

The value of Islamic education in the Awiq-Awiq Pisuke tradition at Lombok traditional weddings

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ABSTRACT

One of the most important events in human life is marriage. Marriage is very important to the Saak society, as is the society in general, especially since the majority of the population is Muslim, whose teachings strongly advocate marriage. A tribe that is the focus of research in terms of its customary marriage system. In a marriage or marriage, the community of the mines is known as one of the customs that must exist whenever there is marriage. This custom is called pisuke, which is meant to be an out-of-the-board gift to the female side. In this study the author wanted to study the values of Islamic education contained in the Lombok marriage tradition called the awiq-awiq pisuke tradition. The method used in this writing is the method of qualitative writing. This research uses historical, anthropological and normative approaches. There are four values of Islamic education that researchers find in the Pisuke tradition that the researchers carefully investigate. Among them are the values of worship, equality values, character values and help values.

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Introduction

Education is very important for everyone, especially in the current era of globalization, known as the era of scientific and technological progress (IPTEK). The development of information and communication technology (IPTEK) is clearly followed by changes in the way people think. Education plays a very important role in life because society has developed into a modern society. Because competition for life is getting tougher because it is difficult to get jobs as capital to live and continue offspring.

According to Ki Hajar Dewantara, the father of Indonesian National Education, defines education as a demand in children's growth. The goal is to guide all the forces of nature to children so that they as human beings and members of society can achieve the highest safety and happiness. Education is a humane process hereinafter known as humanizing humans (Desi Pristiwanti, 2022). Therefore, education not only aims to provide additional knowledge, but is also one of the ways to help humans survive.

While Islamic Education that is something that must be demanded by Muslims. Therefore, it is not surprising that the necessity of studying is required of adherents of Islam specifically. In Islam, there are at least two main reasons that Education can help Muslims in two ways. First, they will learn to know God and know His majesty. Second, they will have provisions for their lives.

Islamic Education is a systematic conscious effort that encourages the process of learning and continuous adjustment of individuals to cultural values and societal ideals based on Islamic values (Damopolii, 2011). Because this research is a research that examines the values contained in a tradition, we think it is necessary to include an explanation of Islamic values in this paper. Basically, Islamic values are a collection of life teachings and principles about how people should live their lives in this world. The most important thing is that Islamic values should be applicable in human life.

Then before further discussing what it looks like, where are the values of Islamic education in this study, we should first discuss the definition of values. And what is said with the value of Islamic education. Value is something that is relevant, interesting, or grabs our attention. Specifically, value is defined as the price, meaning, content, message, spirit, or soul that exists in functionally meaningful facts, concepts, and theories. Here, values are used to direct, control, and determine how a person behaves, as values become standards of behavior (Subur, 2015). Values are one's beliefs about the truth, beauty, and meaning of any thought, object, or action. Values help a person make decisions and provide direction. Grades also influence a person's behavior by directing their responses to their experiences and life choices (Lisa Kennedy Sheldon, 2009).

From some of the opinions above, it can be concluded that value is something abstract that has units, prices, and high and low things. Value as a reference and confidence in determining attitudes and choices. Not only material or objects have value, but ideas and concepts can also become values, such as educational, social, social, truth, honesty, sincerity and justice values.

Islamic values are basically a collection of teachings on the way people should live their lives in this world. These principles are interconnected and form a strong whole. Especially, Islamic values should be applied in human life. It is hoped that through Islamic education, the values of Islamic teachings can be internalized, thus producing loyal and noble Muslim individuals. According to Erwin Padli, Islamic education is all efforts to maintain and develop the values of Islamic education. It aims to develop human nature and the human resources available to it to transform the whole person (human kamil) in accordance with Islamic standards (Achmadi, 2005).

One of the important events in human life is marriage. Every living thing has the human right to continue offspring through marriage, depending on the culture used to perform the marriage in Indonesia. There are differences in the implementation of marriage due to cultural differences or cultures. Because Indonesia has a variety of different cultures and wedding procedures, wedding procedures in Indonesia vary greatly (Ahmad, 2011). For Sasak society, marriage is very important, like society in general, especially because the majority of the population are Muslims, whose teachings strongly encourage marriage. Because marriage can make the heart calm, restrain feelings, and avoid things that God forbids.

According to customary law, marriage involves a relationship between the bride and groom and their family members, such as their siblings. Marriage is considered an important event not only for those who live but also for their deceased ancestors (Sugitanata et al., 2022). The spirits of the parents of both parties are also expected to make their families more harmonious and happy (Dewi Wulansari, 2016). The Sasak tribe is the focus of research in terms of its customary marriage system. That more than 90% of the population of Lombok Island is Sasak, and other ethnic groups such as Balinese, Sumbawa, Javanese, Bugis, Arabs, and Chinese are migrants. Lombok Island is called Lombok Mirah or Gumi Selaparang because the Sasak people live their lives from generation to generation (Hilman Syahrial Haq, 2016).

In marriage or marriage the people of Lombok are known as one of the customs that

must exist every time there is a wedding (Muchtar & Asniati, 2020). The custom is called pisuke, which is interpreted as money given outside the dowry to the woman. In this study, the author wants to examine the values of Islamic education contained in the wedding tradition of the Lombok community called the awiq-awiq pisuke tradition. Because if we look at the definition of the tradition of awiq-awiq pisuke, then we will find that the tradition is not related at all to the teachings of Islam (Parianti, 2024). Therefore, according to researchers, it is necessary to research the values contained in these traditions. Therefore, this study is entitled "The Values of Islamic Education in the Tradition of Awiq-awiq Pisuke in Indigenous Marriages of Lombok People". This research aims and formulates the problem, what are the values of Islamic education in the tradition of Awiq-awiq pisuke in the marriage of the Lombok community?

Method

The method used in this writing is the qualitative writing method. Henink said that qualitative writing is an approach that allows writers to learn more about experiences in detail using specific methods such as in-depth interviews, *Focus Group Discussions* (FGDs), observation, content analysis, virtual methods, and stories or biographies of people. Qualitative writing allows the author to identify problems from the author's point of view and understand the meaning of the interpretation carried out on behaviors, events or objects (Cosmas Gatot Haryono, 2020). The data collected in this paper is qualitative descriptive data that includes written and oral information about the value of Islamic education in the tradition of Awiq-awiq pisuke in the marriage of the Lombok community. Then the source of data in this writing is the Aik Ampat Bawak Gunung environmental community, and the elders in the environment.

This research uses a historical approach. The historical approach is a process, method and other sources that contain information related to the past and are carried out systematically. So it can be understood that the historical approach in Islamic studies is a conscious and systematic effort to know and understand and discuss in depth about the origins or things related to Islam, both related to dogma, history and practices of its implementation in everyday life in reality, throughout its history (Sri Haryanto, 2017). In addition to using historical approaches, this research also uses normative and anthropological approaches.

The type of data used by the author is primary data and secondary data. One of the primary data in this study is data on the results of interviews regarding the concept of the Awiq-awiq pisuke tradition in the marriage of the Lombok community. While the secondary data in this study is the data obtained by researchers from books, journals and theses. In collecting data, this study used three data collection techniques, namely, interviews, observation and documentation. Then to make it easier for researchers to get maximum results, researchers focused this research on one area located in West Lombok, NTB.

Results and Discussion

1. Normative Studies

a. The Values of Islamic Education

The values of Islamic education are basically based on Islamic values that cover all aspects of life. Whether it regulates about human relationships, and human relationships with their environment. The purpose of education is to maintain, inculcate, and develop Islamic values. The whole process of learning the Islamic religion based on theological values is known as the values of Islamic education (Abdul et al., 2022). This process consists of realizing, considering, choosing, and familiarizing the noble values of religion (Islam) experienced in social life (Mulyana Rohmat, 2013).

The values are numerous and very complex. Values can be classified into two categories based on their source (Muhaimin, 1991), that is:

- 1) Divine values are those derived from the Qur'an and hadith. Values in theological aspects (rules of faith) never change and do not tend to change or follow human passions. On the contrary, values in their natural aspects can change according to the times and environment. This value is divided into three things, (Isna Mansur, 2001) that is:
 - a) The Value of Faith (Tawhid/Akidah)
 - b) Ubudiyah Value
 - c) Muamalah Value
- 2) Human value is the value that develops from human agreement and will continue to grow. These values are derived from ra'yu, customs, and natural realities. This value is also divided into three things, namely:
 - a) Ethical Values
 - b) Social Values
 - c) Aesthetic Value

According to Islamic belief, there is absolute value and intrinsic value which is the core of all values. Tawhid (uluhiyah and rububiyah), which is the goal of all Muslim life activities, is such a value. Instrumental values, which are components of all other values in Islam, including amal shaleh, serve as tools and prerequisites for achieving the value of tawhid. In the practice of life, instrumental values are the most faced by human beings (Achmadi, 2005).

The above values have also been explained in the Qur'an and Sunnah. We hope these values are contained in the pisuke tradition in the wedding customs of the Lombok people. For example that the above values are contained in the Qur'an and Sunnah, we give an example, the value of worship is explained in the hadith of the Prophet *Sallallahu alahi wa sallam*. The Prophet Said:

إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ كَمَّلَ نِصْفَ الدِّينِ ، فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي

It means: "If a person marries, then he has perfected half his religion. Therefore, fear Allah on the other half." (Abi Bakar Ahmad bin Husaein al Baihaqi, 1993).

Then ethical, social and muamalah values are also explained in the Qur'an, for example in Surat At-tahrim (Kementrian Agama RI, 2018a).

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O believers, guard yourselves and your families from the fires of hell whose fuel is man and stone. His guardians were harsh and harsh angels. They do not disobey God what He commands them and always do what is commanded (Q.S At tahrim Ayat 6).

Then social values are explained in Surat Al Hujurat (Kementrian Agama RI, 2018b).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means: O man, verily We have created you from a man and a woman. Then We made you into nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing and All-Thorough (Q.S. Al hujurat Ayat 13).

The value of good muamalah is also explained by Surat Al Ma'idah (Kementrian Agama RI, 2018c).

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ عَاثِفُوا ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: Help you in virtue and piety, and do not help in sinning and enmity. Fear Allah, indeed Allah is very heavy in His torment. (Q.S. Al Ma'idah Ayat 2).

From the example above, we exemplify with postulates that are in accordance with marriage because the discussion in this study is the tradition of marriage. The above postulates are a normative study of this study. Researchers hope that these values are in accordance with the values found by researchers after conducting research later. Therefore, it can be concluded that the values of Islamic education are elements or characteristics that exist in Islamic education that are used as a basis for humans to achieve their life goals, namely serving Allah Azza wa jalla.

2. Scientific Studies

a. Understanding and History of the Awiq-Awiq Pisuke Tradition

Giving pisuke as one of the conditions for marriage is one of the traditions in the wedding procession of the Lombok community (Lalu Lukman, 2006). Pisuke, which is an important part of the traditional marriage of the Sasak tribe of Lombok, is the amount of money or goods given by men to women outside of the post-merariq dowry. This is because pisuke is given as a means to determine when the wedding will take place (M. Nur Yasin, 2008). Every village or villages has awiq-awiq, or village rules, set by religious and community leaders. They agreed that violations would be penalized. In KBBI Awiq-awiq is a collection of unwritten rules (deeds) that have become customary; habitual ways (behaviors); and the concept of culture consisting of values, norms, laws, and rules that relate to each other in a system (Habibi & Astari, 2023).

Pisuke is the amount of money or payment that a male family must give to a female family when they request a female guardian. It can be money or goods. When a man proposes to a girl to his parents, the number of pisuke is usually determined. Lombok society believes that pisuke should be given before marriage because if there is no agreement on the amount of pisuke that should be given to the woman's family, the marriage can be delayed for a long time or even not happen if the male family refuses to pay pisuke as requested by the woman's family. Often, this issue will end up in the green table because the female guardian usually refuses to marry off her child if the requested pisuke is not met (Sasih, 2007).

This pisuke custom is an original Sasak tradition that has existed for generations. This tradition is not only a custom that must be practiced by Sasak people, but also incorporated into village regulations, called village awiq-awiq, or village regulations. Therefore, based on the explanation above, awiq-awiq pisuke can be defined as the unwritten rules of the village relating to the process, magnitude, and so

on relating to the giving of men to women during the merariq process in the Sasak tribe (Sasih, 2007).

Then the history of the beginning of the pisuke custom is said through the story of the implementation of the pisuke custom process where in the past there was a man and a young woman who were dating, both families of this couple were included in the category of families that existed (Aprianita, 2023). The man wanted to marry his partner, but the woman's parents did not approve of the man's wishes. This is because the man is known to have attitudes and traits that are not liked by the parents of the woman. This man wanted to marry his partner so desperately to propose to the woman even though he already knew that both parents of the woman did not approve of his proposal. Because they could not refuse to marry their daughter to the man, the parents of this woman made the initiative for the man to cancel his proposal, namely by giving conditions that were considered very heavy to meet these conditions. However, in its implementation, the man can fulfill all the requirements proposed so as to make the woman's parents' hearts touched and can accept the man as his son-in-law. The implementation of these conditions was followed by other communities so that it became a habit carried out for generations in Lombok. Mrs. Ani, one of the residents of Aik Ampat Bawak Gunung hamlet, said that the story above is a story that is widely used as a story that caused the beginning of pisuke in Lombok society. But according to him, the story is not known to be true. Then finally he said that we as Lombok people know that the wedding customs in Lombok are like that because they have been carried out for generations by ancestors in Lombok. So we never ask how the origin of history (Interview, 15 October 2023).

Ibu Ani also added that the pisuke has several purposes and benefits for the families of women and men (Interview, 15 October 2023), Including:

- 1) Help finance the celebration of tasyakuran or *begawe* held by the women's side
- 2) Strengthening the relationship between the two families
- 3) As a comfort for parents who will be abandoned by their children who will move to their husband's house.

b. Concept Tradisi Awiq-Awiq Pisuke

In Lombok culture, the concept of pisuke functions as a "soft clinger". (Money as a tired substitute for parents who have raised their children). But Pisuke's money is definitely not worth the sacrifices parents make to give birth, nurture, care, raise, and educate their children (Lalu Lukman, 2006). Therefore, more pisuke are demanded by women with higher levels of education (Herlina, 2023).

When a person marries, the pisuke tradition begins with a meeting of two families of a man and a woman to discuss how much pisuke the man will give to the woman's family. The men's families then negotiated about this tradition. Negotiation means to indicate a process or activity to negotiate or talk about something to get agreement (Mahardika Wirastama, 2019).

Actually, the wedding tradition in Lombok is not only through the pisuke tradition. However, there are many stages that must be passed first before arriving at this pisuke stage. Papuk Jamiludin said that if you look at our ancestors in Lombok, there should be eight stages that must be passed when you want to hold a wedding in Lombok (Sulpa Indra Mahrani & Abbas Sofwan Matlail Fajar, 2023). Among them are Midang (apel), merariq (running), wide and masejati, mbait wali, pisuke, mbait janji, ajikrama (sorong serah), and nyongkolan. (Interview, 20 October 2023).

Papuk Jamiludin then went on to explain what each stage means, he began by explaining the meaning of midang. According to him, midang is usually interpreted if men visit women's homes and are still approaching. Midang is usually done every Sunday night. Midang is also usually not only once can be done repeatedly. Then merariq is a symbol in freeing women from their guardians by taking them to the house of bombing

(hiding). Hiding houses are usually chosen houses of male relatives who are far from the female residence.

While wide and masejati is a notification from the man to the head of the hamlet in the female environment, as well as a notification to the female guardian that her child has been rushed (merariq). Mbait wali is the male party asking both parents of the bride to marry off their children as per the contract in Islamic law. In the guardian mbait process where bargaining for the amount of pisuke is carried out. Where it is used as a fee in the wedding process. The handover of pisuke was carried out during the mbait wali event, of course, after reaching an agreement between the two families. After that, the promise stage will be carried out, namely determining the time of marriage. Next, namely ajikrama, or sorong serah, which is the culmination of a traditional Lombok wedding ceremony in which the guardian hands over the bride to her husband (Hidayati & Karim, 2022). Nyongkolan, or bridal procession, is accompanied by the beleq drum, a traditional sasak musical instrument. The bride and groom will make a procession from the groom's house to the bride's house around the village to let the people around them know that they have had a wedding. That's how the wedding procession in Lombok, so it's not just giving pisuke but the stages are very long (Interview, 25 October 2023).

3. Empiric Studies

a. Aik Ampat Bawak Gunung Village and Pisuke Culture

Aik Ampat Bawak Gunung Village is one of the villages in Dasan Geres sub-district, Gerung sub-district, West Lombok regency. Named Aik Ampat Bawak Gunung village because the location of the village is located in one of the dompe garden water sources and lies under a hill (small mountain). The word Aik means water, which is interpreted as the source of water for the dompe garden. Then the word mountain lizard means under the mountain. This is believed to make the name of the village Aik Ampat Bawak Gunung.

Aik Ampat Bawak Gunung village has two neighborhood heads. First the environment of Aik Ampat and second the environment of Bawak Gunung. However, this village is usually referred to as one village even though it has two neighborhoods. The thing that marks the line of this neighborhood is the road located in the middle of this village. The environment on the left of the road is called the Aik Ampat neighborhood because the water source of the dompe garden is on the left side of the road. While the environment on the right of the road is called the mountain lizard environment because the mountain is located on the right of the road.

Aik Ampat Bawak Gunung Village is a village that is not far from the crowd and cannot be said to be urban. This village is very close to offices such as the regent's office and so on. However, the community activities still apply rural life even though they are gradually becoming modern. We can find this with the average young man in the village who has completed the S1 study. Not a few of the residents also completed high school and above. The majority of the work of the people of Aik Ampat Bawak Gunung village is as tile and brick craftsmen, there are also those who ask questions and not a few also as civil servants.

Then what about the concept of awiq-awiq pisuke in the people of Aik Ampat Bawak Gunung village. As mentioned in the theoretical foundation, awiq-awiq is an unwritten rule or village regulation. So the people of Aik Ampat Bawak Gunung village have a village regulation regarding the giving of pisuke at their community's weddings. From the results of the researcher's interview with the head of the Bawak Gunung environment, Mr. stated that the awiq-awiq pisuke environment of Bawak Gunung is the same as the Aik Ampat environment. This is because the two neighborhoods are one village. Therefore, the awiq-awiq pisuke is the same (Interview, 25 October 2023).

The head of the mountain monitor environment went on to say that the pisuke awiqs in our neighborhood were just revised a few months ago. Because of several factors that cause these pisuke awiqs to be updated. He also confirmed that he was the head of the new ward after the election, so there were many things related to the old awiq awiq pisuke in the neighborhood that he did not understand (Interview 25 October 2025). Here we include data about awiq awiq pisuke old and new Aik Ampat Bawak Gunung village in the form of a table.

Table 1
Awai-Awiq Pisuke old Aik Ampat Village Bawak Gunung

No	Wedding	
	One Village	Different Villages
1	If a man from Aik Ampat Bawak Gunung village wants to marry a woman from the same village as him, then his awiq-awiq pisuke is 3 Million Rupiah	If a woman from Aik Ampat Bawak Gunung village wants to be married by a man from another village, then the awiq-awiq pisuke set by Aik Ampat Bawak Gunung village is 10 million Rupiah
2		If a man from Aik Ampat Bawak Gunung village wants to marry a woman from another village then he must follow the awiq-awiq pisuke in the village

Then for data about the latest pisuke awiqs, researchers will display it in the same table form as the old data.

Table 2
The Latest Awai-Awiq Pisuke Aik Ampat Village Bawak Gunung

No	Wedding	
	One Village	Different Villages
1	If a man from Aik Ampat village, Bawak Gunung wants to marry a woman from the same village as him, then his awiq-awiq pisuke is four million four hundred thousand Rupiah	If a woman from Aik Ampat Bawak Gunung village wants to be married by a man from another village, then the awiq-awiq pisuke set by Aik Ampat Bawak Gunung village according to the wishes of the woman's family seen through her education level.
2		If a man from Aik Ampat Bawak Gunung village wants to marry a woman from another village then he must follow the awiq-awiq pisuke in the village

After knowing awiq awiq pisuke in Aik Ampat village, Bawak Gunung. Then how to apply pisuke if there is a wedding in the village. According to Mr. Sahdi, young people in Aik Ampat Bawak Gunung village currently prefer to marry women from other villages. It is not yet known for sure the cause. In fact, if you see Pisuke marrying a woman in the same village, it is very cheap. According to Mr. Sahdi, this is because the association of youth today is not the same as the youth in the past. In the past, most young people chose to marry their neighbors or neighborhoods. But that does not mean there are no more

such young men, but it is very rare to happen in the village of Aik Ampat Bawak Gunung today (Interview, 28 October 2023).

Mr. Junaidi explained that the marriage process currently implemented in Aik Ampat Bawak Gunung village is almost the same as what was explained by Jamiludin papuk earlier. He said that before the wedding, young men and women in Aik Ampat village, Bawak Gunung still carried out the midang custom. It could be our youth who midang to the women's house or vice versa other village youths who come to our village women's house. Midang usually makes the male closer to the female family. The majority of young people in Aik Ampat Bawak Gunung village when they want to marry or be married by their partners they prefer the way of merarik (running). It is said that it is said that it can reduce the awiq-awiq pisuke that has already occurred. Then there are the customs of selebar, mbait wali, mbait janji, ajikrama, and nyongkolan (Interview, 28 October 2023).

The giving or payment of pisuke lies at the guardian mbait stage, in the process of mbait the male guardian comes to the residence of the female party to be asked for approval to become the guardian of her child. In this process, there was a negotiation about pisuke, where the head of the ward mediated between the two families. The ward head ensures that the prescribed pisuke awiqs are applied by both families. The awiq-awiq pisuke that has been determined by the village must be applied because it has been mutually agreed upon through village deliberation. So that means this is not a matter of kidding. So after finding an agreement about pisuke, it can only proceed to the stage of promise mbait to the stage of nyongkolan. However, the ajikrama culture in Aik Ampat Bawak Gunung village has been replaced by directly carrying out the marriage contract, there is no need for submission from the woman's family (Interview 25 October 2023).

So in conclusion, the concept of pisuke in Aik Ampat Bawak Gunung village still applies the traditional culture of pisuke in the marriage of its people. They believe that customs passed down by ancestors have religious values. Although in religious law there is no evidence stating the giving of pisuke, in its values there are many religious values.

b. The Value of Islamic Education in the Awiq-Awiq Pisuke Tradition

After conducting interviews and dialogues with several residents of Aik Ampat Bawak Gunung village, researchers found several values embedded in the pisuke tradition. The following are the values of Islamic education in the tradition of awiq-awiq pisuke at the wedding of the Lombok community.

1) The Value of Worship

Ibu Ani said Islamic values definitely underlie the giving of Pisuke in wedding processions in Sasak society. This is done to show the community that the custom of religious values remains in the Sasak tradition. In addition, the presence of the extended family to pray shows the value of worship education, the same is also done by the entire Sasak community, praying that the bride and groom go through the wedding procession and become a family that is sakinah, mawaddah, and warahmah (Interview, 7 November 2023).

With the tradition of pisuke, it will be easier to find agreement between two families. So that the wedding will be carried out quickly. When marriage is quickly carried out, it means that we make it easier for the bride and groom to perform worship to God. Because marriage is worship.

2) Exemplary Value

It is very important for parents to show example to their child. Parents should set a good example for their children. Children see what their parents do during the pisuke procession. Parents show an example that they should look after their child until they grow up (Zaenuddin, 2020).

Ibu Ani said that Anak can exemplify the example of responsibility in giving pisuke. Therefore, giving pisuke instills that parents remain responsible for children,

even though shari'i children are not only the responsibility of parents. After the child grows up, he is responsible for providing for himself and not burdening his parents (Interview, 7 November 2023).

3) Character Value

On the island of Lombok, parents do pisuke as a sign of their affection for their children. The decision of giving pisuke, from the termination process to the agreement process, is usually known by the bride and groom. This shows that the social activities organized show parental affection for their children. In addition, the procession cannot be done personally, but requires special people or groups. It provides character education for people on the importance of living together in society (Interview, November 10, 2013). This is according to the word of Allah Azza Wa Jalla in Surat Al Hujurat (Kementrian Agama RI, 2018b).

Character education is education that must be instilled in the human soul. It is more important than moral education because it helps a person and the general public to understand good values and be able to do so. The family is the first place where personal interaction and character building begin. Character education usually arises from the family. Because almost 24 hours the child is in a family environment. Children will see more events in their family environment than in other environments. So that the child's character is more formed from the family environment. The pisuke tradition shows that the role of parents in ensuring the smooth marriage of their children.

4) The Value of Please Help

Every step of the wedding procession, from beginning to end, Indonesian people adhere to the principle of mutual help. Pisuke is considered to have the nature of mutual help. Undoubtedly, the purpose of giving pisuke is to help prospective besan in the upcoming celebration (nyongkolan) (Interview, November 10, 2023). "Please help" can be defined as an attitude or activity undertaken by members of the community voluntarily working together to solve a task or problem. This helping attitude has been inherent in rural communities and has been around for a long time (Aulia Iswaratama, 2024).

The culture of gotong royong when there is a wedding custom in Aik Ampat village, Bawak Gunung is very high. In fact, almost all people came to help and pray for the bride and groom. Not only in the giving of pisuke but the value of gotong-royong when there is a wedding in this village starts from the beginning of the traditional Lombok wedding procession. Unconsciously, culture actually teaches humans to implement religious guidance both contained in the Qur'an and the sunnah of the prophet. In the Qur'an it is also explained about the importance of help. As in the word of Allah Azza Wa Jalla in Surat Al Ma'idah (Kementrian Agama RI, 2018c).

Conclusion

That the wedding of the Lombok community, especially in the village of Aik Ampat Bawak Gunung still applies the tradition of Awiq-Awiq Pisuke. Pisuke is given during the *guardian mbait* stage, in the *guardian mbait process*. Pisuke seen from its history is very closely contained religious values. So it is not appropriate to say that pisuke customs have nothing to do with religion. After examining using historical and anthropological approaches, researchers found four values of Islamic education in the pisuke tradition. Of these four values, it proves that the pisuke tradition is in accordance with religious teachings. So the conclusion is that this study departs from the pisuke phenomenon studied using historical, anthropological approaches, which confirm the existence of normative studies in the tradition of awiq-awiq pisuke. This can be confirmed through nash-nash or postulates that explain the value of this tradition.

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