

Pisuke In The Marriage Customs Of The Sasak Tribe From The Perspective Of 'Urf: A Case Study In Terara Village East Lombok

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ABSTRACT

The *pisuke* tradition represents a distinctive practice in the marriage customs of the Sasak ethnic community in East Lombok. It appears during the *nyelabar* stage as a form of offering from the groom's family to the bride's family. While culturally regarded as a symbol of respect and social responsibility, the practice of *pisuke* has sparked debate within Islamic law, as it is often perceived as resembling a transactional exchange between the two families. This study aims to describe the form and meaning of *pisuke* within Sasak society and to examine its legal status based on the theory of 'urf in *uşul al-fiqh*. The research employs a qualitative approach using a case study method conducted in Terara Village, Terara District, East Lombok Regency. Data were collected through in-depth interviews, field observations, and documentation of local marriage ceremonies.

The findings reveal that *pisuke* constitutes 'urf *fi'liy* (customary practice expressed through actions) and 'urf 'amm (a widely accepted communal custom). However, from the perspective of Islamic law, it may be classified as 'urf *şahih* when performed voluntarily as an expression of respect, yet becomes 'urf *fāsīd* when accompanied by coercion, imposed as a condition of the marriage contract, or financially burdensome to one party. It is concluded that *pisuke* may be preserved as a cultural tradition provided it does not contradict the principles of *al-riḍā* (mutual consent), *al-'adl* (justice), and the objectives of *maqāşid al-sharī'ah*, namely to uphold fairness, dignity, and the welfare inherent in Islamic marriage.

INTRODUCTION

Customary marriage in Indonesia, particularly in the Lombok region where the Sasak ethnic group resides, reflects a complex interplay of deep-rooted cultural and social values. This marriage process is not merely a union of two individuals, but also serves as a symbol of respect, social status, and familial responsibility. This is evident in the *merariq* tradition, which involves a series of rituals aimed at facilitating social interaction and maintaining harmony within society (Gustiana, 2021; Khusairi & Mandala, 2023).

One significant aspect of this tradition is the concept of *pisuke*, which functions as a symbol of the man's responsibility towards the woman's family. *Pisuke* represents a form of appreciation to the woman's family, who are relinquishing a family member to form a new household. Research shows that this tradition is deeply rooted in the social and cultural context of the Lombok community, reflecting the highly respected value of mutual cooperation (*gotong royong*) (Kurnia et al., 2022).

However, despite its profound meaning, the practice of *pisuke* often brings significant economic consequences, especially among rural communities. The high costs associated with this tradition can pose a serious financial burden on the male party, often resulting in imbalances that may lead to conflict between families. Research indicates that failure to fulfil the *pisuke* obligation can cause delays in the marriage contract and potential disputes between family members (Djawa, 2023).

In the legal context, this phenomenon reflects the intersection between customary law, moral values, and social justice from the perspective of Islamic law. The law must take into account the cultural aspects that operate within society, with *pisuke* serving as an example of how customary values intersect with and at times conflict with prevailing legal norms. Thus, the *pisuke* tradition is not merely a ritual, but also reflects complex social dynamics that require in-depth understanding from various perspectives to address the challenges it presents in Indonesia's pluralistic society (Binar et al., 2024; Tsauri et al., 2023).

From the perspective of Islamic law, the concept of *'urf* (customary practice) plays an important role in examining local traditions within the normative framework of *sharī'ah*. Islam accommodates customary practices so long as they align with principles of justice, public interest (*maṣlahah*), and do not contradict revealed texts. This is in line with the view of al-Zuhaili, who notes that customs may be upheld as law as long as they do not contravene Islamic principles and bring social benefit (Nurdin, 2020). This acceptance of custom is further reinforced by the legal maxim "*al-'ādah muḥakkamah*", which affirms that customs not contradicting *sharī'ah* may serve as legal sources (Romadhon et al., 2024). Accordingly, it is essential to evaluate local practices, such as *pisuke*, to

determine whether they fall under *'urf ṣaḥīḥ* (valid custom) or *'urf fāsid* (corrupt custom).

The testing of customs using an Islamic legal approach through the lens of *maqāṣid al-sharī'ah* is crucial. *Maqāṣid al-sharī'ah* functions as the guiding principles in understanding the objectives of Islamic law, which are to realise societal well-being (Parabi & Muhibban, 2024). For example, the *rujuk* tradition in Batak Toba customary marriages and the Sasak marriage customs have shown that both can accommodate legal norms as long as they do not violate Islamic law (Gaffar et al., 2023; Ishak, 2017). In a broader context, the dialogue between customary law and Islamic law can be considered complementary, offering room for harmonisation that preserves cultural identity and dignity without disregarding *sharī'ah* norms (Sholeh, 2023).

Furthermore, it is important to consider the value conflicts that may arise when aligning customary law with *sharī'ah* principles, as seen in research on *Mogama* customs in Mogolaing sub-district, where discrepancies were found between customary practice and Islamic values (Suleman et al., 2023). This research underscores the importance of field studies in analysing how communities not only comply with existing laws but also adapt legal positions to their daily customs (Gojali, 2023). Therefore, such practices must be carefully evaluated to determine whether they still meet the criteria of valid *'urf* or have crossed the line into becoming *'urf fāsid*.

The *pisuke* phenomenon in Terara Village represents the dynamic relationship between customary values and religious norms within local Muslim communities. On one hand, society seeks to preserve cultural identity as a form of ancestral heritage; on the other, there is normative awareness to adjust traditions in accordance with Islamic teachings. This situation gives rise to an interesting socio-legal dialectic, where custom is maintained for social harmony but must remain within the limits of *sharī'ah*. The intersection between Sasak customs and Islamic law reveals the reality of legal pluralism that characterises Indonesia's social system.

Empirically, the practice of *pisuke* in Lombok has been an integral part of the Sasak community's marriage structure for centuries. However, economic transformation, education, and increased religious awareness in modern society have influenced perceptions and implementation of this tradition. Some community members have begun to question the rationality of *pisuke* amounts, while others assert the importance of the tradition as a form of respect and a symbol of social status. These changes indicate a shift in values from moral substance toward material aspects, making this research increasingly relevant in understanding the direction of *'urf* development in the face of modernity.

RESEARCH METHODOLOGY

This study employs a qualitative approach using a case study method, as it focuses on an in-depth understanding of the *pisuke* practice within the social context of the Sasak community. This method was selected to explore the meaning, values, and societal perspectives related to *pisuke* through the direct experiences of traditional practitioners. The approach taken is both sociological and normative, examining the socio-cultural aspects of the community alongside relevant Islamic legal analysis. Thus, the study does not merely investigate *pisuke* as a social phenomenon but also evaluates the extent to which this practice can be accommodated within Islamic legal perspectives based on the theory of *'urf* (customary law).

The research was conducted in Terara Village, Terara Subdistrict, East Lombok Regency, as this region continues to uphold the *pisuke* tradition firmly within its marriage system. The subjects of the study include religious leaders, *penghulu* (marriage officials), and customary community members directly involved in the practice. Data was collected through in-depth interviews, direct observation, and documentation, providing a comprehensive overview of the tradition. The collected data was then analysed through three stages: data reduction, data presentation, and systematic conclusion drawing. Through this method, the researcher seeks to find correlations between customary practices and Islamic legal principles, thus offering an objective and contextual analysis of the *pisuke* tradition within the Sasak community.

FINDINGS AND DISCUSSION

Traditions in society are never static; they continuously evolve in response to surrounding social, economic, and spiritual dynamics. The same is true for the marriage traditions of the Sasak people of Lombok, who to this day maintain the *merariq* and *pisuke* systems as integral parts of the marriage process. Based on in-depth interviews with customary leaders in Terara Village, it was found that each procession within Sasak marriage carries symbolic meanings reflecting moral responsibility and the social status of the family. *Pisuke* is understood as a gesture of respect from the groom's side to the bride's family, symbolising both economic capability and good faith to establish an equitable familial relationship. However, field findings reveal that high *pisuke* values often impose financial pressure and can even delay the marriage contract. This phenomenon illustrates how a tradition born out of respect can shift into a social practice that causes inequality and moral burden.

In the local cultural context, the Sasak community views *pisuke* as an integral part of the social structure that maintains the balance between female honour and male responsibility. Through this symbolic offering, the groom is seen as demonstrating readiness to bear the social consequences of marriage, including responsibility for the new family's welfare. However, field

observations indicate that this symbolic meaning is often reduced to a measure of economic status. The value of *pisuke* is determined by factors such as social background, education level, and even the bride's physical appearance. When this tradition becomes a matter of social prestige, its moral function weakens. Religious figures in Terara believe this practice should be based on mutual respect, not economic competition. This highlights a gap between the ideal values of tradition and the reality of contemporary social practices.

From an Islamic legal perspective, the phenomenon of *pisuke* raises complex normative issues. Some community members equate it with *mahr* (dowry), as both involve gifts from the groom to the bride before the marriage contract. However, *ulama* and *penghulu* in Terara Village clearly differentiate between the two. *Mahr* is a personal right of the wife, given directly and mandated as a religious obligation, while *pisuke* is given to the bride's family and is not a determinant of a valid marriage contract. In practice, public confusion over this distinction leads to the perception that a marriage contract cannot proceed unless the *pisuke* is paid. This perception potentially contradicts the principle of *ridha* (mutual consent) in Islamic marriage. Therefore, legal clarification is needed to help the public distinguish between acceptable customary practices and those that contradict *shariah*.

According to the framework of '*urf*', Islam recognises the legitimacy of local customs as a secondary source of law, as long as they do not conflict with scriptural texts. The principle *al-'adah muhakkamah*, formulated by jurists, asserts that societal habits may serve as legal grounds when they bring benefit and do not contravene Islamic values. Based on this theory, *pisuke* can be analysed to determine whether it qualifies as '*urf sahih*' (valid custom) or '*urf fasid*' (corrupted custom). According to research findings, most religious leaders in Terara view *pisuke* as fundamentally '*urf sahih*' due to its embedded values of respect and social responsibility. However, its frequent excess, coercion, and function as a prerequisite for marriage contracts shift it towards '*urf fasid*'. Islam does not reject the existence of *pisuke* but sets moral boundaries to prevent it from becoming exploitative.

RESULTS AND DISCUSSION

Traditions within society are never static; they continuously evolve in response to surrounding social, economic, and spiritual dynamics. This is evident in the marriage traditions of the Sasak ethnic group in Lombok, which to this day continue to uphold the *merariq* and *pisuke* systems as essential components of the matrimonial process. Based on in-depth interviews with customary leaders in Terara Village, it was found that each ritual within Sasak marriage contains symbolic meanings that reflect both moral responsibility and the social status of the family.

Pisuke is understood as a form of honour given by the groom's family to the bride's family, signifying not only economic capability but also a sincere intention to establish an equitable familial relationship. However, field data reveal that high pisuke values often lead to financial pressure and may even delay the marriage ceremony. This phenomenon illustrates how a tradition born out of a spirit of respect can shift into a social practice that generates inequality and moral burden.

In the context of local culture, the Sasak community regards pisuke as an integral part of the social structure that maintains a balance between the honour of women and the responsibilities of men. Through this symbolic gesture, the groom is considered to have demonstrated readiness to bear the social consequences of marriage, including responsibility for the welfare of the new household. Nonetheless, field observations indicate that this symbolic meaning is often reduced to a measure of economic status. The pisuke amount is determined based on social background, education level, and even the physical attractiveness of the bride. When this tradition turns into a display of social prestige, its moral function is weakened. Religious leaders in Terara argue that this practice should be rooted in mutual respect rather than economic competition. This reflects a gap between the ideal values of customary law and the practical realities developing within contemporary society.

From the perspective of Islamic law, the pisuke phenomenon raises complex normative issues. Some members of the community equate it with mahr (dower), as both involve gifts from the groom to the bride prior to the marriage contract. However, religious scholars and marriage registrars in Terara clearly distinguish between the two. Mahr is a personal right of the bride, given directly and considered obligatory, whereas pisuke is given to the bride's family and is not related to the validity of the marriage contract. In practice, public confusion over this distinction has led to the belief that a marriage cannot proceed until the pisuke is fulfilled. This situation potentially contravenes the principle of *ridha* (mutual consent) in marriage, which forms the foundation of Islamic jurisprudence. Therefore, legal clarification is necessary to ensure the community understands the boundary between cultural practices that are acceptable and those that conflict with Islamic law.

An analysis of the pisuke practice reveals generational differences in perceptions among the Sasak community. The older generation regards pisuke as a symbol of respect that must be preserved as a sacred inheritance safeguarding the honour of the bride's family. In contrast, the younger generation has begun to criticise the practice, viewing it as a financial burden that undermines the spiritual essence of marriage as an act of worship. Several young respondents in Terara Village stated that they had postponed marriage due to their inability to meet pisuke demands, which can reach tens of millions of

rupiah. These findings indicate a shift in social paradigms from spiritual to materialistic values.

From the perspective of *'urf*, this condition signals that a tradition originally imbued with symbolic meaning has lost its essence of *maslahah* (benefit) and begun to generate *mafsadah* (harm), thus requiring reconstruction to realign with the values of *maqāṣid al-syarī'ah*.

Maqāṣid al-syarī'ah places justice, balance, and social welfare as the core pillars of all social practices. In the context of pisuke, these principles serve as benchmarks to evaluate whether the tradition facilitates or obstructs the aims of marriage. Interviews with religious leaders in Terara revealed that when pisuke becomes a prerequisite for the validity of marriage, the practice contradicts *maqāṣid* by creating hardship for prospective grooms. Islam advocates for ease in marriage, as expressed in the hadith: "*The best woman is she whose mahr is the lightest*" (HR. Ahmad). This underscores that simplicity and sincerity not material value should form the basis of marriage. Thus, reformulating the value of pisuke becomes imperative to preserve the tradition without compromising Islamic principles.

The study also found that most residents of Terara Village are unaware of the legal distinction between mahr and pisuke. Both are perceived as inseparable and mandatory components of marriage. This misunderstanding has led to the belief that if pisuke is not paid, the marriage is socially invalid even if religiously valid. This dualism highlights a tension between customary legitimacy and religious authority. In *'urf* terms, it shows that local custom continues to dominate the social structure despite the long-standing presence of Islamic values. Therefore, public education on Islamic legal norms is essential to prevent tradition from conflicting with the principles of *tasamuh* (tolerance) and *ta'awun* (mutual cooperation), which are central to Islamic cultural ethics.

Ethnographically, in Minangkabau tradition, pisuke serves to strengthen social bonds between two families, reflecting the groom's readiness to bear responsibility for the new household. In the matrilineal Minangkabau community, pisuke functions not only as a matrimonial symbol but also plays a significant role in reinforcing inter-family relations (Ilham & Ashari, 2024; Rapung et al., 2025). However, recent practices have shifted its meaning towards a marker of social prestige. Families able to offer high pisuke are often accorded higher social status, while those unable to do so are perceived as inferior. This illustrates how traditional values can be distorted into mechanisms of social stratification (Ilham & Ashari, 2024).

This phenomenon reflects how the tradition of pisuke has transformed from a symbol of solidarity into a tool of social differentiation. In Islamic tradition, such disparities contradict the principle of *al-musawah* (equality), which emphasises justice and equity in social life (Nugroho et al., 2022). Therefore,

revitalising the moral dimension of pisuke is crucial to restoring its function as a symbol of unity and social cohesion rather than as an obstacle or status determinant (Fauzi et al., 2023).

This revitalisation must go beyond cultural approaches and include Islamic legal principles. Islam prohibits any form of tradition that leads to arrogance or social discrimination. It is thus imperative that community and religious leaders reflect on and revise the implementation of pisuke, ensuring that it continues to unify and strengthen social relationships (Fauzi et al., 2023; Fazzan, 2015). Through collective efforts to uphold egalitarian values, pisuke can be redefined as a morally inclusive practice aligned with Islam's fundamental principle of social equity.

In-depth interview analysis shows that religious leaders and marriage registrars in Terara agree that pisuke must be redefined in accordance with its original meaning as *ta'zim* (honour). They propose that pisuke should no longer be a binding requirement but a voluntary cultural symbol. This approach aligns with the principle of *'urf saħih*, whereby customs are accepted if based on mutual consent and free of harm. They assert that the continuity of tradition depends on its harmony with Islamic principles. Hence, an *adat* consensus is recommended to set reasonable limits on pisuke to prevent social inequality.

Field findings also highlight the crucial role of religious leaders in transforming tradition. In several hamlets in Terara, *penghulu* and *ustaz* have initiated community agreements that the value of pisuke must be proportionate to the groom's economic capacity. This approach has been well received, as it helps reduce tension between customary and religious norms. In *'urf* terms, such change is evidence of Islam's adaptability to local dynamics. By prioritising *maslahah* and balance, communities can uphold tradition without contravening religious teachings. This reconciliation between *adat* and *shari'ah* demonstrates that Islam does not reject tradition but instead channels it towards moral and social benefit.

The transformation of pisuke in Terara is also influenced by globalisation and social modernisation. Increased access to education and information has led younger Sasak generations to reassess the meaning of tradition in modern life. Some university-educated respondents stated that pisuke should not hinder couples from marrying, since the essence of marriage is spiritual, not transactional. This awareness signals a paradigm shift from communal values to rational-religious understanding. However, the older generation still sees modernisation as a threat to cultural identity. This intergenerational tension makes the future of pisuke a continuously negotiated social space. From a *'urf* perspective, this represents *tahawwul al-'urf* a legitimate transformation of tradition as long as it maintains public benefit. Islam sees the evolution of *'urf* not as deconstruction but as a value-based adaptation that retains spiritual integrity.

Institutions like the Office of Religious Affairs (*KUA*) play a vital role in bridging Islamic law and local tradition, particularly regarding marriage and *pisuke*. In Terara, *penghulu* often face dilemmas in balancing Islamic legal requirements with local customs. As a government body under the Ministry of Religious Affairs, *KUA* must facilitate marriage registration while adapting to community dynamics (Dasopang et al., 2022; Latif & Annizah, 2021).

Sharia enforcement through *KUA* can be hindered by local factors, including complex administrative requirements. In Gorontalo, for example, unregistered (*sirri*) marriages often occur due to geographical distance from *KUA* offices (Karim & Piyo, 2022). To address such issues, *KUA* offices have initiated collaborative programmes, such as *sidang itsbat terpadu*, involving religious courts and civil registry offices (Zahrah & Patimah, 2020). These initiatives reflect efforts to maintain religious compliance while accommodating local customs.

In practice, *penghulu* sometimes proceed with marriage ceremonies even if *pisuke* has not been fully paid, allowing families to fulfil the obligation later. This is seen as an application of *maṣlahah mursalah*, where religious institutions strive to balance legal adherence and community needs (Saputra et al., 2021). Legal flexibility (*murūnah*) is essential to ensure the law remains responsive to changing social conditions while upholding justice in Islam (Basri & Zulfadhli, 2023).

However, the main challenge lies in preventing the misconception that *adat* supersedes religious principles. Therefore, synergy between *KUA* and traditional institutions is crucial to harmonise religious and cultural values. Such collaboration can promote education and awareness regarding the importance of following Islamic law without dismissing local customs (Wafiq & Santoso, 2017).

The study also reveals that some communities have adopted a collective *pisuke* system as an economic adaptation. In this system, extended families or relatives assist the groom financially. While this reflects strong social solidarity and the Sasak spirit of *gotong royong*, from an Islamic legal perspective, such practices require scrutiny, particularly if the contributions involve moral pressure or serve to elevate social status. Islam regards *ta'awun* (mutual assistance) as praiseworthy only when motivated by sincerity, not vanity. Thus, collective *pisuke* can be classified as *'urf ṣaḥīḥ* if practiced voluntarily and without causing social inequality. This also demonstrates the community's innovation in preserving tradition while remaining aligned with justice as prescribed in Islamic law.

From a legal standpoint, *pisuke* is not explicitly regulated in Law No. 1 of 1974 on Marriage nor in the Compilation of Islamic Law (KHI), placing it in the non-juridical realm of local custom. However, the state recognises customary law as long as it does not conflict with national and religious law. In this context, Islamic law becomes the primary benchmark in determining the legitimacy of

adat. Islamic legal scholars affirm that customs which strengthen the family institution and do not cause harm can be used as legal considerations. Therefore, symbolic and voluntary *pisuke* can be accommodated as a sign of respect, but compulsory and burdensome forms must be abandoned. This dualistic approach underscores the need for clearer social regulation to prevent misuse of tradition that may hinder the exercise of religious rights.

Sociologically, the study finds that women remain passive participants in the *pisuke* system. Decisions regarding its amount are typically made by the bride's family without her direct involvement. This creates a gap between women's rights in Islam and the patriarchal structure of local customs. Under Islamic law, women are entitled to receive *mahr* and bear no economic obligations for the household. However, when *pisuke* becomes a measure of family honour, women are indirectly objectified in social transactions. This contravenes the principle of *karāmah al-insān* (human dignity), which holds that women are honourable subjects, not commodities. Hence, revitalising *pisuke* must also involve repositioning women as respected participants rather than transactional objects an essential step towards gender justice within Islamic traditions.

Field findings also indicate a strong correlation between social status and *pisuke* value. Families of community leaders or customary figures tend to demand higher *pisuke* than ordinary families. This reinforces social hierarchies still prevalent within Sasak society. In Islamic law, distinctions not based on *taqwa* (piety) are contrary to the principle of equality (*al-musāwah*). The Prophet Muhammad (peace be upon him) affirmed that honour lies in piety, not lineage or wealth. Thus, when social status influences *pisuke* values, it may be classified as *'urf fāsīd* due to its potential to create structural injustice. Left unchecked, such tradition could become an instrument of social oppression. Therefore, customary leaders in Terara must reinforce the notion that family honour is derived from character and moral commitment, not material wealth.

Economically, *pisuke* poses risks to the sustainability of new families. High costs often lead young couples to start married life in debt, causing economic strain and domestic conflict. Within the *maqāṣid al-sharī'ah* framework, one of the law's aims is to preserve family stability (*ḥifẓ al-nasl*). When tradition generates economic vulnerability and marital discord, it must be revised or abandoned. The principle *lā ḍarara wa lā ḍirār* (no harm and no reciprocation of harm) affirms that any custom causing hardship must be avoided. Accordingly, the Sasak community should reframe *pisuke* as a moral symbol, not a material obligation. In doing so, tradition is preserved while Islamic values and familial welfare are safeguarded.

Normative analysis also shows that *pisuke* may create an imbalance in marital roles and obligations. When the groom bears a disproportionate financial burden at the outset, his position in the household may be undermined, while

the bride becomes a symbol of family prestige. This creates structural disharmony inconsistent with Islam's principle of *mubādalah* (mutuality). In Islam, husband and wife are seen as spiritual and social partners, complementing each other rather than imposing demands. Therefore, *pisuke* must be recalibrated to align with *mushārah* (partnership) in family life. Such reformulation is vital to realign customary practice with Islam's vision of relational justice between men and women.

From the entirety of this empirical and normative analysis, it can be concluded that the *pisuke* practice in Terara qualifies as '*urf fāsīd*', having shifted from its original symbolic meaning to an economic transaction that disproportionately burdens men. However, this does not mean that the tradition should be abolished entirely. Islam does not reject *adat*, but seeks to guide it towards the greater good. The most relevant approach is therefore to recontextualise *pisuke* by emphasising simplicity and voluntariness. This reformulation should be pursued through dialogue among religious leaders, customary figures, and the community to determine reasonable limits aligned with average economic capacities. In this way, tradition is preserved as cultural heritage while its values are renewed in accordance with Islamic teachings.

This study affirms that the relationship between *adat* and Islamic law is not dichotomous but dialogical. Customs like *pisuke* may endure as long as they uphold justice and *maslahah*. The principle *al-'ādah muḥakkamah* proves that Islam allows cultural expression under the guidance of revelation. Therefore, preserving tradition must not rely on rigid forms, but on reviving the spiritual essence from which it emerged. For the Sasak people, *pisuke* should not be merely a symbol of wealth but a manifestation of love, responsibility, and honour. If these values are upheld, then tradition and *sharī'ah* need not be at odds, but can instead unite to shape a civilised and harmonious society. This is the direction of Sasak customary reform towards a religious and culturally enriched community.

CONCLUSION

Based on the findings, the practice of *pisuke* in the marriage customs of the Sasak community in Terara Village, Terara District, East Lombok Regency, can be categorised as '*urf fi'liy*' because it takes the form of a concrete action in the *nyelabar* procession, as well as '*urf 'amm*' since it is widely accepted by the community across generations. However, from the perspective of Islamic law, the practice has shifted from a symbolic expression of respect to a compulsory economic transaction. When *pisuke* is treated as a prerequisite for the marriage contract and a measure of its validity, it falls under the category of '*urf fāsīd*', which contradicts the principles of *al-ridā* (mutual consent) and *al-'adl* (justice) in Islamic marriage law. Such a tradition no longer reflects the values of *sakinah*,

mawaddah, and *rahmah*, which are the primary objectives of marriage, but instead creates social and economic burdens that may undermine family stability. Therefore, the practice of *pisuke* as implemented in Terara Village cannot be justified from a shari'ah perspective and must be reconstructed to return to its original meaning as a simple and voluntary symbol of respect.

The implications of these findings suggest that the relationship between customary law and Islamic law is not inherently oppositional but requires harmonisation through the principle of *al-'ādah muḥakkamah*, which holds that custom may serve as a source of law so long as it does not contradict the shari'ah. Village authorities, traditional leaders, and religious institutions need to collaborate in promoting legal awareness and socialising the values of *maqāṣid al-shari'ah* so that the community understands the boundaries between cultural practice and religious worship. The reformulation of *pisuke* values is essential as a means of preserving tradition in a manner that is both just and civilised. By making respect and sincerity the fundamental principles, *pisuke* can remain a living cultural heritage aligned with the spirit of Islam *rahmatan lil-'ālamīn* a religion that honours tradition as long as it promotes public welfare and upholds social justice.

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