

Etic and Emic Perspectives on the *Notopē Lolos* Post-Marriage Tradition in Madura

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Abstract:

The *Notopē Lolos* tradition serves as a vital mechanism in maintaining harmony, building social legitimacy, and strengthening cultural identity in Madurese society. This tradition is not only a ritual but also a symbolic and social structure with meaning and values. Therefore, the emic and etic approaches become essential in deeply and contextually explaining how a culture is understood. This research is an empirical study using an anthropological approach. It aims to examine the cultural study of the *Notopē Lolos* tradition after marriage in Madura, the local wisdom values embedded within it, and its implications for family harmony in Madura. The findings show that by employing both emic and etic approaches within an anthropological framework, this study presents a comprehensive understanding of the *Notopē Lolos* tradition as a social institution that plays a crucial role in the kinship structure of Madurese society. The local wisdom manifested in this tradition not only strengthens cultural identity but also preserves social stability and harmony among individuals and families within the community. The *Notopē Lolos* tradition significantly contributes to family harmony in Madura, particularly when understood and practiced based on its underlying values. Therefore, *Notopē Lolos* endures not merely as a cultural heritage but also as a functional social instrument for maintaining family harmony.

Keywords:

Notopē Lolos Tradition, Etic, Emic, Harmony, Marriage.

Abstrak:

Tradisi *Notopē Lolos* berfungsi sebagai mekanisme vital dalam merawat keharmonisan, membangun legitimasi sosial, dan



memperkuat identitas budaya pada Masyarakat Madura. Bahkan tradisi ini tidak hanya sebagai sebuah ritus, melainkan sebagai struktur simbolik dan sosial yang kaya akan pesan dan nilai. Dengan demikian, pendekatan emik dan etik menjadi instrumen penting dalam menjelaskan secara mendalam dan kontekstual bagaimana suatu kebudayaan dimaknai. Penelitian ini merupakan jenis penelitian empiris dengan pendekatan antropologi. Penelitian ini bertujuan untuk mengkaji tentang studi budaya *notopē lolos* pasca pernikahan di Madura, nilai-nilai kearifan lokal dalam tradisi *notopē lolos* di Madura, dan implikasi tradisi *notopē lolos* terhadap keharmonisan keluarga di Madura. Adapun hasil penelitian ini, menunjukkan bahwa pendekatan ganda antara emik dan etik dalam kerangka antropologi, penelitian ini menyajikan pemahaman komprehensif terhadap tradisi *Notopē Lolos* sebagai institusi sosial yang berperan penting dalam struktur kekerabatan masyarakat Madura. Kearifan lokal yang termanifestasi dalam tradisi ini bukan hanya memperkuat identitas budaya, tetapi juga menjaga stabilitas sosial dan keselarasan hubungan antarindividu serta keluarga dalam masyarakat. Tradisi *Notopē Lolos* memiliki kontribusi yang signifikan terhadap keharmonisan keluarga di Madura, terutama ketika dipahami dan dilaksanakan berdasarkan nilai-nilai yang mendasarinya. Oleh karena itu, *Notopē Lolos* tidak hanya bertahan sebagai warisan budaya, tetapi juga menjadi instrumen sosial yang berdaya guna dalam menjaga harmoni keluarga.

Kata Kunci:

Tradisi *Notopē lolos*, Etik, Emik, Harmonisasi, Pernikahan.

Introduction

Notopē Lolos is one of the post-marriage traditions practiced in Madurese society, particularly in rural areas where local wisdom values are still strongly upheld. Etymologically, *notopē* means “to close,” while *lolos* means “trace” or “undesirable mark.” In the context of Madurese wedding customs, *Notopē Lolos* refers to a social and cultural practice carried out by the groom’s family toward the bride after marriage as a form of seriousness and affirmation of the new kinship relationship.

In practice, this tradition is usually performed a few days after the wedding reception, when the bride and groom have begun living

together at the bride's family home. The groom's family visits (in the form of *silaturrahmi* or a symbolic courtesy call) the bride's family, often bringing necessities such as rice, cooking oil, or eggs.

As is typical within Madurese social structures, marriage involves not only the two individuals but also the extended families of both parties.¹ Therefore, *Notopē Lolos* is not just a simple visit, but rather a symbolic act representing social transition, the strengthening of inter-family ties, and the affirmation of the husband's social status within his new household. The tradition also serves as a medium to reinforce values of ethics, honor, solidarity, and harmony between families. It functions as a social mechanism ensuring that the bride is respected and accepted by her husband's family, and vice versa.

Based on interviews conducted with several informants and direct observation among local communities—including community leaders, religious figures, and families who have carried out the tradition—it was found that the absence of *Notopē Lolos* often leads to discomfort or disappointment from the bride's family. This is because the practice is considered a moral obligation for the groom's family to demonstrate care and commitment in establishing strong family bonds. Thus, *Notopē Lolos* serves as a social bridge that connects both families and expresses respect toward the bride's family, which has now become part of the groom's kin. It also symbolizes a sense of mutual belonging and acceptance within the new family structure.

This tradition is often interpreted as an act of respect toward the bride's parents, a continuation of parental blessing, or even a psychological transition within the new household. *Notopē Lolos* is not merely a physical act of visiting, but also a series of advice-giving, moral instruction, and instilling a sense of responsibility in married life. The tradition aims to strengthen internal bonding between husband and wife and serves as an essential process in uniting two families, fostering mutual acceptance between both sides.

Although several studies have discussed Madurese local wisdom in marriage traditions—such as research by Susantin and

¹ Masyithah Mardhatillah, "Perempuan Madura Sebagai Simbol Prestise Dan Pelaku Tradisi Perjodohan," *Musāwa Jurnal Studi Gender Dan Islam* 13, no. 2 (2014): 167, <https://doi.org/10.14421/musawa.2014.132.167-178>.

Rijal,² Abdul Mu'in and Hefni,³ Ludfi,⁴ and Holis and Silvia⁵ – no study so far has provided a focused examination of the *Notopē Lolos* tradition itself. Therefore, studying this tradition becomes a significant and intriguing topic for deeper cultural and anthropological analysis, especially considering that it is not limited to one or two villages but is widely practiced across many districts throughout Madura Island.

Within the field of cultural anthropology, the *emic* and *etic* approaches introduced by Kenneth L. Pike serve as vital instruments for comprehensively explaining how culture is interpreted and understood. Pike differentiates between “emic,” referring to an insider’s perspective, and “etic,” referring to an outsider’s perspective, in understanding a cultural system.⁶ These approaches are particularly significant in qualitative studies that seek to capture the meanings behind cultural symbols and social practices.

Hence, this study adopts both *emic* and *etic* perspectives to thoroughly explore how the Madurese people construct and interpret the *Notopē Lolos* tradition as part of post-marital value systems. Ultimately, this research is organized into three main discussions: *First*, The cultural study of *Notopē Lolos* after marriage in Madura. *Second*, The local wisdom values embedded in the *Notopē Lolos* tradition. *Third*, The implications of the *Notopē Lolos* tradition for achieving family harmony.

The purpose of this research is to contribute to the strengthening of local epistemology through a contextual anthropological approach. The *emic* and *etic* perspectives in this study

² Jamiliya Susantin and Syamsul Rijal, “Tradisi Bhen-Ghiben Pada Perkawinan Adat Madura (Studi Kasus Di Kabupaten Sumenep-Madura),” *Jurnal Tambora* 5, no. 1 (2021): 94–99, <https://doi.org/10.36761/jt.v5i1.1006>.

³ Abdul Mu'in and Mohammad Hefni, “Tradisi Ngabulâ Di Madura (Sebuah Upaya Membentuk Keluarga Sakinah Bagi Pasangan Muda),” *KARSA: Jurnal Sosial Dan Budaya Keislaman* 24, no. 1 (2016): 109, <https://doi.org/10.19105/karsa.v24i1.999>.

⁴ Ludfi Ludfi, “Cultural Dynamics: Pangadâ’ in the Bhâkalan and Nyeddèk Kabhin Process in Madura ‘Urf Perspective,” *Indonesian Journal of Islamic Law* 5, no. 2 (2024): 18–41, <https://doi.org/10.35719/ijil.v5i1.1944>.

⁵ Khoirul Holis and Atik Silvia, “Relasi Agama Dan Kearifan Lokal Dalam Tradisi Ter-Ater Di Pamekasan, Indonesia,” *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 19, no. 1 (2024): 35–52, <https://doi.org/10.37680/adabiya.v19i1.3702>.

⁶ Sapto Haryoko, Bahartiar, and Fajar Arwadi, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis)* (Makassar: Badan Penerbit Universitas Negeri Makasar, 2020).

are expected to serve as a bridge between local knowledge and broader academic frameworks, addressing scholarly challenges in explaining culture comprehensively.

Method

This research is an empirical study, using an anthropological approach.⁷ The anthropological approach helps researchers understand law as part of a cultural system, including the values, symbols, rituals, and customs that develop within local communities. To explain the intended social reality, this study adopts Kenneth L. Pike's conceptual framework of the emic and etic approaches.⁸ Thus, this approach is highly relevant to exploring the *Notopē Lolos* tradition, which represents a customary legal expression that coexists with formal and religious legal norms.

There are two sources of data used in this research, namely primary and secondary data.⁹ The primary data consist of interviews, observations, and documentation, while the secondary data consist of books, journals, and other literature related to the main topic of this study. The informants in this research were determined through purposive sampling, considering their direct involvement in the *Notopē Lolos* practice and their understanding of the underlying social and cultural values. Therefore, the primary data informants consisted of religious figures, community leaders, tradition practitioners (husbands, wives, and families), and residents. The analysis technique used was the qualitative analysis technique developed by Miles and Huberman, which includes data reduction, data presentation, and conclusion drawing.¹⁰

⁷ Jonaedi Efendi and Johnny Ibrahim, *Metode Penelitian Hukum: Normatif Dan Empiris* (Jakarta: Prenada Media Group, 2018).

⁸ Haryoko, Bahartiar, and Arwadi, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis)*, 24.

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Penerbit Alfabeta, 2013).

¹⁰ Muhammad Wahyu Ilhami et al., "Penerapan Metode Studi Kasus Dalam Penelitian Kualitatif," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 9 (2024): 462–69, <https://doi.org/10.5281/zenodo.11180129>.

Result and Discussion

Cultural Study of *Notopē Lolos* After Marriage in Madura

In essence, marriage must be based on love and affection between husband and wife, with the hope that it will always go well, be eternal and everlasting, and be founded upon belief in the Almighty God.¹¹ There is an explanation in Article 1 of Law Number 1 of 1974 concerning Marriage, that marriage has a very close connection with religious and spiritual aspects. Therefore, marriage not only contains physical elements but also has a very significant inner dimension.

In this context, Madura is still known as a society deeply rooted in its traditional culture and customs that continue to be practiced to this day.¹² Among the various traditions or local wisdoms still practiced today, one of them is the *Notopē Lolos* tradition. The *Notopē Lolos* tradition is one of the post-marriage cultural expressions that is still alive and preserved by most rural communities in Madura, including the regencies of Bangkalan, Sampang, Pamekasan, and Sumenep.

The tradition, which literally means “closing traces (the path toward goodness),” is carried out as a form of respect toward the newly married couple, as well as an expression of connection and declaration of social relations between the two large families who have been bound through marriage. As stated by Ustadz Muhari (49 years old) in his interview:

“In the Madurese language, the *Notopē Lolos* tradition consists of two words, namely *notopē* (or *nopowēh*, meaning to close, eliminate, or erase) and *lolos* (meaning step or trace). Thus, the *Notopē Lolos* tradition is a way to erase the traces of previous mistakes or to forgive potential mistakes that may occur in the future, and then create new,

¹¹ Hasballah Thaib dan Marahalim Harahap, *Hukum Keluarga Dalam Syariat Islam* (Cairo: Universitas Al-Azhar, 2010), 4; Santoso, “Hakekat Perkawinan Menurut Undang-Undang Perkawinan, Hukum Islam Dan Hukum Adat,” *Jurnal YUDISIA* 7, no. 2 (2016): 412, <https://doi.org/http://dx.doi.org/10.21043/yudisia.v7i2.2162>.

¹² Anis Miswoni, “Stereotip Kesetaraan Gender Terhadap Budaya Pernikahan Dini Pada Masyarakat Madura,” *Jurnal Pamator* 9, no. 1 (2016): 15–18, <https://doi.org/https://doi.org/10.21107/pamator.v9i1.3364>.

better traces that can be accepted by one another, as well as to respect each other's existence."¹³

The *Notopē Lolos* tradition is commonly practiced by the local community after the wedding ceremony (post-marriage), and it is usually performed one to three days after the wedding event. As expressed by Mr. Syafiudin (47 years old) in his interview, he said:

"After the wedding ceremony, on the next day or two to three days afterward, the *orēng lambâ'* (ancestors or elders) will conduct *Notopē Lolos*, namely another *selametan* (communal meal and prayer). During the *selametan*, there will be social gatherings, prayers, and invitations extended to several close relatives and family members."¹⁴

Regarding the timing of *Notopē Lolos* as mentioned above, it is not only carried out in Sumenep Regency but also in other regencies within the same time frame. This is because if too much time passes after the wedding, Madurese people say *ta' bhâkus* (not good), since it is feared that the bride's family will be *rep-ngarep* (continuously expecting) or always waiting for the presence or visit of the groom's family each day. Therefore, the *Notopē Lolos* tradition is usually not performed more than three days after the wedding.

In relation to this matter, marriage is an effort to maintain human integrity from moral and character destruction.¹⁵ In the practice of the *Notopē Lolos* tradition in Madura, it is greatly influenced by the implementation of the wedding ceremony conducted by the families of the bride and groom. As stated by Mr. Saladin (61 years old), he explained:

"The implementation (*kalakowan*) of *Notopē Lolos* in Madurese custom is carried out either in a *rajâh* (large) wedding or a *kēni'* (small-scale) wedding. In most cases, the *Notopē Lolos* is performed in *rajâh* weddings, because in such weddings, usually the parents of the groom do not visit the in-laws' house (the bride's home) during the engagement procession. Those who come are the groom-to-be, siblings, relatives, or family members, and guests who are included in the engagement entourage. Except in weddings conducted in the form of

¹³ Muhari, Ustadz and Religious Leaders, *Interview*, Sampang, July 10, 2024.

¹⁴ Syafiudin, Community Leader, *Interview*, Sumenep, July 14, 2024.

¹⁵ Nurhadi Nurhadi, "Undang-Undang No. 1 Tahun 1974 Tentang Pernikahan (Perkawinan) Di Tinjau Dari Maqashid Syariah," *UIR Law Review* 2, no. 2 (2018): 414, [https://doi.org/10.25299/uirlrev.2018.vol2\(02\).1841](https://doi.org/10.25299/uirlrev.2018.vol2(02).1841).

mantan amain (a wedding in which the proposal from the groom's side is carried out simultaneously with *tongepan* – the response from the bride's side – on the same day)."¹⁶

Based on Mr. Saladin's explanation, *Notopē Lolos* is usually performed after weddings that are held on a grand scale (*rajâh*, in Madurese terms). This is because, in such weddings, the parents of the bride and groom do not usually accompany the entourage (*mantan*) to the spouse's home (from the groom's to the bride's or vice versa). Therefore, it becomes important that on the next day or after the wedding event, the groom's family visits the bride's family's home as a form of *silaturrahmi* (maintaining good relations) or as the implementation of *Notopē Lolos*.

The same statement was also expressed by Mr. Ali Wafa (56 years old), who said: "The *Notopē Lolos* tradition serves as a *silaturrahmi* visit from the groom's family because during the wedding event (*mantan amain*), the groom's parents did not attend. Therefore, if it is a large wedding, the *Notopē Lolos* tradition becomes an obligatory practice for the Madurese people."¹⁷

However, if the marriage is conducted in a family-oriented or simple way, known as *ni'kēni'an* (simple wedding), then *Notopē Lolos* may or may not be performed. As stated by Mr. Muhammad Sidik (54 years old) in his interview:

"A *kēni'* wedding means a marriage that is carried out modestly, only the *akad* (marriage contract) and attended only by family members and close relatives, without a reception as in the usual wedding ceremony. In such weddings, *Notopē Lolos* is rarely carried out because, on the wedding day itself, the families of both the bride and groom are already together in the wedding procession."¹⁸

Regarding the *Notopē Lolos* tradition mentioned above, there are no rules regarding what should be brought during the visit, unlike the *bân-ghibân* tradition during the wedding procession. As stated by Mr. Marnawi (68 years old), he explained:

"Simple gifts depend on what the groom's family wants to bring, since it was already done or brought during the wedding event,

¹⁶ Saladin, Local Community, *Interview*, Pamekasan, July 11, 2024.

¹⁷ Ali Wafa, Community Leader, *Interview*, Bangkalan, July 13, 2024.

¹⁸ Muhammad Sidik, Community Leader, *Interview*, Sampang, July 10, 2024.

which is usually called *bân-ghibân*. Usually, they only bring basic household supplies, such as eggs, rice, and other necessities. Because in *Notopē Lolos*, the most important thing is the sense of belonging between the two families.”¹⁹

Bân-ghibân is a tradition where the groom brings household items such as wardrobes, chairs, beds, and various kitchen utensils to the bride’s house.²⁰ According to customary law in Indonesia, marriage is not only a civil contract but also includes customary, kinship, and neighborhood bonds.²¹ Therefore, the *Notopē Lolos* tradition is a method used by the Madurese people to build a strong sense of kinship between the families of the bride and groom, neighbors, and relatives of both sides. As stated by Mr. Sandiko (79 years old) in his interview:

“The next day or within a few days after the wedding ceremony, the parents or family of the groom will visit the bride’s family’s house. At that time, the nearby neighbors, relatives, kin, and all family members from the bride’s side will gather to welcome the visiting groom’s family. Then, they will hold a *rasol* (thanksgiving ceremony) or a series of joint prayers. After that, it is continued with *pemasrahan* (*masra’akih*), or an expression of apology from the groom’s family to the bride’s family related to customs, manners, behavior, and morals of the groom that might have been lacking, either before or in the future.”²²

This means that in the *Notopē Lolos* tradition, the purpose is not merely to visit or fulfill an obligation, but it is oriented toward building a better future relationship between the two families. Both families express gratitude, mutual respect, and forgiveness if there have been any attitudes or manners that might have been offensive, particularly from the groom’s side, who will live in the bride’s house. Moreover, this tradition is also a form of gratitude to Allah SWT for the smooth completion of all wedding processes that have taken place.

Considering that the purpose of marriage in Islam is to fulfill human nature, connecting men and women in the effort to create a

¹⁹ Marnawi, Local Community, *Interview*, Bangkalan, July 13, 2024.

²⁰ Jamiliya Susantin and Syamsul Rijal, “Tradisi Bhen-Ghiben Pada Perkawinan Adat Madura; Studi Kasus Di Kabupaten Sumenep-Madura,” *KABILAH: Journal of Social Community* 5, no. 2 (2021): 49–57, <https://doi.org/10.35127/kbl.v5i2.4142>.

²¹ Hilman Hadikusuma, *Hukum Perkawinan Indonesia Menurut Perundangan Hukum AdatHukum Agama* (Bandung: CV Mandar Maju, 1990), 8–10.

²² Sandiko, Community Leader, *Interview*, Sampang, July 10, 2024.

happy family based on love and affection.²³ Therefore, the *Notopē Lolos* tradition is a very important practice for the groom's family. Through the implementation of the *Notopē Lolos* tradition, chemistry between the two families is formed, and a strong sense of mutual belonging develops. As stated by Mr. Muharrofun (49 years old), he said:

"The meaning of *Notopē Lolos*, according to the Madurese people, is a form of *pengangkep* (mutual respect and appreciation) from the groom's family toward the bride's family. And vice versa, so that the husband who lives in his wife's house (the bride's family) will be more respected in his presence. Because for the Madurese people in general, if there is no *Notopē Lolos* from the groom's side, it is as if the son living in the bride's house is being ignored."²⁴

This is because, in Madurese marriage traditions, the kinship system is strongly influenced by the matrilineal pattern, where the married couple resides in the wife's family home.²⁵ Thus, the *Notopē Lolos* tradition serves as a means for the groom's family to entrust their son entirely to the bride's family, with whom he will live under one roof. As also stated by Mr. Sahari (52 years old), he said that there is a deeply meaningful understanding of the *Notopē Lolos* tradition, making it essential to be practiced:

"The profound meaning of the *Notopē Lolos* tradition, for the Madurese people, is very important and can even be considered obligatory. Because if the groom's family does not perform *Notopē Lolos* for the bride's family, while the groom already lives in the bride's house, the bride's family might feel disappointed because the groom's parents or family did not visit or show concern."²⁶

From the perspective of cultural anthropology, this tradition is not merely an ordinary ceremony but a cultural construction that holds symbolic meaning, social values, and integrative functions within society. Based on the emic approach, the meaning of the *Notopē Lolos* tradition as understood by cultural practitioners (the Madurese people

²³ Soemiyati, *Hukum Perkawinan Islam Dan Undang-Undang* (Yogyakarta: Liberty, 1982), 12.

²⁴ Muharrofun, Local Community, *Interview*, Pamekasan, July 11, 2024.

²⁵ Susantin and Rijal, "Tradisi Bhen-Ghiben Pada Perkawinan Adat Madura (Studi Kasus Di Kabupaten Sumenep-Madura)."

²⁶ Sahari, Local Community, *Interview*, Sumenep, July 14, 2024.

themselves) is not only related to respect and honor toward the couple's families but also reflects local ethical values such as politeness (*ta' adhīm*), respect for social relationships, the strengthening of family solidarity, and the effort to maintain harmony in society.

From in-depth interviews with traditional elders, religious figures, and cultural practitioners, it can be understood that *Notopē Lolos* is regarded as a form of marriage perfection. In other words, marriage is considered socially incomplete if it is not accompanied by the performance of the *Notopē Lolos* rite. Some informants even stated that failing to perform this tradition would cause *rēya* (social shame) and be considered *tolak uring* (impolite) toward the in-laws. This shows that *Notopē Lolos* is not only a cultural expression but also a value system that functions to regulate social interaction, maintain family honor, and stabilize intergroup relations.

The Values of Local Wisdom in the *Notopē Lolos* Tradition in Madura

Local wisdom is one of the cultural heritages inherent in the life of a society, reflecting the identity, values, and norms adhered to by that community.²⁷ Among the Madurese people, wedding traditions are rich with various rituals and customs that contain noble values. One important tradition is *Notopē Lolos*, which is carried out after marriage. This tradition is not only a customary practice but also a manifestation of the values of local wisdom related to social, spiritual, and moral relationships within the Madurese community.

The value of local wisdom refers to values that are still maintained and applied in the daily life of society to be passed down to the next generation.²⁸ Based on deep analytical observation of this tradition, there are several values of local wisdom contained within the *Notopē Lolos* tradition, including religious values, tolerance values, and moral or ethical values.

²⁷ Iswadi Bahardur, "Kearifan Lokal Budaya Minangkabau Dalam Seni Pertunjukkan Tradisional Randai," *JENTERA: Jurnal Kajian Sastra* 7, no. 2 (2018): 145, <https://doi.org/10.26499/jentera.v7i2.932>.

²⁸ Hendry Sugara and Teguh Iman Perdana, "Nilai Moral Dan Sosial Tradisi Pamali Di Kampung Adat Kuta Sebagai Pendidikan Karakter," *Edukasi: Jurnal Pendidikan* 19, no. 1 (2021): 1, <https://doi.org/10.31571/edukasi.v19i1.2331>.

1. The Value of Respect and Social Ethics

One of the most prominent values in the *Notopē Lolos* tradition is the value of respect toward the extended family, both from the groom's and the bride's sides. The Madurese people place the family as the primary social institution that guarantees the continuity of values, honor, and social stability. In the implementation of *Notopē Lolos*, this respect is reflected in the way of reciprocal visits, the giving of symbolic gifts, and the expression of gratitude that is carefully maintained in politeness. This shows that *Notopē Lolos* is not merely a ceremonial form, but a social mechanism to strengthen the value of *ta'dhīm* (respect) and etiquette in social interaction.

Moral or ethical values are those that regulate individual actions in distinguishing between good and bad in interpersonal relations within society.²⁹ In this context, the Madurese community is known as a social, cultural, and religious society.³⁰ The Madurese highly uphold the value of harmony, as seen from their willingness to help others and their strong sense of brotherhood, making them one of the societies that highly prioritize moral values and family honor.

Thus, this tradition teaches that relationships between humans must always be maintained with a sense of responsibility and respect. Furthermore, the presence of relatives and neighbors at this event shows that social relationships within the Madurese community are very close. This solidarity is not limited only to close family but also involves the entire community in the local area, making togetherness very important in maintaining harmony within the household, the family, and in social life in the place where the groom resides.

From the emic approach, community informants perceive this tradition as a "way of saving face" (*angango' ajhina*), meaning to maintain the good name of the family before the community. The politeness shown in this rite is part of a collective moral system that governs the behavior of community members in the context of sacred events such as marriage. Meanwhile, from the etic approach, this value

²⁹ Valencia Tamara Wiediharto, I Nyoman Ruja, and Agus Purnomo, "Nilai-Nilai Kearifan Lokal Tradisi Suran," *Diakronika* 20, no. 1 (2020): 13, <https://doi.org/10.24036/diakronika/vol20-iss1/122>.

³⁰ Syaifatul Jannah, "Nilai Moral Dalam Tradisi Asapoan Sebagai Potret Kerukunan Masyarakat," *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial* 7, no. 1 (2023): 103-12, <https://doi.org/10.22219/satwika.v7i1.24607>.

reflects the importance of *cultural capital* in the social relations of the Madurese people.

2. The Value of Social Tolerance and Social Solidarity

The value of tolerance refers to an open, broad-minded, and voluntary attitude in facing differences. This value is based on peace, respect for diversity, and awareness. Tolerance means mutual respect, mutual acceptance, and mutual appreciation amidst cultural diversity. In social life, tolerance can be manifested as a value of social tolerance.³¹

Through the *Notopē Lolos* tradition, the groom, who will live in his wife's home, is expected to be able to adapt more easily to his new environment. This tradition also helps both families to understand and appreciate their differences more deeply. The ability to adapt and integrate is crucial in creating a harmonious and prosperous married life. Through this tradition, the married couple can build a shared life based on mutual understanding and respect.

Social values are not merely internalized verbally but more through exemplary actions.³² From an ethical perspective, the value of solidarity in *Notopē Lolos* represents a concrete form of the Madurese communal system, where social relationships are not built on individualism but on collectivity and reciprocity. This aligns with Malinowski's theory of *reciprocal obligation*, which emphasizes social obligation to help one another within a particular cultural context.³³ In this sense, *Notopē Lolos* is not merely a rite but also a means to rebuild the community's social network through culturally-rooted cooperation (*gotong royong*).

3. The Religious Value

Religious values include everything that is explicitly and implicitly contained within religion that influences a person's behavior in practicing their faith. Religious values are essential, come from the Almighty God, and are recognized as absolute truths by the followers

³¹ Wiediharto, Ruja, and Purnomo, "Nilai-Nilai Kearifan Lokal Tradisi Suran."

³² Ach. Nurholis Majid, Zubairi Muzakki, and Izzat Amini, "Harmonisasi Sosial Berbasis Kearifan Lokal Islami Dalam Masyarakat Tanèan Lanjång Madura," *Jurnal Asy-Syukriyyah* 23, no. 2 (2022): 177-94, <https://doi.org/10.36769/asy.v23i2.264>.

³³ Suhaim, Agustri Purwandi, and Akhmad Farid Mawardi Sufyan, "Binsabin Dan Tonggebban as Madurese Local Wisdom: An Anthropology of Islamic Law Analyses," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 16, no. 1 (2021): 161-79, <https://doi.org/10.19105/AL-LHKAM.V16I1.3861>.

of a particular religion.³⁴ This value is evident in every prayer offered to the Almighty God, seeking smoothness and protection from calamities, misfortunes, and undesirable events.

In the context of the *Notopē Lolos* tradition, its implementation includes prayers and thanksgiving (*slametân* or *rasol*, in Madurese terms) offered as a form of supplication to the Almighty God (Allah SWT) so that the newly conducted marriage may receive blessings and protection. These prayers not only reflect gratitude but also show that marriage is regarded as a sacred bond that must be preserved. Thus, this religious value emphasizes that every act in life, including marriage, must always be grounded in spirituality and piety.

In the Islamic context, the practice of the *Notopē Lolos* tradition with a series of prayers to the Creator represents an implementation of Islamic religious values. As stated in the Qur'an, Surah Luqman, verse 20:

"Do you not see that Allah has subjected to your service whatever is in the heavens and whatever is on the earth, and has completed His favors upon you, both apparent and hidden? Yet among people, some dispute about Allah without knowledge, guidance, or an illuminating Book."³⁵

Based on the above verse, it is understood that the *Notopē Lolos* tradition is a manifestation of the practice of Islamic values embodied within a form of local cultural wisdom. Through the prayers offered, both families, especially the bride and groom, seek Allah's approval in building a peaceful, harmonious, and happy family that complements each other. Furthermore, it is hoped that the prayers offered will bring blessings to the couple in establishing a household that is *sakinah*, *mawaddah*, and *warahmah* in the future.

The Implications of the *Notopē Lolos* Tradition on Family Harmony in Madura

The *Notopē Lolos* tradition, namely the official visit of the groom's family to the bride's family's house after the wedding, is a unique tradition in Madurese society that, socially and culturally, has significant implications for the formation and continuity of family

³⁴ Wiediharto, Ruja, and Purnomo, "Nilai-Nilai Kearifan Lokal Tradisi Suran."

³⁵ QS. Luqman (31): 20.

relations. This tradition does not stand alone as a social rite but contains values, symbols, and social constructions that emerge from the long process of cultural interaction, religious norms, and local social structures.

From a cultural perspective, the *Notopē Lolos* tradition functions as a symbol of reconciliation and respect between the two families. This visit is interpreted as a form of acknowledgment of the new social relationship established through marriage, while simultaneously strengthening family ties both horizontally (between families) and vertically (between parents and children). It provides space to reaffirm the social roles of both parties in maintaining the continuity of their children's household. However, the strength of this tradition lies not only in its symbolism but also in its ability to create a dialogue space between the extended families. Thus, *Notopē Lolos* not only strengthens social cohesion but also serves as a mechanism to prevent conflicts that could disrupt the harmony of the newly established household.

However, over time, several factors influence the implementation of this tradition. First, the educational background of the family plays an important role in the implementation and interpretation of this tradition. Families with higher education levels tend to view the *Notopē Lolos* tradition reflectively and contextually. Society can position this tradition as part of a strategy to strengthen family harmony, without being trapped in rigid ceremonial obligations. Conversely, in families with lower education levels, this tradition may become an empty formality performed without understanding its fundamental values, and even become an economic and social burden if misinterpreted.

Second, the religiosity of the family also shapes how this tradition is practiced. Families with high religious awareness tend to make this tradition a moment of *silaturahmi* and dissemination of Islamic values, such as respect for parents, mutual prayer, and strengthening *ukhuwah* (brotherhood). Thus, spiritual values become the foundational strength for family harmony. Third, the strength of this tradition as a cultural practice depends greatly on how the community interprets it. If its implementation becomes merely a formality or a social obligation without understanding its inner values, then *Notopē Lolos* may degrade into a mere habit that loses its meaning. Therefore, with the ethical and emic values contained in the *Notopē*

Lolos tradition, this tradition can provide a significant implication for the realization of a harmonious family.

First, the *Notopē Lolos* tradition is not merely a ritual but also a means to build and maintain solidarity among family members. The active participation of all family members in the process of *musyawarah* (deliberation) is the essence of the *Notopē Lolos* tradition. Every voice is considered important, creating a space for open and constructive discussion. Through this participation, each individual feels valued and has a role in the family dynamics, which in turn strengthens the sense of attachment and ownership toward family values. This inclusive approach is crucial in reinforcing family bonds as it provides opportunities for the younger generation to learn from the experiences and wisdom of the older family members.

The *Notopē Lolos* tradition also encourages the development of compassion among family members. Through deliberation, they not only discuss personal interests but also help each other in fulfilling economic and emotional needs. This form of care, whether material assistance or moral support, contributes to strengthening the relationships among family members. The sense of mutual care that develops will improve the quality of interaction within the family and make the family a stronger social unit.

Second, this tradition emphasizes respect for family hierarchy, in which the opinions of the eldest members and family leaders are highly valued. In this tradition, the social structure and family hierarchy are recognized and upheld, thereby creating a conducive condition for managing relationships among family members. Through this respect for hierarchy, the *Notopē Lolos* tradition not only reduces the potential for conflict but also strengthens cohesion and social integration within the family unit.

One of the main aspects of respect for family hierarchy is the acknowledgment of the role of the eldest and family leaders. In the *Notopē Lolos* tradition, decisions are often made with advice and consideration from senior family members. This gives legitimacy to the decisions made and creates a sense of security for other family members. Thus, the head or elder serves as a mediator who can resolve differences of opinion and maintain balance within the family.

Third, the *Notopē Lolos* tradition in Madurese society not only functions as a ritual mechanism in the context of marriage but also has

profound implications for increasing social concern within the family. This heightened social concern is reflected in various interactions and relationships among family members who support each other, whether in economic, emotional, or social aspects. Therefore, the *Notopē Lolos* tradition acts as a bond that strengthens the sense of brotherhood and togetherness among family members.

One of the ways the *Notopē Lolos* tradition enhances social concern is through the creation of a support network among family members. In this context, every individual is encouraged to help one another, whether in times of joy or hardship. For instance, when facing economic or health problems, family members are expected to collectively find solutions and provide the necessary support. The existence of this support network not only helps family members overcome challenges but also builds a strong sense of solidarity.

Conclusion

Through a dual approach between emic and etic within an anthropological framework, this study presents a comprehensive understanding of the *Notopē Lolos* tradition as a social institution that plays a crucial role in the kinship structure of Madurese society, which can be observed in three key aspects. Firstly, this tradition demonstrates that *Notopē Lolos* is not merely a cultural expression but also a value system that functions to regulate social interactions, maintain family honor, and stabilize inter-group relations. Secondly, the local wisdom values embedded in the *Notopē Lolos* tradition in Madura include respect and social etiquette, social tolerance and solidarity, and religious values. Thirdly, the implications of this tradition for family harmony include the fact that *Notopē Lolos* is not just a ritual but also a means of building and maintaining solidarity among family members. Furthermore, the implications of this tradition emphasize respect for family hierarchy, where the opinions of elder figures and family leaders are highly esteemed. Additionally, another implication of this tradition is that *Notopē Lolos* in Madurese society not only serves as a ritual mechanism in the context of marriage but also has profound implications for enhancing social awareness within the family.

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