

Pisuke Accounting in the Wedding Culture of the Sasak Tribe in Central Lombok

Mohamad Dirjan¹, M. Ali Fikri²

^{1,2} University of Mataram

Email : mohamaddirjan25@gmail.com: Fikri.sampala@unram.ac.id

Abstract

This research discusses the pisuke tradition in Sasak traditional marriages in Central Lombok Regency. Pisuke is an important part of Sasak marriage culture, in the form of giving a sum of money by the groom to the bride's family as a symbol of appreciation for the family's efforts to raise and educate their daughter. This study uses a qualitative method with an ethnographic approach to analyze the factors that influence the value of pisuke, especially the bride's education level. The research findings show that the higher the education of the woman, the greater the pisuke value requested, reflecting education as an important investment in Sasak culture. The value of pisuke reflects not only economic dimensions but also social and gender aspects, which strengthen inter-family relationships and women's position in society. With an accounting approach, pisuke can be seen as a form of transaction that includes social, cultural and economic values. This research provides a new perspective in understanding cultural traditions in a modern economic context.

Keywords: Pisuke, traditional marriage, Sasak tribe, education, accounting.

INTRODUCTION

Indonesia is an archipelago rich in culture, ethnicity and tradition. This can be seen from the many islands scattered throughout Indonesia. Each island has a different culture that makes Indonesia rich in culture. The richness of culture is contained in the customs that are held and upheld.

Indonesia is one of the countries that has wealth and diversity in terms of ethnicity, language, and culture. This can be observed from the vast number of islands spread

535

IJEBIR, Volume 04 Issue 02, 2025



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

across the archipelago, where cultural wealth lies in the traditions upheld by the community as a habit passed down from generation to generation. Culture is a way of life that is passed down through symbols and the meanings contained therein (Soekanto, 1990 dalam Awang, n.d.2020). Indonesia is a country with rich cultural diversity, where people interact according to certain traditions that are sustainable and bound by a sense of collective identity. Among the various cultures that exist, the practice of marriage is one of the traditions that is still preserved and practiced today.

Marriage has an important role in social interaction, supporting the integrity of humanity and maintaining the continuity of humanity in this world. This is something that is highly desired by every individual and is part of the nature of every creation of God. Through the bond of marriage, a small society is formed in the form of a family, and from this family will emerge various tribes and nations. The history of marriage has been recorded since the arrival of Prophet Adam to the world, where he lived together with his descendants, namely his children and grandchildren. Meanwhile, marriage is the most fundamental and crucial aspect of human life. Marriage is something that is a natural part of humanity, which has been imprinted in the hearts and emotions of men and women. They both need each other to fill and share their joys and sorrows. Life seems incomplete without the presence of another person by his side, establishing affection with him, building a happy and prosperous household (Musifin As'ad dan Salim Basyarahil. 1993 dalam Amalia, 2017). The culture of marriage in Indonesia differs from one tribe to another from Sabang to Meroke. One of the tribes that holds high the culture of marriage is the Sasak tribe on the island of Lombok.

Life seems incomplete without another person beside us, sharing love with them, and creating a home full of happiness and prosperity. In the culture of marriage, the Sasak tribe has a tradition known as elopement which is called merariq. Merariq is a tradition of elopement in Sasak culture. In its implementation, there are four main principles, namely the first is the honor of a woman, the strength of men and the powerlessness of women, a sense of solidarity, and economic benefits for both parties involved in marriage. There is a hidden meaning to the term merariq that reflects the courage of both parties to take responsibility for each other, firmness in realizing a marriage, and problem solving through deliberation. At first, merariq only referred to the act of kidnapping a woman with the intention of marrying her. Nowadays, however, the term merariq is used to encompass the entire Sasak traditional marriage ceremony (Kusumawardana and Kuncorowati 2022).



(Fazalani 2018) Fazalani 2018, in his study, elaborated that Merariq can be interpreted as an escape to marriage, which is the first step taken by a young couple to enter into a marriage that will bring them happiness. Merariq is a term often used by the Sasak people in the context of elopement, which describes the actions taken by a man to get the woman he wants with the intention of taking her away and hiding her in the house of a family member from the male side, with the aim of making her his wife.

In connection with the above, several studies have been conducted related to pisuke fees, for example; (Lestari 2021) in his research Analysis of the "Pisuke" Payment Procession According to the Marriage System in the Sasak Tribe, pisuke is considered as a form of local wisdom owned by the community, becoming part of their cultural wealth. Currently, pisuke payments are mostly made in cash, this aims to facilitate the payment process and avoid difficulties for the male party in carrying out the custom. In addition, pisuke serves to help ease the burden on the woman's family related to the cost of organizing wedding celebrations.

(Haryanti 2017) in her research Pisuke in Customary Marriage Perspective Maslahahmursalah states Pisuke is a negotiation stage regarding dowry money conducted between the guardian of the female party and the male party. Often, the guardian of the woman sets a fairly high pisuke price, so it often burdens the man when making payments. Delays in paying the pisuke can hinder the marriage process and break the relationship between families, including between the woman acting as a bride and the families of both parties. This is due to the fact that pisuke plays an important role in determining whether or not the marriage can proceed to the next stage.

(Amalia 2017) her research entitled Merarik Marriage tradition of Sasak Tribe in Lombok discusses how the merarik tradition is carried out to completion. In this study, it is explained about the practice of pisuke in Sasak culture which is not intended to trade women. Instead, the giving of pisuke money or goods is better understood as a form of appreciation for the efforts made by the girl's family in raising and educating her for years, until she is mature and ready for marriage. In addition, it is hoped that this pisuke tradition can suppress the tendency of men to end marriages, which often has a negative impact on women. With this practice, it is hoped that it can be taken into consideration if one day the husband wants to divorce his wife.

(Makky, Rodafi, and Jazari 2022) his research is entitled The Tradition of Pisuke Customary Payments for Sasak Tribal Marriage in the Perspective of Legal Anthropology and Islamic Law. Stating that Pisuke is a security deposit that must be submitted by the man to the woman who belongs to the Sasak tribe community. The tradition of pisuke



payment is a method of payment made before or after the wedding ceremony. The responsibility of the pisuke tradition lies with the male party to bear the costs of the celebrations that take place after the wedding ceremony. The pisuke custom in terms of legal anthropology is how the local community responds to maintain and preserve the values that exist in the Sasak tribe community. Legal anthropology cannot be separated from social values such as the tradition of pisuke payment in Sasak traditional marriage. The tradition of pisuke payment in the perspective of Islamic law is called 'urf shahih or a custom that is repeatedly practiced by many people and the rules are accepted by the surrounding community.

(Wijaya et al. 2024) stated in his research entitled Construction of the Determination of Pisuke Standards in Sasak Lombok Tribe Marriages by the Sasak Paer Timuq Customary Council (Maspati) in East Lombok Regency that Pisuke in the Sasak tribal marriage tradition, there is a certain amount of money given by the man to the woman outside the dowry. This money has two purposes: the first is to reimburse the cost of raising the girl. The second is to emphasize that the man does not view the status of the woman's family as low. Before the establishment of this pisuke tradition, the Sasak community, especially the East Lombok region, was familiar with the term gantiran. In ancient times there were several levels of gantiran agreed upon and determined by the Sasak indigenous community itself, namely: first, gantiran utame (first level), second gantiran madye (middle level), and third, gantiran indrie (lower/low level). The results of this study indicate that the pisuke tradition in the marriage of the Sasak community still tends to be determined based on the perspective of each family, which customarily and institutionally the Sasak traditional assembly has not regulated this matter.

Based on several studies related to the pisuke tradition in Sasak marriage, it can be concluded that pisuke has a complex and multidimensional role. Apart from being a customary fee, pisuke functions as a means to strengthen social relations between bride and groom families, maintain harmony and social networks within the community. The value of pisuke is influenced by the social status of the family, including the bride's education level, where families with higher status tend to set a larger amount of pisuke as a symbol of respect and social status. In addition, the pisuke tradition is more than just a financial transaction, but also a form of respect for the woman's family and a social investment to strengthen the long-term relationship between the two families. The pisuke tradition also influences gender roles in Sasak society, where the value of pisuke reflects social views of women and how their roles are positioned in cultural and social contexts.



Thus, pisuke not only reflects the economic dimension, but also plays a role in strengthening social ties, status and gender structures in Sasak society.

In theory, this Sasak marriage tradition contains the value of economic transactions that occur in several series of marriage processes. Among them is the procession of giving pisuke. In a transaction, an exchange takes place by spending costs to obtain benefits. In the perspective of social exchange theory, each party will evaluate the costs and benefits involved in each exchange. The groom's family pays pisuke as a cost to obtain benefits in the form of social recognition, closer relationships, and potential future social support. The two families will therefore support each other and maintain their relationship, both in a social and emotional context. Thus, although pisuke has financial value, it also brings wider benefits that are not measurable only in money. Based on the background explanation above, the researcher aims to reveal the recognition of pisuke costs and the measurements taken in determining the price of pisuke.

Research Problem

In fact, the practice of pisuke custom is carried out with a simple process with the main provisions of maintaining and preserving Sasak cultural customs. In addition, the amount of pisuke requested and paid is uncertain and determined by family estimates only, there is no definite measure that becomes a reference in its implementation, so the researcher intends to take measurements so as to produce valid data based on the measurements taken.

Research Purposes

Negotiation leads to the resolution of disputes and arguments in a business environment which in turn can worsen the working atmosphere, if not resolved. Negotiators are expected to explore various alternatives in solving problems. To ease the task of finding various alternatives, the negotiator must excel in better communication. Negotiation skills are key to getting ahead in the workplace environment and further help in resolving conflicts. In lieu of maintaining relationships, it is imperative to resolve conflicts. Negotiation skills can be categorized under soft skills. The sub-skills associated with negotiation include communication skills, persuasive skills, planning skills, strategizing skills, and cooperative skills.

Significance of the Research

1. To understand the effect of education costs in determining pisuke prices.

539



2. Theoretically as the development of knowledge in the field of accounting aims to overcome problems that occur in the field, so that relevance. Accounting science in answering all kinds of problems can continue to develop properly.
3. Practically, this aims to expand knowledge and understanding of accounting and increase knowledge references, where subsequent researchers can develop further with a broader research approach through the case study method.

ETHNOGRAPHY IN PISUKE DETERMINATION

Ethnography as a research method has distinctive characteristics that distinguish it from other approaches, namely its holistic-integrative nature, provides a rich description or thick description, and focuses on a deep understanding of a community. In ethnographic research, researchers directly participate in the daily lives of the community under study, observing and interacting to reveal the social, cultural meanings and patterns of interaction that develop in it (Siddiq and Salama 2019). Meanwhile (Windiani and Farida 2016) also explained that ethnography is an approach in social research that allows researchers to understand the culture and behavior of a community group by interacting directly with them. Ethnography not only observes but also involves researchers in the social life of the group under study. This approach requires deep involvement and rich data collection through direct observation and interviews with group members. Ethnography also considers the social and cultural context in data collection, ensuring that the findings are relevant to the original conditions of the people being studied. In general, many researchers use ethnography to examine other cultures. On the other hand, some argue that ethnography has become an important instrument for getting to know our own society as well as multicultural communities around the world. The main focus of ethnography is the attempt to understand human culture by paying attention to the meaning of the behavior of the people we want to study. Some of that meaning is reflected in language. Therefore, researching the language of a group of people is one way into and a major aspect of ethnography (Siddiq and Salama 2019).

Spradley (1979) in his book entitled *The Ethnographic Interview* argues that ethnography is a research approach that focuses on collecting and analyzing information through intensive interviews with members of the group being studied. In his book, Spradley explains the methods and steps applied to obtain data directly from the individuals under study, through direct observation and interaction in their social environment. This approach allows the researcher to explore the meanings contained in the social and cultural habits of the group being analyzed.

540



Ethnographic research is the process of describing the culture of a group of individuals. This means understanding the way of life from the perspective of local people. As explained by Malinowski in Spradley (1997:3), the purpose of ethnography is to understand the perspectives of indigenous people, their relationship to life, and to obtain their view of their world (Windiani and Farida 2016).

(Ramdani 2014) explains that ethnography is a practical and conceptual method that aims to obtain a detailed description and analysis of culture based on intensive field research. The purpose of ethnographic research is to provide a holistic picture of the research subject with an emphasis on capturing the daily experiences of individuals by observing and interviewing and other related people. Meanwhile, according to (Creswell 2014) ethnographic design is a qualitative research method that aims to describe and analyze various cultural groups. This method interprets patterns of behavior, beliefs and language that grow and are used by a community over time.

In this study, the concept of basic price in the context of Sasak customs, especially in the practice of pisuke in marriage, can be analyzed using an ethnographic approach. Ethnography as a methodological approach allows researchers to observe and study social phenomena in depth by being directly involved in the lives of the people being studied.

RESEARCH METHODS

The Type of Research

This research applies qualitative research methods. Qualitative methods are research to describe and analyze phenomena, events, beliefs, attitudes, and social activities individually and in groups. Qualitative method is a set of approaches to analyze and understand more deeply the meaning of several individuals and groups that are considered to be humanitarian problems or social problems (Sukmadinata 2009 dalam nadya at al., 2021).

In this study, researchers applied qualitative methods in order to understand phenomena in a social context in a natural way, which reflects social problems experienced by individuals from a behavioral perspective. In qualitative research, the researcher analyzes and then reports the findings of the analysis regarding the phenomenon under study.

Research Site

This research was conducted in Central Lombok Regency, West Nusa Tenggara Province. This district has a strong diversity of customs and cultures, one of which is the

541

IJEBIR, Volume 04 Issue 02, 2025



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

traditional practice of marriage known as pisuke. This location was chosen because the community still practices the tradition as part of their daily lives, making it a relevant location for research on the meaning and measurement of pisuke fees in the traditional wedding tradition.

Methods of Data Collection

The data collection method applied in this study is stratified sampling. Stratified sampling is an approach in which the overall population is divided into categories or layers based on certain attributes related to the research. After the population is divided into layers, the researcher selects samples from each layer randomly or based on proportions. In this study, the strata are divided based on the level of education (elementary school, junior high school, high school, undergraduate/college).

The main activity in research is data collection. Creating measurement instruments is an important task in the research process, but collecting information is much more important, especially if the researcher applies methods that are prone to the introduction of subjective elements of the researcher.

Table 1. Research informants

Informant Identity	Field of work
20 students of Mataram University	Student
Zainal Arifin	Community Figure
Murdi	
Kadir	
Sandi Tanaya	
Juntara	
H. Selamat Riadi	

Source: Primary Data Processed

Data collection in research needs to be monitored so that the data obtained can maintain the level of validity and reliability. Even if you have used a valid and reliable instrument, if you do not pay attention to the research process, the data collected may only be garbage. Researchers who have respondents' answers according to their wishes will be increasingly unreliable. Data collection officers who are easily influenced by



personal desires are increasingly skewed (biased) data collected. Therefore, data collectors, although seemingly just data collectors, must still meet certain requirements, namely those who have sufficient expertise to do so (Siyoto and Sodik n.d.). In this study, data collection was carried out by interview, observation, and documentation.

RESEARCH RESULTS AND DISCUSSION

Pisuke Culture Research

After describing the background of the research, the theories that have confirmed the research, and the research methods used, in this chapter the researcher describes the results of the research. The results of the research will be described based on the results of interviews, observations and documentation. The discussion in this chapter is obtained through the results of data collection through documentation studies, observations, interviews with informants needed in the research, as well as discussions focused on the problem under study. In this chapter of research results and discussion, it will describe various things about the results of data collection that have been carried out. this research was conducted to examine the effect of educational strata on the value of pisuke in the Sasak traditional marriage tradition in Central Lombok Regency. The main focus of the research is to analyze the meaning and measurement of pisuke costs and the role of education as a determining factor in pisuke value based on the difference in living costs per level of education between strata (elementary, junior high, high school, and undergraduate). This research involved respondents who were selected based on the level of education they had taken and their involvement in this customary tradition. the analysis method used in this research is descriptive qualitative method.

Research Findings

The following is the nominal data on education costs that researchers managed to obtain in the field.



Table 2. Cost per Educaion Level

responden	SD	SMP	SMA	S1
1	Rp 49,475,000	Rp 28,885,000	Rp 36,135,000	Rp 67,790,000
2	Rp 138,770,000	Rp 104,525,000	Rp 130,486,000	Rp 179,600,000
3	Rp 9,365,000	Rp 9,665,000	Rp 19,000,000	Rp 23,170,000
4	Rp 67,800,000	Rp 26,100,000	Rp 24,500,000	Rp 45,670,000
5	Rp 33,046,000	Rp 33,595,000	Rp 38,835,000	Rp 44,611,000
6	Rp 58,110,000	Rp 31,931,000	Rp 41,158,000	Rp 89,044,000
7	Rp 124,700,000	Rp 131,090,000	Rp 142,080,000	Rp 161,915,000
8	Rp 32,850,000	Rp 21,900,000	Rp 23,725,000	Rp 32,600,000
9	Rp 31,452,000	Rp 79,468,000	Rp 72,118,000	Rp 58,975,000
10	Rp 138,750,000	Rp 93,865,000	Rp 139,791,000	Rp 188,805,000
11	Rp 85,788,000	Rp 151,010,000	Rp 156,100,000	Rp 147,935,400
12	Rp 67,914,000	Rp 65,739,000	Rp 83,479,000	Rp 41,436,500
13	Rp 54,787,000	Rp 13,729,000	Rp 29,948,000	Rp 44,398,000
14	Rp 52,270,000	Rp 55,730,000	Rp 125,380,000	Rp 88,795,000
15	Rp 57,460,000	Rp 60,730,000	Rp 84,140,000	Rp 86,400,000
16	Rp 69,187,000	Rp 75,522,000	Rp 75,896,000	Rp 89,210,000
17	Rp 16,950,000	Rp 32,195,000	Rp 42,565,000	Rp 59,435,000
18	Rp 124,700,000	Rp 131,090,000	Rp 142,080,000	Rp 161,915,000
19	Rp 64,316,000	Rp 35,982,000	Rp 71,105,000	Rp 28,227,000
20	Rp 164,155,000	Rp 136,532,000	Rp 150,444,000	Rp 116,410,000
rata rata	Rp 72,092,250	Rp 65,964,150	Rp 81,448,250	Rp 87,817,095

Based on the data above, the researchers conducted calculations to find the total costs incurred to achieve each educational degree.

Then the data obtained is as follows:

Table 3 Average cost per Education Level

jenjang pendidikan	total biaya
SD	Rp 72,092,250
SMP	Rp 138,056,400
SMA	Rp 219,504,650
S1	Rp 307,321,745

Source: Primary Data Processed

The table above is the average cost required for a person to reach the education level from elementary school to university. From this data, researchers then calculated



the matching of marriage meetings that should occur between men and women based on their educational status.

Education as Women's Dignity

Furthermore, researchers conducted calculations to find the position of the difference in education costs between levels. Where in the calculation of education costs as a woman's basic price, namely by summing up all types of costs incurred in the process of pursuing education.

Table 4 Calculation of Education Cost as Pisuke

pendidikan perempuan	pendidikan laki-laki	selisih biaya pendidikan
SD	SMP	Rp0
SD	SMA	Rp0
SD	S1	Rp0
SMP	SMA	Rp0
SMP	S1	Rp0
SMA	S1	Rp0
SMP	SD	Rp65,964,150
SMA	SD	Rp147,412,400
S1	SD	Rp235,229,495
SMA	SMP	Rp81,448,250
S1	SMP	Rp169,265,345
S1	SMA	Rp87,817,095

Source: Primary Data Processed

The data above shows that the higher the education of the bride, the higher the amount of pisuke requested. The calculation that has been done shows that the value of a bride's education is the benchmark for the value of giving pisuke. The table of calculation results above shows that if the status of the bride's education costs is lower than the groom's education, then there is no nominal basis for giving pisuke, meaning that the groom gives pisuke without any nominal benchmark because it is seen from the groom's higher educational status.



The higher a woman's education, the higher the pisuke fee, as Kyy said. Zainal Arifin.

"It is only natural that the collection (pisuke) is high if the bride has a bachelor's degree, especially if she has worked, especially if she has become an civil servants, the groom cannot bargain too low in giving pisuke."

In line with the above opinion, Murdi as the head of the RT also said:

"The first thing we see when negotiating this pisuke is the education of the two brides if the bride's education is higher then it is certain that the pisuke that will be paid is higher."

Kadir, one of the dusun heads, emphasized that:

"If we are on the bride's side, we are ashamed to charge a high pisuke price if the bride's education is elementary, junior high, at most 5-15 million. But if the bride has a bachelor's degree, for example, then we set a high price of 20-50 million. Yes, it's natural that schooling a child is expensive, especially until college."

Education as a Determinant of Pisuke Price

Based on the calculations that have been carried out, it was found that the level of education of the prospective bride has a significant influence on the value of pisuke requested by the female family. The higher the level of education of the woman, the greater the value of pisuke set. This is in accordance with the findings of (Wijaya et al. 2024) who found that the determination of pisuke in each village and region is different, pisuke must be seen from the ability, social status and even the education of the prospective wife. This is in line with the results of interviews that have been conducted with the heads of hamlets in Central Lombok. Juntrara is one of the hamlet heads in Central Lombok, he is often involved in the pisuke negotiation process as a hamlet head to assist between the two parties, he said:

"The giving of pisuke is often based on the fairness of the bride, which is usually based on the bride's occupation and education."

Higher education costs more money. Women's families view pisuke as a form of return on some of the investment they have made to pay for their daughters' education. This is in line with the findings of (Panjaitan and Sipayung 2022) who stated that education is an important and mandatory investment for the better future of children. They spend a certain amount of money on their children's education in the hope that their children will become good quality individuals. Every parent prepares funds early on for their child's education. Parents' investment in children's education, especially girls, not only has a

546

long-term impact but also has an impact on dowries and offerings when the child is married.

In the Sasak traditional marriage tradition itself, this is one of the things that is still being carried out where education is considered very important so that it affects the value of pisuke paid in the marriage procession. As stated (Wijaya et al. 2024) that Pisuke in the traditional Sasak marriage process is a sum of money given by the male party to the female party outside the dowry. the higher the education and social level of the child and his parents, the higher the bargaining value of the girl. Conversely, the lower the social and educational level of the child and his parents, the lower the value offered (Badawi 2021). Higher education gives women and their families a better social status in the eyes of the community. This is a symbol of respect from the male side towards the girl's family. As explained (Amalia 2017) the purpose of the pisuke custom is to reward the hard work done by the girl's family in raising and educating her for decades, until she is mature and ready to be married. The high value of pisuke is considered a form of appreciation for the family's efforts in educating girls. In Sasak culture, women with higher education are considered to have better qualities. Therefore, the high value of pisuke is considered reasonable and in accordance with the qualities that women have. This is in line with what was conveyed by Sandi Tanaya as an old man who had married off his daughter, he said:

"It's only natural that my child has a high banana score, I sent my child to school with difficulty to become a scholar, how much money have I sacrificed to send him to school, how come her husband doesn't want to appreciate my efforts to send his wife to school."

Pisuke is an important part of the Sasak wedding tradition. This process is a payment transaction made by the male party to the female party, which in this procession involves an intense bargaining process carried out by both parties regarding the amount of pisuke money paid. As stated by (Haryanti 2017) Pisuke is a bargaining process regarding the security deposit between the guardian of the female party and the male party (Makky, Rodafi, and Jazari 2022,6) also explained that Pisuke is based on consensual agreement and there is no element of coercion so that the custom of pisuke is in the form of money and pisuke can be negotiated depending on the agreement of the male and female parties.

In accordance with the above, H. Selamat Riadi as a parent who has spent pisuke fees for his son's marriage states:

"I do not feel at a loss with the high pisuke that I paid for my son's marriage, because I also feel as a parent how much I sacrificed to send

547



my child to school and raise my child, so the value of pisuke that exceeds the request of my son-in-law's family, I consider it a gift and a sign of gratitude to his parents who have worked hard to raise and provide education to my son-in-law."

The findings confirm that cultural traditions can be analyzed using economic and accounting concepts to uncover their underlying social, cultural, and economic values.

CONCLUSION

Pisuke in Sasak traditional marriage is not just an economic transaction, but has a deep cultural meaning. Pisuke serves as a tribute to the efforts of the woman's family in raising their child, as well as a symbol of appreciation and social investment to maintain good relations between the families of the bride and groom. The bride's level of education greatly influences the value of the pisuke. The higher the education level of the woman, the greater the pisuke value requested by the woman's family. This reflects the view that education is an important and valuable investment in Sasak culture. The pisuke tradition also reflects the social structure and gender roles in Sasak society. Women's education is considered to improve the social status of the family, and the high value of pisuke emphasizes women's position in the community.

REFERENCES

- Amalia, annisa rizky. 2017. "Tradisi Perkawinan Merariq Suku Sasak di Lombok: Studi Kasus Integrasi Agama Dengan Budaya Masyarakat Tradisional."
- Awang, Chrisno Andersen. 2020. "Akuntansi Belis Dalam Adat Perkawinan Masyarakat Sumba Timur (Studi Kasus Adat Perkawinan Orang Sumba Timur Dilihat Dari Kaca Mata Akuntansi Dalam Hal Pengidentifikasian, Pengukuran Dan Pengkomunikasian Belis)." : 1–35.
- Badawi, Muhammad Habib. 2021. "Pisuke Dalam Pernikahan Perspektif Maqā ṣ Id Al-Shariah." 6: 100–124.
- Creswell, j.w. 2014. "Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research (4th Ed.).
- Fazalani, Runi. 2018. "Tradisi Bau Nyale Terhadap Nilai Multikultural Pada Suku Sasak." FON: Jurnal Pendidikan Bahasa dan Sastra Indonesia 13(2): 162–71. doi:10.25134/fjpbsi.v13i2.1549.



- Haryanti, Sri suci. 2017. "Pisuke Dalam Adat Pernikahan Perspektif Masalahmursalah." (Study Kasus Di Desa Tanak Beak Kecamatan Narmada Kabupaten Lombok Barat Nusa Tenggara Barat: 6–18.
- Khasanah, U. (2020). Pengantar Microteaching. Yogyakarta: Deepublish. 2020. "Pengantar Microteaching. Yogyakarta: Deepublish." (November).
- Kusumawardana, Nurul, and Puji Wulandari Kuncorowati. 2022. "Tradisi Londo Iha (Kawin Lari) Pada Masyarakat Donggo Di Kecamatan Donggo." 11(02): 210–25.
- Lestari, defi indah. 2021. "Analisis Prosesi Pembayaran Uang 'Pisuke' Menurut Sistem Perkawinan Adat Sasak (Studi Kecamatan Narmada Kabupaten Lombok Barat).": 6.
- Makky, Aisyunnada, Dzulfikar Rodafi, and Ibnu Jazari. 2022. "Tradisi Bayar Adat Pisuke Terhadap Pernikahan Suku Sasak Dalam Perspektif Antropologi Hukum Dan Hukum Islam." Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam 4(2): 323–32.
- Nadya Tamara, Bachtiar s., Bima Eldo, Fathiana. 2021. "Journal Of Development And Social Change Kepala Editor : " 4(2).
- Nilamsari, Natalina. 2014. "Memahami Studi Dokumen Dalam Penelitian Kualitatif." XIII(2): 177–81.
- Panjaitan, Iwan Sunarya, and Regina Sipayung. 2022. "Persepsi Orang Tua Siswa Terhadap Pembiayaan Pendidikan Di Bimbingan Belajar." 10(1): 153–57.
- Paramitha. 2015. "Dampak Psikologis Pasca Putus Cinta Padan Remaja." : 36–43.
- Ramdani, Sri. 2014. "Pelestarian Nilai-Nilai Kearifan Lokal Upacara Adat 'Ngalaksa' Dalam Upaya Membangun Karakter Bangsa. Universitas Pendidikan Indonesia. Repository.Upi.Edu." Institutio: Jurnal Pendidikan Agama <http://e-journal.iaknambon.ac.id/index.php/IT/article/view/159>.
- Siddiq, Mohammad, and Hartini Salama. 2019. "Etnografi Sebagai Teori Dan Metode." Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam 18(1): 23–48. doi:10.15408/kordinat.v18i1.11471.
- Siyoto, Sandu, and m. ali Sodik. "Dasar Metodologi Penelitian Dr. Sandu Siyoto, SKM, M.Kes M. Ali Sodik, M.A. 1." : 1–109.
- Wijaya, Lalu Riki, Lalu Supriadi, Universitas Islam, and Negeri Mataram. 2024. "AL-AFKAR : Journal for Islamic Studies Konstruksi Penetapan Standar Pisuke Pada Perkawinan Suku Sasak Lombok Oleh Majelis Adat Sasak Paer Timuq (Maspati) Di Kabupaten Lombok Timur." 7(3): 1178–1201. doi:10.31943/afkarjournal.v7i3.1605.Construction.



- Windiani, and Nurul Farida. 2016. "Menggunakan Metode Etmografi Dalam Penelitian Sosial." Dimensi 9(2): 87–92.
- Zhahara Yusra1, Rufran Zulkarnain, Sofino. 2021. "JOLL 4 (1) (2021) Journal Of Lifelong Learning." 4(1).

