

THE CONSTRUCTION OF PRODUCTIVE MAHAR CONCEPT IN THE LOCAL WISDOM OF LOMBOK TENGAH COMMUNITY AND ITS IMPLICATION FOR FAMILY RESILIENCE

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ABSTRACT

This study explores the construction of the productive mahar (dowry) concept within the local wisdom of the Tanak Awu community in Central Lombok and its implications for family resilience. Using a literature review and thematic approach, the research finds that the community has a distinctive perspective on determining the form of dowry given by the prospective husband to his future wife. Unlike conventional dowry practices, the productive mahar is designed to provide long-term economic benefits, serving as an asset that strengthens the financial stability of the family. The study identifies three key implications of this practice: (1) Religious implications, where the mahar is perceived as a symbol of commitment and responsibility in accordance with Islamic teachings; (2) Socio-cultural implications, reinforcing traditional values and strengthening community bonds; and (3) Economic implications, where the productive mahar functions as an investment that supports sustainable livelihoods. By integrating these aspects, the productive mahar contributes to family resilience, ensuring economic security while preserving local traditions. This research highlights the importance of culturally embedded dowry practices in fostering sustainable family well-being and offers insights into alternative mahar models that can be adapted in broader socio-economic contexts.

Keywords: Integration, Local Wisdom, Family Resilience, Family Conflict, Productive Dowry



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A. Introduction

Mahar is a mandatory obligation that must be provided by the man (husband) to the woman (wife) after the marriage contract is established.¹ In the history of Islamic intellectual thought, mahar plays a significant role in determining the validity of marriage contracts.² However, studies on mahar in relation to local wisdom as a means to strengthen family resilience have received insufficient attention. Most research on mahar tends to be descriptive.³ On the other hand, mahar possesses not only religious potential but also social, economic, and cultural significance. Religiously, mahar serves to elevate women's status based on principles of justice and welfare, while also protecting them from discrimination and denying their rights.⁴ Additionally, mahar symbolizes the husband's readiness and willingness to provide for his wife and children.⁵ From social, economic, and cultural perspectives, mahar becomes a vehicle for family resilience. Historical experiences of mahar in the social, economic, and cultural dynamics during the early days of Islam, such as the garden mahar in the marriage of Thabit bin Qais in Medina during the Prophet's time,⁶ demonstrate that mahar can be productive and serve as a medium for building family resilience.

Theoretically, there are no specific limitations on the form of mahar.⁷ This is intended so that everyone can fulfill it according to their abilities, economic conditions, and applicable customs as long as it holds value and can be beneficial.⁸ Consequently, in practice, the forms of mahar vary widely within communities.⁹ Given that each place has different cultures, perspectives, and behaviors, all must adhere to values considered universal across cultures.¹⁰ This allows communities to develop concepts of mahar based on their local wisdom as a means to strengthen family resilience.

In Central Lombok Regency, the community of Tanak Awu village has a local wisdom where mahar is applied in the form of garden or agricultural land. They have established

¹ M. Jafar, *Kepemilikan Mahar dalam Adat Masyarakat Aceh Menurut Tinjauan Usul Fikih*. Al-Manahij: Jurnal Kajian Hukum Islam. 2015;9(1):65-77.

² Aspandi, *Mahar dalam Perkawinan Islam; Analisis Pelaksanaan Pembayaran dan Pemegang Hak Mahar*. Al-'Adalah: Jurnal Syari'ah dan Hukum Islam. 2020;5(2):244-257. Bandingkan dengan Saifuddin Sa'dan dan Arif Afandi, *Pengembalian Mahar Berganda Karena Pembatalan Khitbah dalam Pandangan Islam: Analisis terhadap Persepsi dan Praktek Masyarakat Kuta Baro Aceh Besar*. Samarah: Jurnal Hukum Keluarga dan Hukum Islam. 2017;1(1):129-147.

³ Randi Kurniawan & Salman Samir, *Determinants of the Dowry: Finding from IFLS Eastern Indonesia*. Jurnal Dinamika Ekonomi Pembangunan. 2019;2(2):71-79.

⁴ Mustla Sofyan Tsafiq, Ali Maskur, Mahsun, Mashudi, dan Khoirotn Nisa, *Enkulturasasi Hukum: Pemberian Mahar Hewan Kerbau dalam Perkawinan*. Jurnal Iqtisad: Reconstruction of Justice and Welfare for Indonesia. 2022;9(2):145-164.

⁵ Muyassarotun Ni'mah, *Implementasi Ayat Mahar dalam Al-Qur'an*. Qaf. 2018;3(1):61-83.

⁶ Mukhammad Nur Hadi, *Mahar Produktif dalam Penalaran Ta'limi*. Jurnal Qolamuna. 2019;4(1):171-194.

⁷ Hud Leo Perkasa Maki, Eka Nuraini, dan Endah Wahyu Ningsih, *Kedudukan dan Hikmah Mahar dalam Perkawinan*. Syakhsyah Jurnal Hukum Keluarga Islam. 2022;2(2):137-149.

⁸ Halimah B. *Konsep Mahar (Maskawin) dalam Tafsir Kontemporer*. Al-Daulah. 2017;6(2):310-330. Bandingkan dengan Riyan Erwin Hidayat, Moelki Fahmi Ardliansyah, dan Musyaffa Amin Ash Shabah, *Mahar Perspektif Ulama Kontemporer: Studi atas Pemikiran Muhammad Syahrur dan Wahbah Az-Zuhaili*. Masalah Jurnal Hukum Islam dan Perbankan Syariah. 2022;13(1):1-12.

⁹ Dian Friantoro and Akhmad Akbar Susanto, *The Determinants of the Value of Mahr in Muslim Societies: Evidence from the Indonesian Family Life Surveys*. Jurnal Ekonomi & Studi Pembangunan UMY. 2021;22(2):323-338.

¹⁰ Masdani dan Munawirsazali, *Konstruksi Konsep Perlindungan Perempuan dan Anak dalam Budaya Masyarakat Pinggiran di Kabupaten Lombok Tengah*. Al-Afkar Jurnal Keislaman dan Kebudayaan. 2021;9(1):9-19.

customary rules to build family resilience based on local wisdom. The local community has reached an agreement on a concept of mahar that integrates productive items to be given to women (wives). Every girl who marries will receive a mahar in the form of garden or agricultural land to manage. This integration of productive mahar has become a local wisdom of the community.

The presence of the Tanak Awu village community in Central Lombok with its local wisdom is a phenomenon that proves they can be seen as pioneers and carriers of a new version in building family resilience based on local wisdom through productive mahar integration. Therefore, the concept of strengthening family resilience that often appears formal through organizations or institutions is instead developed by the Tanak Awu village community into a model that is not rigid but becomes part of their local wisdom.

Moreover, families today face various challenges, particularly family conflicts due to poverty factors,¹¹ which increase the potential for Domestic Violence (KDRT) within families themselves.¹² For instance, cases of violence against women (wives) and children within households in Lombok Island reached 440 cases in 2023, with details showing 132 cases occurred in West Lombok Regency, 145 cases in East Lombok Regency, 82 cases in North Lombok Regency, 57 cases in Central Lombok Regency, and 24 cases in Mataram City.¹³

Such conflicts or Domestic Violence can lead to changes in values and norms within families themselves, diminishing their quality and prioritization. Children whose parents are constantly involved in family conflicts may become burdensome to society and represent a weak generation—often referred to as a lost generation.

Based on these issues and cases, there is a need for specific research on models for integrating productive mahar within the local wisdom of Central Lombok society as a means to strengthen family resilience. Research on strengthening family resilience based on local wisdom is intriguing for three reasons: first, Indonesia is a large country rich in natural resources and population; second, it has over 400 ethnic groups and languages; hence it possesses a wealth of unique local wisdom; third, national development paradigms initiated by the government begin from the periphery by strengthening regions and villages within the framework of national unity.¹⁴

The research problem formulation is: How does the model for integrating productive mahar within the local wisdom of Central Lombok society strengthen family resilience in Central Lombok Regency, and what are its implications for family resilience? The urgency for conducting this research lies in two aspects: first, it can enrich theories or concepts supporting developments in social humanities, arts culture, and education—particularly regarding social capital strengthening found within Central Lombok's local wisdom; second, it can significantly contribute to improving family resilience quality in Central Lombok Regency.

¹¹ Munawirsazali, Imam Taufiq, dan Misbah Zulfa Elizabeth, *Family Conflict Management: Qur'anic Perspective*. Al-Risalah. 2024;15(1):61-74.

¹² Arnez Monika, Melani Budianta (ed). *Gender, Islam and Sexuality in Contemporary Indonesia*. Springer. 2024.

¹³ Dinas Pemberdayaan Perempuan Perlindungan Anak Pengendalian Penduduk dan Keluarga Berencana (DP3AP2KB) Provinsi Nusa Tenggara Barat.

¹⁴ Munawirsazali, Sekenem dan Sekepat. *Sabda*. 2019;14(1):1-13.

B. Literature Review

Several studies related to dowry and family resilience have been conducted, such as those by Hasbi Haji Muh. Ali,¹⁵ Lalu Muh. Subayil,¹⁶ Anis Tilawati,¹⁷ Amatul Jadidah,¹⁸ Muhammad Khairil Aziz,¹⁹ Salma Nida,²⁰ and Zukaifi.²¹ These studies share a common focus on dowry. However, they do not specifically discuss the management model of dowry within the culture of the Central Lombok community as a means of family resilience. Therefore, the novelty of this research is focused on strengthening family resilience through the management of productive dowry within the local wisdom of the Central Lombok community. By adopting a local wisdom approach, this research offers a new perspective in applying productive dowry for enhancing family resilience, thereby expanding the forms of productive dowry and improving its management. Additionally, the development of a productive dowry integration model based on the local wisdom of the Central Lombok community provides significant contributions to improving family quality in Central Lombok Regency.

C. Research Method

This research was conducted in Tanak Awu Village, Central Lombok Regency. The type of research used is field research with a qualitative pattern, aimed at generating natural field data related to the model of productive dowry integration within the local wisdom of the Central Lombok community as a means of strengthening family resilience. The approach utilized is anthropology, as it emphasizes local wisdom within the community of Tanak Awu Village, Central Lombok Regency.

The instrument in this research is the researcher themselves. The data collection techniques employed include interviews, observations, and documentation of literary data. The purpose of conducting interviews is to explore and identify issues more openly related to the model of productive dowry integration within the local wisdom of the Central Lombok community as a means of strengthening family resilience. Observations are carried out in the community of Tanak Awu Village, Central Lombok Regency. Meanwhile, documentation of literary data related to productive dowry as a means of strengthening family resilience is conducted in various places, such as campus libraries and other data collection and documentation sites.

The analysis technique used to find the model of productive dowry integration within the local wisdom of the Central Lombok community as a means of strengthening family resilience is the interactive analysis model by Miles and Huberman. This analysis model operates through

¹⁵ Hasbi Haji Muh. Ali, *Mahar Sebagai Satu Bentuk Jaminan Sosio-Ekonomi: Kajian di Tawau, Sabah*. University Malaya. 2013.

¹⁶ Lalu Muh. Subayil, *Tanah Sebagai Mas Kawin Pada Tradisi Merariq Orang Sasak di Desa Kateng Kecamatan Praya Barat Kabupaten Lombok Tengah*. Skripsi Universitas Brawijaya. 2018.

¹⁷ Anis Tilawati, *Mahar Perkawinan dengan Hafalan Al-Qur'an: Analisis Hermeneutika Hadis Khaled M. Abou El-Fadl*. Indonesian Journal of Islamic Literature Muslim Society. 2019;4(1):19-40.

¹⁸ Amatul Jadidah, *Konsep Ketahanan Keluarga dalam Islam*. Maqashid. 2021;4(3):63-77.

¹⁹ Muhammad Khairil Aziz, *Konsep Ketahanan Keluarga Masyarakat Lombok Tengah Sebagai TKI dan TKW*. NUSANTARA Jurnal Ilmu Pengetahuan dan Sosial. 2022;9(8):2885-2897.

²⁰ Salma Nida, *Konsep Kafa'ah dan Dampaknya Terhadap Ketahanan Keluarga*. Isti'dal Jurnal Studi Hukum Islam. 2022;9(2):212-230.

²¹ Zukaifi, *Konsep Mahar Menurut Pemikiran Ulama Empat Mazhab dan Relevansinya di Era Kontemporer*. Qawwam Journal for Gender Mainstreaming. 2022;16(2):105-120..

interaction among components with the data collection process forming a cyclical process. This interactive cycle consists of data reduction, data presentation, and conclusion drawing or verification. In this process, the researcher moves among the analysis components interactively while continuing to collect data. The next step after data collection is for the researcher to move among the three analysis components. Data reduction and presentation are arranged once the researcher has obtained data from several necessary data units. When data collection is deemed sufficient and complete, the researcher begins to draw conclusions and verify based on elements found in both data reduction and presentation, comparing them with existing theoretical studies. However, if new data is discovered, the researcher resumes data collection and returns to the analysis components. This interactive cycle continues until deemed adequate. Finally, in the concluding stage, the researcher formulates a design for a productive dowry integration model to strengthen family resilience in Central Lombok Regency.

D. Findings And Discussion

D.1 Forms of Productive in the Local Wisdom of Community of Tanak Awu Village, Central Lombok Regency

The community of Tanak Awu Village, Central Lombok Regency, has its own perspective on determining the form of dowry that will be given by the prospective husband to his future wife. Through their **cultural** system, they have established a customary provision (Sasak: Awek-Awek) that specifically regulates the concept of dowry. According to data from local community leaders, among the forms of dowry in the tradition of Tanak Awu Village is land, either garden land or rice fields. This garden or rice field land is the result of an agreement among the local community. Every girl from Tanak Awu Village who gets married will receive a dowry in the form of garden or rice field land from her husband to manage. The practice of dowry in the form of garden or rice field land in Tanak Awu Village has become a local wisdom passed down through generations. In fact, such dowry practices are a distinctive identity of the Tanak Awu Village community that is not found in other indigenous communities.²²

The form of dowry in Tanak Awu Village is inseparable from its historical background. The dowry in the form of rice field land originated when the community faced the destructive practice of "marriage-divorce," which severely undermined family resilience. For this reason, the ancestors decided on a dowry in the form of rice field land as a binding mechanism for men to prevent them **from** quickly divorcing their wives. One thing emphasized by local community leaders is that this provision for dowry in the form of rice fields does not imply that parents or prospective wives are materialistic. Rather, it aims solely to ensure that their children's households endure over time.²³

The facts above **indicate** that the form of dowry in the form of rice fields among the community of Tanak Awu Village, Central Lombok Regency, represents local wisdom that has been practiced for generations. The cultural system possessed by the Tanak Awu community has its own uniqueness for people in that region, with a historical background aimed at providing family resilience.

²² Ibu Nurul M, *Wawancara*, Agustus 2024.

²³ Bapak Ahmad Badri, *Wawancara*, Agustus 2024.

As is known, Lombok is one of 19 customary regions in Indonesia according to J.M.W. Beker SJ., alongside Aceh, Gayo-Alas, Batak Nias, Minangkabau-Mentawai, Jambi-Enggono, Malay-Malaka-Medan-Riau-Pontianak, Dayak-Raya, Bangka-Belitung, Sundanese, Central Java, East Java-Madura, South Sulawesi-Makassar, Toraja, East Flores, Minahasa-Sangihe Talaud, North Maluku (Ternate), South Maluku (Ambon), and Papua. Thus, the community of Tanak Awu Village, Central Lombok Regency possesses a treasure trove of local wisdom that is full of uniqueness and rich in meaning.²⁴

As explained above, the community of Tanak Awu Village, Central Lombok Regency is a group whose local wisdom includes implementing dowries in the form of garden or rice field land. They have established customary rules to build family resilience based on local wisdom. Every girl who marries will receive a dowry in the form of garden or rice field land to manage. Therefore, this form of dowry within the local wisdom of Tanak Awu Village can be analyzed using normative Islamic approaches, historical perspectives, and sociological-anthropological frameworks.

Normatively, the Qur'an mentions the amount of dowry using very flexible terms, namely using the term "ma'ruf."²⁵ The term "ma'ruf" can be interpreted as what is appropriate or reasonable according to applicable customary provisions. Therefore, scholars from different schools have set forms and amounts for dowries based on abstract stipulations that align with societal appropriateness and standards.²⁶

Based on this explanation, it can be understood that theoretically there are no specific limitations on forms of dowry.²⁷ This is intended so that everyone can fulfill it according to their ability, economic conditions, and applicable customary provisions as long as the dowry holds value and can provide benefits.²⁸ Historically speaking, dowries in the form of land have been practiced since the early days of Islam. This was exemplified in the marriage of Thabit bin Qais in Medina during the time of Prophet Muhammad.²⁹

From a sociological and anthropological perspective, forms of dowries vary widely within communities.³⁰ Considering that each place has different cultures, perspectives, and behaviors, all must adhere to values deemed universal across cultures.³¹ This allows communities—including those in Tanak Awu—to develop concepts of dowries based on their local wisdom as a means to strengthen family resilience.

²⁴ Joko Sumarjo, *Arkeologi Budaya Indonesia: Pelacakan Hermenutis-Historis terhadap Artefak-Artefak Kebudayaan Indonesia*, Yogyakarta. Qolam. 2002: x.

²⁵ Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, surat al-Nisa (4) ayat 25.

²⁶ Khoiruddin Nasution, *Islam Tentang Relasi Suami dan Istri (Hukum Perkawinan 1) Dilengkapi Perbandingan UU Negara Muslim*, Yogyakarta. ACAdeMIA TAZZAFa. 2004:167.

²⁷ Hud Leo Perkasa Maki, Eka Nuraini, dan Endah Wahyu Ningsih, *Kedudukan dan Hikmah Mahar dalam Perkawinan*. *Syakhshiyah Jurnal Hukum Keluarga Islam*. 2022;2(2):137-149.

²⁸ Halimah B. *Konsep Mahar (Maskawin) dalam Tafsir Kontemporer*. *Al-Daulah*. 2017;6(2):310-330. Lihat juga Riyani Erwin Hidayat, Moelki Fahmi Ardliansyah, dan Musyaffa Amin Ash Shabah, *Mahar Perspektif Ulama Kontemporer: Studi atas Pemikiran Muhammad Syahrur dan Wahbah Az-Zuhaili*. *Maslahah Jurnal Hukum Islam dan Perbankan Syariah*. 2022;13(1):1-12

²⁹ Mukhammad Nur Hadi, *Mahar Produktif dalam Penalaran Ta'lili*. *Jurnal Qolamuna*. 2019;4(1):171-194.

³⁰ Dian Friantoro and Akhmad Akbar Susanto, *The Determinants of the Value of Mahr in Muslim Societies: Evidence from the Indonesian Family Life Surveys*. *Jurnal Ekonomi & Studi Pembangunan UMY*. 2021;22(2):323-338.

³¹ Masdani dan Munawirsazali, *Konstruksi Konsep Perlindungan Perempuan dan Anak dalam Budaya Masyarakat Pinggiran di Kabupaten Lombok Tengah*. *Al-Afkar Jurnal Keislaman dan Kebudayaan*. 2021;9(1):9-19.

D.2 The Implications of Productive Dowry in the Local Wisdom of the Community of Tanak Awu Village, Central Lombok Regency, on Family Resilience in Central Lombok Regency

Based on the understanding of dowry, there are several values within the culture of the Tanak Awu village community in Central Lombok, both religiously and traditionally. The cultural value of dowry is an essential element in a marriage tradition, encompassing both material and social aspects that form the basis and purpose of a marriage institution within the Tanak Awu village community. For the people of Tanak Awu village, dowry is a significant social-religious phenomenon in a family and holds great importance for the resilience of local families. The value of dowry for the Tanak Awu community is reflected in several data categorized as follows.

First, religious value. For the people of Tanak Awu village, dowry is understood as an obligation that must be given by the husband to the wife as it is one of the conditions for a valid marriage. This religious factor serves as the central foundation, purpose, and spirit in practicing dowry.³²

Second, socio-cultural value. For the community, dowry is seen as a symbol to honor and elevate the status of women (wives). The local community has its own perspective on uplifting women's status. Through their cultural system, they have established customary regulations (Sasak: Awek-Awek) that specifically govern dowry traditions. The Tanak Awu community highly respects the dignity and status of women (wives). Every girl who marries receives dowry in the form of land or rice fields to manage. Among the reasons for a father setting dowry in the form of rice fields for his daughter are (1) Islam greatly honors women by elevating their dignity; and (2) customs or cultural practices must honor daughters.³³

Third, economic value. For the people of Tanak Awu village, dowry can be viewed as an effort to make women (wives) independent and productive in the economic sector. The function of dowry in the form of rice fields or gardens fundamentally aims to meet family living needs—primary, secondary, and tertiary. The depiction of women's lives in managing dowry for daily needs shows productive women (wives). Basic ingredients for cooking daily meals are obtained from managing dowry. Meanwhile, some are used as business capital. Although husbands are primarily responsible for family income, wives also independently contribute to family economic needs through managing their dowries.³⁴

Based on the data obtained as explained above, it is found that the implications of dowry for the Tanak Awu community encompass three aspects: religious implications, socio-cultural implications, and economic implications. Each will be analyzed in the following sections.

Religious implications: Dowry is understood as an obligation that must be given by husbands to wives since it is one of the conditions for a valid marriage. This religious factor serves as a central foundation, purpose, and spirit in practicing dowry. The understanding of

³² Ibu Nurul M, Wawancara, 20 Agustus 2024.

³³ Mamiq Sahli, pada bulan Agustus 2024

³⁴ Ibu Farida, pada bulan Agustus 2024.

the Tanak Awu community adheres to Islamic teachings where dowry plays a significant role in determining the validity of marriage contracts.³⁵ Therefore, dowry must be given by husbands to their wives after marriage contracts are concluded.³⁶

Socio-cultural implications: Dowry is seen as a symbol to honor and elevate women's status (wives). This means that the cultural system in Tanak Awu has significant implications for women's dignity and status in that area. The existence of this cultural system raises awareness among people about honoring and upholding women's dignity. It is known that sometimes women do not receive significant attention within cultural systems elsewhere; however, this does not occur for women in Tanak Awu village. The understanding within this community that honors women's dignity can be analyzed through two approaches: normative Islamic approach and socio-cultural approach. In terms of normative Islamic approach, this community adheres to Islamic teachings which emphasize significant attention towards women. Through its teachings, Islam instructs all humanity to treat women with honor and respect.³⁷ On a socio-cultural level, the unique cultural system reflects positive thinking patterns among its members due to knowledge gained from their interactions within their environment. This unique way of thinking has been preserved through generations.³⁸

Economic implications: The concept of dowry within local wisdom shows that family institutions can function economically to maintain family resilience and continuity. According to Samsudin, this economic function is an effort to sustain life collectively within a family institution through production, distribution, and consumption activities to meet basic daily needs.³⁹ In this context, the concept of dowry serves as an economic function that impacts family resilience. It can also be understood as a production unit where all family members participate in these production activities. Given current challenges facing family institutions—especially conflicts due to poverty—there is potential for domestic violence within families themselves.⁴⁰ Continuous conflicts can lead to changes in values and norms within family institutions and may result in children from conflict-prone families becoming burdens on society while representing a weakened generation

³⁵ Aspandi, Mahar dalam Perkawinan Islam; Analisis Pelaksanaan Pembayaran dan Pemegang Hak Mahar. Al-`Adalah: Jurnal Syari`ah dan Hukum Islam. 2020;5(2):244-257. Lihat juga Saifuddin Sa`dan dan Arif Afandi, Pengembalian Mahar Berganda Karena Pembatalan Khitbah dalam Pandangan Islam: Analisis terhadap Persepsi dan Praktek Masyarakat Kuta Baro Aceh Besar. Samarah: Jurnal Hukum Keluarga dan Hukum Islam. 2017;1(1):129-147.

³⁶ M. Jafar, Kepemilikan Mahar dalam Adat Masyarakat Aceh Menurut Tinjauan Usul Fikih. Al-Manahij: Jurnal Kajian Hukum Islam. 2015;9(1):65-77.

³⁷ Departemen Agama RI, Al-Qur`an dan Terjemahannya, Surat An-Nur: 30-31 dan al-Mukminun: 1-6.

³⁸ Nawal bint Abdil Aziz Ied, Huquq al-Mar`ah fi Dhau`i as-Sunnah an-Nabawiyyah, ttp. Royad. 2006: 52.

³⁹ Samsudin, Sosiologi Keluarga: Studi Perubahan Fungsi Keluarga, Yogyakarta. Pustaka Pelajar. 2017:136.

⁴⁰ Narwoko dan Suyanto, Sosiologi Teks Pengantar dan Terapan, Jakarta. Kencana Prenada Media Group. 2007:236. Lihat juga Kamanto Sunarto, Pengantar Sosiologi, Jakarta. Penerbitan Fakultas Ekonomi Universitas Indonesia. 2004:66.

E. Conclusion

The form of dowry in the traditions of the Tanak Awu village community in Central Lombok is in the form of garden land or rice fields. This garden or rice field is the result of an agreement among the local community. Every girl from Tanak Awu village who gets married will receive a dowry in the form of garden land or rice fields from her husband to manage. The practice of dowry in the form of garden land or rice fields in Tanak Awu village has become a local wisdom passed down through generations. In fact, this dowry practice is a distinctive identity of the Tanak Awu village community that is not found in other indigenous communities. The form of dowry in the Tanak Awu community cannot be separated from its historical background. One local religious leader, Ust. MW, recounts that the dowry in the form of rice fields originated when the community faced the destructive practice of "marriage-divorce," which severely undermined family resilience. Therefore, the ancestors determined that dowry should be in the form of rice fields as a means to bind men so they would not quickly divorce their wives. The implications of productive dowry within the local wisdom of the Tanak Awu community in Central Lombok for family resilience encompass three aspects: religious implications, socio-cultural implications, and economic implications. **Religious implications:** The concept of dowry within the local wisdom of the Tanak Awu community raises awareness among locals about the importance of dowry. **Socio-cultural implications:** The culture of dowry is understood as an effort to honor and elevate the status and dignity of women. **Economic implications:** The culture of dowry within the local wisdom of the Tanak Awu community demonstrates that family institutions can serve an economic function as an effort to maintain family resilience and continuity.

F. Limitation & Further Research Or Suggestion

Suggestions for further research include examining the economic impact of dowry, particularly in the form of assets such as land or property. This research could explore how this affects family welfare and economic stability within a community.

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