

## The Influence of Global Cultural Infiltration on the Sasak Traditional Marriage System in Lombok Island

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### ABSTRACT

The essence and existence of culture in its process will gradually change due to various factors, such as the infiltration of global culture. This quantitative study aims to determine the effect of global cultural infiltration on the traditional Sasak marriage system in Lombok Island. The research was conducted in Montong Gamang Village, Kopang District, Central Lombok Regency, with 50 respondents determined by purposive sampling. The research data were obtained through a questionnaire analyzed using the Product Moment Correlation formula. The analysis results show a correlation coefficient (0.639) greater than the value of r-Product Moment (0.279) at a significance level of 5%. This means that global cultural infiltration has a significant effect on the traditional Sasak marriage system in Lombok Island. It is suggested that the tribe can wisely select and accept the foreign culture, be aware of negative influences, and maintain local cultural values.

### INTRODUCTION

Indonesia is a multicultural country. Each tribe in this country and other countries has its own different customs and cultures, with certain characteristics that distinguish it from one another. Culture and values also serve as identity. This is an important indication that culture and man cannot be separated from one another. Culture is a system of high complexity. Culture contains science, art, law, technology, customs, beliefs, languages, abilities, and other customs humans acquire as part of society (Kistanto, 2017).

In short, culture can be understood as the result of activities and the creation of humans (Kemendikbud, 2016). It is generally defined as the ideas, knowledge, and historical experience of human beings (Mahdayeni et al., 2019) as social beings used to understand the environment and experiences and become guidelines on their behavior. Culture is also said to be a configuration of behavior resulting from learning, being used, and spread together

(Kistanto, 2017) and passed on from generation to generation (Normina, 2017). Culture is reflected in external behaviors and symbols that mutually influence each other (Brinkmann, 2017).

The complexity of culture can also be seen from the density of universal cultural elements, as stated by Koentjaraningrat (1974), namely, (1) the livelihood system, (2) civic systems and organizations, (3) religious systems and religious ceremonies; (4) art; (5) language; (6) systems (sciences) of knowledge; and (7) technology systems and equipment (Hapipah, 2014; Kistanto, 2017; Normina, 2017). This complexity requires mechanisms that possibly integrate various existing cultural symptoms so that they are easily traced as a whole or partially, including developments and changes that occurred.

Since culture runs from generation to generation, it certainly has the potential to change because each generation can add another element to the culture before being passed on to the next generation (Belshek,

2006). Changes that occur in a cultural system in society show that the cultural system is dynamic (Jihad & Muhtar, 2020), flexible, and not stagnant. The complexity of the content contained in a cultural system has the potential to make cultural change abroad and complete a process covering the order of human life. Thus, the cultural change that occurs cannot simply be seen as a fragment or piece of the events of a group of human beings. This phenomenon bears witness to a process of empirical change in the life of mankind.

The breadth and flexibility of changes and developments in the cultural system will continue without stopping as long as humans still exist. It occurs not only at the local community level but also in regional and global areas due to internal and external factors (Brinkmann, 2017). Internal changes predominantly occurred due to the collective demand of the tribe to change. While external influences may occur due to influences from other cultures, including global cultures with a process of globalization (Nasution, 2017; Setyaningrum & Diah, 2018) may also occur in the form of cultural infiltrations (Irmania et al., 2021; Ulum & Suharno, 2019).

Many researchers have proved the phenomenon of cultural infiltration into the existence of local culture. It is said that cultural infiltration strongly rejects the primordial culture that has long existed, diverting people's attention to something that is in vogue without considering its incompatibility with the nature of society itself (Obasi, 2023). Such as the infiltration of the Korean Wave, or Hallyu, in the country of Saudi Arabia, which marks a significant shift in traditional ideological, political, and economic aspects and triggers the interest of generations in Saudi Arabia in the Korean language and culture that can affect their routine lives (Abdullah & Ubaidillah, 2023). Cultural infiltration, which is one of the elements of globalization, also occurs very seriously in communities in Ogun State, Nigeria, making the family values of indigenous Africans almost completely extinct,

replaced by cultural values that are foreign to the culture of the local population (Owagbemi & Ogunbuyide, 2022).

Cultural infiltration also occurs in Indonesia. The local cultural tradition of the Baratan party in the Jepara community is claimed to have experienced a shift in meaning and purpose. It is no longer a ceremony that aims to give religious thanks but has become a community art festival that affects the formation of community social behavior (Ulum & Suharno, 2019).

Although it impacts various aspects of life, cultural infiltration events can be a benchmark for regional diversity with their own characteristics, which always try to maintain the authenticity of their cultural values by their respective communities (Susanto, 2013; Ulum & Suharno, 2019). In West Nusa Tenggara Province, especially on the island of Lombok, which the Sasak Tribe inhabits. This phenomenon is seen in the context of culture and applies to social and cultural systems, such as customs, especially in the marriage system.

Marriage in the Sasak indigenous people is known as *merariq* (Amalia, 2017; Fitrianita et al., 2018), which is a process with three legal implementations, namely sharia, culture, and state law (Lukman, 2014). In terminology, *merariq* means taking a woman to be used as a wife whom, in everyday life, the husband calls *ariq* towards his wife (Mu'aini et al., 2018).

The traditional marriage system of the Sasak Tribe generally contains various processes/rituals that must be carried out, such as *merariq/melaik* or elopement, reporting to the head of the ward, *besejati and nyelabar*, performing weddings or *betikah, rebak pucuk, begawe, sorong serah, nyongkolan*, and *bales lampak* (Amalia, 2017; Hudalinnas, 2012; Zaenuddin, 2020). The same ritual is also carried out by the Sasak people in Montong Gamang Village, Kopang District, Central Lombok Regency, with some small differences.

Before the agreement was conducted between young people, it was preceded by a multi-faceted process and midrange (Fitrianita et al., 2018; Rejeki & Hermawati, 2020). In both of these processes, there were

negotiations and agreements for young people to do *melaik*, which is called *bejanji* (a promise to *melaik*) to the people of Montong Gamang. The girl agrees or willingly is rushed by her boyfriend to *merariq* or to get married. After the wedding ritual is completed, the groom's family will hold a thanksgiving because of the smooth implementation of all stages of the wedding ritual in the closing event called *rebak jangkik* (cleaning and tidying up all the equipment used in the implementation of the wedding ritual).

Thus, it can be understood that the traditional marriage system of the Sasak tribe in Montong Gamang Village can be sorted into three important stages, namely pre-marriage (*beberaye, midang, bejanji, melaik, besejati, and nyelabar*), marriage (*bekawin, rebak pucuk bait bande/nyerah gantiran, begawe, sorong serah, and nyongkolan*), and post-marriage (*balik lampak nae and rebak jangkik*).

This condition illustrates the process of infiltration of other cultures into the Sasak culture so that the implementation of customs has changed, and this is a reasonable condition, given the rapid development of civilization. Many previous studies have proved that culture and customs have been infiltrated by global culture through the currents of modernization and globalization (Nasution, 2017; Ulum & Suharno, 2019). Although it does not cause conflict, this change also impacts changes in cultural values in society (Setyaningrum & Diah, 2018). People are boxed into groups that maintain their cultural identity, and others are more open to change (Suryandari, 2017).

What is common in the process of globalization is that cultural values and identities will develop in such a way as to form conformation and internalization. The cultural identity obtained next is the result of the internalization of the dominant culture which is deliberately perceived as something great, interesting, strong, and superior (Susanto, 2013) so that it becomes a special attraction for people to follow. The influence of globalization, with all its

attributes, can have a negative and positive impact, given the lack of barriers between individuals due to the rapid development of various information and communication technologies (Nasution, 2017). Therefore, what is urgently needed is an attitude of patriotism and nationalism. This attitude always needs to be instilled in the younger generation as social capital in anticipating the negative influence of foreign cultures, which involves all parties, especially parents, the government, the world of education, scholars, and also culturalists (Irmania et al., 2021).

So far, studies of the Sasak customary marriage system on Lombok Island have predominantly focused on legal approaches (religious, positive, and customary) and gender. This legal and gender approach certainly cannot fully allow the Sasak people to understand the existence of their traditions amid civilizational development. There are value issues that these two approaches cannot accommodate, so other approaches are needed to complement existing perspectives, including the culture studies approach.

The urgency of conducting a study on the infiltration of global culture into the marriage system of the Sasak indigenous people on Lombok Island cannot be underestimated. In this era of globalization, the flow of information and culture from various parts of the world, as happened in Saudi Arabia, Nigeria, and other countries, can easily penetrate every corner, including indigenous communities. The Sasak indigenous community, which has a unique tradition and marriage system, is no exception to this phenomenon. However, the Sasak tribe in Lombok is known as a community that can maintain its Sasak identity even in the industrial era 4.0 and social era 5.0. Therefore, research on how global cultural infiltration affects their marriage system is important as a first step to understanding the dynamics of social and cultural changes that occur.

This article examines the infiltration of global culture and its influence on the traditional marriage system of the Sasak Tribe on Lombok Island. The research

results will provide insight into how strongly global cultural infiltration affects the traditional marriage system of the Sasak Tribe, as seen from indicators of values, norms, and practices among the Sasak people. The influence can affect adaptation, adoption, or even rejection of new elements. The process can provide an overview of how the Sasak indigenous people maintain their identity while adapting to changing times. This also helps with cultural preservation, where future generations can maintain and learn knowledge of traditions despite external influences.

The broader implications of this research are related to development policies and programs that are sensitive to cultural diversity. By understanding the impact of global cultural infiltration, it is hoped that policymakers can design strategies that allow indigenous Sasak people to take advantage of modernization without having to lose the essence of their traditions. In a larger context, the results of the study are expected to contribute positively to the global discussion on how indigenous peoples around the world navigate the challenges of modernity while simultaneously preserving their rich cultural heritage.

## RESEARCH METHODS

This research is a correlation study with a quantitative research approach. Using a quantitative approach, correlation research is one of the methods used to determine the relationship between two or more variables. This study aims to determine the strength and direction of the relationship between the global cultural infiltration variable and the Sasak traditional marriage system on Lombok Island. The quantitative approach means that the research uses numerical data and statistical analysis to get more objective results (Babbie, 2021; Creswell, 2014). The steps in this research are (1) determining the variables to be studied, namely the independent or independent variable (global cultural infiltration) and the dependent or bound variable (Sasak

traditional marriage system); (2) formulating hypotheses that will be tested through research; (3) collecting data; (4) analyzing data using statistical techniques to determine the relationship between variables; and (5) interpreting the results, evaluating and explaining the results of the analysis, and ensuring the hypothesis is supported by data or not.

The research location is in Montong Gamang Village, Kopang Sub-district, Central Lombok Regency, West Nusa Tenggara. The key reasons for determining the research location are: (1) the community in Montong Gamang Village still strongly holds Sasak customs and traditions, especially in terms of marriage; (2) as part of Lombok Island, Montong Gamang Village is in a strategic area in the context of tourism and cultural interaction. Lombok Island is known as a tourist destination rich in cultural attractions, with an increasing number of international tourist visits. Interactions between locals and tourists and the influence of global media can provide insight into how global culture influences perceptions and practices of traditional marriage among the Sasak community, and (3) conducting research in Montong Gamang Village allows researchers to delve deeper into how indigenous communities adjust to global change while still trying to maintain their cultural identity. This is important for understanding the dynamics between preserving traditions and adapting to new influences, particularly in the context of globalization, which is increasingly eroding cultural boundaries.

The research sample was 50 people, and it was determined by purposive sampling (Campbell et al., 2020; Etikan, 2016). The sample consisted of hamlet heads (17 people), traditional leaders (20 people), and community leaders (13 people). The main considerations in determining the sample were (1) individuals understood the Sasak customary marriage system in Montong Gamang Village and the dynamics of change that occurred; (2) the research focus required an in-depth understanding of the values, norms, and local practices of the

Sasak customary marriage system in Montong Gamang Village; (3) the research required a specific narrative that could explain the changes; and (4) the opinions of the sample reflected the uniqueness and complexity of the Sasak customary marriage system amid global influences while respecting the diversity of perspectives within it.

The research data were obtained from respondents' questionnaires arranged on a Likert scale. Indicators of the global cultural infiltration variable are adaptation, adoption, and rejection, while indicators of the Sasak traditional marriage system are values, norms, and practices. There are 30 statement items in the entire questionnaire, with a scale range of 5 (strongly agree), 4 (agree), 3 (disagree), 2 (disagree), and 1 (strongly disagree). The instrument validity test was carried out with the IBM SPSS Statistics version 22 program based on decision-making if the Sig. (2-tailed) <0.05, and the Pearson correlation is positive, then the statement item in the questionnaire is called valid. Conversely, if the Sig value. (2-tailed) <0.05, and the Pearson correlation is

negative or Sig. (2-tailed) > 0.05, then the statement item is considered invalid. The instrument test results show that all statement items on the instrument are valid. Likewise, the reliability test shows a Cronbach's Alpha value of 0.925, because this figure is more than 0.60, the questionnaire is declared reliable or consistent.

Data analysis of the research results was carried out in two stages, namely univariate and bivariate analysis, using the correlation test (*Pearson correlation*) assisted by the IBM SPSS Statistics version 22 program. The use of *Pearson Correlation* is based on the consideration that correlation analysis can be used to test the relationship between two variables and the direction of the relationship (Muijs, 2010). Interpretation of research results, which is the answer to the hypothesis, and the level and direction of the relationship are determined based on the value of r. The interval coefficient of the relationship level, which is used as a parameter to determine the strength of the correlation relationship, can be seen in Table 1 below.

Table 1. Interval of Relationship Level Coefficient

Coefficient Interval	Level of Relationship
$0,00 \leq r < 0,20$	Very low
$0,20 \leq r < 0,40$	Low
$0,40 \leq r < 0,60$	Medium
$0,60 \leq r < 0,80$	Strong
$0,80 \leq r < 1,00$	Very strong

Source: (Anggara & Anwar, 2017).

## RESULTS AND DISCUSSIONS

Global culture has arrived at the life of Sasak customs in Montong Gamang Village. In particular, those related to the marriage system when viewed regarding the implementation of customs applied. This linkage is studied further to

understand how strongly the two variables can influence each other. Therefore, a description and analysis of the research data were carried out in order to obtain a valid picture of the influence of global cultural infiltration on the Sasak traditional marriage system on the island of Lombok.

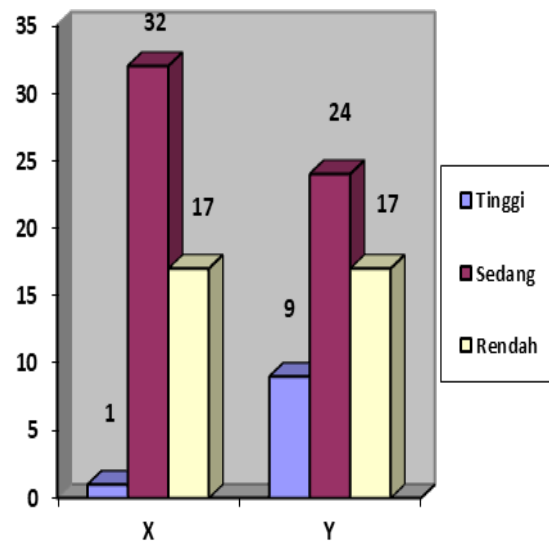


Figure 1. Results of Univariate Analysis of Global Cultural Infiltration Variables (Source: Primary Data Processed by Researchers, 2023)

Based on the data in Figure 1, it can be noted that the dominant respondents (32 people or 64%) responded that cultural infiltration (X) in Montong Gamang Village was in the medium category, 17 people or 34% thought it was low, and 1 person or 2% thought it was high. It can be understood that the community in Montong Gamang Village is generally quite open to global cultural influences as long as these influences have a positive impact and do not have the potential to cause conflict for the local community. Influences that are feared to plunge the community into things that are not good in the sense that they conflict with local customs and religious law are minimized. This attitude shown by the community is understandable because one of the functions of regional culture is as a filter for the entry of outside cultural influences.

The process of global cultural infiltration, referred to in this case according to respondents, appears in the behavior of people who can adapt well to various global cultures. The community is also indicated to have adopted various elements of global culture into the Sasak marriage system. Adaptation and adoption indicate that the community does not completely reject incoming external culture, but there are still limits. The general

limitation used in this context is to look at and reflect on religion (Islam), positive law, and customary law that apply in the village. In addition, it also looks at the potential impact that the incoming influence can have. If it is predicted to cause negative effects, the adjustment, which indicates cultural infiltration, will be rejected for various reasons and efforts.

Respondents' perceptions of the Sasak customary marriage system variable (Y) in the context of values, norms, and practices were also dominant (24 people, or 48%) in the medium category; 17 people, or 34%, thought it was moderate, and 9 people or 18% considered it low. This response illustrates that the people in Montong Gamang Village are also indicated to still highly value, maintain, and carry out the traditions of the marriage system in Sasak custom. Several traditions in the Sasak customary marriage system are adapted to the current conditions and habits of the community.

Respondents considered that in the context of value, the Sasak traditional marriage system in Montong Gamang Village has not changed much, still prioritizing local wisdom values based on religion (Islam) and local customs. Religious, cooperation, artistic, historical, and economic values are still preserved in

various activities that are part of the Sasak traditional marriage system. For example, when a begawe (party) is held, the surrounding community will come voluntarily to help, both in the form of materials and services. Respondents also stated that the Sasak traditional marriage system still places great emphasis on the fulfillment of norms; if there is a violation of this aspect, it is certain that the leaders (religious, traditional, and community) will not approve or reject it. It is not uncommon to be sanctioned by the applicable awiq-awiq. The looseness of the Sasak traditional marriage system is precisely in the practice

of its implementation, some activities at the stage of marriage have undergone adjustments by adopting the global culture that is currently in vogue in society. The adaptation and adoption of this outside culture are done with consideration of convenience, practicality, and efficiency. For example, midang is no longer carried out in the form of home visits by men, and it is replaced by establishing communication via cellular phones. Melaik (running away to marry a girl) is done by proposing (global culture). The correlation test results on the two variables (X to Y) can be seen in Table 2 as follows.

Table 3. Correlation

		Global Cultural Infiltration	Sasak Tribal Customary Marriage System
Global Cultural Infiltration (X)	Pearson Correlation	1	.639**
	Sig. (2-tailed)		.000
	N	50	50
Sasak Tribal Customary Marriage System (Y)	Pearson Correlation	.639**	1
	Sig. (2-tailed)	.000	
	N	50	50

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Considering the correlation test results data listed in Table 2, it can be understood that (1) the level of strength or closeness of the relationship between the global cultural infiltration variable and the Sasak Tribe's customary marriage system is at a coefficient of 0.639\*\*. That is, the level of strength of the relationship or correlation between the two variables is very strong and significant at a significance level of 1% or 0.01; (2) the number of the correlation coefficient is positive (0.639), so it can be said that the relationship between the two is unidirectional. That is, an increase in the score on variable X (global cultural infiltration) will be followed by an increase in the value on variable Y (the Sasak Tribe's

customary marriage system), and (3) taking into account the significance value or Sig. (2-tailed) of 0.000, which is less than 0.05, it can be interpreted that there is a significant relationship between variable X (global cultural infiltration) and variable Y (Sasak tribal customary system).

Thus, it can be concluded that with a significance level of 5%, there is a positive and strong influence, which is 0.639, between X (global cultural infiltration) and variable Y (Sasak Tribe customary marriage system), so that if there is an increase in the global cultural infiltration score, it will be followed by an increase in value in the Sasak Tribe's customary marriage system.

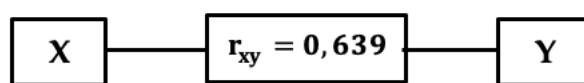


Figure 2. Correlation Model of Global Cultural Infiltration with Sasak Traditional Marriage System on Lombok Island (Source: Research Results, 2023)

This correlation indicates that the more open the community is to the influence of the incoming global culture, the existence of the Sasak Tribe's traditional marriage system with the various rituals in it in the Montong Gamang Village community has the potential to be eroded. Society may gradually be forgotten and replaced with a new way closer to the global social and cultural system that prevails in the wider community due to the large number of global cultures adopted, adapted, imitated, and embraced by local communities (Larasati, 2018).

Global cultural infiltration of regional culture today has been very massive through various media, the impact of increasingly modern globalization with increasingly sophisticated technology and communication devices (Nasution, 2017). This also causes changes in social behavior in society (Ulum & Suharno, 2019), which increasingly likes to simplify, tend to get faster, have fewer costs, be modern and up-to-date, and also be hedonistic (Nasution, 2017). The logical estuary can be ascertained, namely the occurrence of culture change slowly, pasifique (Putri, 2021), and without realizing it, the community itself has the potential to form a new cultural identity in the form of conformation or internalization (Susanto, 2013).

Infiltration can generally be understood as the activity of infiltration, interference, and/or permeation (Language Development and Development Agency, 2016) of one element to another. In the context of culture, it can be understood as the infiltration activities of individuals or groups carried out slowly to other community groups with different cultures so that the culture brought is followed by the community, intentionally or unintentionally. Cultural infiltration is often equated with cultural penetration, which in practice can be done in a passive (peaceful) or violante (violent) manner (Putri, 2021).

The community dominantly accepts pasipique practices without conflict, has a strong potential not to eliminate the original culture, and tends to enrich the culture in an area. This practice can produce acculturation, assimilation, and cultural synthesis. One example is the influx of Hinduism, Buddhism,

and Islam into Indonesia. This condition contrasts with the practice of violence, which is carried out by force or violence and can potentially damage the original culture.

This process also occurs in remote areas, including in Montong Gamang Village, whose cultural growth and development continue to go hand in hand with changes and the progress of civilization. This is in accordance with the social phenomenon that often occurs: every society is non-static and inevitably changes (Varnum & Grossmann, 2021). Changes can be in the form of changes in social values, social norms, behavior patterns, organizations, the structure of social institutions, layers in society, power and authority, interaction, and so on. In the context of time, these changes can occur slowly or quickly. This change is often referred to as culture change, one of which is caused by global cultural infiltration.

Infiltration will make society change slowly and step by step without realizing it. The reality is that no society with its culture is eternal and has not undergone changes. Factually, this can be seen in the traditional marriage system of the Sasak Tribe on the island of Lombok. A simple way to look in that direction is to compare the present state of affairs with the past. In the past, people exchanged news through letters sent by Post and Giro. Nowadays, it is shifting to using various media such as mobile phones (Marpaung, 2018), which are filled with various artificial intelligence-based features such as email, Google Drive, etc.

Likewise, the implementation of the marriage system can be compared with the implementation of rituals and stages of traditional ceremonies carried out in previous times. In the traditional wedding procession, several stages of custom are now replaced with new patterns that are considered to be in accordance with the times, which is undeniably already loaded with input from global culture. Either is not entirely positive, especially regarding religious norms (Fahmy, 2020), but neither can it be said to be entirely negative (Putri, 2021). The existence of local cultural values must be maintained by the community so that they can still be used as a filter for the entry of foreign cultures or global



cultures (Setyaningrum & Diah, 2018).

The traditional marriage system of the Sasak tribe in Montong Gamang underwent many important changes. For example, in the process of *beberaye* (courtship) and *midang* (visiting). *Beberaye* was originally a rich stage with boundaries and things that were considered taboo to do. A man is strictly not allowed to hold a hand or touch other body parts of a girl, talk together without any accompanying mahogany, let alone go together to a place some distance from home. If it occurs and is proven to have committed the violation, it can be subject to customary sanctions based on *awiq-awiq dise* which are rules and sanctions at the village level made based on local wisdom (Sanisah et al., 2022).

Nowadays, the taboo thing seems to be no longer too rigid. Young people can touch each other without fear of being fined, talk together where they want, including via video call, and go to tourist attractions together, which is also without legal consequences and is not regulated in *awiq-awiq dise*.

This is also the case with the *midang* process (men come to visit women's homes to do *silaturrahmi*, get acquainted with women's families, and approach). In the past, *midang* was done by a young man almost every night to the house of the desired girl. The process of *midang* nowadays is rare (usually every Sunday night). It is not even done anymore, replaced by mobile media that provides many features so that talks and meetings can be done online without going to women's homes. So a man who wants to be *melaik* to the woman of his choice, not infrequently, does not know the woman's parents and family, and vice versa. Especially for couples who come from outside the village. If the woman's family disagrees, then the girl has the potential to be *tekete* (thrown away) by her family (Kholidi et al., 2021).

In addition, this shift is also evident in the procession of *nyerah gantiran* replacement which was supposed to be items for the event but is now more substituted with money. Other changes were also clearly observed in the models of clothing and means of transportation used at the time of *nyongkolan*, such as wearing more clothes with models that came from outside and rarely (few) using

traditional Sasak clothes, including brides.

The complexity of changes in the traditional marriage system of the Sasak Tribe does not necessarily make the community abandon the existing culture as a whole. This can be evidenced by the regular implementation of stages and rituals in the Sasak traditional wedding procession, which is carried out both in the context of customary law and religion (Hamdani & Fauzia, 2022). This means that the implementation of the customary marriage system is still carried out based on the rules and regulations that have been in force since the past. The number of *ajikerama* (symbol of the social status of the community) and several other things until now has not changed, and the marriage contract is carried out by the teachings of the religion (Islam). In Sasak people, customary law and Islamic law are complementary without losing their respective identities (Amalia, 2017; Hamdani & Fauzia, 2022).

After all, culture with all the attributes inherent in it is a means for humans to survive and meet the needs of life, naturally, humans and their culture must also adapt to the times so that people can survive in the desired environment (Mahdayeni et al., 2019). As in the *merariq* tradition in the Sasak Tribe custom in Lombok, although it has undergone many shifts, the internalization of subsequent cultural compliance must still be enforced by the local community, especially by the following generations (Fitrianita et al., 2018), if you do not want to lose your regional identity. In this context, culture can also be said to be a mechanism used to adjust to changes that occur in its environment to improve the ability to use various things that are the product of the progress of civilization.

Cultural changes that occur in the traditional marriage system of the Sasak Tribe also cannot be viewed only from the negative side (Putri, 2021), because changes also contain positive elements so that the community accepts them. From different perspectives, cultural change also indicates incompatibility between different cultural elements so that a state of incompatibility is achieved for life. Every culture is believed to change (Varnum & Grossmann, 2021) certain moments, and can also be caused by various

factors with different responses from society due to the potential impacts (positive and negative).

It is important to further consider the cause of cultural changes and their implications on people's lives in general, both in the context of changes in the prevailing cultural system's behavior, values, and meanings. Cultural changes can occur because people consider that the old elements are no longer appropriate. This could be due to the existence of a new element that satisfies society more than the previous element. In addition, the community also holds changes because they are forced to adapt an element to another element that has changed first.

The reality is that the changes that occur will move away from slowly changing elements if they occur in a pacifist manner (Putri, 2021). If the change has a positive impact on society in general, then there is no reason for the community to refuse. But the opposite result is that this is where the community needs to maximize the role of regional culture (adat) as a filter against incoming outside cultural influences (Ruslan, 2015).

There are many things that people can do to apply customs and culture as a filter against global cultural infiltration. These efforts include (1) maintaining the cultural value system adopted, considering that culture is a precipitate of human behavior; (2) society must be able to adapt to the rapid changes in civilization, modernization, and globalization; (3) maintaining the function of integration of diverse elements of society continuously so that a centripetal force is formed that further unites the society; (4) society must have a goal attainment or common goal that from time to time (Ruslan, 2015), and also (5) strengthen the role and function of religion in displaying ethical values in associations.

It is understood that today, it is impossible if society is not affected by modernization and globalization in various aspects of life, including the marriage system. Stemming or avoiding the phenomenon is almost futile. The logical effort that can be made is to try to adapt, considering that the changes that occur due to the influence of

global culture through the process of infiltration do not always have a negative impact. In addition, people can also continue to maintain behavior, values, and meanings in their customary marriage system while still making culture a filter for the entry of other (global) cultures. Therefore, people must be able to select and accept outside cultures wisely, be aware of negative influences, and still maintain local cultural values.

## CONCLUSION

Finally, it is proved that global cultural infiltration significantly influences the traditional marriage system of the Sasak tribe in Montong Gamang Village. The weak influence that comes from outside cultures will be followed by changes in the marriage system in the local area. These changes can be seen in the *beberayean* and *midang* stages, which traditionally involve a man's visit to a woman's house but are now predominantly done via cell phone. *Melaik*, which is the running away of a girl without her parent's knowledge, has been transformed into a proposal process, and *besebo*, which is the temporary hiding of a girl after she has been run away, is no longer done. Likewise, the *nyerah gantiran* stage, which in tradition tends to be in the form of goods, has been substituted with money. The *begawe* stage, which is a feast, traditionally carried out by *begibung* (eating together), has been replaced by a buffet. The *sorong serah* event is still carried out but with looser rules than before. If this condition remains, it will potentially make future generations no longer recognize the real Sasak traditional marriage system. Replaced with new things that distance the Sasak community in Montong Gamang from their own cultural identity. Therefore, optimization of the role and function of customs (regional culture) as a filter against influences from other cultures is completely necessary, especially if these influences are indicated to have a negative influence on the communities.

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