (proposal), the bride's escape, reporting to the bride's family or *selabar* (notification), payment of the marriage expenses, the wedding ceremony (akad nikah), *sorong doe* (reception), *nyongkol/nyondolan* (returning the bride), and *Bales nae* (reciprocal visit). These stages demonstrate the complexity and symbolism of Sasak wedding traditions, emphasizing the importance of customs and ceremonies in strengthening marital bonds and communicating significant events to the community. Additionally, these stages not only reflect concrete actions in marriage but also hold deep symbolic value for the culture and traditional beliefs of the Sasak people (Sugitanata, 2020).

Based on the above, related studies on the stages of *merariq*, such as the *midang* tradition, have been conducted, which aim to introduce the bride and establish a relationship with her parents (Tarmizi & Ali, 2023). Then, the bride's escape is regarded as a tradition and cultural identity (Saedul, 2022). Next, the *selabar* tradition is a negotiation process to agree on the continuation of the *merariq* process (Hilman Syahrial Haq, 2016), followed by the *nyongkolan* tradition, which is considered a "one-day king" procession accompanied by the community and family dressed in traditional attire and accompanied by traditional Sasak music (Munawir, 2020). The series of wedding processes in the *merariq* tradition among the Sasak people undoubtedly have their reasons when implemented and maintained.

However, within the series of wedding processes, the *Bales nae* tradition has not yet received attention in scientific studies. *Bales nae* is a part of the wedding ceremony in the Sasak Lombok community that takes place after the *nyondolan* or *nyongkolan* and *aji krame* ceremonies, where the groom's family visits the bride's family. Based on this fact, the researcher believes that this tradition needs to be documented in scientific works. This documentation aims to ensure that future generations can feel its benefits. Thus, they can understand the practice of the tradition and make an effort to preserve the nation's culture through research.

The initial observations of the researcher indicate that this tradition still exists and is practised today, although the currents of modern development have influenced it (Afthon Yazid & Arif Sugitanata, komunikasi pribadi, 2 September 2023). As previously explained, *Bales nae* is part of the wedding ceremony in the Sasak Lombok community, conducted after the *nyondolan* or *nyongkolan* and *aji krame* ceremonies, where the groom's family visits the bride's family. Therefore, this study aims to understand why the Sasak Lombok community continues to uphold the *Bales nae* tradition by identifying and outlining the factors that influence it.

This study employs a socio-legal approach, which allows for a comprehensive analysis by combining legal analysis with social, cultural, and historical contexts. This interdisciplinary approach enables an examination of the interaction between legal norms and customary rules (Kaharuddin, 2023), as well as how the community perceives and applies the law in the context of the *Bales nae* tradition. It also allows for an exploration of the social and cultural aspects that influence the tradition's continuation, providing a more comprehensive understanding of its persistence.

On the other hand, the theoretical framework used to analyze the explanation of the research problem includes Durkheim's functionalism theory (Durkheim, 1895) and Maqashid Sharia (Al-Imam Abu Ishaq Asy-Syatibi, 2003). From the perspective of Durkheim's functionalism, this study seeks to reveal how the *Bales nae* tradition contributes to maintaining social order, solidarity, and the collective identity of the community. Meanwhile, from the standpoint of Maqashid Sharia, this research explores how the *Bales nae* tradition supports the objectives of Sharia in preserving religion, life, intellect, lineage, and property. Thus, this study not only provides a deep understanding of the continuity of the *Bales nae* tradition but also evaluates its relevance in the social and religious context of the Sasak Lombok community.

2. METHODS

In conducting this research, the researcher meticulously selected a qualitative research approach to gain an in-depth understanding of the phenomenon being studied. The decision to use qualitative research is highly relevant to the complex and contextual nature of the topic, namely the *Bales nae* tradition in the Sasak Lombok community. This qualitative approach also allows the researcher to explore the reasons, values, and social contexts surrounding this traditional practice.

The choice of data collection techniques, namely observation and interviews, provides a broader dimension in gathering information. Observation offers a direct understanding of the situation and context in the field, while interviews create opportunities to hear firsthand narratives from key informants. The use of primary data sources from 12 informants, who come from various social

strata and roles within the *Bales nae* tradition, provides the diverse perspectives needed to detail and piece together the complex puzzle of the phenomenon under study (Jacob Vredenberg, 1981).

The 12 informants include six members of the Sasak Lombok community, two cultural figures, two parents (one mother and one father) of the bride and groom who participate in the *Bales nae* tradition, and two individuals (one groom and one bride) who have practised the *Bales nae* tradition. To protect the identity of all interviewed informants, the researcher anonymized their real names in this article as a way to uphold research ethics and safeguard the privacy of the informants. This not only fosters trust and cooperation between the researcher and the informants but also provides protection for the informants' integrity and personal identities. This research was conducted over a period of 4 months, from September to December 2023.

The selection of a socio-legal analytical approach using Émile Durkheim's functionalism theory (Durkheim, 1895) and Imam asy-Syatibi's theory of Maqashid Syariah (Al-Imam Abu Ishaq Asy-Syatibi, 2003) provides a solid foundation for explaining various aspects of the *Bales nae* tradition. Through a socio-legal approach, the research can combine legal analysis with social, cultural, and historical contexts, enabling the analysis of the interaction between legal norms and customary rules, as well as understanding how the community perceives and applies the law within the context of this tradition. Moreover, the socio-legal approach also allows the research to explore social and cultural aspects that influence the continuity of the tradition, explaining the roles of economic, political, and social environmental factors (Kaharuddin, 2023) and providing a more comprehensive understanding of the reasons behind the persistence of the *Bales nae* tradition.

On the other hand, the theoretical framework used in analyzing the research questions posed includes Durkheim's functionalism theory (Durkheim, 1895) and Maqashid Syariah (Al-Imam Abu Ishaq Asy-Syatibi, 2003). From the perspective of Durkheim's functionalism, this research seeks to reveal how the *Bales nae* tradition plays a role in maintaining social order, solidarity, and the collective identity of the community. Meanwhile, from the standpoint of Maqashid Syariah, this research explores how the *Bales nae* tradition supports the goals of Sharia in preserving religion, life, intellect, progeny, and wealth.

Thus, this research does not merely focus on describing the phenomenon but also seeks a deeper understanding of why the Sasak Lombok community continues to uphold this tradition. The researcher hopes that this study can fill the gaps in previous research by highlighting the relevance of its findings in the development of understanding and knowledge in its field. By approaching this research holistically and comprehensively, it is expected to make a significant contribution to the literature and understanding of the *Bales nae* tradition as well as the social and cultural dynamics of the Sasak Lombok community.

3. RESULTS AND DISCUSSION

The Construction of Marriage Path (*Merariq*) Among the Sasak People of Lombok: From the Tradition of Midang to the Tradition of *Bales nae*

The Sasak ethnic group constitutes the majority of the population on Lombok Island, Indonesia, contributing approximately 85% of the population (Wahidah, 2023). Their distinctive and diverse culture is shaped by a blend of Hindu-Buddhist, Islamic, and local traditions (Sugitanata, Karimullah, dkk., 2023). The Sasak language, their first language, belongs to the Austronesian language family (Ruriana, 2018). Additionally, the Sasak people are renowned for

their various cultural traditions and celebrations, including unique marriage rituals (Arif Sugitanata, 2023) and the *Bau Nyale* festival (Wanti & Wadi, 2023), both of which play a crucial role in reinforcing their cultural and spiritual identity.

In the Sasak community of Lombok, West Nusa Tenggara, the marriage tradition known as "*merariq*" is a manifestation of preserved local wisdom (Arif Sugitanata & Muhammad Lutfi Hakim, 2023). *Merariq* is an integral part of Sasak traditional wedding ceremonies, reflecting the courage of a man in approaching his prospective wife and her family (Sugitanata, Aminah, dkk., 2023). In this context, *merariq* is unique because it does not compel women to choose a partner; they have complete freedom in selecting a husband, highlighting the strong position of women in choosing their life partners (Jayadi dkk., 2023).

According to Sainun, a Sasak/Lombok cultural expert, this tradition involves the act of bringing or eloping with the prospective bride by a trusted associate of the groom, ensuring there is no direct contact between the two before the marriage. Both men and women participate in this process, assisting the prospective bride until the *merariq* is completed, as an effort to uphold customs and religion (Sainun, 2016). *Merariq* is rooted in three main philosophies: first, granting women the freedom to choose their husbands; second, emphasizing the importance of seriousness and sacrifice in marriage; and third, demonstrating resistance against social inequality. This tradition is respected by the community, including parents who honour their children's choices (Ferdiansyah, 2019).

There are two theories regarding the origin of *Merariq*. The first theory suggests that *Merariq* is an indigenous tradition of the Sasak people that existed before the Balinese invasion of Lombok in 1740 (Arif Sugitanata, 2023). The second theory posits that this tradition was influenced by Balinese culture. During the Balinese colonial period, Anak Agung Made Karangasem oppressed the Sasak people, including committing brutal acts against women. It prompted the Sasak community to protect their daughters through the practice of *Merariq*. With the arrival of Islam in Lombok, *Merariq* underwent acculturation, incorporating the Islamic marriage contract (*ijab-kabul*) into the wedding procession. However, during the Dutch colonial era, the practice of *Merariq* experienced changes, often lacking women's consent. Awareness emerged in the 1980s, emphasizing the importance of individual freedom in choosing a partner (Aniq, 2012).

On the other hand, the *Merariq* tradition reflects the profound values and social norms prevailing within the Sasak community (Sirnopati, 2017). It is evident in the stages of the *Merariq* tradition, such as *midang* (proposal), the elopement of the prospective bride, reporting to the bride's family or *selabar* (notification), payment of marriage expenses, the marriage contract, *sorong doe* (reception), *nyongkol/nyondolan* (returning the bride), and *Bales nae* (reciprocal visit). *Bales nae* is part of the wedding ceremony in the Sasak community of Lombok, conducted after the *nyondolan* or *nyongkolan* event and *aji krame*, where the groom's family visits the bride's family home. These stages highlight the complexity and symbolism of Sasak marriage traditions, emphasizing the importance of customs and ceremonies in strengthening marital bonds and communicating significant events to the community. Moreover, these stages not only represent tangible actions in marriage but also hold deep symbolic value for the traditional culture and beliefs of the Sasak people (Sugitanata, 2020). *Bales nae* has long been part of the *merariq* tradition, becoming an integral aspect of the sacred and meaningful series of wedding rituals in the Sasak Lombok culture (AS

(one of the traditional leaders in the sasak community of Lombok), komunikasi pribadi, Oktober 2023).

Exploring the Reasons for the Implementation of the *Bales nae* Tradition in the Sasak Lombok Community

After explaining the marriage flow of the Sasak community above, the focus of this research is on the *Bales nae* tradition, where the *Bales nae* tradition is an important part of the marriage series of the Sasak Lombok community. After the *Nyondolan* or *Nyongkolan* and *Aji Krame* performances, the groom's family visits the bride's family's house. This visit is not just a formality, but has a deep meaning. In the *Bales nae* tradition, each member of the groom's nuclear family is introduced in more depth to the bride's family. This is not only a meeting between individuals, but also an exchange of values and habits that are fostered in each family. The goal is to build understanding and respect for each other's backgrounds and traditions, which is an important foundation in uniting two families (AS (one of the traditional leaders in the sasak community of Lombok), 2023).

In the context of the *Bales nae* tradition carried out by the Sasak community in Lombok, there are three important stages that are generally carried out. This stage includes preparation, implementation and closing. In the preparation stage, the man's family is involved in a series of planning. This stage involves discussions to determine the right time to visit the woman's family home after the *nyongkolan* event. Not only that, the man's family is also responsible for arranging all transportation needs and preparing food that will be brought during the visit. This shows the active role of the male family in starting this traditional procession. Next, the implementation stage begins with the arrival of the male family to the female family's house. Here, the boy's family is warmly welcomed. After opening greetings, the two families held a meeting in an area that had been prepared previously. Interaction between this extended family is also filled with eating together. Eating together is a symbol of unity, but also a form of appreciation and respect between the two families. Finally, at the closing stage, the *Bales nae* tradition reaches its peak. At this stage, the male family says goodbye to the female family. This stage is not just a closing, but also a symbol of the completion of the procession. After that, the groom's family together with the bride return to their home, indicating that the entire series of *Bales nae* traditions have been carried out completely. This process emphasizes the importance of harmony and cooperation between families in carrying out this tradition (AS (one of the traditional leaders in the sasak community of Lombok), 2023).

From a series of definitions and stages of the *Bales nae* tradition, there is a deep reason for the Sasak people in maintaining the preservation of the *Bales nae* tradition, where based on findings in the field, research found that there are three reasons why the Sasak people of Lombok still maintain the *Bales nae* tradition as a series in marriage.

Introducing the Big Family

The *Bales nae* tradition has been around for a long time and has been carried out until now, this tradition was present when several traditional marriage processions of the Sasak community emerged, such as the practice of *merariq* in the Sasak Lombok community, therefore, the *Bales nae* tradition is a package with the tradition of marriage (*merariq*) Sasak community that has been running for a long time (Sainun, 2016). One of the reasons the *Bales nae* tradition is still maintained is because this tradition is a *wasilah* or a means for the two extended families of the groom and

bride in the Sasak Lombok Community to get to know each other. This is based on the results of interviews with traditional leaders in the Sasak Lombok Community who stated that:

Bales nae niki masih arak anak'ke, sengak ye jari jalant pade saling kenal kance masing-masing-masing keluarga, baik antr keluarga sak mame atapun keluarga sak nine, jarin ndet sak kenal mempelain doang atau sebaliknya, laguk keluarga bahkan masyarakatn masih ye jalant kenal (My son still maintains this Bales nae because it is a way for us to get to know each other's families, both male and female families, therefore, we don't only get to know the bride or vice versa, but also the family and the community. It's still a way for us to get to know each other (Interview with KS, one of the traditional leaders in the sasak community of Lombok, 2023).

The results of the interview above show that the *Bales nae* tradition is still maintained with great pride by the Sasak people of Lombok. Involvement in this tradition is not just a formal procession in marriage but is also a way that allows families to get to know each other. More than just a traditional ceremonial procession, *Bales nae* is also an opportunity to involve families and the community in the process of getting to know each other. By understanding the origins, traditions, and values held by each family, family members can support and understand each other in the new life journey that the bride and groom will embark on.

The statements from the traditional leaders above are also supported by statements from the Sasak people of Lombok who, based on confirmation from them, also enthusiastically participated in the procession of carrying out the *Bales nae* tradition. A, H, and S in their statements were almost the same when expressing the reasons for the implementation of the *Bales nae* tradition, they revealed that the *Bales nae* tradition it was like opening up a new space for expanding families as one of the aims of the *Bales nae* tradition is as a forum for introductions between extended families and families. both the groom's and the bride's families (Interview with, A, H and S, The Sasak people of Lombok, 2023). On the other hand, one of the grooms who has practiced the *Bales nae* tradition, namely RA, also explained that this tradition is something worth maintaining, considering its significant aim is to build relationships through the process of getting to know each other between extended families (Interview with RA, The bridegroom as well as the perpetrator of the *Bales nae* Tradition Practice, 2023).

Interviews conducted with the Sasak Lombok community and also the groom provided a very in-depth picture of the significance of the *Bales nae* tradition in their lives. On the part of the Sasak Lombok community, they are actively involved in the procession of carrying out the *Bales nae* tradition, expressing their enthusiasm for the continuation of this tradition. A, H, and S, who are representatives of this community, uniformly stated that the *Bales nae* tradition opens up new space for expanding families. They detailed that one of the main purposes of this tradition is as a forum to facilitate introductions between extended families, both the groom's and the bride's families. In their statement, A, H, and S highlighted the importance of the *Bales nae* tradition as a means of building close relationships between extended family members. They feel that through the process of getting to know each other, this tradition creates strong emotional bonds between the families involved.

Additional statements from one of the grooms, RA, who had followed the *Bales nae* traditional practice, implied that the tradition was worth preserving. RA underlines the significance of the goals of the *Bales nae* tradition which are very relevant in the context of building relationships. For

him, this process is not just a traditional ceremony, but a form of investment in building the foundation for a healthy and harmonious relationship in the future. Thus, confirmation from the interviewees shows that the Sasak people of Lombok not only follow the *Bales nae* tradition with enthusiasm but also feel its positive impact in strengthening and expanding their family networks.

Strengthening Relations Between Two Families

The next reason why the *Bales nae* tradition is still valid in the Sasak Lombok Community is that this tradition becomes a forum for strengthening relations between two large families, both the groom's extended family and the bride's extended family. Considering that the first reason is as a means of introduction between the extended families, the next thing after the introduction is intended to strengthen the relationship between the two extended families. This statement was confirmed by traditional leaders as policymakers and observers of the progress of traditional marriage processions in the Sasak Lombok Community. The US stated that:

Bales nae nike kan jari taoket pekuat hubungant kence due keluarga sak uah merariq, jarin dengan toak laeq siq maju pikirn ntan adeq tradisi jari ite pade sebagai generasi penerus, marak basen tiang leq awal, tradisi bales nai ni jari jalant kenal due keluarga, jelas, mut wab saling kenal arak ikatan batin kence due keluarga no, jarin marak basen pepatah kan, tak kenal maka tak sayang, nah mut wab kenal insyaAllah hubungan antar due keluarga pasti solah dait kuat, ye wab anak'k jari salah sekek alasant pade pertabahan tradisi nike (Bales nae is an opportunity to strengthen the relationship between two married families, therefore, our parents used to think very advanced regarding the legacy of traditions that were preserved and passed down to us as the next generation, as I said at the beginning, this Bales nae tradition is way to get to know two families, it is clear that when you get to know each other there will definitely be a bond between the two families, as the saying goes, if you don't know you won't love you, therefore, when you get to know each other, God willing, the relationship between the two families will be better and strong (tight), that, my son, is one of the reasons why we maintain this tradition) (Interview wirh AS, one of the traditional leaders in the sasak community of Lombok, 2023).

The interview above provides a very clear picture of the importance of the *Bales nae* tradition in strengthening the relationship between two married families for the Sasak people of Lombok. Respondents from traditional leaders wisely linked this tradition with the advanced thinking that their parents had regarding traditional heritage. In his view, this tradition is not just a formal ritual but a way to strengthen the inner bond between two families.

The statement that the *Bales nae* tradition is a way to get to know two families emphasizes the importance of establishing personal relationships and closeness between the family members involved. Traditional leaders see this tradition as a means of creating emotional bonds, believing that "if you don't know, you won't love." By getting to know each other through this tradition, it is hoped that a sense of mutual respect and love will emerge between family members.

Apart from that, preserving the *Bales nae* tradition also highlights the belief that after getting to know each other through the *Bales nae* tradition, the relationship between the two families will become better and stronger. This view is based on the belief that bonds formed through personal acquaintance will provide a more solid foundation for family relationships. The maintenance of this tradition by traditional leaders is also explained as a form of commitment to the values received from previous generations, as well as an investment in the sustainability and strength of family

relationships in the future. Thus, the *Bales nae* tradition is not only seen as a series of formal actions, but as an integral part of building and deepening family ties that go beyond the boundaries of ritual formality.

In the results of further interviews, the researcher also confirmed directly with the bride's family, namely the mother (M) and father (M) of bride I, who is RA's wife. From this interview, information was obtained that the views and attitudes of the bride's family were in line with previous statements by traditional leaders regarding the implementation of the *Bales nae* tradition. The mother and father of the bride I, with full confidence, gave a narrative similar to what had been conveyed by traditional figures. They explained that implementing the *Bales nae* tradition was not just a formality, but was an integral part of efforts to strengthen the ties between the two large families that would unite through this marriage (M and M (Parents of the bride I, who is the wife of RA), 2023). Apart from that, I, as the bride, emphasized that *Bales nae* is not just a ritual, but also reflects the seriousness and respect of the groom's family. I stated that by actively involving themselves in implementing the *Bales nae* tradition, the groom's family conveys the message that they accept the bride as an inseparable part of their family (I (The bride, who is the wife of RA), 2023).

These statements provide further support for the significance and purpose of implementing the *Bales nae* tradition. It is clear that the family, both the bride and the groom, agree that this tradition is not just symbolic, but also a means of strengthening emotional and social ties between the two parties that will continue throughout married life.

Maintaining Ancestral Culture

The *Bales nae* tradition, which is still valid today, is one of the main pillars in preserving and strengthening extended family relationships among the Sasak people of Lombok. Since the *merariq* custom was introduced as an integral part of the wedding procession, the *Bales nae* tradition has become an inseparable part of the ancestral cultural heritage. The continuation of this tradition reflects the strong determination of the Sasak people of Lombok to maintain the identity and values of their ancestors (Sainun, 2016). *Bales nae* is not just a formal ceremony; More than that, this tradition is a solid foundation in building and strengthening the bond between the bride and groom's families. By involving traditional figures as central figures, the Sasak people of Lombok show deep appreciation for the role of tradition in maintaining family harmony and maintaining the continuity of traditional customs. When the *Bales nae* tradition is still upheld, this reflects the respect and obedience of the Sasak Lombok people to the traditional norms that have been ingrained in their lives. Respect for traditional wedding processions is not just a formal obligation but is also a way to honor ancestors and maintain the continuity of rich culture. This is based on statements from traditional leaders who stated that:

Tradisi Bales nae ni leq laek nah arak, bareng knce tradisi merariq sengak nah jari satu paket anak'k, jarin ye jari pengareq-areq dengan toak laek, ite jari bagian leq masyarakat suku sasak harust pertahanan tradisi Bales nae ni, ye endah ntant hormati nenek moyangt (This *Bales nae* tradition has been around for a long time, along with the *merariq* tradition which has become a package for my son, therefore, this tradition is a legacy of our parents, we who are part of the Sasak tribal community are obliged to maintain this *Bales nae* tradition, p. It is also a way for us to honor our ancestors (Interview with KS, one of the traditional leaders in the sasak community of Lombok, 2023)).”

Through an interview with a traditional leader of the Sasak community who spoke about the *Bales nae* tradition above, it is known that it is a responsibility inherent in every member of the Sasak community to maintain the *Bales nae* tradition. In his view, this is not just a choice, but rather an obligation that must be carried out by the current generation as a form of respect for their ancestors. Maintaining the continuity of these traditions is considered a real form of respect for their cultural roots and the heritage that has been passed down.

Furthermore, for the Sasak people of Lombok, not undergoing the traditional wedding procession completely and in accordance with the *Bales nae* tradition can bring insults and curses from the surrounding community. This is not only seen as a disregard for traditional norms, but is also seen as a lack of respect for their ancestors. Therefore, the *Bales nae* tradition is not only a symbol of cultural continuity, but also a measure of respect for the ancestral heritage which is highly valued in the lives of the Sasak people of Lombok. This statement is based on the results of interviews with three Lombok Sasak communities, namely An, Su, and Mr, who explained a similar narrative that if you do not carry out the *Bales nae* tradition, it will cause curses which will give a feeling of discomfort to the groom's family and even the bride because they do not heed it. existing ancestral culture (Interview with An, Su, and Mr, The Sasak people of Lombok, 2023). The statement from the three communities was also agreed by the bride and groom, namely Ra and I (Interview with Ra and I, Couples who have carried out the *Bales nae* tradition practice, 2023).

After hearing answers from three Sasak Lombok communities who consistently stated that not carrying out the *Bales nae* tradition could cause curses and discomfort for the groom's family and even for the bride. This indicates how the *Bales nae* tradition has a significant role in Sasak society. This can be seen from the consistency of the three communities' statements which illustrate that not complying with this tradition can create undesirable situations. Furthermore, the sustainability and relevance of this tradition can also be seen from the agreement of the bride and groom, Ra and I. The fact that they support the Sasak people's statement shows that this tradition is not only held firmly by parents or traditional leaders but is also appreciated by the younger generation. This can reflect respect for cultural heritage and a desire to preserve it for future generations.

It is important to note that in this context, not only is swearing a consequence for the groom's family who does not comply with tradition but also a feeling of discomfort arises. This shows that psychological and social aspects are also involved, and that not respecting traditions can create social pressure and internal conflict. Thus, the *Bales nae* tradition is not only a set of social rules and norms, but also an element that significantly influences relationships between individuals, families and Sasak Lombok society as a whole.

Analysis of Durkheim's Functionalism and Maqashid Syariah in the *Bales nae* Tradition in the Sasak Society of Lombok

Analysis of the *Bales nae* tradition in the context of marriage in the Sasak Lombok community, when viewed through the lens of Émile Durkheim's functionalist theory, provides deep insight into the way this community organizes and maintains social cohesion and their values. In Durkheim's functionalism theory, society is considered as a system consisting of various parts that work together to maintain social balance and stability (Merton, 1994). The *Bales nae* tradition, as an integral part of the marriage process, functions as an important mechanism for social integration.

Through the exchange of values and customs between families, *Bales nae* not only strengthens interpersonal relationships between family members, but also helps in uniting two different backgrounds and traditions. This is in keeping with Durkheim's views on the importance of social solidarity and the role of rites in strengthening collective bonds (Durkheim, 1895).

Durkheim emphasized the importance of symbolism in social rites (Pope, 1975). *Bales nae*, with its stages from preparation to closing, contains a lot of symbolism that strengthens group solidarity. For example, eating together is a symbol of unity and saying goodbye as a closing, reflects the acceptance of the bride and groom's families as a new unit. These rituals not only strengthen relationships between families but also maintain cultural values and traditions, which is very important in Durkheim's theory of the social function of rites. Apart from that, Durkheim also considered the existence of laws and norms as essential for the maintenance of social order (Durkheim, 1895). In the context of *Bales nae*, maintenance and respect for this tradition is an important part of the social structure of the Sasak Lombok community. By maintaining *Bales nae*, people not only respect their cultural heritage but also maintain the social rules and norms that govern their interactions. Reluctance to follow these traditions can have social consequences, illustrating the importance of these traditions in maintaining a stable social order. The *Bales nae* tradition also acts as a means of transmitting values and culture between generations. In Durkheim's view, education and the transmission of values are key elements in the maintenance of social unity (A. M. Arif, 2020). Through this tradition, ancestral values and culture are passed on to the younger generation, ensuring continuity and maintenance of the social and cultural identity of the Sasak people of Lombok.

Furthermore, Durkheim emphasized the importance of collective feelings or collective consciousness that arise from rituals and traditions (Durkheim, 1895). The *Bales nae* tradition, with its focus on introductions and establishing relationships between families, creates strong emotional attachments, not only between individuals but also between groups. This strengthens social networks and increases community coherence. In this context, *Bales nae* becomes more than just a formal ritual, the *Bales nae* tradition also becomes an important tool for strengthening community solidarity and identity. In Durkheim's view, adherence to social norms and traditions is important for the maintenance of social harmony (Durkheim, 1895). In the context of *Bales nae*, adherence to these traditions not only shows respect for cultural heritage, but also serves as a measure of social integration within the community. Not following this tradition can lead to negative reactions from society, which shows how important this rite is in maintaining social order and harmony. Finally, the *Bales nae* tradition reflects the social structure of the Sasak Lombok community itself. Durkheim recognized that rites and traditions can reflect and maintain existing social structures (Zainal, 2014). In this case, *Bales nae* is not only a marriage ritual, but also a tool to strengthen and preserve existing social structures, including gender roles, family hierarchies, and inter-group relations.

Overall, through the lens of Durkheim's functionalism, the *Bales nae* tradition in the Sasak Lombok community can be seen as more than just a series of rituals in a wedding procession. It is an important element in maintaining social cohesion, affirming cultural values, strengthening community solidarity, and maintaining a stable social order. This shows that traditions and rites have a much more complex and important function in the structure and social life of society.

On the other hand, the theory of Maqashid Syariah developed by Imam ash-Syatibi focuses on understanding the purposes of Islamic law, which is divided into five main categories: protecting the religion (*ad-din*), soul (*nafs*), intellect (*'aql*), lineage (*nash*), and property (*maal*) (Al-Imam Abu Ishaq Asy-Syatibi, n.d.). This analysis will explore how the *Bales nae* tradition in the Sasak community of Lombok can be understood through the lens of Maqashid Syariah. The tradition of *Bales nae*, which involves the family meeting of the bride and groom, reflects deep religious and cultural values. A verse in the Qur'an that is often linked to the concept of Maqashid Syariah is found in Surah Al-A'raf, precisely in the 199th verse, which states:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Be forgiving and tell people to do what is good, and turn away from foolish people.

In Maqashid Syariah, maintaining religion is not only related to formal worship, but also with maintaining values and traditions that strengthen identity and religious-based social harmony (F. M. Arif, 2023). This is emphasized by the hadith narrative which explains the ethical and spiritual values of society which have the potential to influence the attitudes and actions of Muslims. As the hadith of the Prophet narrated by Abu Bakr (Ahmad, 2001):

حَدَّثَنَا أَبُو بَكْرِ، حَدَّثَنَا عَاصِمٌ، عَنْ زَرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: "فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا، فَهُوَ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأَوْا سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ".

Abu Bakr told us, Asim told us, from Zar bin Hobeish, from Abdullah bin Masoud, he said: "What the Muslims see as good, then it is good in the sight of God. What they see is bad, then it is bad in the sight of God", (This hadith is narrated in Musnad Ahmad, number 3600).

Bales nae, as part of the sacred marriage procession, helps the Sasak people of Lombok maintain religious values and customs that have been passed down from generation to generation. The Sasak community in Lombok considers this custom to have a positive and beneficial impact, because it forms the basis of strong and harmonious relationships between the families involved in the marriage. This custom is also seen as a tool to strengthen ties between wider family members, including the groom and bride, as well as being a bridge to introduce extended families to each other (Kumo, Shah, & Zakariyah, 2018).

This tradition also plays a role in maintaining the 'soul' of the community, as explained by ash-Syatibi. The exchange of values and customs between families in *Bales nae* helps maintain social stability and harmony. This process is not only about preserving the individual's soul in a physical sense but also in the context of social harmony and well-being. This harmony is important for the psychological and emotional well-being of community members. *Bales nae* provides a platform for education and the transmission of knowledge between generations, which is important in maintaining 'sense'. These traditions help educate the younger generation about important social, cultural and religious values. Through these interactions, knowledge and wisdom can be transferred, thereby maintaining the intellectual integrity of society.

In the context of Maqashid Sharia, preserving offspring is not only related to reproduction, but also to the quality of the relationships and stability of the family formed (Jamil, 2021). The *Bales nae* tradition plays an important role in preparing both families to accept and support the newly married couple. Through this ritual, the two families symbolically unite their visions and values,

creating a strong foundation for a healthy and harmonious marriage. This supports the Maqashid principle of maintaining continuity and quality for the next generation.

Although the *Bales nae* tradition is not directly related to financial aspects, this practice has economic implications. Preparations for *Bales nae*, including transportation and food, demonstrate the family's active role in the local economy. This reflects the principle of protecting assets in Maqashid Syariah, where economic activities like this support the welfare and stability of society. From the Maqashid Syariah perspective, maintaining cultural identity and heritage is an important aspect in maintaining religion and tradition (F. M. Arif, 2023). In the context of *Bales nae*, this conservation effort not only maintains customs, but also maintains the identity and integrity of the Sasak Lombok community. It reflects a commitment to principles that transcend material and spiritual needs.

Through Maqashid Syariah analysis, the *Bales nae* tradition in the Sasak Lombok Community can be seen as a deep and meaningful practice, which not only maintains cultural and religious values but also strengthens social ties and community harmony. This practice is in line with the principles of Maqashid Syariah in protecting religion, soul, mind, lineage and property, as well as strengthening community identity and integrity. *Bales nae*, therefore, is an example of how traditions and customs can contribute to the well-being and sustainability of the community as a whole, in accordance with Sharia principles.

Thus, the tradition of *Bales nae* among the Sasak community of Lombok reflects a harmonious synergy between Islamic law and customary law. From the perspectives of Maqashid Shariah and Durkheim's theory of functionalism, this tradition can be seen as a crucial element in maintaining social cohesion, reinforcing cultural and religious values, and preserving societal harmony. *Bales nae* stands as a strong symbol of the cultural identity and ancestral heritage of the Sasak people of Lombok.

4. CONCLUSION

This study examines the *Bales nae* tradition within the Sasak Lombok community as part of the *merariq* marriage procession. Based on Durkheim's functionalism analysis and the Maqashid Syariah theory, this research finds that the *Bales nae* tradition plays a significant role in maintaining social cohesion, reinforcing cultural and religious values, and preserving societal harmony. From the perspective of Durkheim's functionalism, the *Bales nae* tradition serves as a mechanism of social integration, connecting two extended families through the exchange of values and customs. This tradition strengthens emotional bonds and group solidarity, creating a robust social network within the Sasak community. Furthermore, *Bales nae* upholds social norms and rules that are crucial for maintaining social order and stability.

From the Maqashid Syariah perspective, the *Bales nae* tradition supports the objectives of Sharia in protecting religion, life, intellect, progeny, and wealth. This tradition preserves religious and customary values passed down from generation to generation and strengthens the relationships between the extended families involved in the marriage. The process also supports the emotional stability and well-being of community members, while enhancing intellectual integrity through the education and transmission of social, cultural, and religious values.

Overall, the *Bales nae* tradition reflects a harmonious synergy between Islamic law and customary law within the Sasak Lombok community. This tradition not only functions as a formal rite in the marriage procession but also as a vital element in preserving the cultural identity and ancestral heritage of the Sasak people. Thus, the *Bales nae* tradition contributes to the well-being and sustainability of the community as a whole, in accordance with Sharia principles.

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