

Da'wah and Culture Islamic Value in Sorong Serah Aji Krama in Padamara Village, East Lombok

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**Da'wah and Culture:
Islamic Value in Sorong Serah Aji Krama in
Padamara Village, East Lombok**

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ABSTRACT

Sorong serah aji krama is one of the processions in the marriage custom of the Sasak people in Padamara Village, East Lombok, which is still preserved today. This study aims to explain the implementation and meaning of Islam in the sorong handover aji krama procession. This study uses a descriptive qualitative approach to the perspective of symbolic interaction through a case study research design. The results of this study revealed that there are Islamic meanings in sorong serah aji krama such as being a leader, close relations between religion and customs, husband's responsibility, affection and courtesy. The symbols in this procession are also seen in its implementation, each part reflecting self-awareness and the role of the family as heirs of values. This tradition also displays a close relationship between culture and religious teachings for the Sasak people in West Nusa Tenggara. This research has implications for the internalization of Islamic values in culture, thus strengthening the relation between religion and culture in the theological and sociological scope.

Keywords: *symbolic meaning; Islam; culture; Sorong Serah Aji Krama.*

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ABSTRAK

Sorong serah aji krama merupakan salah satu prosesi yang ada dalam adat pernikahan masyarakat suku Sasak di Desa Padamara Lombok Timur yang masih dilestarikan sampai saat ini. Penelitian ini bertujuan untuk menjelaskan tentang cara pelaksanaan dan pemaknaan secara Islam pada prosesi sorong serah aji krama. Penelitian ini menggunakan pendekatan kualitatif deskriptif perspektif interaksi simbolik melalui desain penelitian studi kasus. Hasil penelitian ini terungkap bahwa terdapat makna secara Islam dalam sorong serah aji krama seperti menjadi pemimpin, hubungan erat agama dan adat, tanggung jawab suami, kasih sayang serta sopan santun. Simbol yang ada dalam prosesi ini juga terlihat dalam pelaksanaannya, setiap bagian mencerminkan adanya kesadaran diri dan peran keluarga sebagai pewaris nilai. Tradisi ini pula menampilkan keterkaitan yang erat antara budaya dan ajaran agama bagi masyarakat Sasak di Nusa Tenggara Barat. Penelitian ini berimplikasi terhadap internalisasi nilai-nilai Islam dalam budaya, sehingga memperkuat relasi agama dan budaya dalam lingkup teologis dan sosiologis.

Kata Kunci : makna simbolik; Islam; budaya; Sorong Serah Aji Krama.

INTRODUCTION

Indonesia is a plural society. It consists of diverse ethnic groups, languages, religions, and cultural heritages. Indonesia is maritime country consisting of various islands. Geographically, Indonesia is located between the continents of Asia and the continents of Australia, stretching from Sabang to Merauke. The logical consequence of being an archipelagic country is that it has its own peculiarities and uniqueness within the region. This is Indonesia's natural wealth with the diversity of social, cultural and other locality potentials. One of Indonesia's social-cultural richness is the tradition of marriage, where one region to another has different customs and ways, but essentially has the same goal.

The Sasak people in West Nusa Tenggara interpret marriage as an important agenda. A person can only be said to be a full society of a certain group if he has succeeded in having a family. So, he can get his rights and obligations as part of a family group or as a member of society (Zuhdi, 2011). In the perspective of Islamic law, marriage is seen as a step to allow or sign a legal relationship between a man and a woman who are bound in a marriage contract. Marriage aims to create a harmonious household, full of happiness and love that is full of the pleasure of Allah SWT (Basyir, 2004). Sasak people in West Nusa Tenggara interpret marriage as an important agenda. A person can only be said to be a full society of a certain group if he has succeeded in having a family. So, he can get his rights and obligations as part of a family group or as a member of society (Zuhdi, 2011). In the perspective of Islamic law, marriage is seen as a step to allow or sign a legal relationship between a man and a woman who are bound in a marriage contract. Marriage aims to create a harmonious household, full of happiness and love that is full of the pleasure of Allah SWT (Basyir, 2004).

Sociologically, they view that Islam is present in our midst, providing a comprehensive concept. One of them is the teaching that applies the tasamuh attitude towards mankind and does not justify discriminatory attitudes. Islam teaches about compassion as a manifestation of the concept of rahmatan lil alamin. This concept makes the face of Islam as a religion that is easy to accept by mankind and is always in harmony with the demands of space and time. This statement shows the power of Islam as a divine religion that regulates human life kaffah, which is able to unite (adaptively) to the conditions and situations of mankind whenever and

wherever (Kurniawan, 2019).

Marriage in the view of the Sasak people is to maintain the continuity of descendants and maintain inheritance. In this case, the institution of marriage is known within one's own relatives. In addition, marriage also aims to unite the two families of the bride and groom (Ferdiansyah, 2019). Therefore, marriage is not only an event that binds the relationship of a pair of bride and groom, but also becomes a ceremonial event that contains various symbols and values both theologically and sociologically.

One of the interesting traditions in the marriage of the Sasak people is the *Merariq* tradition or ceremony. In the ceremony, the Sasak people in Padamara Village, Kec. Sukamulia Kab. East Lombok, West Nusa Tenggara, has a wedding procession called the *Sorong Serab Aji Krama* procession. This activity is a series of traditional processions carried out by the prospective groom's family to the prospective woman's family in the Sasak tribal community (Fauzan, 2008).

When examined in depth, the *Sorong Serab Aji Krama* procession has a deep symbolic meaning when compared to other processions in this *merariq* activity. So that *Sorong Serab Aji Krama* becomes a very basic stage and is considered sacred by the Sasak people. Symbolically, this procession illustrates the conditions and relationships between humans and their God, between humans and humans and with nature. In this context, this procession can be seen as showing human activity as a creature in establishing good relations *hablumillah*, *habluminannas* and *habluminalalam*.

There are some existing researchs about the symbolic meaning of marriage tradition among Sasak tribe. Sihwatik (2017) analyzed the form, function, and meaning of certain statement in *Sorong Serab Aji Krama* ritual. This study explores the compatibility between such tradition with the process of learning about local content in junior high school level. This study explores structurally and semiotically about the *Sorong Serab Aji Krama* ceremony which contains ethical and moral values in the household. Intensively, the introduction of this culture is important to do in the structure of the education curriculum in junior high schools to pass on the values of local wisdom as well as to strengthen moral teachings for the younger generation.

Murcahyanto and Al-Pansory's (2015) research examines this tradition from a different perspective. Al-Pansory analyzes the lexicon forming speech levels at the *Sorong Serab Aji Krama* traditional ceremony in Sakra Village, East Lombok Regency. This study sees the *Sorong Serab Aji*

Krama ceremony as a communication event that forms certain speech acts. Researchers look at the symbols of communication and studied ethnographically. Research with the point of view of ethnolinguistic studies was also carried out by Ihsani and Nina (2018) about the forming term (lexicon) in the *Sorong Serab Aji Krama* tradition. It is concluded that there are two meanings in this tradition, namely linguistic and cultural meanings. In general, this tradition teaches religious, social and moral values that serve as guidelines in regulating society in speaking, acting and doing.

Rahmasari and Hidajat's research (2017) found efforts to preserve this tradition as a legacy of religiosity, social and cultural values for each generation. This inheritance is carried out in traditional institutions, guidance, and implementation, including in the school curriculum and tourism attractions. Tradition shows the existence of values that are maintained in strengthening family resilience. In this case, Zakaria's research (2018) explores the *Sorong Serab Aji Krama* tradition in maintaining family relationships, strengthens previous research. This study takes the point of view of Islamic studies in exploring the relevance between traditional symbols and teaching values. The results of the study found the impact of the *Sorong Serab Aji Krama* tradition in establishing community social relations. This study reinforces the finding that religious, social, and moral values in this tradition serve as a guide for the Sasak community.

Ahyar and Abdullah (2019) found that *Sorong Serab Aji Krama* tradition has not been only preserving the symbolic material, but also becoming a societal heritage for the next generation. This tradition respects the marriage and family institution, preserves values, ethics, and moral upon which a good family will be built. This paper examines the form, function, and meaning of *Sorong Serab Aji Krama* tradition. The symbolic meaning contained in *Sorong Serab Aji Krama* ritual can be used to achieve the value of worship to God. Besides, this tradition also reflects a high respect to the values of culture and strengthen the foundation of family institution.

Sorong Serab Aji Krama ritual contains huge symbolic cultural and religious meaning. However, such cultural and religious meaning has not been understood comprehensively. Therefore, local people could not articulate those cultural and religious meaning in their everyday life. It is important to demonstrate those cultural and religious meaning particularly to those young-generation to handle the contemporary challenge and threat in a digitalized society. Accordingly, this paper seeks to explore the

symbolic values and meaning of *Sorong Serah Aji Krama* tradition to transmit such symbolic value and meaning to the next generation.

This paper focuses on the internalization of Islamic value in *Sorong Serah Aji Krama* tradition. This paper employs qualitative research with phenomenological and empirical approaches. It observed ritual, tradition, and facts. This paper emphasized on field data, such as symbolic communication and the internalization of Islamic values in *Sorong Serah Aji Krama* tradition practiced by Sasak tribes, Padamara village, West Lombok.

The data sources are divided into three parts, namely primary data sources obtained from sources in in-depth interviews with indigenous peoples and local community leaders. Second, secondary data obtained from various customary documents and literature such as journals and books related to this research or referred to as documentation techniques. Besides that, data collection techniques with participatory observation were also carried out as an interpretive approach that could position themselves as researchers in a series of traditional *Sorong Serah Aji Krama* activities. In the final stage, the field data is then processed by data triangulation techniques as tracking the dissimilarity of data obtained from one research source to another. Or uniting differences in data so that a precise and accurate conclusion can be drawn.

RESULT AND DISCUSSION

The Ritual of *Sorong Serah Aji Krama*

Indonesia is a plural society in terms of ethnicity, language, culture, and religion. It is a multicultural society. Every group has been maintaining their own culture and tradition (Luqman, 2014). West Nusa Tenggara Province consists of three tribes: *Sasak*, *Samawa*, and *Mbojo*. These tribes preserve different social life pattern and cultural heritage. Sasak tribe is the native tribe of Lombok Island that adhere Islam along with certain tradition, such as *bau nyale*, *perisaian*, and *belangar*. One of villages in West Nusa Tenggara which still preserve the tradition is Padamara Villages. The villagers of Padamara are Muslim and working as a farmer. One of preserved tradition in Padamara Village is marriage system.

Padamara villagers call such system as *merariq*. *Merariq* means “berari” or running (Kaharudin, 2007). In *Merariq* tradition, an adult man should ‘kidnap’ his prospective wife to a certain place, while no one knows. Before doing *Merariq*, an adult man should pass particular step which is called

Sorong Serab Aji Krama. *Sorong Serab Aji Krama* consists of eight steps.

First stage: *Gegawan*. *Gegawan* is a set of gifts from prospective husband. *Gegawan* contains many stuffs, such as *Salin Dede* (*leweng* with batik cloth and code yeast), *Sesirab* (*leweng*, osap, thread, needle, and kris), *Pudak Arum* (*leweng* with a white cloth the size of a mukenah), *Ceraken* (baskets made of bamboo, *ceraken* containing various kinds of spices), *Olen-Olen* (a box that contains woven cloth according to the price), *Nampak Lempab* (*leweng* with 33 coins), *Pemegat* (plates containing 100,000 notes), *Pencanangan* or *Penginang*, *Rombong* (a large basket containing chicken, vegetables, chilies, corn, red onions and garlic, rice, rice, coconut, and fruits), and *Laca-Laca* (which is a piece of wood used to pound rice).

Second stage: *Penampi*. *Penampi* is the preparation by the side of prospective wife to choose a man whose job to deliver the acceptance speech and cut the *jinab* strap or *Sorong Serab Aji Krama* agreed by both sides. Usually, *Penampi* accompanied by the head of village administration, local and religious figure, and other local people. They all sit beside the *Penampi*. Third stage: Arrival of *Pisolo*. According to Baiq Nurhiatun explained that *Pisolo* was a messenger sent by the groom with the task of asking the word 'ready' to the bride whether she accepted the arrival of the *penyorong* and his entourage. In this case, the readiness in question is the readiness of the place and the presence of family and invited guests.

Fourth stage: The Arrival of the *Pembayun*. *Pembayun* is the leader of the group who always monitors and guides the group so that they prioritize noble character and manners. This is also, he is the spokesman for the groom to complete the traditional *Aji Krama* and convey all the *Gegawan* that have been brought. Fifth stage: *Tembang* Process. *Tembang* is an expression of feelings that is written in beautiful words, specifically expressed and becomes entertainment.

Sixth stage: Submission and Acceptance of *Aji Krama*. The submission of *Aji Krama* is carried out by the men and accepted by the women. Seventh stage: *Menggel Tali Jennab*. *Menggel Tali Jennab* is a custom that should not be forgotten by the bride's family at the *begawe* wedding ceremony. In this case, *Menggel Tali Jennab* rope is usually done after the *roab* ceremony and the bride and groom are not allowed to carry out the *nyongkolan* procession before *Menggel Tali Jennab* rope.

Eight stage: *Doa Slamet*. Then *Payasan* said the *slamet* prayer was the last procession to ask for the safety of the bride and groom guided by a *kiai*.

Ninth stage: *Beshalawat* (Sharing of Witness Money). Then M. Ihsan said

that the distribution of witness money was the closing ceremony by throwing tens of thousands of coins to be contested by the invitees who were present.

These nine steps illustrate a set of rituals and values. Every Sasak couples should conduct such ritual to get married. This process shows the religious and social function of such ritual for Sasak people (Rahmasari & Hidajat, 2017). It contains the internalization of Islamic teaching in strengthen local tradition as *code of conduct* in their daily life. In addition, this process has a philosophical view that displays aspects of the historicity of the Sasak people in passing down sacred values that contain religious, social, and cultural teachings from one generation to the next generation (Murcahyanto & Al-Pasori, 2015). This ritual teaches that humans must become life learners who build interactions with God, other humans, and the universe (Ahyar & Abdullah, 2019).

Symbolic Meaning in *Sorong Serah Aji Krama*

Sorong Serah Aji Krama tradition tells us how local people emphasizing the importance of the practice of marriage. Saladin (2013) said that the fundamental meaning of marriage is to establish a good family based on religious guidance. Marriage is a spiritual and psychological tie between two persons (male and female) built on shared commitment and responsibility. Marriage is a holy relationship based on religious values to maintain a happy and prosper family. One of marriage tradition preserved by Sasak tribe in Padamara village is *merariq*. *Merariq* contains symbols, values, and norms guiding the local people to certain direction. The local people follow such values and norms for time to time. Such tradition has been keeping social order in the society.

For Sasak tribe, *Merariq* tradition is the prerequisite for those who plan to marry with. In *Merariq*, there is a set of ritual called *sorong serah aji krama*. From symbolic perspective, this ritual contains symbolic meaning which plays as guidances, value, and norm for the society. Symbols is an object, events, sounds, or written texts which contains meaning (Amalia, 2018). In this sense, *Sorong Serah Aji Krama* ritual also contains many symbolic meanings that Sasak tribe constructs to preserve such tradition. *Sorong Serah Aji Krama* ritual contains many illustrations. In this sense, the local people use alternative ways to deliver the messages. *Sorong Serah Aji Krama* ritual's objective has been to maintain religious and social values through symbols, languages, and many instruments. *Sorong Serah Aji Krama*

values has been delivered by various instruments. The transformation of values in the *Sorong Serab Aji Krama* stage is carried out with certain objects as media that have philosophical meanings. The philosophical meanings contained in this tradition are:

First, Aji Krama. Understanding this, a brief definition of aji krama as something that must be handed over to people who have social status that is carried at that time contains traditional values and shows a symbol of appreciation for them (Kartikasari, 1991). The giving of *Aji Krama* is determined by the social level of the community. In the distribution of *Aji Krama* has a strong relationship related to the entry of Islam in Lombok which was brought by the guardians. The amount of *Aji Krama* value given is in accordance with the count of tasbih points, namely 33, 66 or 99. Determination of *Aji Krama* with a system like this aims to provide social appreciation to groups and community groups that have a function in society.

Human existence has a role and function outwardly as social beings. But on a more specific level, humans as an integral part of society have different functions and obligations based on the existing social level. Departing from this, the distribution of aji krama is carried out in different amounts according to the level of the community. From the results of the interview with Lalu Payasan, it was explained that basically aji krama in Lombok society is divided into four sections based on the level of society, namely first, the level of *raden* = 99 *dase wisakti/status*; Second, the *Permenak* level = 66 *sawidag sawidagsi/enem dase enem*; Third, *parawangsa* level = 33 *katri dase katri/tigang dase three*; and fourth, the level of *jajar karang* = 10,400 *selakse samas*.

Lalu Payasan also added that the Islamic value contained in the count value in the *Aji Krama* tradition has the same result, namely the number 9. The number 9 for the people in Lombok is a symbol of human values and the number 10 is a symbol of the value that refers to Allah SWT, namely the value of perfection. It can be understood that our nature was created in the world as *khalifatul ardh*, namely beings who carry out good governance for the entire universe.

Every human being as a member of society is bestowed with various abilities by Allah SWT. This potential is then developed to improve self-ability. In this context, Lalu Payasan gives the following description: *First*, in social relations, community groups who are given aji krama 33 are tasked with regulating their own and family life and only accept policies and rules

from the leadership. *Second*, in social relations, people who have *Aji Krama* 66 have the task of implementing policies from the leadership. *Third*, the Sasak community group that has *Aji Krama* 99 has an important function as a person who determines policies and makes laws which will then determine the fate of the community.

Referring to the distribution of *Aji Krama*, in Padamara Village, the community only inherits the distribution of *Aji Krama* 33 and 10,400. It is important to understand that the distribution of *Aji Krama* is currently determined according to policies and regulations that are in accordance with the decency of the community. It aims to preserve and maintain the authenticity of local culture as a legacy from the ancestors. There are three parts in *Aji Krama*, namely:

(1) *Sesirab*. *Sesirab* or *sirab* (the origin of the word) has the meaning of the head. *Sesirab* as a symbol that describes the identity and values that have been attached to the family of men who are believed to be hereditary. In the past, every princess or bride when holding a marriage ceremony was always escorted by slaves but based on the soul of human glory, so now the *sepangan* is replaced with black and white cloth, thread and basin (Uzumaki, 2017). The sign refers to a place to put something, cover the human body and cover other objects. The relationship between what occurs between the signs that appear in the form of an index. Because the sign or symbol can prove the existence of a scientific relationship between the sign and the signified (signified) then it has the nature of causality, namely the law of cause and effect so that it is said to be an index (Syamsurrijal, 2017).

The concept of meaning about black cloth, white cloth, thread, and basin as expressed in the interview by Maulana. He explained that the basin is a symbol of the world, where humans live who cannot live alone without the help of others. The white cloth symbolizes holiness because humans are creatures of a high degree among other creatures. While the black cloth symbolizes the customs that govern the procedures and laws in daily social life. The thread symbolizes the combination of religion and custom. Of course, it is imperative to always remember this as indigenous peoples are social beings who cannot live alone without the help of others. In addition, in this life humans cannot be separated from the religious rules revealed by Allah SWT and the customary rules made by humans. These two rules always run-in harmony.

(2) *Napak Lemah*. This kata consists of two components, namely *napak* and *lemah*. *Napak* means foot while *lemah* means ground. In his

opinion, *Napak Lemah* in the simple sense of setting foot on the ground. *Napak Lemah* can then be interpreted as a symbol of human presence on earth as a leader who in his existence as a leader is expected to always remember the origin of his creation, namely from the ground. Related to this, the Padamara village community is also expected to remember death and will return to the ground (buried). Thus, this guidance can be seen as a guide for action and behavior for the Padamara village community. The content of philosophical values in *Napak Lemah* is the purpose of the presence of religion, namely the embodiment of the purpose of religion.

(3) *Olen-Olen*. *Len-len* has a different meaning which later became the word *olen-olen*. *Olen-olen* is some cloth tied with a shawl and placed in a chest. The meaning of *olen-olen* for the Sasak people who live in groups and based on stratified social stratification. However, this did not dampen the collective spirit to keep knitting together within the framework of kinship.

Second, Gegawan. *Gegawan* consists of various objects that are used in the implementation of *sorong serab*. *Gegawan* in principle has a certain meaning which is broken down into ten parts, namely: First Part: *Salin Dede*. *Salin Dede* comes from the words *salin* and *dede*, *salin* means to replace and *dede* means to nurture. So, *salin dede* means to replace to nurture. *Salin dede* is symbolized by various properties such as: (a) *Ceraken* as a symbol of health which is filled with ingredients for medicines and spices, which means that in running a household, health and warmth must be prioritized between husband and wife; (b) *Periuk* as a symbol of a human being who must be close to the placenta as a brother who always accompanies in the mother's womb; (c) *Setagen* as a symbol of binding between husband and wife who have built a commitment so that they do not break up quickly and can last for all time; (d) A long cloth as a symbol of a newly built household so that it can be managed as well as possible, as a mother takes care of her child so that a child one day does not forget the services of his parents who have taken care of him from childhood to adulthood; and (e) The rice container as a symbol between husband and wife must be able to work together in building and prospering their family.

The relationship between these properties is interrelated. Therefore, the important meaning of *salin dede* in the *sorong serab aji karma* activity is the handover of responsibilities from the bride's family to her husband. Because from birth until marriage, the responsibility is the parents, then after the bride is married, it automatically becomes the responsibility of her husband. This departs from the embodiment of the concept of Islam. The

essence of Islamic teachings in this case teaches humans that the husband is the priest as well as the backbone for his wife including teaching Islamic values, being compassionate, providing for the family, even as a role model for his family.

Second Part: *Pemecat Sangkeng*. The shape of the object used in the *pemecat sangkeng* is gold earrings and bracelets placed on a small tray (Nurhiatun, 2020). Gold earrings and bracelets that have a very expensive price. The Sasak people believe that a married woman must remove the jewelry, earrings and bracelets that characterize her when she was a girl. Likewise, the bun model and the way he dresses will not be the same as still a girl. The meaning of this *pemecat sangkeng* as a human being must have good character, attitude and manners and be beneficial to others. This departs from the embodiment of the concept of Islam. The essence of Islamic teachings in this case teaches that humans are noble creatures who are equipped with reason, so that in everyday life they must have good qualities and actions in their lives.

Part Three: *Penjaruman*. In addition to the *pemecat sangkeng* used in the *sorong serah aji karma* procession, *penjaruman* objects such as needles and threads are also used. According to Baiq Nurhiatun (2020), we can interpret *penjaruman* simply as a bond of love between a husband and wife. According to the Sasak people, these two tools, namely needles and threads, reflect the created love and harmony between husband and wife. This is also an embodiment of the concept of Islam. We understand the concept of Islam which teaches that men and women were created to hold hands and partners.

Part Four: *Pelengkak*. *Pelengkak* is a fine imposed on the groom who has married a girl with an unmarried sister (Radiman, 2020). The handing over of this fine is a symbol that means excuses and respecting unmarried older siblings. The wedding ritual journey runs smoothly, and all family members have given the full blessing. Unless all of the brothers are married, this will also fall. That is, there is no need for extra money. The number and shape also vary depending on the agreement or request from the brother in question. This is only as a fulfillment of the requirements in a series of wedding processions.

Part Five: *Babas Kuta*. *Babas Kuta* is a symbol of the fine that must be paid by the groom because their presence in the *sorong serah aji krama* and *Nyongkolan* implementation has created a crowd and noise. In a different research setting, *Babas Kuta* means crossing the border. This is a term used

to describe the money given to the woman because the woman is married to a man who comes from outside the village (Nina, 2018). From these two concepts, it can be understood that *Babas Kuta* is only applied when a *Nyongkolan* event is identical to a procession that causes crowds and occurs at cross-village weddings.

Part Six: *Krama Desa*. *Krama Desa* are symbols of deferred obligations to the groom who have taken a girl from the village to become his wife. This ritual later became the origin of the *Merariq* tradition, namely carrying away the prospective bride who had deep values such as proving the groom's chivalry attitude. Because they have dared to run away from the bride to be married and the bride reflects the most valuable treasure to be 'kidnapped' or taken away by the men.

Seventh Part: *Kor Jiwa*. *Kor Jiwa* is a requirement that is fulfilled by the groom to be ready to pay as a form of compensation submitted to the village for taking (losing) one of its residents through the marriage tradition. Part Eight: *Pecanangan*. *Pecanangan* is a kind of box that contains lime, betel nut, areca nut, gambier and tobacco as ingredients that are chewed by the Sasak people. This is a means of fostering community group solidarity which is very prominent to be used to treat a guest. For the Sasak people, attitudes and behavior are formed from the pattern of life and the value system that exists in the community who attend through brotherhood and kinship. In Islam this ritual is also the embodiment of Islamic teachings in establishing friendship, strengthening brotherhood and also kinship.

Ninth Part: *Lanjutan*. *Lanjutan* is equipment that must be provided and must be available in marriage process. The form of the *lanjutan* here is a cigarette composed of tobacco and covered with dry corn leaves. *Lanjutan* is usually served while waiting for the bridegroom's envoys, traditional leaders, religious and community leaders before the sorong handover event begins. Part Ten: *Pemegat*. *Pemegat* means a breaker. The symbol of *pemegat* in this tradition is two perforated coins which are tied and used in this tradition after all communication or conversation processes are completed and an agreement is reached. The meaning of *pemegat* is that the marriage of the bride and groom is legal and ready to run a new life. When the rope is broken, then all issues can no longer be contested in the future because they have reached a mutual agreement (collective commitment).

Symbolically, the *sorong serah aji krama* tradition contains advice and expressions that become the code of conduct for every couple in navigating the household life (Sihwatik, 2017). This shows that every human being is

required to build a bond of harmony in carrying out his role as part of the universe created by Allah SWT. Marriage is a way to build these bonds, so that in the wider scope of social life, humans are required to strengthen the social-emotional structure with the community. At this point, this tradition teaches collective awareness as a Muslim who must care and be useful in social life.

Each part of this tradition reflects a philosophical and historical connection with Islamic teachings. For example, the value of *aji karma* refers to the number of tasbeih 33, 66 and 99. The internalization of Islamic values in this tradition symbolically emphasizes that religious values are the foundation that must be strengthened in carrying out life activities. In other words, Islamic values must be a force for everyone in building social harmony. In this case, the Sasak people view that to build household resilience, the value of *aqidah* is the main guideline that must be possessed. The teachings of *aqidah* as in-depth knowledge and the basis of morality in strengthening social structures (Ahyar & Abdullah, 2019).

Moreover, this ritual teaches us the necessity to build respectful and non-discriminatory behaviour. Although sociologically, this tradition reflects the social status between the bride and groom, but in depth implies going beyond sociological boundaries and prioritizing theological values. This tradition illustrates that marriage between two human beings must be religiously and culturally valid while still paying attention to the value of *aqidah* rather than social-material values. Differences in social strata background do not become an obstacle in carrying out religious orders. This tradition teaches that the inheritance of *aqidah* to descendants is more important than the inheritance of other material values (Rahmasari & Hidajat, 2017).

The value of respect for humans and families is an important aspect that cannot be forgotten in this tradition. The process of self-esteem is carried out through marriage bonds. Marriage also displays a process of respect for partners. Finally, the marriage process strengthens the family base as an educational space that inherits values, norms and teachings, especially religious teachings. So, at this point, the *sorong serah aji krama* tradition contains Islamic values that lead to self-awareness and reflect the importance of the role and function of the family in passing on the values of religious teachings. This tradition also displays a close relationship between culture and religious teachings for the Sasak people in West Nusa Tenggara.

CONCLUSION

The symbols of *sorong serab aji krama*, both from the process and the property they carry, have Islamic, local and social meanings particularly in household life. The symbols in the *sorong serab aji krama* procession are also seen in its implementation, in every movement and speech which is a courtesy shown by the executor of *sorong serab aji krama*. The implications obtained in this study are divided into two parts; First, the theoretical implication is that the use of symbols of cultural interaction will affect the values that will be conveyed in traditional rituals, as well as traditional *sorong serab* activities that can affect social behavior in indigenous peoples in accordance with strong religious guidance with politeness and manners of social life. Second, practical implications as the results of this study can be used as cultural references and empirical documents to strengthen Islamic values in the *Sorong Serab Aji Krama* tradition in the Sasak Tribe, Lombok.

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