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SASAK MUSLIM YOUTH MARRIAGE: THE UNIQUE DOWRY GIVING PHENOMENON IN LOMBOK SOCIETY

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Abstract

The background of this research is the marriage of young Sasak Muslims in Lombok, Nusa Tenggara Bara, an important ritual that reflects the relationship between Islam and local culture. Many things are unique, primitive and controversial for some groups; an example is the practice of giving a unique dowry. This research methodology is descriptive qualitative. They are collecting data using observations and interviews regarding Islamic law practices, motivations, and views regarding providing unique dowries at the weddings of Sasak Muslim youth in East Lombok Regency. The results are 1) The practice of giving a unique dowry at the marriage of Sasak Muslim youth based on an agreement between both parties and occurs in three places in East Lombok Regency, namely: a) Mahar with Google Adsense in Sukadana Hamlet, Sukadana Village, Terara District, b) Mahar with grilled chicken in Pren Hamlet, Gunung Rajak Village, West Sakra District, c) Mahar with a cup of iron sand in Sukmulia Hamlet, East Pohgading Village, Pringgabaya District. 2) Giving a unique dowry is based on several motivations: a) Motivation of needs at that time. b) Social motivation or affiliation. c) Reward Motivation. d) Self-actualization motivation. e) Roja' and khauf motivation. 3) The unique dowry perspective of Islamic Law is permitted as long as it is not aimed at playing with marriage because, in Islam, there is no determination of the form, type and size of the dowry.

Keywords: *Marriage, Unique dowry, Islamic Law*

Introduction

In Islamic marriage law, a dowry is a compulsory gift from the groom to the bride through money, gold, or other items pronounced during the marriage contract. Dowry in Islamic law is not determined in size and shape but is based on the husband's ability and the wife's willingness. Without certainty of the amount, the dowry is given to the bride according to the general size or local custom and even the man's ability.

In theory, Dowry should be a value of benefit and *benefit* for the bride. Therefore, the recommendation is to give Dowry in the form of material, to be more helpful, or in the form of services that will reap long-term benefits. It is feared that the Dowry in the form of a cup of iron sand, grilled chicken and *Google AdSense* does not reach the purpose of the shari'a of giving the Dowry to the bride and ignores the essence of the Dowry in Islamic Law itself.

In Islam, Dowry has no minimum limit; even anything valuable and practical can be used as a Dowry, but it should be understood that Dowry is declared as a tribute to a woman to glorify her.¹ Giving Dowry to women to be married is one form of glorifying women, and this gift can be done in cash in the form

¹ Muhammad bin Ahmad bin Muhammad bin Ahmad ibn Rushd, *Bidayah Al-Mujtahid Wa Nihayah Al-Muqtasid*. (Beirut: Dar Ibn Hazem Li At-Thabáh Wa An-Nasr Wa At-Tauzi' 2006).

of money and goods or non-cash in the form of services.² Dowry is neither a payment price nor a substitute for the exchange rate for the woman to marry. Dowry is a symbol of the readiness and willingness of the husband to provide for his wife and children and is part of the manifestation of a man's seriousness towards the future wife to be married.³

In practice, many Sasak Muslim youth do not know the purpose of the dowry, so the dowry sometimes only follows the trend that is viral at that time or even just a formality to eliminate the essence of the dowry itself. This phenomenon led to a shift in the use of dowry. Dowry has benefits and uses value and blessings, but this phenomenon turns into a trend, symbols and even displays that only have aesthetic value. Therefore, in Islam, the dowry is given in a good way and has the value of benefits and blessings in marriage to achieve the purpose of the marriage, namely the inner birth bond between a husband and wife to create a happy, prosperous, peaceful, peaceful and eternal family as stated in the Qur'an.⁴

In the marriage process of the Sasak tribe, there are three payment terms, namely: first, religious payments called dowry; second, customary payments such as *pisuke* and *pelengkak*. Third, administrative payments for the issuance of

² M. Quraish Shihab, *Al-Insights Qur'an*, (Bandung: Mizan, 2000), 204

³ Lili Rashidis, *Marriage and Divorce Law in Malaysia and Indonesia* (Bandung: PT. Adolescent Rosdakarya, 1991), hlm. 12.

⁴ Masnun, *Contemporary Islamic Civil Law*. (Mataram: Sanabil, 2016), 135

marriage certificates. In Sasak tradition, the amount and form of dowry depend on local tradition. Therefore, it can be very large and expensive or even very small and cheap. This is usually adjusted to the social status of the woman's family.⁵ But this is different from today's times where the facts on the ground now, especially in the last 3 years, have been rife in the groom giving wedding dowry outside the habits of society in general. The dowry given is not in the form of goods or materials such as prayer clothes, bracelets, rings, and the like, or non-material such as services and memorization of the Qur'an,⁶ but the dowry given to the marriage contract is in the form of very simple goods even not never thought of, such as a cup of sand, grilled chicken,⁷ and *Google AdSense*.⁸

The results of observations showed that the dowry was given in the form of a cup of sand as a symbol of the sincerity of the bridegroom's love for his future wife, who has the same hobby, namely tourism awareness group activists at Pondok Kerakat Beach, Pringgabaya District, East Lombok.⁹ In Gunung Rajak Village, East Lombok, a bride and groom get married with a food dowry, namely grilled chicken, as a form of their true love to build a household together. Even though they have been offered dowry, money, and even gold, the bride still chooses

⁵ Observation, September 12, 2020

⁶ Observation, November 6, 2020

⁷ Atun Wardatun, *Layered Legitimacy and Dynamic Negotiation on Marriage Payment Perspectives Plurarium Law* (Al-Ahkam, vol 28, No.2 2018) 156

⁸ Observation, November 1, 2021

⁹ Asri, Interview, date September 13, 2020

grilled chicken.¹⁰ In addition to giving dowry with sand and food, there is also a unique dowry in the form of an advertising programme called *Google AdSense*.¹¹

Literature Review

The urgency of dowry in Islamic marriage

The most important element of dowry in marriage is attention and respect for women. The commandment of dowry is not only a compulsory gift from the prospective husband or a symbol of the validity of marriage but also an affirmation of the position of women as equal beings with men. In the days of Jahiliyah, women were not given power over dowry given by men but became the right of their guardians to administer marriages; women were only required to obey marriages held by their guardians. After the advent of Islam, dowry rights were given entirely to women and became their full property, and then women were no longer seen as an inferior and constrained species but transformed into respectable and valued human beings.¹²

Mahar/dowry etymologically comes from Arabic, whose form is *mufrad mahrun*, and its plural form *muhurun*, which means *maskawin*. Meanwhile, according to Arabic experts, it is

¹⁰ Syamsul Hadi, Interview on November 7, 2020

¹¹ AdSense is flatform or CPC-based advertising programs (*cost-per-click*) owned by Google and Allows website owners to earn income from installed ads. <https://qwords.com/blog/23/5/2022>

¹² Sayyid Sabiq, *Fiqh As-Sunnah*, (Cairo: *El-Fath, Lil'Illam El-Araby* 2004) 578

interpreted as al-atiyah or al-shadaq, which is not interpreted literally but is understood in jurisprudence as a gift from a man to a woman in marriage. Imam Taqiuddin in *Kifayatul Akhyar* said that besides being called dowry, there is also another term maskawin in the Qur'an, namely: Shidaq, Nihlah, Faridlah, and Ugr. According to Wahbah Zuhaili, there are several names for the mention of dowry, namely: Mahar, Shadaq, Faridah, Nihlah, 'Ajrūn, 'Uqrūn, 'Alaiqun, and Taulun.¹³

The meaning of dowry is equated with shidaq or shadaq because it contains the meaning of a white heart, an honest feeling. It means giving in the form of property to the bride when it will be willingly done, with a pure heart, and with a clear and sincere face. The deeper meaning of the dowry meaning is that the marriage has been materialised, like stamped or stamped. Among fuqaha is property given for the purpose of marriage, as mentioned by Al-Nawawi and Al-Sarakhsi. Our *Fath Al-Mu'in*, written by Shaykh Zainuddin bin Abdul Aziz Al-Malibari Al-Fanani, gives the understanding that dowry, or shadaq, is a number of properties that must be given because of marriage or wati' (copulation). Dowry is called shadaq because it contains an understanding as an expression of honesty about the giver's interest in doing marriage, while nikah is the base that requires dowry.¹⁴

¹³ Wahbah az-Zuhailiy, *Fiqh al-Islami Wa Adillatuhu*, juz 6 (Damaskus: Daar al-fikr, 2004), 6578

¹⁴ Zainuddin bin Abdul Aziz Al-Malibari Al-Fanani, *Fath Al- Mu'in* (Semarang: Toha Putra, tt), h.70

Imam Taqiyuddin Abu Bakr, in his book *Kifayah Al-Akhyar*, defines dowry as the gift of property from a man to a woman when married or having intercourse (watji'), as Al-Kasani defines it with *Al-Athiyah*, or voluntary giving in the form of material, and Al-Kharsi, one of the fuqaha maliki, defines dowry as the right of the wife to the material given during the marriage contract or after. While Imam Al-Shafi'i defines dowry with the right of property that is customary to be given to the soul of a woman, the KHI mentions the definition of dowry with property that must be given by the man to the woman as agreed upon in terms and conditions.

Dowry in theological dimension

The legal basis for the compulsory dowry is set out in the Qur'an and the hadith of the Prophet (peace be upon him). In the Qur'an, Surah An-Nisa Verse 4 says: *"Give dowry to the woman you marry willingly. There is no right for you to the dowry, but if they gladly give up some of the dowry rights, take it and make good and commendable use of the gift."*¹⁵

Surah An-Nisa Verse 24. *"All of you are sinless, as long as there is a voluntary agreement between husband and wife, if the wife wants to give up her dowry rights, or if the husband wants to increase the amount of dowry. In fact, Allah always*

¹⁵ Al-Muntakhab, *Selecta in TInterpretation AL-Qur'an Al Karim: Egyptian translation*, (Cairo: Al-Ahram, 2001), 153

monitors the affairs of His servants, wisely managing everything that brings benefit to them."¹⁶

Surah Al-Maidah Verse 5. *"On this day, the day on which Allah's verse was revealed, it has sanctioned everything that is good according to the taste, food and slaughter of the Ahl Bible as long as there is no new provision forbidding it. In addition, Allah also justifies your food for them and allows you to marry women who keep their honor among the women of the Bible who believe, if you pay their dowry for the purpose of marrying them, and not to legalize illegitimate relationships (adultery), or make them mistresses. Whoever denies religion loses the reward of his deeds which was originally thought to be an attempt to approach God. In the hereafter, he will be among those who perish.*"¹⁷

Surah an-Nisa verse 4 above, according to Sayyid Sabiq, indicates that one of the many honours and glory that Islam gives to women is dowry, whereas in the days of Jahiliyah, they did not even have the right of ownership. Then Islam raised the status of women by requiring dowry in marriage, specifically for the woman to be married, not for her father, her closest relatives, or anyone else. Therefore, it is not permissible for anyone to take any amount of the dowry without his permission.¹⁸

Meanwhile, Syekh Ali Al-Shabuni commented on Surah An-Nisa verse 24 above by explaining that the giving of dowry is something fardu (obligatory). This information is also a

¹⁶ Ibid, 163

¹⁷ Ibid 210

¹⁸ Sayyid Sabiq, *Fiqh As-sunnah*, (Cairo: El-Fath, Lil 'ilam el-araby 2004) 578

reinforcement (taukid) of the Qur'anic verse that requires dowry in Sura an-Nisa verse 4. If, after the dowry is cashed, the woman gives up part or all of the total dowry to the bridegroom, then it is not a problem.¹⁹

From these verses, it can be concluded that Islam has established lofty and noble purposes for marriage between two human beings. Islam also places women as honourable and noble beings, so they are given the right to receive dowry, not those who both give dowry. Dowry is a form of gift given by a man as an expression of his love and loyalty to his future wife. The equality of men and women is not implemented by giving dowry. Because dowry is not a symbol of buying and selling,²⁰ but a symbol of respect for women as well as a symbol of the husband's responsibility to provide for his wife, in addition to a symbol of the husband's affection for his wife, as stated by Shafi'iyah scholars.²¹

The hadith narrated by Imam Al-Bukhari and Muslim states that the obligation to pay dowry is essentially not only to obtain pleasure but rather to respect and give from the prospective husband to the future wife as the beginning of a

¹⁹ Muhammad Ali Al-Sabuni, *Sofwah Al-tafasir*, Juz I (Beirut: Dar Al-fikr, 2001), 237

²⁰ Neng Djubaidah, *Marriage & Marriage Registration Not Recorded*, (Jakarta: Sinar Grafika, 2010), 124

²¹ Sayyid Ahmad Al-Musayyar, *Islam talks about sex, romance & homemaking*, (Cairo Egypt: Erlangga, 2008), 12

marriage and as a sign of a man's love.²² The Holy Prophet himself, in various hadiths, strongly emphasised the obligation of dowry in marriage, whatever its form. On one occasion, the Prophet suggested a dowry in the form of only an iron ring or taught the Qur'an. Even Siti Fatimah, the daughter of the Prophet herself, was married by Ali bin Abi Talib only in armor.

Hadith narrated by Abu Daud. *"From Ibn Abbas, when Ali (may Allah be pleased with him) married Fatimah (may Allah be pleased with her), the Prophet (peace and blessings of Allaah be upon him) said to him, "Give her (dowry) something." Ali replied, "I have nothing." Then the Prophet said, "Give me your armor."*²³

In addition to this hadith, the obligation to give dowry was also explained by the Holy Prophetsa in a hadith, which explains the consequences for those who do not carry it out. It is said in a hadith that a man who marries a woman but does not fulfil the obligation of giving dowry to his wife will meet Allah (swt) in a state like an adulterer: *"Whoever gives dowry to a woman, while Allah knows that he will not give her up so that he deceives her in the name of Allah and justifies her genitals with bathil, then the man will meet Allah on the Day of Judgment as an adulterer."*²⁴

²² Sheikh Muhammad Amin Al-Kurdi, *Tanwir Al-Qulub*, (Beirut: Dar Al-kutub Al-Ilmiyah, 1995), 384

²³ Ash David, Volume II, (Dar El-fikr; tt), 909, 2125

²⁴ Ahmad ibn Hanbal, *Musnad Ahmad ibn Hanbal*, (Riyadh: Baitul Afkar Ad-Dauliyyah, 1998), 1384

Thus, the necessity of paying dowry is not for pleasure alone but rather for respect and glorification from the prospective husband to the future wife at the beginning of a marriage. In addition, he also showed how high the position of the marriage contract was. Therefore, the scholars agreed on the compulsory dowry in marriage.²⁵ Based on the commands of the Qur'an and Al-hadith above, it can be used as a basis for the obligation for the prospective husband to give dowry to his future wife so that in this case the ulama agreed to stipulate the law of being obliged to give dowry to the wife.

Quantity of Dowry in wedding tradition

Scholars differ on determining the low limit of dowry. As for the high limit of dowry in general, there is no difference among scholars. Once upon a time, Caliph Umar bin Khattab Ra. wanted to limit the maximum size of the dowry to 400 dirhams, but a woman reprimanded him based on a verse from the Qur'an. Eventually, Umar reversed the decision.²⁶ Sayyid Sabiq, the context of the absence of a high limit on dowry is more the reason that Allah and His Messenger really want to protect and respect women. Sayyid Sabiq concluded this based on Surah Al-Nisa verse 4 and verse 34, where these verses essentially state that

²⁵ WaHbah Az-Zuhailly *FIQH Al-IsLami wa AdilLatuhu*, juz IX (Damascus: DAar al-fIKR, 2004), 676.

²⁶ WaHbah Az-Zuhailly *FIQH al-IsLami wa AdilLatuhu*, juz VII (Damascus: DAar al-fIKR, 2004), 256

dowry is one of the factors contributing to the occurrence of mawaddah warahmah in the family.

In response to this high dowry, Imam Al-Shafi'i responded by giving signs th Sayyid Sabiq, the context of the absence of a high limit on dowry is more th at the dowry should not exceed what the Prophet had given to his wives and daughters, which was 500 dirhams (about 35 million). Even Imam Shafi'I reduced the high dowry with lafad²⁷ yustahabbu or arranged. This is because the symbol of dowry in Islam is truly an honour in the world and is a characteristic of a man's piety to Allah Almighty.

The opinion of scholars who do not interpret the hadith of the iron ring is that it is not the minimum limit but rather the dowry to be moved. They sacrificed the size of the dowry with the nisab of chopping off hands in case of theft. This opinion is according to Imam Malik and Hanafi scholars. However, if the nisab of cutting hands by Malikiyah scholars is 3 or 4 dinars, then the Hanifiyah scholars stipulate the nisab of cutting hands at 10 dirhams or 1 dinar. So 10 dihams is the lowest limit of dowry. As for Imam Maliki's hadith of the Prophet (peace be upon him) regarding the iron ring, it is the lowest limit of the dowry that is immediately given in accordance with customary guidance.²⁸

In principle, the dowry should be beneficial, not something worn, owned, and eaten, because this is out of respect

²⁷Muhammad Idris Al-Shafi'I, *Al-um*, Volume VII, (Beirut: Daar El-Fikr, 2002), 143

²⁸ Ibid.

for women. In this case, Ibn Rush reduced the dowry to objects only. Because women feel valued not only because of objects, When he says that dowry must be something exchangeable, this clearly refers to an object. In fact, something useful is not always associated with general measures but is subjective, so it is not always associated with objects. In this case, it is the future wife who has the right to judge, and this is very conditional.²⁹

Shafi'iyah scholars argue that dowry can be in the form of money or services. However, Shafiiyah scholars emphasise that dowry must have beneficial value. The value of this benefit is not without reason. Syafiiyah argues that this is to pay attention to the interests of women, because if one day she has an urgent need, the dowry can be used.³⁰ It is just interesting to study the hadith of the Prophet (peace be upon him), which talks about slavery.³¹ The Prophet once married Shofiyah, who at that time became a servant of Sahaya. But dowry by freeing slaves was forbidden by jurisprudence scholars from Egypt except Imam Abu Daud and Imam Ahmad Bin Hanbal.³² he reason is that it is possible that the thing mentioned in the hadith is something specific to the Prophet and is reserved for others. According to

²⁹ Alkhatib Al-Sharbini, *Mugni Al-muhtaj*, juz III, (Beirut: Daar Ihya Al-Thurath Al-Arabi, t.th), 2020

³⁰ Sheikh Ibrahim Al-bajuri, *Hasiyah Al-bajuri*, thing. 121

³¹ Muhammad ibn Sahl Al-sarakhsi, *Al-Mabsuth*, juz 5, (Beirut: Daar Al-Ma'rifah, 1993), 106

³² Ibn Rush, *Bidayatul Mujtahid Wa Nihayatul Muqtashid*, juz II, (Beirut: Daar El-Fikr, 2008), 18

Al-Sarakhsi, the point of this hadith is to glorify women where slavery was rampant.³³

However, according to the number of scholars, the form of dowry, both material and non-material, is still allowed. This is based on the story in the Qur'an when Prophet Moses was married by the Prophet Shu'aib to one of his daughters with a dowry for grazing livestock.

Unique Dowry in Sasak Tribe

In the Big Indonesian Dictionary (KBBI), unique means its own in shape or type, different from others; there is no similarity with others. Uniqueness means a unique trait or circumstance that has specificity and a specialty. Uniqueness can also be interpreted as something special or rarely found. According to personality theory, uniqueness is an understanding of the complexity of human behavior. Humans are not always aware of and can control what determines their behaviour, whereas according to Gordon W. Allport, each individual is unique and cannot be repeated by other individuals or deeds, and there are special qualities that make him different.³⁴

Based on the definition above, a unique dowry is a dowry whose shape and type are different from usual; the dowry has special features that distinguish it from others. I never even thought of its shape and type. It is understood that dowry among

³³ Al-bukhari, *Saheeh Al-Bukhari*, juz VII, (Boulaq: Al-matba'ah Al-kubra Al-amiriyyah, 1312 AH), 17

³⁴ See in: <https://kbbi.web.id/unik>, 27/1/2021.

Muslims is usually given in the form of objects or goods such as gold, jewellery, cash, a set of prayer clothes, or in the form of services that can be taken advantage of, such as teaching the Qur'an and so on. But lately there has been a phenomenon of giving dowry that can be categorised as unusual, other than usual, or unique. Even according to the perpetrator, the dowry is special to them. This practice of giving dowry emerged and managed to create a stir in the midst of the community.

The unique dowry has also gained the attention of the public, especially social media users, so that the phenomenon has become viral.³⁵ Based on the observations of researchers, the phenomenon of giving unique dowry occurred in three districts on Lombok Island in various forms, such as dowry with a cup of iron sand, dowry with grilled chicken, and dowry with Google AdSense.³⁶ The unusual practice of giving dowry is a symbol and form of love between the two of them, although among some people even the public views it as unusual and even too simple.

Methodology

This is phenomenological research with a qualitative approach that focuses on the life experiences of the Sasak tribe. The main objective of phenomenological studies is to understand how people construct the meaning of unique dowry events in the

³⁵ Samsul Hadi 2020, accessed 27/1/2021, <https://www.suarantb.com/sejoli-di-lombok-timur-nikah-dengan-maskawin-ayam-panggang/>

³⁶ Asri, 2020, accessed 27/1/2021 <https://selaparangtv.id/20090/unik-pernikahan-di-pantai-dengan-maskawin-secawan-pasir-besi/>

Sasak Tribe. In this study, perception, perspective, and understanding will all be analysed and then used to create an understanding of how events occur. Phenomenology is essentially the investigation and direct depiction of a particular social phenomenon as a consciously created experience without a theoretical basis of causal explanation or objective reality. Thus, this research was also conducted through direct observation of the research location and non-structural interviews. The main locations in this study were Sukadana Hamlet and Sukmulia East Lombok. The two hamlets are very tightly tied to the unique dowry culture.

Result and Discussion

Unique Dowry Giving Practices at Sasak Muslim Youth Weddings

The practice of giving dowry is unique in three sub-districts in East Lombok Regency, namely Gunung Rajak Village, West Sakra District, Pohgading Village, Pringgabaya District, and Sekadana Village, Terara District. 1) The wedding with the dowry of roasted chicken took place in Pron Hamlet, Gunung Rajak Village, West Sakra District. The wedding took place on October 1, 2020. Initially, Samsul Hadi, who is a widower, and Nurhayati, who is a widow of two children, knew each other through *Facebook*, then continued with a closer friendship so that they established themselves to establish a more serious relationship, namely marriage. The two decided to hold a wedding at the groom's house in Pron Hamlet, Gunung Rajak

Village, West Sakra District, after going through courtship for one month.

Gunung Rajak Village Head Syamsul Jamhari, when interviewed by researchers, confirmed the wedding incident with the roast chicken dowry and was present at the wedding. "*Aok tetun ye merarik samsul kance nurhayati tebeng maskawin manuk panggang, coincidentally present aku lek to*" (yes, it is true that there was a wedding between samsul and nurhayati with maskawin ayam bakar and at that time I was present).³⁷ "*Sak nine jari TKW lek Middle East ye aslin with Utan Sumbawa ye bedait leman fesbuk* (which women become TKW/labor in the Middle East, originally from Utan Sumbawa and know each other through Facebook).³⁸

While in the interview the bride recounted: "*awaln jak ke beng telok laguk ndek mele, te tawarin kepeng endah ndekne mele akhirn singket cerite, kelemak-fat, arak manok bangkok liwat lek julun bale directly to bau continue to bayah 100 thousand lek amaq rohan aran epen manok Bangkok nu* (Initially, I wanted to give eggs, but he refused; I wanted to give money he didn't want either. In the morning, there happened to be a Bangkok-type chicken passing in front of the house, and I caught it and looked for the one who had the chicken; the owner was a neighbour near

³⁷ Syamsul Jamday Interview Head of Gunung Rajak Village, 14 April 2022

³⁸ Ibid.

the house named Amaq Rohan, and then I bought it for 100 thousand ipiah)"³⁹

The next unique dowry for Muslim youth that occurred in East Lombok was in Sukamulia Hamlet, East Pohgading Village, Pringgabaya District, East Lombok Regency, between Asri, who edited Baiq Embun Anita, and Secawan Pasir Besi Maskawin. The location of their wedding is quite unique, namely on the beach of Pondok Kerakat, which is not far from Asri's residence. The public immediately became excited by the circulation of this news. Various mass media and social media were so busy publishing news about the giving of this unique dowry. It is mentioned in the online media that the complete maskawin, as mentioned by the marriage guardian, is a cup of iron sand, three grammes of gold, and Rp. 300 thousand, but only a cup of iron sand is mentioned in the contract. Various responses emerged, both from the surrounding community and from social media, some positive and some in the form of sneers. Even the news reached one of the national TV channels, namely iNewsTV, which was published in the news and other social media.⁴⁰

Asri's marriage to Baiq Dew Anita is certainly not spontaneous, just like that, but this is an old love that has been hidden since she was still in high school. Asri harbours feelings

³⁹ Samsul Hadi and Nurhayati, Interview of the bride and groom April 14, 2022

⁴⁰ Kumparan.com (<https://kumparan.com/kumparannews/pasangan-di-lombok-timur-menikah-dengan-maskawin-secawan-pasir-besi-1uILTnFRPDc/2>) accessed June 22, 2021 at 20.00 WITA

for Baiq Embun, but after 19 years, all these feelings can be expressed by Asri. Starting in 2018, the expression of love expressed by Asri to Baiq Embun continued until the wedding took place, which was quite enlivening to this universe.⁴¹ "I harbored feelings since I was together in high school to this Baiq Dew, but in 2018 I dared to say it and we dated until September 9, 2020 we got married"⁴²

Baiq Embun said in an interview that Asri was indeed an upperclassman when he was with an alma mater in high school at that time, and he never crossed his mind that Asri had special feelings for him. Although Asri often joked with Baiq Dew Anita at that time, he never thought about it.⁴³

"Semamak tiang ine is batur tiang laek lek high school, laguk tetu-tetu ndek tiang taok iye berangen" (My husband was indeed in my senior class when I was in high school, but honestly, I really didn't know Kak Asri had feelings for me).⁴⁴ The Head of East Pohgading Village, when interviewed, confirmed this, and he was surprised by the dowry of a cup of iron sand, which happened to be in the coastal area of East Pohgading Village and included the location of the iron sand tambag.⁴⁵

⁴¹ Interview Beautiful and Dew "Unique Dowry Bride of Iron Sand" April 13, 2021

⁴² Interview Asri "Unique Dowry Bride of Iron Sand" April 13, 2021

⁴³ Interview, Baiq Dew "Unique Dowry Bride of Iron Sand" April 13, 2021

⁴⁴ Ibid. April 13, 2021

⁴⁵ Interview, Final Yasin, SH "Head of East Pohgading Village, Pringgabaya District" April 15, 2021

Furthermore, what shocked the community was the wedding with the *maskawin of the Google AdSense* programme, which occurred in Sukadana Village, Terara District, East Lombok Regency. The wedding took place on Saturday, October 23, 2021, between Lalu Muhammad Amrun from Sukadana Village and Izzatul Wardani from Lunggu, Pesanggrahan Village, Montong Gading District. This wedding had attracted public attention because it was rare and unusual. The groom is a young man who likes to explore the virtual world and is very happy with his activities as a *blogger*. When interviewed, he said that the job as a *blogger* is not bound by time or place. Since junior high school, I have started to enjoy writing on blogs.⁴⁶

Added also the reason for giving dowry with *google adsense*:

"*Tiang Niki Leman lek SMP hobby gati nulis lek blog, sengak tiang mele ngabadian hobby ino kance adekne arak jari cerite lemak lek anak jari trus tiang abadian jari maskawin, tiang pesopok cinta tiang jari sekek* (I have been writing on blogs since junior high school; I want to immortalise the hobby, and so that there is a memento that will be told later, I want my love to merge with my hobby)".⁴⁷

Motivation for Unique Dowry Giving

Abraham H. Maslow's theory is called the theory of needs. He was a motivational figure in the school of humanism.

⁴⁶ Observation November 1, 2021

⁴⁷ Then Muhammad Amrun, interview with groom November 1, 2022

The needs perspective is related to how motivation becomes behaviour, that is, regarding needs and gaps in needs. Some managers may think that people would be motivated if given high wages; others might not. Some others may look more at the pattern of communication between superiors and subordinates, and so on. One theory that explains motivation from the perspective of needs is Abraham H. Maslow's hierarchy of needs theory. Maslow suggested that individual needs could be arranged in a hierarchy. The highest hierarchy of needs is physiological needs (clothing, food), because these are the strongest needs until they are satisfied: the need for security, the need for affection, the need for respect, and the need for self-actualization. The complete hierarchy of needs includes the following five: ⁴⁸⁴⁹⁵⁰

1. Physiological needs. The satisfaction of physiological needs is usually associated with money. This means that people are not interested in money per se but in it as a tool that can be used to satisfy the needs of others. Including physiological needs are eating, drinking, clothing, shelter, and health.
2. Safety or security needs. Safety or security needs can arise consciously or unconsciously. A strong unconscious

⁴⁸ Hamzah B. Uno, *Theory of Motivation and Its Measurement*, (Jakarta: PT Bumi Aksara, 2014 Cet Ke.14), p. 6.

⁴⁹ Ernie Tisnawati Sule and Kurniawan Saefullah, *Introduction to Management* (Jakarta: Kencana, 2006), p. 240.

⁵⁰ Stephen P. Robbins, *Organizational behavior*, (New Jersey: Printice Hall Cliffs, 1986), p. 213- 214.

orientation towards security is often developed in childhood.

Included in this need is freedom from intimidation, either by the event or the environment.

3. Social or affiliation needs. Including these needs is the need for friends, affiliation, interaction and love.
4. Esteems or recognition needs. The main motives related to the need for appreciation and recognition are as follows: 1) Prestige Prestige is described as a set of unwritten definitions of various actions that individuals expect to appear in front of others, that is, to what extent they are valued or not valued, formally or sincerely. 2) Power: Power is the ability to influence the behaviour of others to conform to their intent. This power can arise because of position or because of personal power. A person who can influence others because of his position in the organisation is called to have positional power. A person who relies on the influence of the strength of his personality and behaviour is called to have personal power. Including the need for appreciation and recognition is the need for self-esteem and appreciation from others.
5. Self-actualization needs The need to fulfil oneself with the maximum use of abilities, skills, and potential. Maslow emphasised that when physiological needs have been met, safety and security needs become more dominant. Physiological needs and safety and security needs are well met, so social and affiliated needs will emerge as dominant needs. Thus, when social needs and affiliation become

dominant, one will struggle to gain meaningful relationships with others. Then they feel the need for appreciation both self-respect and the appreciation of others. Once the need for appreciation and recognition can be met strongly, there will also be a need for self-actualization.⁵¹

Aldefer's theory, better known as ERG theory, is a theory of motivation that says that individuals have three hierarchical needs, namely: existence (E), relatedness (R), and growth (G). ERG theory also reveals that, in addition to the process of progress, satisfaction is also the process of decision reduction. That is, if a person is continuously hampered in his efforts to meet needs, it causes the individual to direct reduction efforts because it gives rise to efforts to meet lower needs. Aldefer's explanation of ERG theory provides managers with an important means of behavior. If it is known that the higher level of needs of a subordinate, for example, growth, seems restrained, perhaps due to the company's discretion, then it should be the manager's primary concern to try to redirect the subordinate's efforts to meet the need for interconnectedness or the need for existence. Aldefer's ERG theory suggests that individuals will be motivated to do something to meet one of the three sets of needs.

Al-Ghazali's theory. Imam Al-Ghazali's perspective on motivation is based on his book *Ihya Ulumuddin*, specifically in rubu (passage) and khauf wa raja (fear and hope). Imam Al-

⁵¹ H. B. Siswanto, Introduction to Management, (Jakarta: PT Bumi Aksara, 2010), p. 128-129.

Ghazali views fear as having a more important discourse than hope; fear is a concept with gradations from negative to positive, although the discussion of the two is not much different. Hope and fear are two wings, which are the means of climbing those who seek to draw closer to God to every praiseworthy rank. Also, it is two knives, with which, with both, people dissect the footbridge of the afterlife path, cutting every cliff that is difficult to climb. This hope and fear for Imam Al-Ghazali have two benefits:⁵²

1. As an impetus for travel and spiritual mental development so as to have commendable achievements.
2. Become a critical control or knife against the spiritual or mental journey. The implication is that what drives us forward is hope and what holds us back from doing unproductive actions is fear. This is where the urgency of the role of *khauif* and *raja'* as basic human motives in moving human behavior on earth.⁵³

The motivation for giving a unique dowry among Sasak Muslim youth in East Lombok Regency is based on:

1. Physiological needs. According to the perpetrator, the unique dowry was his need at that time so that he did not give dowry in the form and type that was usually given as a dowry. It was

⁵² Priest Al Ghazali, Iman Abu Muhammad bin Muhammad, Ihya "Ulumuddin, Ahmad Rofi" Ottoman Translation, (Bandung: Publisher Pustaka, 2007), p. 257.

⁵³ Cecep Darmawan, Success Tips for Rasulullah Management: Human Resource Management Based on Divine Values, (Bandung: Khazanah Intellectual, 2006). thing. 57.

not because the condition of the groom did not have property that could be used as a dowry, but rather to the needs of the bride at that time so that there was an agreement to give the unique dowry.

2. Social or affiliation needs. The unique dowry given at that time was also closely related to social needs such as the desire to be remembered by his affiliates or friends who interacted with him in the environment so that it became a portrait immortalized in a moment and a sacred bond wrapped in love between husband and wife.
3. Esteem or recognition needs. On the other hand, the unique dowry is motivated by the desire to get appreciation from the community or at least his family for his dedication and hobbies, in the hope that it can provide prestige for others.
4. Self-actualization needs. The need for self-actualization by giving a unique dowry can be realized in the frame of affection with the wife, also the dowry can be a witness that the potential of a husband gets recognition and appreciation from his loved ones.
5. The motivation of the king' and khauf (the presence of hope and fear). With the provision of this unique dowry, in addition to lightening or facilitating the prospective husband, there is also hope that the dreams of the bridegroom can be realized in the form of dowry as a sacred gift and have historical value for the couple which can later be told to their children. On the other hand, for the bride, there is fear or worry that it will be

difficult and burdensome if asking for dowry is outside the plans and expectations of her future husband.

Unique Dowry in the discussion of Islamic Law

Islam stipulates dowry as an exclusive right of women, even though dowry is an obligation of the prospective husband to his future wife according to his ability. This is evidenced by the absence in the Qur'an of certain amounts or objects to be paid. This indicates that Islamic shari'a has provided flexibility in matters related to dowry.⁵⁴ Departing from this, scholars have determined that dowry is a compulsory law based on the Qur'an, sunnah, and ijmak according to the ability of the groom as contained in the hadith: *"O Messenger of Allah, if you have no desire to marry her, then marry me to her. The Prophet said: "Do you have anything?" he said: "No, Messenger of Allah". The Prophet said: "Go to your family may you get something. Then he left and immediately returned and said: "I did not get anything, O Messenger of Allah". The Prophet said: "Look for even a ring of iron"* Then at the end of his hadith the Prophet said: *"Do you have memorized the verses of the Qur'an"? Ya replied: "Yes, this letter and this letter while counting them." The Prophet said: "You know the letters by heart out of your head."? He replied: "Yes" the Prophet said: "Go I marry you to that woman with dowry teaching the Qur'an".⁵⁵*

⁵⁴ Ibn Ghanm Al-Sadlan, *Al-Ahkam Al-Fiqhiyyah Li Al-Sadaq wa WALima Al-URsh* (Riyadh: Dar al-wa, 1413 AH), 16

⁵⁵ Imam Al-Bukhari, *ShOHlh Al-bukhari*, juz v, (Beirut Lebanon: Dar Al-kutub Al-ilmiyah, 1992), 444

Thus, it can be understood that the law of giving dowry is obligatory according to the ability of each prospective bridegroom and is punishable by sin if the husband does not give dowry to his wife. From the command of Allah and the command of the Prophet to give dowry, the ulama agreed to establish the law of the obligation to give dowry, and it is not found in the literature of scholars who place dowry among the pillars of marriage. They agreed to place it as a condition for the validity of marriage. This means that marriages that do not use dowry are invalid. Even Zahiriyah scholars say that if the marriage contract requires no dowry, then the marriage can be cancelled.⁵⁶

The dowry rate according to Islamic jurists in Indonesia also varies. Among the opinions in question are the following:

1. Khoiruddin Nasution argues that the amount of dowry basically uses a very flexible concept as explained in the Qur'an, namely something ma'ruf. According to him, the word ma'ruf can be interpreted properly, naturally, or as much as possible. The status of dowry in marriage should be related to the status of marriage itself. On the one hand, in marriage, there is a contract that is the reason for the lawful relationship between a man and a woman. On the other hand, marriage is a form of worship that can be done by anyone. By considering

⁵⁶ Amir Syarifuddin, *Islamic Marriage Law in Indonesia*, (Jakarta: Kencana, 2009), 87

these two sides, dowry cannot be underestimated and should not be an obstacle to the implementation of worship.⁵⁷

2. Quraish Shihab's opinion states that there is no minimum or maximum limit on the amount of dowry. The dowry must be something valuable and material. Therefore, according to Quraish Shihab, people who want to marry but cannot afford the dowry are temporarily suspended until they have the ability to pay the dowry. But if the man is required to marry, then an iron ring can be used as a dowry.⁵⁸
3. Kamal Muchtar argues that religion itself does not set a minimum or maximum limit on dowry. Therefore, according to Kamal, the size of the dowry is adjusted to the ability of the prospective husband in accordance with the agreement of both parties.⁵⁹

Of the three opinions of Indonesian figures above, no one has set the minimum and maximum amount of dowry. But the three opinions have similarities in agreeing that dowry must be in the form of goods or something that has economic value and is not prohibited by Islamic law. Thus, based on information from the opinions of jurisprudence scholars and the opinions of Indonesian leaders, it can be understood that Islamic sharia does not stipulate the minimum and maximum amount of dowry. The

⁵⁷ Khairudin Nasution, *Islam tDefy Husband and Wife Relationship* (Marriage Law I) cet. I (Yogyakarta: Academia and Tazzafa, 2004) hAl. 167

⁵⁸ Shihab, *Insights of the Quran...* p 272

⁵⁹ Kamal Muchtar, *Foundation-Asas Islamic Law tagainst Marriage*, (Jakarta: Bulan Bintang, 1974), pp 79-82.

determination of the dowry rate is left to the agreement of both parties who will perform the marriage. However, dowry is still something valuable and useful.

From the explanation above, all weddings must be carried out simply and economically, including in terms of dowry payments and reception costs. In this regard, the Holy Prophet (saw) has affirmed: "Indeed, the greatest blessing of marriage is the one that is easy and simple to do. As proof that the Holy Prophets recommended that dowry be paid modestly, according to one's economic ability, it is to give the poor the opportunity to marry the woman they love, even if only with a memorization dowry of the Qur'an, a pair of sandals, an iron ring, and a handful of flour."⁶⁰

According to Sasak Custom, it is not enough just to give dowry but also accompanied by various other *hantaran* (gifts), both in the form of food, clothing, household utensils, and others. As a tribute from the future husband to the future wife. In Lombok, these offerings are called *pisuke*, and specifically for noble families, there is a special request from the bride called *Gantiran*. Among the nobles of Lombok, they are very guarding of their family's pride, because according to him, dowry, *pisuke*, and changeover are important for the future of the bride-to-be, and the amount is given according to the social stratification of

⁶⁰ HR. Baihaqi, 6146

the bride-to-be, because the dowry, according to him, also reflects that the family is from a good circle.

There is basically a large amount of dowry according to Sasak customs is allowed as long as it does not burden the man. For example, in the custom of giving dowry, *pisuke*, and *gantir* on the island of Lombok, if the bridegroom is able and does not feel burdened, then it is a special thing to give a dowry with a large amount, because in customary rules, it is permissible to give dowry according to the level of ability of the male party.

In Sasak Customary Law, dowry masters are distinguished according to their ancestry or social status in society, such as from noble clans, which are different from ordinary people. The provisions for the amount of dowry for those surnamed Raden (for men) and Lale (for women) are different from those surnamed Lalu and Baiq, as well as for the lowest clan, namely Amaq or Inaq. And the law still applies in some places on Lombok Island, Sampai. The reason for the difference in dowry is because of the sense of prestige of the nobles themselves and because they are not the same as ordinary people.⁶¹

Then, according to religious figures and community leaders, dowry, if the motive is only to follow the trend or there is a desire to go viral, is contrary to the true purpose of dowry itself. The dowry required in marriage is a form of respect and glorification of women who will be used as life partners whose

⁶¹ Then Amri, the traditional leader of Selaparang, interview April 11, 2021

sole purpose is to worship and follow the sunnah of the Prophet Saw.

Basically, dowry is something that is obligatory but does not include the pillars of marriage, and there is no limit on both type and size; it's just that there are some guidelines or recommendations, such as not excessive or burdensome because Islam provides guidance, as well as easy dowry. Easy dowry does not mean cheap, but the maximum is not burdensome as a motivation for women not to ask for dowry that exceeds the ability of men so as not to misunderstand the meaning of easy dowry. But if the fact is that the bridegroom is able to give more, then it is better for the guest and the host. The guest is not good enough to ask the host for anything, but the host should entertain the guest as best as possible as an implication of respect for the guest.⁶²

While according to Ridwan Husaen, dowry is a mandatory gift because of marriage or copulation, there is also another definition saying that anything that can be bought and sold can be used as dowry.⁶³ Meanwhile, Ali Akbar said that the dowry was a gift from the bridegroom to the bride that could benefit the woman.⁶⁴ Meanwhile, according to Luthfi Arsyad,

⁶² TGH. Abdul Aziz Sukarnawadi, Religious Leaders, Interview Thursday, April 10, 2022, at 20.00 WIB

⁶³Head of KUA Terara, Interview on the day Monday December 6, 2021, at 11.00 am

⁶⁴Head of KUA Sakra Barat, interview on the day Monday 7 June 2021, at 14:25 WITA

dowry does not include the pillars of the validity of a marriage but rather a manifestation of seriousness and glorifying the wife.⁶⁵ Then Gazali, one of the traditional observers in Gunung Rajak Village, also regretted that brides-to-be who give unique dowries like this are considered to be only a current trend, far from Islamic law and Sasak customs. Meanwhile, according to the Head of Refinery Village, Montong Gading District, the provision of dowry like this is very wrong when viewed from the wisdom of the dowry.⁶⁶ Although dowry is not included in the legal requirements of a marriage, dowry has a sacred meaning in a marriage.⁶⁷

According to some religious figures that researchers met, among them TGH. Adnan Haris, Lc.,⁶⁸ a unique dowry basically occurred in the time of the Holy Prophets, such as dowry with a pair of sandals, etc. If it is owned by the bridegroom, then it is legally said to be dowry. Ir. H. Subhan said the dowry should be in accordance with what was exemplified by the Holy Prophets, because what he exemplified could not be separated from wisdom in marriage. Meanwhile, according to TGH. Zainal Abidin.⁶⁹ the dowry must be of something valuable and useful in

⁶⁵Head of KUA Pringabaya, interview on the day Monday April 5, 2021, at 14:25 WITA

⁶⁶Then Suparlan, *Interview* Head of Kilang Village, June 12, 2021

⁶⁷Then Gazali, *Interview* Customary Observer of Gunung Rajak Village, 06 January 2021

⁶⁸Muhammadiyah figure and Dai, interview Wednesday, April 7, 2021, at 16.30 wita

⁶⁹Head of Ponpes Darul Abidin NW Gerisak Clover, interview Wednesday, June 9, 2021, at 16.30 wita

accordance with the sunnah of the Holy Prophetsa and his companions because the dowry has the meaning of blessing in it, so it is not allowed to give dowry with a purpose that is not worship, such as just following the trend at that time or there is a desire to go viral.⁷⁰

Conclusion

The practice of giving unique dowry occurs in three sub-districts in East Lombok Regency, namely: a) giving unique dowry with grilled chicken in Pren Hamlet, Gunung Rajak Village, and West Sakra District. b) giving a unique dowry with a cup of iron sand in Sukamulia Hamlet, East Pohgading Village, Pringgabaya District. c) giving a unique dowry with Google AdSense in Sukadana Hamlet, Sukadana Village, Terara District. The giving of this unique dowry is the result of an agreement between the two parties, namely the groom and the bride.

The motivation for giving a unique dowry contains aspects of needs, namely the needs of the bride and groom, be they physiological, social, or appreciation needs. *Second*, Khauf and King'. With this unique dowry, there is hope so as not to burden and facilitate the bridegroom's morning in realising the dowry and also so that the dowry can be useful for the couple themselves and others. *Third*, existence. The gift of a unique dowry is to be immortalised as a work or hobby for his partner.

⁷⁰Head of Ponpes Az-Zahra NW Connect King Addiction terara, Interview December 7, 2021, at 11.00 am

Fourth, relatedness. With the value contained in the unique dowry itself, there is hope that, in the future, it will have historical value for the family itself. The giving of a unique dowry is permissible as long as it has no purpose in toying with a marriage, but giving a bigger and more special one is much better to fit the purpose for which the dowry is to glorify women.

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The author found gaps in the literature on marriage with a unique dowry because many people do this. However, only a few people research it for motivation and religious views. Therefore, we appreciate and thank sponsors and parties essential in conducting research. Thus, this research is complete and can be published as additional new knowledge to the ocean of Islamic knowledge, especially regarding the study of unique dowry giving in Lombok.

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