

THE ROLE OF SORONG SERAH TRADITIONAL WEDDING RITUAL OF RESILIENCE IN EAST LOMBOK

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Abstract

The Sorong Serah traditional marriage ritual in Sembalun Bumbung Village, East Lombok, is a cultural heritage of the Sasak people that is full of moral values and local wisdom. However, so far there have not been many in-depth studies that explore its symbolic meaning and social relevance amidst changes in community culture. This emphasizes the importance of this study to fill this gap. This study aims to explore in depth how the implementation of the Sorong Serah ritual can form the foundation of family resilience, both from social, emotional, and spiritual aspects. Through a qualitative approach with data collection techniques in the form of participatory observation, in-depth interviews with traditional leaders, bridal couples, and the surrounding community, and documentation studies, namely written, audio, and visual documentation. This study successfully mapped the structure and symbolic meaning in the stages of Sorong Serah. The results of the study show that Sorong Serah is not merely a symbolic ceremony, but rather an educative and affirmative means that strengthens the bonds of the nuclear family and the extended family. Research in Sembalun Bumbung Village revealed that the Sorong Serah ritual is not merely a customary ceremony, but rather an educative and affirmative means that strengthens family resilience and social cohesion. The main findings show that symbols such as *kepeng* in the *Nyorong* procession contain messages of responsibility and respect between families. Customary figures act as mediators to prevent conflict before marriage, indicating the existence of a customary-based social resolution system. The active involvement of the younger generation and the integration of customary values with Islamic teachings demonstrate a dynamic and strategic cultural adaptation in preserving the meaning of this ritual amidst social change.

Keywords: Traditional marriage rituals, Sorong Serah, family resilience.

Abstrak

Ritual perkawinan adat Sorong Serah di Desa Sembalun Bumbung, Lombok Timur, merupakan warisan budaya masyarakat Sasak yang sarat nilai moral dan kearifan lokal. Namun, sejauh ini belum banyak kajian mendalam yang mengeksplorasi makna simbolik dan relevansi sosialnya di tengah perubahan budaya masyarakat. Hal ini menegaskan pentingnya studi ini untuk mengisi kekosongan tersebut. Penelitian ini bertujuan untuk menggali secara mendalam bagaimana implementasi ritual Sorong Serah dapat membentuk pondasi ketahanan keluarga, baik dari aspek sosial, emosional, maupun spiritual. Melalui pendekatan kualitatif dengan teknik pengumpulan data berupa observasi partisipatif, wawancara mendalam dengan tokoh adat, pasangan pengantin, serta masyarakat sekitar, dan studi dokumentasi yakni dokumentasi tertulis, arsip daerah desa dan adat dijadikan sumber data. penelitian ini berhasil memetakan struktur dan makna simbolik dalam tahapan-tahapan Sorong Serah. Hasil penelitian menunjukkan

bahwa Sorong Serah bukan sekadar seremoni simbolik, melainkan sarana edukatif dan afirmatif yang memperkuat ikatan keluarga inti dan keluarga besar. Penelitian di Desa Sembalun Bumbung mengungkap bahwa ritual Sorong Serah tidak sekadar seremoni adat, melainkan sarana edukatif dan afirmatif yang memperkuat ketahanan keluarga dan kohesi sosial. Temuan utama menunjukkan bahwa simbol seperti kepeng dalam prosesi Nyorong memuat pesan tanggung jawab dan penghormatan antar keluarga. Tokoh adat berperan sebagai mediator untuk mencegah konflik sebelum pernikahan, menunjukkan adanya sistem resolusi sosial berbasis adat. Pelibatan aktif generasi muda dan integrasi nilai adat dengan ajaran Islam memperlihatkan adaptasi budaya yang dinamis sekaligus strategis dalam melestarikan makna ritual ini di tengah perubahan sosial.

Kata Kunci: Ritual perkawinan adat, Sorong Serah, ketahanan keluarga

A. INTRODUCTION

Marriage is an essential human desire that has become natural and is ingrained in the hearts and feelings of both men and women. Both need each other to complement one another while sharing joys and sorrows. Life appears incomplete without the support of those who need spouse, sharing affection, and building a peaceful and prosperous family.¹

From the perspective of indigenous communities, the purpose of marriage is to build, maintain, and preserve kinship ties between families in order to create harmony and peace. Values in indigenous societies strongly emphasize the importance of family and kinship honor.² Marriage is considered to be crucial in society because it serves to ensure the survival of humanity and maintain human existence in the world.³

Certain sectors of Indonesian society believe that customs or traditions should be preserved and upheld because they are the legacy of previous ancestors.⁴ Therefore, celebrating a tradition is considered essential in its practice, even becoming a mandatory requirement. For example, when

¹ Mawahib Muhamad Zainal, "Perkawinan Dalam Perspektif Islam; Sebuah Tinjauan Filosofis," *Iqtisad* Vol. 6, No (2019): 119–130.

² TATARISANTO OPIA, "PERSPEKTIF HUKUM ISLAM TENTANG KILUAN DALAM ADAT PERKAWINAN LAMPUNG PEPADUN (Studi pada Desa Mesir Ilir Kecamatan Bahuga Kabupaten Way Kanan)" (UIN RADEN INTAN LAMPUNG, 2023).

³ Musifin As'ad, *Perkawinan dan Masalahnya* (Jakarta, 1993).

⁴ Idrus Ruslan et al., "Tradisi ritual dalam pernikahan islam Jawa (studi di desa kalidadi Lampung Tengah)," *Analisis: Jurnal Studi Keislaman* 21, no. 1 (2021): 1–16.

performing a traditional wedding, various rituals will certainly be carried out to ensure the wedding goes smoothly.

The traditional wedding in Sorong Serah means a unique wedding tradition from the Sasak tribe in Lombok. This marriage process has a unique characteristic that is not found in other regions, namely by kidnapping or abducting the bride to be married.⁵ Kidnappings typically take place at night, although they may also occur during the day or morning, with or without consent. This tradition is known as "*merariq*," which is generally performed when the bride is ready to be eloped with and married. However, over time, "*merariq*" has often been misused as an act of kidnapping underage girls without permission from their parents.⁶

The Sasak indigenous people on Lombok Island consider elopement as an ancestral tradition that needs to be preserved and sustained because it is considered a symbol of someone's courage or strong determination in getting married. Conversely, marrying offering a dowry is considered an insult to the woman's parents, as if the daughter is like betel leaves or a chick that can be requested so easily. That's how it is, for those who want to get married, the best way is considered to be by eloping with the woman they choose.⁷ The diverse traditions or cultural customs that coincide with weddings in Sasak tribal society, whether originating from indigenous culture, external influences, or the values of Islamic teachings, are not considered to contradict Islamic principles. Despite this, these traditions have remained sustainable and continue to develop to this day.

One of the traditions continuing to be followed by the people of Lombok is Sorong Sejarah, which is part of the series of traditional Sasak wedding

⁵ Baiq Azmi Sukroyanti et al., "Implikasi Sorong Serah Aji Krame dalam Mempererat Hubungan Keluarga di Masyarakat Sasak," *Momentum: Jurnal Sosial dan Keagamaan* 13, no. 2 (2024): 189–196.

⁶ Ariany Farida, "Adat Kawin Lari Merariq Pada Masyarakat Sasak," *Sangkareang mataram* Volume 3, (2017): 258.

⁷ Doni Azhari, "Prosesi Adat (Merariq) dalam Kacamata Hukum Pidana di Masyarakat Lombok Tengah (Studi Kasus di Kelurahan Gerantung Praya Tengah Kabupaten Lombok Tengah NTB)," *Al-Jinayah: Jurnal Hukum Pidana Islam* 9, no. 1 (2023): 1–12.

processions, particularly in Sembalun Bumbung Village, Sembalun District, East Lombok Regency. Sorong is an important stage in the Sasak wedding ceremony, especially in the merariq process, because thru this procession a woman is considered to legally have a certain social status according to traditions.⁸ In fact, if a woman fails to perform the Sorong Serah ceremony, she is not considered a legitimate member of her husband's family according to custom. The execution of this ceremony is also adapted to social levels in society, which determines the amount of money or goods that must be given to the woman's family. This often becomes a burden for men due to differences based on social class.

This research used a qualitative approach with a case study type. This approach was chosen because it is capable of providing an in-depth understanding of the meaning, values, and practices of the Sorong Serah traditional wedding ritual within the context of building family resilience for the Sasak community in Sembalun Bumbung Village, Sembalun District, East Lombok Regency. This method is naturalistic because it is conducted in natural conditions and is not manipulated by the researcher, and it emphasizes the importance of the social and cultural meanings inherent in the subjects being studied.⁹

Data was collected through several techniques, including participant observation, in-depth interviews, documentation, and literature review. Observation was conducted by directly witnessing the ritual process taking place in the community. In-depth interviews involved traditional leaders, the wedding couple, and local residents involved in the implementation of Sorong Serah. Documentation in the form of photos, field notes, and related archives was also used to strengthen data validity. Additionally, a literature review was conducted to gain conceptual and theoretical understanding related to the themes of family resilience, customary law, and local cultural values.

⁸ Firyal Wafda Yasin Isa Al-Gazali Muhammad, "Ekspresi Islam dalam Budaya Adat Sasak: Kajian Adat Sorong Serah Aji Krame Perspektif Dakwah Islam," *Ulul Albab* Vol. 1. No (2024): 15-24.

⁹ Marinu Waruwu, "Metode penelitian dan pengembangan (R&D): konsep, jenis, tahapan dan kelebihan," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 2 (2024): 1220–1230.

The analysis of information in this study used the interactive analysis technique from Miles and Huberman, which consists of five stages: data collection, data classification, data reduction, data presentation, and conclusion drawing. Data collection was carried out from the beginning of the research through various field and literature sources. The collected data was then classified based on themes, types, and sources. Subsequently, data reduction was performed by filtering relevant and meaningful information for the research focus. The reduced data is presented narratively and thematically to facilitate interpretation and depiction of the social reality being studied. The final process is drawing conclusions, which is done gradually and continuously throughout the analysis process, until consistent and scientifically accountable findings are discovered.

This method provides space for researchers to capture social and cultural dynamics that are not only symbolic but also have a real impact on the formation of resilient family structures amidst constantly evolving social changes.

B. FINDING AND DISCUSSION

1. The Practice and Implementation of the Sorong Serah Custom in Sembalun Bumbung Village, Sembalun District, East Lombok Regency

In Sembalun Bumbung, Adat Sorong Serah is part of the Sasak traditional wedding procession, which has a deeper meaning than just a ceremony. It reflects the social system and moral values that govern relationships between families and strengthen the social structure of society. This practice serves as a form of respect from the male family to the female family through the traditional expression of good intentions, and it embodies elements of responsibility, courtesy, and the blessing of the family.

According to one of the traditional figures interviewed, Mr. Mardisah stated:

"Nyorong ne is the most important thing in our lives, just like in the time of our ancestors. It is usually done before marriage, and the difference between

before and after marriage is significant. We, from the village community of Sembalun Bumbung, usually do this before the wedding. The implementation is carried out by the family of the bride and groom, with the bride's family being the ones to hand over money or goods, which is agreed upon depending on the level of the bride and groom's kahuna"¹⁰.

Meaning:

"Sorong tradition is a custom that has been practiced since ancient times, since the era of our ancestors, and is usually performed before marriage or the marriage contract; some perform it after marriage, but most do it before marriage. The practice is that the family or party of the groom goes to the bride's family or gives money in an agreed-upon amount, depending on the status of both parties. They hand over something, usually coins or money in a certain amount in Indonesian, plus other items like fabric, etc., which are valued in total. The value must be equal to that of the bride's side".

From Mr. Mardisah's explanation above, it can be understood that the Sorong Serah custom is an important part of the series of wedding traditions of the people of Sembalun Bumbung Village, Sembalun District, East Lombok Regency, which not only functions as a ceremonial procession but also as a reflection of social, cultural, and historical values passed down from generation to generation. The community interprets Sorong Sejarah as a form of respect and responsibility from the male family to the female family, which substantially strengthens kinship ties and maintains social harmony within the community.¹¹

The Sorong Serah tradition also symbolized a local culture that showcases traditional customs. Although symbolic, the Sorong Serah custom has its own meaning. According to one of the brides to be:

"My grandmother's pillar, as the bride-to-be, I am doing the traditional Sorong Serah ritual for my grandmother. It is more symbolic, and the process is not usually done. It is usually done with the extended family and traditional figures as representatives. It is not official. I still take responsibility for upholding the values of my grandmother. I am mentally, emotionally, and in terms of discussion, ready with my extended family regarding the timing of the event. The contents of the dowry are varied, and

¹⁰ Wawancara dengan Bapak Mardisah Sebagai Tokoh Adat Desa Sembalun Bumbung Kecamatan Sembalun Kabupaten Lombok Timur pada tanggal 26 Februari 2025

¹¹ Aminullah, "Akulturasi Islam dengan Tradisi Perkawinan Masyarakat Bangsawan Sasak (Studi di Kecamatan Kopang Kabupaten Lombok Tengah)."

my extended family will definitely go thru the process according to traditional customs. It is a sign of respect for our ancestors. It's important to maintain a respectful, calm, and beautiful attitude, and be ready to accept household responsibilities. It's beautiful for me to continue the tradition of wearing a batik sarong or to start building family resilience with my partner"¹².

Meaning:

"As a bride to be, my role in the Sorong Serah ritual is more symbolic but still meaningful. Although this procession is technically carried out more by the family and traditional figures as official representatives, I still have a responsibility to understand the values contained within it. I prepared myself mentally and emotionally, and discussed various things with my partner and family, such as the timing of the event, the contents of the dowry, and the form of participation from the extended family. Additionally, I also played a role in ensuring that the procession proceeded according to custom, as a form of respect for ancestors and local culture. I feel it's important to show respect, calmness, and readiness to accept the responsibilities of household management given thru this ceremony. For me, this is a form of appreciation for tradition and a starting point for building family resilience with my partner."

This tradition is commonly performed before the wedding ceremony as a form of introducing the bond between two extended families. However, in some conditions, this custom can also be performed after the wedding, depending on the social situation and family agreement. This demonstrates flexibility in the implementation of the custom without eliminating the core value of the tradition itself.¹³ The execution will be carried out by the male family who visit the female family's home to hand over the agreed-upon money or goods beforehand.¹⁴ This process is legally binding, carries deep symbolic and social meaning, and is part of the reconstruction of family responsibility within the cultural system of the Desa Sembalun Bumbung community.

¹² Wawancara dengan Saudara Farezi Sebagai calon pengantin Desa Sembalun Bumbung Kecamatan Sembalun Kabupaten Lombok Timur pada tanggal 28 Februari 2025.

¹³ Ahmad Fauzan, "Sistem Pertukaran Orang Sasak dalam Prosesi Sorong Serah Ajikrame," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 1, no. 1 (2018): 29–48.

¹⁴ Ahmad Naufal Akbar, "Proses Tradisi Ngorek dalam Upacara Nyongkolan pada Masyarakat Sasak Desa Tanak Awu Kecamatan Pujut Kabupaten Lombok Tengah," *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial* 6, no. 2 (2024): 239–252.

Furthermore, a local resident stated:

"The nyorong custom is a custom that is carried out before the wedding ceremony or the marriage contract, with the family of the bride going to the family of the groom to hand over the penyong, which is usually in the form of money".¹⁵

Meaning:

"The nyorong custom is a tradition passed down from our ancestors, specifically from the groom's family to the bride's family, to agree on the amount of money that will be given to the bride."

The importance or form of the Sorong Serah submitted is not uniform. The quantity and type are greatly influenced by the social standing of the bride's family and the prevailing customs. This is where the Sorong Serah custom demonstrates its dimension as a social institution that plays a role in maintaining the value order and structure of society. Adaptation to family social levels or strata indicates that this tradition also serves as a medium for expressing social status and cultural identity within local communities.

Furthermore, the Sorong Serah tradition serves as a means of cultural communication between extended families, which not only unites two individuals in marriage but also forms a broader social network between two family groups. This tradition reinforces the principles of collectivity and mutual cooperation, which are still very strong in the Sembalun community, making marriage not just a personal matter, but a social event involving the community.¹⁶ Methodologically, this finding has significant reliability since it is based on direct observation of social practices that are still ongoing today. The use of local terms such as "Sorong Serah" for money demonstrates cultural authenticity and a unique social context, strengthening the data's position as part of intangible cultural heritage. The continued practice of this tradition indicates that Sorong

¹⁵ Wawancara dengan Bapak Halil Hadiatman Masyarakat Desa Sembalun Bumbung Kecamatan Sembalun Kabupaten Lombok Timur pada tanggal 27 Februari 2025

¹⁶ Zainul Aripin dan Miftahul Huda, "Relevansi Fath Adz-Dzari'ah Pada Adat Memagah Dalam Perkawinan Masyarakat Lombok," *Sakina: Journal of Family Studies* 7, no. 1 (2023): 40–50.

Sejarah still holds social significance within the dynamics of life in Desa Sembalun Bumbung.

Primary data from this research indicated that the Sorong Serah custom not only holds symbolic value in the context of marriage but also plays an important role in maintaining social stability, strengthening family ties, and reinforcing local cultural identity. Its existence needs to be preserved and documented as part of the nation's cultural heritage, which has educational and historical value. This tradition also serves as a reflection of how local communities manage social relationships thru a cultural approach that is full of meaning and deeply rooted in local wisdom.

The concept is positive according to numerous individuals and good according to God, as mentioned by the source, reflecting the community's understanding of the importance of evaluating a tradition not only from the perspective of social acceptance but also from its compatibility with religious teachings.¹⁷ The community considers the Sorong Serah tradition to be a cultural practice that is not only socially accepted but also does not violate religious principles, as its essence upholds the values of honor, courtesy, and good intentions.¹⁸

Based on empirical findings, it can be known that in the wedding tradition of the people of Sembalun Bumbung Village, Sembalun District, East Lombok Regency, the selection of time, place, and the amount of Aji krama or customary dowry are crucial aspects that are regulated by custom and adapted to the socio-cultural context of the community. The execution of the traditional procession is not done arbitrarily, but rather follows times traditionally considered auspicious, and also considers the social conditions of the family and community.

¹⁷ Lalu Aji Sanjaya Putra dan Kamaruddin Zaelani, "Komparasi Pernikahan Bangsawan Suku Sasak dan Bangsawan Hindu di Kecamatan Batulayar, Kabupaten Lombok Barat, Nusa Tenggara Barat," *Equilibrium: Jurnal Pendidikan* 12, no. 3 (2024): 366–376.

¹⁸ Safruddin Safruddin, "Sorong Serah (Studi Analitik Perubahan Kepatuhan Budaya)," *Historis / FKIP UMMat* 1, no. 1 (2018): 10.

The public typically to select the time of implementation during social and cultural free or relaxed periods. This is done so that the traditional procession can be carried out with the full presence of the extended family, including the Semeton (close relatives) of both prospective brides. This flexibility in determining the time shows that even tho custom is the main reference, the values of deliberation and togetherness are still upheld as part of the social mechanism of the Sembalun Bumbung Village community.

Selabar must be carried out as soon as possible to prevent accusations of kidnapping. In custom, *Selabar* must be performed before three days from the nite of the kidnapping. If *Selabar* is performed after three days, it can be categorized as a kidnapping case. The parents and family of the bride are entitled to report this to the police for arrest. This can provide an understanding that theft, which is already considered wrong in the religious and state legal systems, is very neatly and uniquely packaged by holding a Selebrar to resolve the issue thru customary law.

Regarding the place where this tradition is carried out, it is also contextual. It is usually held at the bride's home as a form of respect, but it can also be done at the home of close relatives or even at the home of the neighborhood head, such as the RT Chairman. This shows that customs are not rigid, but are open to social dynamics as long as the main meaning of the procession is preserved. Flexibility in the location of implementation reflects the presence of pragmatic values in the local culture, which still adheres to customary norms.

A component that strongly reflects the social structure of the Sembalun community is the amount of Aji Krama, or traditional dowry. This amount is not uniform, but rather varies based on the social status or caste of the prospective bride and groom. The data revealed three main categories, presented in the following table:

Table. 1
Aji Krama Levels Based on Bride's Caste

Bride's Origin	Quantity of Aji Krama	Description
Come from the same place	Around 500.000 Rupiah	Adding term "66 Samas" as symbol
From the same district	Around 750.000 Rupiah	Using "66 Samas"
From the outside district	Araound 1.500.00 Rupiah or more	including "66 Samas"

The term "samam unit" here refers to a specific form of currency or customary dowry value agreed upon locally. This category shows that the caste system or social stratification still plays a role in determining the economic value attached to traditional marriage. The adjustment of this dowry value reflects how social structures and local customs work hand in hand to maintain a balance between cultural norms and social reality.

Interestingly, the distance traveled by the bride's family also influences the amount of the economic contribution, even tho the value of Aji Krama is still expressed in samas units. In practice, there are some differences regarding the distance of the bride and groom's families' places of origin, which are presented in the following table:

Table. 2
Aji Krama Levels Based on the Distance of the Bride and Groom

Bride Caste Levels	Amount of Aji Krama Money	Description
Mamiq, Lalu/ Para Jero	66 <i>Samas</i> (old curency)	"Samas" is a unit of customary money
Biasa	45 <i>Samas</i> (old curency)	
Ecek paling bawah	35 <i>Samas</i> (old curency)	

It indicated that beyond social structures, logistical factors and travel distance also become practical considerations in the implementation of customs, adapting to the actual economic conditions of society.

In general, these findings indicate that the wedding customs of the Sembalun community not only function as a cultural heritage but also as a social mechanism that adapts to social and economic dynamics. The validity of this data is strengthened by the use of distinctive local terms consistently used by the community, and it demonstrates the close connection between customs and the social structure that exists within the community. In this context, custom is not merely symbolic, but becomes a system of values that regulates relationships between individuals and groups in sacred events such as marriage. Thus, the tradition of choosing the time, place, and amount of Aji Krama in Sembalun wedding customs reflects the complexity of local culture, which is rich in social and spiritual meaning. It became a real picture of how traditional culture remains relevant and functions as a regulatory system in contemporary society, without losing its historical roots.

2. Analysis of the Implementation of the Sorong Serah Customary Ritual, Important for the Community in Sembalun Bumbung Village, Sembalun District, East Lombok Regency

The findings from the study showed that the people of Sembalun have a very deep and principled view of traditional wedding rituals, particularly in the form of marriage known as Nikah Nenek or traditional customary marriage. This tradition is seen not only as a social bond between two individuals but also as a spiritual and cultural process rich in ritual value and collective recognition from the indigenous community.

In the local context, Nikah Nene is prioritized over legal or administrative formalities.¹⁹ This is evident based on the public's perspective, which considers completing the traditional procession more important than simply avoiding social sanctions for violating norms (such as in the case of couples who have lived together without legal marriage). In fact, society emphasizes the urgency of performing traditional ceremonies first before other aspects are completed,

¹⁹ L. A. Zakaria, "Tradisi Sorong Serah Aji Krame: Upaya Memperkuat Hubungan Keluarga Suku Sasak," *Hukum Dan Syar'iah* 10 (2), (2018): 81-88.

because customs are understood as part of moral and spiritual responsibility in community life.

Traditional wedding ceremonies in Sembalun are conducted structurally and collectively, involving various community figures, including the traditional leader, religious figures, scholars, village heads, and the village head. Each figure has a role and position in the procession. This shows that wedding rituals are not just a matter for the bride and groom's families, but a social event that must involve the wider community to gain customary legitimacy.²⁰ The participation of these figures is not merely a formality, but rather a guaranty of the sanctity and continuity of customs that have been honored for generations.

A particularly crucial step in the sequence of traditional wedding ceremonies is Sorong Seleh, which is a form of traditional handover or validation that binds both parties in social and spiritual unity. This process usually begins with a traditional request for permission from the dignitaries present, delivered with traditional expressions and prayers for the safety of the wedding couple.²¹ This ritual marks the beginning of the marriage bond and demonstrates the importance of community blessing in the sacred procession.

In addition to participating in the implementation of customs, society also pays close attention to the location and domicile of the bride and groom. If one of the partners comes from outside the village or outside the customary territory, then the implementation of customs can adjust to the rules of each respective region. This demonstrates flexibility among indigenous communities in negotiating norms, as long as the core values of custom are still respected. In other words, customs are dynamic, capable of responding to social and geographical contexts without losing their core values.

It's crucial to note that this wedding custom is hierarchical and structured. There is a traditional committee or figure who manages the event, including being

²⁰ Ahmad Fauzan, "Sistem pertukaran orang sasak dalam prosesi sorong serah ajikrame," *Sangkep: Jurnal Kajian Sosial Keagamaan* 1, no. 1 (2018): 29–48.

²¹ Safruddin Safruddin, "Sorong Serah (Studi analitik perubahan kepatuhan budaya)," *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah* 1, no. 1 (2018): 10–15.

responsible for the location, time, order of events, and the involvement of important parties. The procession to the bride's bath (mandik pengantin), the recitation of the selamat prayer, and the delivery of traditional advice by the elders and religious leaders are important parts of the overall wedding stages. This process is carried out in a sacred, sequential, and respectful manner toward the existing social structure²² Considering all these aspects, it can be concluded that traditional marriage in Sembalun is not just a confirmation of the relationship between two individuals, but also a social and cultural institution that regulates the relationships between individuals, families, and the community. The existence of this custom not only preserves ancestral values but also serves as a means of social control, cultural education, and the strengthening of the community's collective identity. This finding indicates that wedding customs in Sembalun are a living, dynamic social system that continues to exist with the legitimacy of traditional leaders and the community itself.

Based on empirical findings, it can be known that the guest reception and dowry handover procession in the Sembalun community's wedding customs are carried out with systematic, symbolic, and culturally rich procedures. This procession is not merely a meeting between two families, but rather a part of a customary system that serves to strengthen social relations, demonstrate etiquette, and mark the beginning of the formal stage of the wedding ceremony.

The traditional guest reception process begins with the arrival of the groom's party (the groom's family) at the bride's residence (the bride's family). In Sembalun customs, the groom's party usually brings gifts or (money) as a symbol of responsibility, respect, and sincerity in establishing a new family relationship. The aforementioned belongings can include household necessities, symbolic food, or other materials that have been agreed upon beforehand, in accordance with the capabilities and social status of each party.

²² Roby Mandalika Waluyan dan Baiq Desi Milandari, "Kajian Etnolinguistik Proses Ritual Merariq pada Tradisi Budaya Adat Sasak di Desa Pengembur Kecamatan Pujut Kab. Lombok Tengah," *Jurnal Ilmiah Telaah* 5, no. 1 (2020): 61–75.

Furthermore, the women's side had prepared a special place as a form of respect for the arrival of the group. This preparation was not only technical but also reflected the willingness and readiness of the women's family to accept the family ties that would be formed thru marriage. The entire procession was conducted in an orderly and courteous atmosphere, signifying the importance of politeness and respect in local culture.

A significant moment in this process is when the messenger from the groom's side delivers the traditional request for permission to hand over the dowry (or serah-serahan). This request is officially presented to the receiving party thru representatives or traditional spokespersons. The women's side will then respond, and if everything is ready, the answer given is "wah siap" (ready), which signifies that the handover process can proceed legally according to custom.

The use of polite and symbolic language such as (wow, ready) is part of the customary communication ethics highly valued in the Sembalun community. This procedure emphasizes that every action in the traditional procession is not only formal but also holds symbolic meaning as a form of recognition, approval, and readiness to proceed to the next stage in the wedding procession. This series of guest reception and handover ceremonies also demonstrates the importance of coordination, the role of traditional spokespersons, and order in the implementation of customs. The values of courtesy, respect for guests, and social order are clearly evident in the execution of this procession, demonstrating that customs are not just cultural rules, but also a social system that ensures the continuity of the values of togetherness and honor between families.

Therefore, it can be concluded that the guest reception and handover ceremony in Sembalun wedding customs is a symbol of the initial meeting of two large families, framed by traditional values, ethics, and honor. This practice reflects the strength of local cultural roles in shaping social structures and reinforcing family values thru mechanisms that have been passed down thru generations.

3. The Sorong Serah Custom as a Cultural Mechanism in Building Family Resilience

The findings from the study show that the Sorong Serah procession in the wedding tradition of the people of Sembalun Bumbung Village, Sembalun District, East Lombok Regency, is not merely a symbolic ceremony, but reflects the social structure, spiritual values, and customary system that are passed down from generation to generation with clear rules. This process includes various important stages, such as the giving of Aik Susu (money awarded for the service of caring for the bride-to-be), the handover of traditional goods, and the purification ritual or Mandiang, which holds sacred meaning in the local culture.

A notable feature of this process is the practice of Reidak, or inter-family discussions, particularly regarding breast milk. This practice is not carried out unilaterally, but thru mutual consultation and consideration between the applicant (the suitor) and the woman's family (the mampele). The decision regarding the size of Aik Susu depends on agreement, economic ability, and family relationships, demonstrating flexibility in the implementation of customs while still maintaining the spirit of kinship and mutual respect.

subsequently, the Sorong Serah procession involves a series of symbols such as chickens, kris, white cloth, and coins (customary money), each containing philosophical meaning. For example, chickens symbolize fertility and readiness, a kris serves as a symbol of honor and protection, and white cloth reflects purity and good intentions for entering married life. All of these items were handed over in a traditional manner and arranged in a specific order, reflecting the value structure embedded in the Sembalun community's culture.

The sharing of results or "*Bebagik*" from the offerings is also done fairly and has become part of the customary social system. Some of the money was given to the butchers or traditional leaders as a form of appreciation for their role in ensuring the continuity and order of the traditional procession. The next very important stage is the Mandi'ang of the bride-to-be. This ritual is performed by

respected female figures, such as the wife of a traditional leader or the Pemangku. Mandi'ang has a symbolic meaning for purifying oneself from singlehood and preparing to enter a new phase as part of the extended family. In addition, Mandi'ang also serves as a means of introduction and customary confirmation that the bride-to-be has been officially accepted into the social structure of the groom's family.

After the Mandiang procession, the bride and groom will go thru the Sembek stage, which is led by traditional elders. This ritual not only strengthens the legitimacy of the marriage according to tradition, but also becomes part of the spiritualization of the marriage, making the entire process a clean, sacred path filled with the blessings of ancestors and respected traditional figures. From the facts above, the appropriate theory we can draw from the nyorong serah custom is:

From an Islamic constitutional perspective, this custom falls under the category of 'urf shahih, which refers to a custom or habit that is repeated, accepted by many people, and does not contradict religion, etiquette, manners, or noble culture. Custom is also in accordance with the concept of Islamic jurisprudence, which states: Custom is the judge:

الْعَادَةُ مُحْكَمَةٌ

Meaning:

"Customs or habits can be used as a basis for law."²³

The meaning of the aforementioned fiqh rule is that a tradition or custom prevalent in society that does not contradict the Quran and Hadith and does not cause harm can become a law or is permissible to do. The scholars have provided an explanation that 'Urf can be accepted as a legal basis:

- a. Customs or 'urf that are beneficial can be understood or accepted by common sense.
- b. Customs or 'urf that are widely practiced in the surrounding community or by the majority of residents.

²³ Khairul Habziz, *Kaidah Fiqih* (Situbondo, 2018). 50

- c. Customs or 'urf that are used as a reference in establishing law existed at that time, not customs that came later.
- d. The custom does not contradict or go against existing Sharia evidence or violate a certain principle.

C. CONCLUSION

The Sorong Serah tradition in Sasak society is a social system that serves more than just a wedding ritual. It is a cultural mechanism that promotes and perpetuates noble values such as responsibility, loyalty, deliberation, and solidarity among families. This process involves the entire extended family and traditional leaders as a form of social recognition and legitimacy for the marital bond. This involvement indirectly creates a strong and sustainable social network, which is crucial in supporting family resilience in the future.

These principles are actualized in everyday life. For instance, when a recently married young couple experiences domestic conflict or economic difficulties, the extended family that has been involved since the beginning of the Sorong Serah feels a moral responsibility to provide assistance. In Sembalun Bumbung Village, East Lombok, a practice was found where the male family helps find jobs for their daughters-in-law so they can contribute to the household economy. likewise, when there is a dispute between husband and wife, local traditional figures are often asked for help as mediators, as they are also directly involved in the traditional wedding ceremony process.

Additionally, Sorong Serah demonstrates a high adaptive capacity to the dynamics of the times. In the context of urban society, some Sasak couples still perform this ceremony in a simplified form, for example, by inviting representatives of traditional figures to the city or using digital media to convey traditional advice. Although the external form has changed, core values such as

Consequently Sorong Serah performs an important role in shaping the cultural, moral, and social resilience of the Sasak community's families. The preservation and revitalization of this custom needs to be viewed as a strategic

effort in strengthening the family foundation thru a local wisdom-based approach. Therefore, integrating Sorong Serah values into family education programs, culturally-based social policies, and strengthening customary institutions is an important step that deserves priority in the context of sustainable social development.

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