



Islamic legal view on women's marriage prohibition without knitting skills: A case study in Sukarara Village, Lombok

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ABSTRACT

Background: The custom of weaving the clothes is a custom of the ancestors of the people of Sukarara Village, which must be carried out at weddings. Having weaving skills is a requirement that must be met for women before carrying out a marriage contract. If a woman does not have weaving skills, she is prohibited from carrying out the marriage. This article will discuss the problem of the practice of prohibiting marriage for women before they can weave in Sukarara Village, Jonggat District, Central Lombok Regency, and what the perspective of Islamic law is regarding the prohibition of marriage for women before they can weave in Sukarara Village, Jonggat District, Central Lombok Regency. **Methods:** Researchers used field research with a qualitative descriptive approach. Data collection techniques include observation, interviews, and documentation. Two data sources were used, namely primary data and secondary data. **Findings:** This research finds that the practice of prohibiting marriage for women who cannot yet knit traditional Lombok cloth has begun to erode. **Conclusion:** According to Islamic law, the prohibition of marriage for women before they can sew is a marriage prohibition that can be justified because: First, it brings benefits to each individual and many people. Second, it is included in the authentic urf as long as it does not conflict with Islamic teachings. **Novelty/Originality of this Study:** The intersection between local customs and Islamic law, specifically focusing on the unique tradition in Sukarara Village that prohibits women from marrying until they can weave traditional Lombok cloth, offers a rare insight into the coexistence and mutual influence of cultural practices and religious principles on marriage laws in a specific Indonesian community.

KEYWORDS: islamic law; marriage; woven fabrics; customs; Lombok.

1. Introduction

Discourse regarding the relationship between men and women in a marriage will always be interesting material to discuss and always be discussed. On the one hand, marriage is a form of a person's obedience and compliance in carrying out the commands that have been prescribed. If it is carried out, it will automatically have implications for worship (Finnis, 2008). The purpose of holding a marriage is to build a family that is *Sakinah* (سكينة), *mawaddah wa rahmah* (ورحمة مودة) (Ali, 2022). This has also been described in Marriage Law Number 1 of 1974, which states that marriage is an inner and outer bond between one person. A man and a woman are married, aiming to form a happy, eternal family (household) based on the belief in the Almighty Godhead (Jatmiko et al., 2022).

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Islam's efforts to achieve the goals of marriage mentioned above, namely, the Islamic religion, prescribes several rules, which include conditions and harmony. In the pillars of marriage, one must be a future husband and wife (Brake, 2010). Among the conditions for a marriage is that there are no obstacles or prohibitions to carrying out a wedding procession (Warner, 2004). Obstacles to marriage here can be interpreted as a prohibition on carrying out a marriage (Coontz, 2006). In an Islamic religious marriage, several principles, such as the Principle of Selectivity, must be completed and fulfilled. The Selectivity Principle is a principle that explains who a person will marry and who a person is prohibited from marrying. Even if it is seen that the terms and conditions of marriage are fulfilled, it will still be defeated by one of the things that hinders it, according to the Shari'a.

Marriage culture and rules can apply to a society in a particular area or ethnic group (Uddin, 2015). This cannot be separated from the influence of culture, the environment where the community is located, and the interactions within the community. Indonesia is a country that has various ethnic groups and various cultures. Therefore, the State of Indonesia has a motto, *Bhinneka Tunggal Ika* (diverse but still one) (Nurhayati et al., 2021). When Islam came to Indonesia, Indonesian people were able to adapt to local culture, so from there, their Islamic characteristics were formed (Ali, 2011). However, not a local culture can go through the process of adapting to Islamic teachings; some contradict it and openly reject it because it is not by Islamic law itself.

In the customary rules of a particular region, marriage is the most essential part of the continuity and implementation of a culture (Asnawi et al., 2024). So that not only Islamic law but also customary law intervenes in marriage cases. Customs that arise in society are rules that must be fulfilled and must be carried out by one of the prospective bride and groom (Probert & Saleem, 2018). One area that is still very strong in preserving its customs is Lombok. One of the wedding customs preserved from generation to generation emerged among the people of Lombok, precisely in Sukarara Village, Jonggat District, Central Lombok Regency. This custom is called *Menyesek* (Weaving). One of the prospective brides and grooms must fulfill this custom, especially the bride, where prospective brides who want to get married must be able to weave the cloth. Behind the weaving culture that exists in Sukarara Village, Jonggat District, Central Lombok Regency, there is a local custom that must be obeyed by the people in Sukarara Village, Jonggat District, Central Lombok Regency, more specifically for women, namely requiring women to be able to sneeze (weave). Having weaving skills is a must for women who want to get married. In other words, women in Sukarara Village, Jonggat District, and Central Lombok Regency who cannot weave will be prohibited from getting married.

With the custom of prohibiting women from marrying before they can weave, which is so strong in Sukarara Village, Jonggat District, Central Lombok Regency, the solution implemented by the community or their families is to indoctrinate their daughters to weave from a young age. So that the parents are not afraid and their children are not afraid that a marriage will occur because women in Sukarara Village do not have the skills to weave. Not surprisingly, tourists or travelers see that every house has a squeegee.

Seeing the application of custom, which is used as the legal basis for marriage in Sukarara Village, Jonggat District, Central Lombok Regency, the researcher is interested in conducting research by writing a paper in the form of a scientific study in the form of a thesis with the title: "Islamic Legal Perspective on The Prohibition of Marriage For Women Without The Ability To Knit Typical Lombok Woven Fabric (*Menyesek*): A Case Study In Sukarara Village, Jonggat District, Central Lombok District."

Several previous studies have been conducted relating to the prohibition of marriage for women for specific traditional reasons. First, research conducted by Muslimin with the title "Perspective of Islamic Law on the Customary Prohibition of Marriage in the Position of Ngidul-Ngulon Village (Southwest) (Case Study of Kedungori Village, Dempet District, Demak Regency)." This research discusses the customary prohibition of marriage in the village of Ngidul-ngulon. At the same time, the researchers focus on prohibiting marriage for women before they could have the skill to weave in Central Lombok. The similarity between previous research and this research is that both analyses are based on an Islamic

legal perspective and discuss the prohibition of marriage customs. The second article is "Community Perceptions of the Tradition of Prohibiting Marriage in the Month of Shafar (Study in Gedang Village, Mojowarno District, Jombang Regency)." Zainul Mustafa discusses society's perception of the prohibition on marriage during the month of Shafar. Imroatin Chafidoh wrote the third article, "Tradition of the Prohibition of Selen Marriage from an Islamic Law Perspective (Case Study in Wringinharjo Village, Gandrungmangu District, Cilacap Regency)." This article discusses the prohibition of selen marriages, which take the form of traditions.

1.1 Islamic law on marriage and Lombok traditional cloth weaving culture (NyeseK)

Islamic law is the rules and regulations that guide life based on the Quran and al-Hadith or other terms, namely sharia law (Asman & Muchsin, 2021). In this study, the resolution of a research object uses the commonly used fiqh theory, namely ufu theory, which is based on the Qur'an and al-Hadith and Sharia law. Furthermore, the research also discusses marriage prohibitions. Marriage prohibition means that a person is not allowed to carry out a marriage contract. There are two categories of marriage prohibitions, namely marriage prohibitions that apply forever and marriage prohibitions that apply temporarily.

1.2 Lombok traditional cloth weaving culture (NyeseK)

The weaving culture is a habit of the people of Sukarara Village in making songket cloth (especially for women) which in Lombok language is called NyeseK. The NyeseK culture has existed since the ancestors of the people of Sukarara Village. Therefore, a custom (customary rule) emerged in Sukarara Village which requires women to be able to remove traditional cloth before getting married. If a woman cannot weave, then the woman is prohibited from getting married.

1.3 The definition of marriage

The word marriage comes from the word marriage. The word marriage comes from Arabic, namely نكاح-ينكح-نكح, which means marriage or getting married. As for marriage, viewed from the etymological aspect, it means الضمّ (gathering), الوطء (coitus), and العقد (contract). Meanwhile, in terms of terminology, marriage is a contract that contains the pillars and conditions of marriage. The definition of marriage in the book of Fathul Mu'in is:

تزويج أو إنكاح بلفظ وطء إباحتة يتضمن عقد

It means:

"The contract contains the ability to have sexual intercourse using the words تزويج or إنكاح.

Fiqh scholars have made a formulation of the definition of marriage above with the following information: 1) The use of the word contract is something that makes marriage possible. In the word contract, there are promises made by the bride and groom or people involved in the marriage. Marriage is bound in the form of a contract because marriage has legal implications, not merely because of biological desire or the coming together of a man and a woman. 2) The use of the sentence: وطء إباحتة يتضمن (which implies the ability to have sexual intercourse), basically the relationship between a man and a woman is something that is prohibited by religion unless several things are legally permissible. Some things that allow performing Jima is a marriage bond between the bride and groom. An attempt to carry out a marriage contract has an impact on the permissibility of something that is legally prohibited. 3) The meaning of the sentence: تزويج أو إنكاح بلفظ means the word تزويج or إنكاح indicates that a marriage contract that allows sexual intercourse between a man and a woman must use the words تزويج or إنكاح because Islam is in addition to the marriage contract. Other efforts can allow relations between men and women, namely the ownership of a man

over a woman or what is known as a "slave." Permission in this form is not referred to as marriage or nikah but is referred to by the word "tasarri".

1.4 Legal basis for marriage

Marriage is the sunnah of the Prophet, which fulfills the natural needs of humans and has many benefits (Khatun et al., 2022), including giving birth or continuing generations of the family and building a household (Jufri & Hannani, 2020). Therefore, many legal arguments for marriage can be found in the Al-Qur'an, hadith, and the opinions of scholars. Examples of arguments for marriage in the Qur'an and hadith are presented as follows.

Q.S al-Nur 24:32

وَأَنْكِحُوا الْأَيَامِيَّ مِمَّنْ لَمْ يَكُنْ لَهُ مَالٌ وَلَا بَنُونَ فَإِنَّ اللَّهَ يَكْفِيهِمْ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

It means:

"Marry those among you who are still single and fit (to be married) among your male and female servants. If they are poor, Allah will empower them with His grace. Allah is All-Encompassing (in His gifts) and All-Knowing."

Q.S ar-Rum 30:21

هَآءِ آيَاتُ الْقَوْمِ الَّتِي يَتَفَكَّرُونَ

It means:

"Among His signs (of His greatness) is that He created partners for you from your own (kind) so that you may feel at ease with them. He created among you feelings of love and compassion. Indeed, there are true signs (of Allah's greatness) for a people who think."

There are two Hadiths that describe women and marriage, namely the Hadith narrated by Abu Hurairah and the Hadith that recommends marriage for young people who are able to marry. First, hadith about a woman who married for four reasons narrated from Abu Hurairah. In Islamic teachings, the Hadiths of Prophet Muhammad (SAW) emphasize the criteria for choosing a spouse, focusing on four main aspects: wealth, social status, beauty, and religion. Although men can marry women for these reasons, Prophet Muhammad SAW advises prioritizing religious commitment, stating, "You will be lucky." This guidance underscores the long-term significance of faith and moral integrity in building a successful marriage, compared to temporary qualities such as wealth or beauty.

أَبِي بِنِ سَعِيدٍ أَخْبَرَنِي عَنْ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ يَحْيَى حَدَّثَنَا قَالَُوا سَعِيدُ بْنُ وَعْبَةَ اللَّهِ الْمُنَنَّى بْنُ وَمُحَمَّدُ حَرْبِ بْنِ زُهَيْرٍ حَدَّثَنَا وَلِدِينَهَا وَلِحَمَلِهَا وَلِحَسْبِهَا لِمَالِهَا لِأَرْبَعِ الْمَرْأَةِ تَنْكُحُ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَنْ هُرَيْرَةَ أَبِي عَنْ أَبِيهِ عَنْ سَعِيدِ يَدَاكَ تَرَبُّتِ الدِّينِ بِذَاتِ قَاطِرٍ

It means:

"Zuhayr bin Harb, Muhammad bin Muthanna, and Ubaydillah bin Sa'id once told us a story; they said that Yahya bin Sa'id told us, from Ubaydillah, that Sa'id bin Abi Sa'id told me from his father from Abi Hurairah R.A. from the Prophet SAW. He said, "Women are married for four things: because of their wealth, because of their position, because of their beauty, and because of their religion; you will be lucky."

Second, hadith regarding the recommendation to marry able young people and the recommendation to fast for young people who cannot yet get married. According to a narration from Abdullah bin Mas'ud, the Prophet Muhammad advised young men to marry if they are able, as marriage helps to "avert the eyes" from what is forbidden and preserves one's dignity. Fasting serves as a temporary solution to regulate physical urges until marriage becomes feasible. This hadith underscores the dual role of marriage and fasting in promoting moral behavior and self-control in accordance with Islamic values, offering a

practical guide for young individuals to navigate their desires while sticking to religious principles.

أَعْضُ فَإِنَّهُ فَلْيَتَزَوَّجِ الْبَاءَةَ مِنْكُمْ اسْتَطَاعَ مَنْ مَعَشَرَ الشَّبَابِ يَا وَسَلَّمْ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ لَنَا قَالَ : قَالَ عَبْدُ اللَّهِ عَنْ
وَجَاءَ لَهُ فَإِنَّهُ بِالصَّوْمِ فَعَلَيْهِ يَسْتَنْطِعُ لَمْ وَمَنْ لِلْفَرْجِ لِلْبَصْرِ وَأَخْصَنُ

It means:

"From Abdullah bin Mas'ud, he said: Rasulullah SAW has said to us: O young people, whoever among you can marry, let him marry. Marriage blocks sight (of what religion prohibits) and maintains honor. Moreover, whoever is unable to do so, let him fast. So indeed fasting is a shield for him."

When wanting to get married, there are several pillars that must be fulfilled by the prospective bride and groom. The pillars of marriage are elements in certain parts that cannot be separated from the implementation of a marriage and determine whether or not a marriage is valid (van Doorn-Harder, 2013). The majority of Ulama' are of the opinion that there are five pillars of marriage, and each pillar has its own requirements, including the following.

1.4.1 Ijab qobul

Ijab and qabul have several conditions that must be fulfilled, including (Asman et al., 2021). A statement of marriage from the guardian, a statement of acceptance from the prospective bride and groom, using the words marriage, tazwij, or a translation of these two words, the words ijab and qabul are union, that is, they are not separated by the words In other words or something like that, the person involved in the ijab and qabul is not in ihram for Hajj or Umrah, the ijab and qabul assembly must be attended by a minimum of four people, namely the prospective bride or her representative, the bride's guardian, and two witnesses (Yuslem et al., 2022).

Meanwhile, the conditions that must be met by the prospective groom when he wants to get married are (Muassomah et al., 2022) being Muslim, the man, obviously the person, can give consent, there are no obstacles to marriage. The conditions that must be fulfilled by the prospective bride when she wants to get married are (Mirza, 2000) muslim, female, clear person, can be asked, no obstacles to marriage, not married, not in the state of ihram (hajj or umrah).

1.4.2 Marriage guardian

The order of guardians who have the right to marry is biological father, biological father's grandfather and above, biological brother, father's brother, biological brother's nephew, father's nephew, uncle. brother, father's uncle, father's uncle's son, father's uncle's son, and judge. The conditions that must be met by a guardian who wants to marry his child include: male, adult, has guardianship rights, and there are no obstacles to guardianship.

The conditions that must be met by a witness at a wedding are: at least two men, Muslim, adults, present at the *ijab qabul*, able to understand the meaning of the contract (Brée, 2021). A marriage bond can be said to be valid if its implementation fulfills the pillars and conditions that apply according to Islamic law. One more thing, namely paying attention to several marriage prohibitions that apply in Islamic teachings (Saiin, 2021). Even though harmony and marriage requirements have been fulfilled by the bride and groom, there is one prohibition that has been neglected. So, the law is that the marriage is not valid even though the consent has been carried out, and the marriage is damaged (fasakh). In the Islamic religion, it is explained how to choose a life partner to build a family that is sakinah and blessed by Allah SWT. Determining the best choice is one of the efforts to create a harmonious family and a circle of love between husband and wife. Islam has also determined who can be married because not all women are halal for marriage.

1.5 The urf

Urf is a condition, saying, action, or provision that is familiar to humans and it has become a tradition to carry out or abandon (Bello & Hassan, 2013). Ushul fiqh scientists are of the opinion that custom and urf is a work that has been accepted by reason and embedded in the hearts of society, carried out repeatedly. This Urf is the same as Adat (Yamamah, 2016). Urf and adat are the same words in substance and different in pronunciation (Hassan, 2024). Therefore, urf and adat are synonymous words which are referred to in Indonesian as a community habit (Hakim, 1994). It can be said to be urf if something has been around for a long time and has become a habit.

Islamic society is a type of society that easily accepts traditions and customs as long as they do not conflict with Islamic teachings and the sunnah of the Prophet Muhammad SAW (Saleh & Baqutayan, 2012). Islam does not erase traditions and customs that have developed in society, depending on the traditions and customs, some are preserved and some are abolished. Urf aims to maintain the benefit of the people and can be used as law and interpretation of texts (Suwarjin, 2020). The law is based on the urf "disputes are disputes over time and era, not disputes over evidence and evidence". This makes the ulama agree to accept urf as a postulate, as long as it does not conflict with Islamic law. The legal basis which states that 'urf can resolve legal problems and sources of law is based on:

Q.S al-A'raf ayat 199 7:199

وَ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

It means:

"Be forgiving, command (people) to the wise, and turn away from the foolish."

The verse above has the meaning that Allah SWT commands his servants to always do ma'ruf things, namely actions that are considered good, carried out continuously, and do not conflict with Islamic teachings. The verse above is a command to do good things and can be used as a traditional tradition for a certain group.

1.5.1 The Legal Validity of Custom (Urf) in Islamic Jurisprudence

Islam recognizes the role of societal customs (urf) in shaping legal and ethical practices, as evidenced by the Hadith of the Prophet Muhammad (SAW): *مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ *حَسَنٌ*, meaning "What the Muslims see as good is also good in the sight of Allah." This indicates that practices deemed beneficial by the community can be considered virtuous in Islamic law (Yamamah, 2016). Furthermore, the principles of fiqh reinforce the legitimacy of urf, with the legal maxim stating, "This habit can be used as a legal reference." This idea is also reflected in another fiqh rule, *بِالْعُرْفِ كَالنَّاشِئِ*, meaning "A provision from the urf is the same as a provision from the nash." These fiqh principles demonstrate that customary practices, when in line with the Quran and Hadith, hold legal weight and can serve as a basis for rulings in Islamic jurisprudence.

2. Methods

This research employs a qualitative approach to explore the cultural and religious aspects of the marriage prohibition within this specific community (Koburtay et al., 2020). A case study design is chosen to focus on Sukarara Village, allowing for an in-depth understanding of how local customs and Islamic law intersect in this unique context. Data collection methods include semi-structured interviews with key informants such as local religious leaders, elders, and women directly affected by the prohibition. These interviews aim to uncover the rationale behind the practice and how it is justified or contested within the framework of Islamic law. Additionally, participant observation will be conducted during local marriage ceremonies to observe how the skill of knitting Lombok Woven Fabric

is integrated into the process. Document analysis will also be used to examine relevant legal texts, local fatwas, and community regulations that pertain to marriage and the requirement of knitting skills, covering both Islamic legal perspectives and local customary laws.

Data analysis will be carried out using thematic analysis to identify and interpret key themes and patterns within the collected data, such as the role of tradition in marriage, interpretations of Islamic law, gender roles, and the influence of local customs on religious practices. A comparative analysis will also be conducted to determine whether the findings from Sukarara Village are unique or reflect a broader regional or cultural trend.

3. Results and Discussion

3.1 General description of Sukarara Village

Sukarara Village is one of 13 villages in Jonggat District, Central Lombok Regency, West Nusa Tenggara Province, which has 10 hamlets and 10 hamlet heads led by the Sukarara village head named Mr. H. Saman Budi, S. Ag. (Table 1).

Table 1. Names of hamlets and hamlet heads of Sukarara Village

No	Names of hamlets	Hamlet heads of Sukarara Village
1	Blong Lauq	Mister Lalu Panggih
2	Blong Daye	Mister Sata
3	Ketange	Mister Sunardi
4	Dasan Duah	Mister Kaye Sukarme
5	Bunsambang	Mister Lalu Murtawan
6	Dasan Baru	Mister M. Yusuf
7	Burhana	Mister Nurman
8	Bunputri	Mister Subakti
9	Buncalang	Mister H. Alimul Ula
10	Batu Entek	Mister Diasih

Judging from the population above, the population of Sukarara Village is more women than men. If calculated from all residents, both men and women, the total population of Sukarara Village is 9,978 people, consisting of 5,116 women and 4,862 men (Table 2). In Sukarara Village, most women work or work in the agricultural sector. However, women in Sukarara Village, apart from working in the agricultural sector, also work as traditional weaving craftsmen typical of Sukarara Village. Sukarara village has an area of around 755,880 hectares, approximately 11.16% of the area of Jonggat sub-district. The boundaries of Sukarara Village are to the north it borders Nyerot Village, to the east it borders Puyung Village, to the south it borders Batujai Village, and to the west it borders Labulia Village and Ungga Village.

Table 2. Number of Sukarara Village population

No	Gender	2022
1	Male	4,862 people
2	Female	5,116 people

3.2 The practice of prohibiting women from marrying before they can weave in Sukarara Village, Jonggat District, Central Lombok Regency

In a marriage, many customs intervene in providing regulations in each region, one of the examples is the prohibition on marriage for women before they can weave in Sukarara Village, Jonggat District, Central Lombok Regency. In its development, the people in Sukarara Village still implement and recognize that customs are a law that applies in social life in Sukarara Village. The people of Sukarara Village continue to prohibit women from marrying before they can weave, because the source of its formation is a habit in the lives of their ancestors which was carried out continuously and has been passed down to the

present. In this era of continuous progress and development, ancient traditions that have been passed down from our ancestors continue to be preserved even though the situation will be different according to developments over time. The following are the results of the researcher's interview with Mamiq Erlan as the Sukarara Village Traditional Leader:

"Sukarara village is a traditional village that has rules that are still in effect today relating to marriage, namely the traditional rule prohibiting marriage for women who cannot weave. So, women who cannot weave are not allowed or prohibited from getting married if they cannot weave, because weaving is a traditional rule that must be obeyed and obeyed. In practice, when a woman wants to marry a man, the woman must give the results of her weaving to the man. If she does not give it, she is considered not ready to marry and is prohibited from marrying before we give her a sanction equal to her monthly salary. weaving workers. If a man is required to have 7 woven songket cloths, then he must make or give 7 woven songket cloths at the time of marriage, not at the time of the wedding ceremony. "And also the songket cloth that is given, men must wear every night after the wedding, one cloth and the rest a day."

Data analysis that researchers can explain about the practice of prohibiting women from marrying before they can weave has become a habit or tradition of the Sukarara Village community and has become a customary rule that must be fulfilled. In practice, before the wedding ceremony, the woman will provide songket cloth as a form of the woman's readiness to marry, the result of her weaving. If the woman cannot weave, then the woman is prohibited from marrying before receiving customary sanctions in the form of a monthly salary from the weaver. Mamiq Erlan as a traditional figure of Sukarara Village continued his discussion about the reasons for the existence of customary rules prohibiting women from marrying before they can weave in Sukarara Village, Jonggat District, Central Lombok Regency.

"The reason why there is a customary rule prohibiting marriage is because the local community believes that women who are said to be adults can weave. And also the reason is so that this custom or culture is not lost because of the times. "We already know how the current era is developing, so that our ancestors in the past, in order to maintain and continue to maintain the customs or culture of Nyeseq, a traditional rule was made."

The existence of these traditional rules is due to society's perception that it is a form of maturity for women and maintaining ancestral heritage so that it continues to exist in society even as times progress. Then the researcher continued the interview with Mamiq Lalu Murtawan as a community figure in Sukarara Village, Jonggat District, Central Lombok Regency. The following are the results of the interview that the researcher obtained:

"Women must be able to have weaving skills. Because the existence of this regulation in the previous village government was aimed at raising the status of a woman, so that women who already have husbands do not appear to be wives who usually sleep, cook and stay in bed. However, a woman can also earn money for her family from home by making songket cloth and selling it. In practice, this customary rule is carried out before the marriage contract. So, it is necessary to discuss these traditional rules with the families first. Then whether the woman can weave or not, if the woman can do it all she has to do is give the work to the man who is then allowed to marry. "If you can't get married, you will be prohibited from getting married before being given a customary sanction by traditional leaders in the amount of the monthly salary of a woman who works as a weaver."

The data analysis that the researcher can explain is the reason for the custom is to elevate the status of women and help their husbands in earning a living. In its implementation, before the marriage contract, the two extended families will deliberate

whether the woman can weave or not. If the woman can weave, she must provide a songket cloth that she makes herself. If she cannot, the woman is prohibited from marrying before receiving customary sanctions that will be given by traditional figures in the amount of the monthly salary of a person who works as a weaver. Then the researcher continued the interview with Ust. Zulfikar who is a religious figure and the head of Sukarara village, Jonggat District, Central Lombok Regency, the following is the researcher's interview with Ust. Zulfikar:

"Weaving is a livelihood for women in Sukarara village. And also why are there rules like this so that a woman knows that when building a family she has a big responsibility, especially to help her husband earn money. Indeed, whether or not a woman can weave shows whether or not a woman is ready for marriage. So there are rules like this so that you don't act pretentious in getting married if you are not ready. In fact, the existence of this regulation is a form of preventing underage marriage. In religion, there is no requirement that a marriage must be able to weave (weave), but for the benefit or good of society, that is okay and does not conflict with the Shari'a. In practice, only the woman gives the songket cloth she made to the man who wants to marry her, then the woman is allowed to marry. The woman will not immediately give the songket cloth to the man, but this will be discussed first with the family and traditional leaders." - Ust. Zulfikar

Analysis of the data that researchers can explain the reason for these customary rules is to build the community's economy and form the maturity of women to live in the household as well as a form of preventive action in the occurrence of marriage at an early age. Islamic law regarding the custom of prohibiting marriage before being able to weave is indeed nothing that is mentioned in the Koran or al-Hadith or Islamic jurisprudence, however, if we look at this custom, it brings a lot of benefit to society and there is no form of opposition to religious teachings. In practice, the woman who wants to be married must provide her own songket cloth so that after that she can be married. Then the researcher continued the interview with Head of Sukarara Village, the following are the results of the interview with him:

"This custom originates from the ancestors of the people of Sukarara Village. When a woman is about to marry a man who will marry her, the results of her weaving will be given to the man as a sign that the woman is ready to be married. And they also have to be able to weave so that women can earn money from home and have weaving skills that can continue to be passed down. So from childhood his parents taught him to weave. This weaving culture has actually indirectly raised the economic status of the Sukarara Village community. I will hand over the issue of implementing these customary rules to the Sukarara village traditional leaders, but usually the traditional leaders will discuss it with the two families who are getting married and then ask whether the woman can refuse or not because that is a requirement of marriage. And gave me a songket cloth made by the woman herself." - Head of Sukarara Village

The analysis of the data that researchers can show is that the habits of the people of Sukarara Village have existed from their ancestors. The existence of this custom is a form of women's readiness to marry, the weaving culture is passed on to the next generation and builds the community's economy. In practice, it is left to traditional leaders to hold consultations with the bride and groom's families. Women will be asked whether they can weave or not because weaving is a skill that women must have or is a requirement for marriage in Sukarara Village. That is a presentation of data that researchers obtained in the field regarding the practice of prohibiting women from marrying before they can weave in Sukarara Village, Jonggat District, Central Lombok Regency.

Based on interviews conducted by researchers, the people of Sukarara Village do not believe in it but still implement and believe that awiq-awiq (customary rules) must be applied because of the ancestral heritage which brings so much benefit to the people of

Sukarara Village. The prohibition on marriage for women before they can weave has long been implemented and implemented in Sukarara Village. So, it became an ongoing custom which then became a necessity before carrying out a wedding for women in Sukarara Village, Jonggat District, Central Lombok Regency. Based on the application of customary law which continues to be applied and implemented, if the woman cannot weave, she will be subject to a customary fine which will be given by traditional leaders in Sukarara Village, Jonggat District, Central Lombok Regency.

3.3 The practice of prohibiting women from marrying before they can weave the traditional cloth in Sukarara Village, Jonggat District, Central Lombok Regency

Marriage is the most important part in the survival and implementation of a culture (Dewi et al., 2019). So, it is not only Islamic law that regulates marriage, but the customs in an area also regulate marriage (Mwambene, 2010). For example, in Sukarara Village, Jonggat District, Central Lombok Regency, there is a custom that regulates marriage, namely the prohibition of marriage for women before they can weave the traditional cloth.



Fig. 1. Weaving Lombok traditional cloth (*Menyesekek*)

According to information obtained after conducting interviews, there are five goals and reasons that prohibit women from marrying before they can weave, namely a form of maturity and maturity in women, raising the status and image of women, inheriting ancestral culture, preventing early marriage, and developing the economy. The fact is that from the presentation of the data above regarding the practice of prohibiting women from marrying before they can knit, this is a community custom before carrying out a marriage contract which is carried out or discussed by both parties of the family together with traditional leaders in the local village, usually women, who will be asked a question whether they are women. They can knit and produce songket cloth made from the woman's own work. This cloth will be used or worn by the groom when he gets married. There is also a sanction for women who cannot knit, they will be subject to customary sanctions, which will be handed over to determine the customary sanctions to local traditional leaders, where if a woman cannot knit, she is not allowed to carry out a marriage.

The practice carried out in this custom is something that is good according to custom and can be justified according to Islamic law according to the ushul fiqh theory, namely the urf theory. So this habit of the people of Sukarara Village, Jonggat District, Central Lombok

Regency can be justified and should be preserved and implemented as long as it does not conflict with Islamic teachings.

3.4 Perspective of Islamic law on the prohibition of marriage for women before they can knit in Sukarara Village, Jonggat subdistrict, Central Lombok Regency

According to the information we received in the field, the practice of prohibiting women from marrying before they can knit is a customary prohibition for women who do not have knitting (weaving) skills. In practice, this is done before a wedding ceremony, where both families of the bride and groom will gather together with local village traditional leaders to discuss whether the bride-to-be can knit or not. If the bride-to-be can knit, she will give the bridegroom a piece of songket fabric made by the bride-to-be. If the prospective bride cannot knit, she will be prohibited from getting married before receiving the customary sanction given by the local village traditional leader. The number of customary sanctions given by traditional leaders is equal to the monthly salary of a person who works as a weaver.

From the facts above, the theory that corresponds to the practical activity of prohibiting marriage for women before they can knit is as follows: Islamic society is a type of society that easily accepts traditions and customs as long as they do not conflict with Islamic teachings and the sunnah of the Prophet Muhammad SAW. Islam does not erase traditions and customs that have developed in society, depending on the traditions and customs, some are preserved and some are abolished. Urf aims to maintain the benefit of the people and can be used as law and interpretation of texts. This makes the ulama agree to accept urf as a postulate, as long as it does not conflict with Islamic law. Urf is divided into several parts. Judging from the aspect of its nature, urf is divided into two: *urf qowli* and *urf fi'li*, while judging from the aspect of practice in the dimension of life space it is divided into: urf applies specifically and urf applies generally and when viewed from the aspect of whether it is accepted or not it is divided into: urf authentic and urf imperfect.

According to the rules of fiqh, a custom can be used as a legal reference as long as it does not conflict with Islamic law and brings benefits and does not cause evil or wrongdoing. In this case, although in Islamic law there is no obligation to knit or the obligation to knit before marriage, there is no prohibition on marriage before being able to knit in Islamic law. However, according to the rules of fiqh, it is stated that the provisions of urf are the same as the provisions of the text. The meaning of this rule of fiqh is that even though there is no text (the Qur'an and the Hadith) that mentions customs that prohibit women from marrying before being able to knit, then urf can determine the law according to the text (the Qur'an and the Hadith).

Based on the facts and theories that have been explained, the practice of customary rules prohibiting women from marrying before they can knit is analyzed through the urf theory. In terms of its nature, the prohibition on marriage for women before they can knit is a category of urf fi'li (action/behavior). Meanwhile, seen from the aspect of practice in the spatial dimension of life, the practice of prohibiting women from marrying before they can knit is included in the urf category which applies specifically. Judging from the legal aspect of whether urf is acceptable or not, the practice of prohibiting women from marrying before they can knit is included in the category of urf authentic or justifiable, because this custom brings benefits and there is no form of evil that results in violating sharia rules. As the words of the Prophet Muhammad SAW. in chapter II. This hadith gives the meaning that women are prohibited from marrying before they can knit, which has become a habit among the Muslims of Sukarara Village, and the Muslims of Sukarara Village perceive that this habit is a good thing in the sight of Allah SWT.

4. Conclusions

After the researcher explains the prohibition on marriage, the following conclusions can be drawn: the practice of prohibiting women from marrying before they can knit is a

custom of the ancestors of the Lombok people, especially Sukarara Village, Jonggat District, Central Lombok Regency. In its implementation, before carrying out the wedding ceremony, both families of the bride and groom gather together with local village traditional leaders to discuss whether the prospective bride can knit or not. If the bride-to-be can knit, she will give the songket cloth work to the groom-to-be. Women who cannot knit are prohibited from carrying out marriages. The practice of prohibiting women from marrying before they can knit in Sukarara Village, Jonggat District, Central Lombok Regency is permitted because: First, it brings benefits to each individual and society at large. Second, it is included in the authentic urf which does not conflict with Islamic teachings.

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Author Contribution

The author conducted the research, gathered data, and performed analysis to examine the practice of marriage prohibition before weaving, integrating perspectives from Islamic law and local traditions.

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