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Preserving Values, Upholding Sharia: The Role of *Lamar Kabin* in Madurese Marriage Tradition within the Framework of Education and Religion

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HIGHLIGHT

- *Lamar Kabin* is more than a Madurese marriage tradition; it serves as a medium for moral and spiritual education rooted in cultural values.
- The study applies a phenomenological approach, drawing on Pierre Bourdieu's theory of habitus and Clifford Geertz's symbolic anthropology.
- This tradition remains relevant as a process of socio-religious learning and cultural preservation among urban Madurese communities.

ABSTRACT

This article examines the practice of *Lamar Kabin* within the Madurese marriage tradition in Pontianak City, focusing on its cultural and religious educational dimensions. *Lamar Kabin* is understood not merely as a customary ritual but as a vehicle for imparting moral and spiritual values internalized within the Madurese community's habitus, integrating Islamic teachings and local wisdom. The study employs a phenomenological approach, utilizing participatory observation and in-depth interviews, and analyzes the data through Pierre Bourdieu's theory of habitus and Clifford Geertz's symbolic systems. Findings reveal that the *Lamar Kabin* tradition remains relevant as a process of social and religious learning and a means of cultural preservation amid modernization and globalization. This research underscores the vital role of tradition in fostering spiritual and cultural values adaptively and sustainably within urban Madurese society.

KEYWORD

Lamar Kabin, Madurese Marriage Tradition, Education, Religion, Habitus

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A. INTRODUCTION

Marriage, from the perspective of Islam and Madurese culture, is not merely a ritual or a social event but a sacred bond imbued with noble values and Sharia principles that must be upheld wholeheartedly. Ideally, the marriage process including the *Lamar Kabin* tradition serves as a moment where religious and cultural values converge, forming the foundation for moral and spiritual education for the newly established family. Through efforts to preserve these values and uphold Sharia, marriage forms a harmonious family grounded in Islamic teachings while serving as a sustainable cultural heritage. Therefore, every individual and community must cultivate awareness and a serious commitment to maintaining this tradition so it is not eroded by the currents of changing times (Hidayati, 2025).

However, daily realities reveal that Madurese marriage traditions, including the *Lamar Kabin* practice, where the marriage contract immediately follows the engagement process, face various challenges. Madurese communities residing in urban areas increasingly tend to abandon their ancestral traditions, including matrimonial customs that have long served as a strong communal identity. Modern lifestyle changes and socio-cultural pressures in urban settings have led some to neglect traditions and religious rules that have historically underpinned their marriages (Shalati et al., 2023). This phenomenon indicates a dilemma between preserving values and Sharia and adapting to complex social dynamics.

Exploring the *Lamar Kabin* tradition face various challenges, including the *Lamar Kabin* practice, where the marriage contract immediately follows the engagement process within education and religion is important because this process is not merely a formality but an educational vehicle for values and character-building for couples and their new families. The tradition teaches adherence to the pillars and conditions of marriage according to Islamic Sharia while instilling respect for the rich moral and social values inherent in Madurese culture. Through *Lamar Kabin*, the Madurese internalizes a comprehensive meaning of marriage not simply as the union of two individuals but as establishing a civilized and just family institution.

Moreover, *Lamar Kabin* is crucial for fostering comprehensive religious education awareness. In this tradition, understanding concepts such as *kafa'ah* (compatibility in faith and piety), the rights and obligations of spouses, and a life orientation based on obedience to Allah SWT are emphasized as foundational to building an Islamic household. Thus, *Lamar Kabin* is not merely a cultural ritual but an integral and ongoing family education process, ensuring that religious and social values remain alive and are practiced daily.

This study focuses on the Madurese community in Pontianak City because, although the city is an urban area strongly influenced by globalization and modernization, the Madurese people here continue to strive to preserve their local wisdom and matrimonial traditions, particularly the *Lamar Kabin* practice, which carries religious and educational significance. The research subjects are Madurese individuals in Pontianak who actively support and engage in preserving this tradition in real life. This study will reveal the *Lamar Kabin* tradition's continued relevance and function as a vehicle for religious education and a guardian of cultural values within an urban context.

Studies on Madurese marriage present a complex picture, reflecting socio-cultural, psychological, and religious dynamics. Marriage among the Madurese, especially early marriage, is strongly influenced by cultural traditions that shape women's lives. Significant discourse exists regarding the implications of early marriage on women's well-being, social roles, and adherence to cultural norms.

Research indicates that many Madurese women who marry early report household satisfaction and happiness. For example, through qualitative methods, Bawono et al. demonstrated that early marriage does not necessarily result in dissatisfaction; many women find fulfillment and happiness despite social expectations (Bawono et al., 2019). Further studies by Bawono et al. examined the subjective well-being of Madurese brides, highlighting the coexistence of positive and negative emotions in their marital context (Bawono et al., 2022).

Additionally, the role of cultural indoctrination in shaping marriage perceptions among Madurese women is prominent. Roifah's study illustrates how cultural hegemony influences traditional marriage ideology, reinforcing specific roles expected of women. This indoctrination perpetuates the acceptance of early marriage as a normative practice that may hinder women's opportunities and personal development (Roifah, 2021b). This perspective is supported by research from Sumarmi and Laksono on adolescent views of marriage readiness, showing that cultural beliefs significantly determine readiness for marriage (Sumarmi & Laksono, 2020).

Early marriage practices among the Madurese are often linked to various socio-economic factors. Jones discusses the interrelation between low education levels, family financial pressures, and cultural expectations that sustain this practice (Jones, 2001). Furthermore, Dariyo et al. highlight motives driving youth toward early marriage, emphasizing the continued influence of matchmaking customs that prioritize cultural preservation over individual choice (Dariyo et al., 2021).

The classification of marriage within Madurese society reveals an interaction between traditional practices and modernity, affecting normative ideals of marriage. Azzura et al. (2023) discuss how social pressure creates a divide between those steadfast in traditional practices and those influenced by contemporary values. Sholihin and Koentjoro further this understanding by analyzing polygamous marriage within Madurese communities, revealing social challenges and ethical dilemmas unique to this marital structure (Sholihin & Koentjoro, 2023).

Moreover, the influence of religious norms cannot be overlooked. Socio-religious education reflected in the Tèngka tradition asserts a religious foundation guiding marriage arrangements and affecting moral and ethical decisions in marriage practices (Majid & Sugiarto, 2022). Similarly, Islamic perspectives on marriage outlined by Takdir et al. highlight the intersection between religion and local customs, affirming that collective beliefs shape individual practices (Takdir et al., 2024).

Literature shows that although changes proceed slowly, globalization and exposure to new ideas are gradually transforming marriage perceptions among young Madurese women. As noted in Roifah's study, modern communication technology has introduced shifts in the concept of marriage, enabling more complex interpretations that integrate tradition with global influences (Roifah, 2021a).

In summary, the Madurese marriage tradition is marked by a complex intertwining of culture, psychology, and socio-economic factors. While early marriage remains widespread, discussions about women's empowerment, personal fulfillment within marriage, and evolving perceptions of traditional norms amid globalization are emerging. Ongoing academic dialogue about Madurese marriage reflects broader efforts to understand tensions between tradition and progress.

This article positions itself amidst these debates by examining how Madurese marriage traditions, particularly the *Lamar Kabin* practice, function as cultural customs and as platforms for religious education and value cultivation within the community. By integrating cultural and Islamic Sharia aspects within an educational framework, this study aims to provide a comprehensive perspective on how the tradition's values can be preserved while adapting to the demands of contemporary development and women's empowerment. This approach complements existing

literature by focusing on the role of religious education in sustaining and reforming socially embedded practices rich in Madurese cultural values.

B. METHOD

This study was conducted in early 2025 using a phenomenological approach, emphasizing an in-depth understanding of individuals' subjective experiences within their social and cultural contexts (Dhavamony, 2006). The phenomenological approach was chosen because the primary objective of this research is to explore the meaning and essence of the *Lamar Kabin* practice in the Madurese marriage tradition in Pontianak City. Through this approach, the researcher seeks to comprehend how this social phenomenon emerges in the daily consciousness and experiences of the Madurese community and how the *Lamar Kabin* practice becomes an integral part of their lives. The main focus is to reveal the meaning constructions made by the community regarding the *Lamar Kabin* practice and how these meanings reflect the local wisdom values and the Islamic Sharia they adhere to.

Data were collected through participatory observation and in-depth interviews with members of the Madurese community residing in Pontianak City. Participatory observation involved the researcher's direct engagement in the community's daily activities to gain a contextual understanding of the application of values and taboos within the *Lamar Kabin* practice. In-depth interviews were conducted with community leaders, religious figures, and Madurese residents to elicit their perspectives on the meanings and functions of taboos and their relation to cultural and religious identity.

The collected data were analyzed using the qualitative data analysis model proposed by Miles and Huberman, which comprises three concurrent processes: data collection, data condensation, and data presentation (Miles & Huberman, 2014). The analysis began with data collection through interviews and observations, followed by data condensation involving selecting and summarizing key information from interview transcripts and field notes. Subsequently, the condensed data were organized into narratives and categories to facilitate deeper analysis. The data presentation aimed to provide a clear depiction of how taboos function within the lives of the Muslim Madurese community in Pontianak and how these values reflect the multicultural wisdom they possess. The final stage involved drawing conclusions and verification by comparing research findings with relevant theories and empirical data to ensure the consistency and validity of the results.

Theoretically, this study employs Clifford Geertz's perspective, highlighting the importance of understanding ethos, values, and cultural expressions as symbolic

systems living within society (Geertz, 1968). Through this symbolic approach, the researcher explores how individuals and groups construct meaning from their religious and social experiences. This concept of symbolic systems is relevant for understanding the *Lamar Kabin* practice as a socially significant phenomenon imbued with religious and cultural meanings.

Furthermore, Pierre Bourdieu's theory of habitus provides the analytical foundation to describe and interpret the data derived from the analysis of the *Lamar Kabin* practice (Bourdieu, 1977). Habitus, as a system of dispositions shaped by social and cultural experiences, offers a conceptual framework to understand how the *Lamar Kabin* practice is not merely an external rule but also a social practice internalized within the behavioral patterns of the Madurese community. Utilizing this theory, the research examines how taboos reinforce the social structure and cultural identity of the Madurese in Pontianak through *Lamar Kabin* as a pivotal ritual in their marriage tradition.

C. RESULT AND DISCUSSION

The Practice of *Lamar Kabin* among the Madurese Ethnic Group in Pontianak

The *Lamar Kabin* tradition represents a significant cultural practice within the marriage rituals of the Madurese people, including the Madurese diaspora living in Pontianak. Traditionally, *Lamar Kabin* refers to the proposal ceremony conducted by the groom's family to request the bride's hand in marriage formally. This process is rich in cultural meaning and symbolism. It is often accompanied by an unregistered marriage contract recognized within the Islamic tradition but not officially registered with the state.

Figure 1

The *Lamar Kabin* Ceremony among Urban Madurese in Pontianak



Source: Researcher's Documentation, 2025

The *Lamar Kabin* process typically begins with the dispatch of a representative from the groom's side, known as the *pengadek*. This individual is usually a close relative or someone trusted and respected within the groom's family. The role of the *pengadek* goes beyond mere representation; it symbolizes the seriousness and respect extended by the groom's family toward the bride's family. The presence of the *pengadek* serves as a bridge for communication between the two families and marks the initiation of a formal relationship through the *Lamar Kabin* tradition.

This is consistent with the account provided by Imam, a member of the groom's family who participated in the *Lamar Kabin* tradition:

"Ghule selakoh keluarga lake, sabelom ngelaksana aghi lamar kabin, ghule ben kaluarga ngutus oreng sepercajeh ajunanah sebagai pengadek. Pengadek nika biasana oreng sakancah atau oreng se bighaule epe percajei ben etuaghi de kaluarga. Pengadek nika e utus nyampai aghi niat begus kalaurga lake ngajugi pihak bini', se dalam bahasa Madure ekenal ben istilah epentah. Mun niat begus nika eteremah, nika kaanggep cocok ben kaangkuy, kaluarga lake abelih poleh ngalakoni lamar kabin se biasana langsung ben akad nikah."

("Before proceeding with Lamar Kabin, my family and I sent a pengadek. This person can be a close relative or a respected elder trusted by the family. The pengadek is tasked with conveying our family's good intentions to propose to the woman, a process known in Madurese as epentah. If the proposal is accepted, then both families will meet again to discuss the Lamar Kabin, which is typically carried out along with the marriage contract)."(Interview, March 7, Pontianak)

Once both families reach an agreement regarding the *Lamar Kabin*, the groom's family visits the bride's residence at the mutually agreed-upon time to conduct the ceremony, which is accompanied by the *akad*, or informal religious marriage. During the ceremony, the groom's party brings *sere*, or *seserahan* (traditional offerings), which include various items such as clothing, jewelry, money, and daily necessities. These offerings serve both symbolic and practical purposes, demonstrating the groom's preparedness and sense of responsibility in fulfilling the needs of the future household. The *sere* is a key component that reflects both cultural and economic values within the proposal process.

Hujjatul Arifin, a Madurese community member in Pontianak, affirms this:

"lamar Kabin riah eleksana aghi mun kedue pihak lakek ben binik sepakat, sepakat bektoh ben sepakat ngelaksana aghi akad nikah ebektoh jiah. Mon lah

padeh sepakat beruk ekelakoh lamar kabin jiah, se lake beh ngebe sebereng kebutuhann pokoklah, sepatu, angguen , bedek, pesseh ben we kue se biasanah egobey reng madureh.“

(“The Lamar Kabin is carried out after both parties agree on the timing and consent to conduct the religious marriage as part of the ceremony. During the Lamar Kabin, the groom’s family usually brings numerous gifts to the bride’s house. These include essential items such as shoes, clothes, cosmetics, money, and traditional Madurese cakes.”) (Interview, March 7, Pontianak)

The Lamar Kabin process is not merely symbolic. It also represents the groom's commitment and responsibility toward the bride and her family. Therefore, every detail, including the timing of the event, the types of items included in the *sere* (traditional gift offerings), and the involvement of local community figures as witnesses to the marriage contract, is carefully discussed during prior family deliberations. In this context, the *Lamar Kabin* tradition serves as a customary engagement ritual and a crucial moment for both families to ensure that the upcoming marriage receives both a familial blessing and social legitimacy. The performance of a *Siri* marriage (an unregistered but religiously valid wedding ceremony) during the *Lamar Kabin* is also part of the mutual agreement, whereby both parties acknowledge the union as legally binding in religious terms, even though it is not yet officially registered with the state.

Figure 2
Sere Brought by the Groom’s Family during the *Lamar Kabin* Tradition



Source: Researcher’s Documentation, 2025

In earlier times, these gifts were traditionally placed in a container called *teket petton*, a type of box used to carry the *seserahan*. Although it was not a strict

requirement in the past, over time *teket petton* has become a customary part of the tradition, enhancing the ceremony's aesthetic and symbolic significance. The use of *teket petton* marks this cultural heritage's evolving yet persistent nature.

The acceptance of the proposal and the resulting agreement are often followed by a modest celebration, which marks the beginning of formal wedding preparations. This celebration serves as an opportunity for extended families to gather, strengthen familial bonds, and affirm their mutual commitment. Socially, this celebration functions as a ritual of communal affirmation and the strengthening of kinship ties.

The difference between past and present practices can be observed in the use of *teket petton*, which is now more commonly included in the ceremony, whereas in the past it was optional. Nevertheless, the core values of the ritual remain unchanged: respect for tradition and the cultural values held dear by the Madurese community wherever they reside, including in Pontianak. The enduring strength of *Lamar Kabin* lies in its continuity and the preservation of cultural values passed down through generations.

The Madurese community holds this tradition in high regard, viewing it not only as a reflection of their cultural identity but also as a form of respect for their ancestors and shared religious values. The tradition is a vital marker in the social life cycle of the Madurese people.

In addition to *Lamar Kabin*, the Madurese also observe other marital customs such as *ontalan*, a ritual of throwing coins during the wedding as a symbolic act of blessing and hope for prosperity for the newlyweds. These traditions foster social cohesion and reinforce a sense of collective identity among community members as they welcome new family formations.

In summary, the *Lamar Kabin* practice among the Madurese in Pontianak is a profound expression of cultural and religious unity, encompassing respect, responsibility, and social values. This ceremony is not merely an ethnic tradition but also a powerful medium for reinforcing social ties, imparting values, and affirming the cultural identity of the Madurese community living amidst Pontianak's cultural diversity.

The Practice of Lamar Kabin within the Framework of Education and Religion

The *Lamar Kabin* practice in the Madurese marriage tradition is not merely a social ritual but a concrete manifestation of deeply rooted values and norms within the community. From Pierre Bourdieu's perspective, this phenomenon can be analyzed through the concept of habitus a system of dispositions formed and internalized through social and cultural experiences that guide individuals' thoughts

and behaviors within their social context (Bourdieu, 1977). Therefore, *Lamar Kabin* is not simply a series of formal acts but a cultural education process that transmits wisdom and religious teachings across generations.

The process of sending the *pengadek* as a representative from the groom's side to the bride's home, followed by the symbolic closing of the door by the bride's mother, carries rich symbolic meaning. The door closure is not merely a temporary refusal but teaches patience, respect, and appreciation for the ongoing negotiation process. Within the habitus framework, this action reflects how the Madurese internalize norms of politeness and social ethics as part of their cultural and religious identity.

The negotiation stage in *Lamar Kabin* goes beyond material matters such as the mahr (dowry) and involves mutual agreements that reflect social responsibility and moral commitment from both parties. This process functions as a medium of social education, teaching the importance of effective communication and respect for others essential elements in building a harmonious household. The interactions during negotiation reinforce values of justice, equality, and responsibility, which are subsequently passed down to future generations.

From a religious education perspective, *Lamar Kabin* embodies profound spiritual dimensions. In Islam, marital happiness is rooted in a relationship oriented toward obedience to Allah SWT, rather than merely worldly interests or material transactions. Consequently, *Lamar Kabin* becomes a crucial moment for instilling sincere intentions and religious awareness, which later form the foundation of a blessed and Islamic household.

In the context of religious habitus, the *Lamar Kabin* practice demonstrates how Islamic values have been internalized within Madurese cultural practices. The proposal process, marked by patience and sincerity, teaches Islamic ethical principles such as honesty, consultation and mutual consent, which are the main pillars for building a strong and harmonious family. In other words, religious habitus not only guides individual actions but also regulates social interactions, reflecting harmony between custom and Shara.

The Islamic concept of *kafa'ah*, emphasizing compatibility in faith and morals between prospective spouses, is clearly evident in *Lamar Kabin*. Families, as custodians of this value, evaluate candidates not only based on material wealth or social status but, more importantly, on spiritual and moral qualities. This represents social education balancing religious demands and local culture while preventing materialism's dominance that could undermine the sacred values of marriage.

Furthermore, *Lamar Kabin* serves as informal education teaching responsibility and commitment in household formation. The negotiation and

agreements instruct prospective spouses and their families to understand each other's rights and duties, aligned with Islam's principle *Lamar Kabin* embodies profound spiritual dimensions. In Islam, marital happiness is rooted in a relationship oriented toward obedience to Allah SWT, rather than merely worldly interests or material transactions. Consequently, *Lamar Kabin* becomes a crucial moment for instilling sincere intentions and religious awareness, which later form the foundation of a blessed and Islamic household balance between husband and wife's rights and obligations. This education becomes critical social capital for establishing a harmonious, civilized, and religious family.

From the perspective of cultural capital, the *Lamar Kabin* practice instills noble values that become social capital for individuals in building identity and social relations. Values such as patience, politeness, honesty, and responsibility acquired through this process are precious assets impacting family and broader social life. Bourdieu emphasized that cultural capital plays a crucial role in reproducing social structures, and Lamar Cabin is one of its formative media.

Additionally, the rich symbolism and rituals of *Lamar Kabin* align with Clifford Geertz's concept of symbolic systems within the culture (Geertz, 1968). Rituals and symbols in the *Lamar Kabin* ceremony become a means for the community to simultaneously articulate religious and customary values, educating members to uphold inherited norms. This symbolic education effectively preserves tradition and instills deep religious consciousness.

The values embedded in *Lamar Kabin* also encourage character and personality development oriented toward the noble goals of marriage in Islam, such as safeguarding honor, reinforcing morality, and nurturing righteous offspring. Therefore, the Lamar Kabin process involves not only social aspects but also spiritual and family education, which constitute the fundamental basis for forming a cultured and Islamic society.

The sending of the *pengadek* as a representative manifests the collective responsibility of families and communities to preserve religious and cultural values. This marks the involvement of all social elements in maintaining tradition's integrity while ensuring Sharia implementation in marriage. Such involvement strengthens the sense of belonging and religious awareness as part of the Madurese habitus.

Moreover, the door-closing stage performed by the bride's mother can be seen as an education of values concerning purity and honor, which are highly esteemed in Islam. This symbolism teaches younger generations to respect processes and rules in establishing a legitimate and blessed marital bond under Allah SWT's guidance.

Negotiation in *Lamar Kabin*, characterized by sincerity and honesty, aligns with Islamic teachings on mutual consent and satisfaction in the marriage contract. This process educates the community to reject treating marriage merely as an economic transaction but as a spiritual and social commitment binding both parties.

The entire series of *Lamar Kabin* practices affirms that this tradition is a form of habitus that reproduces Islamic values while preserving local wisdom. Through internalizing religious values in cultural practices, *Lamar Kabin* becomes an effective educational vehicle in shaping a strong, cultured Islamic family.

Thus, *Lamar Kabin* in the Madurese tradition is an integral and complementary cultural and religious education practice. This tradition safeguards noble values and Islamic Sharia through implicit habitus mechanisms and teaches younger generations the meaning of patience, responsibility, and purity of intention in building a household. This tradition serves as both a preservation medium of Madurese culture and a relevant platform for religious education in a modern context.

In this regard, state policymakers must strive to harmonize positive legal regulations and longstanding customary laws and cultural practices in society. A dialogical and legal negotiation approach accommodating local values and cultural wisdom is essential so that state regulations are not merely normative but also relevant and grounded in the socio-cultural context of the Madurese community. Therefore, formal marriage registration should not eliminate ritual and cultural values inherent in *Lamar Kabin* but rather be integrated into a complementary system, enabling simultaneous protection of women's rights and the continuity of tradition. This aligns with Habermas's vision of the public sphere, emphasizing dialogue to achieve inclusive and just social agreements (Habermas, 2015).

D. CONCLUSION

This study reveals that the practice of *Lamar Kabin* among the Madurese community in Pontianak is a tradition rich in meaning and imbued with cultural and religious values. This ceremony is not merely a social ritual but a moral and spiritual education process that transmits noble values from generation to generation. Through the sending of the *pengadek*, the presentation of the *sere*, and the ensuing negotiations, the tradition teaches patience, responsibility, honesty, and respect important social capital in forming a harmonious and civilized family.

From a religious education perspective, *Lamar Kabin* functions as a vehicle for the internalization of Islamic teachings, particularly the concept of *kafa'ah*, the balance of rights and obligations between husband and wife, and the orientation of obedience to Allah SWT. The spiritual values embedded in this tradition propose the

foundation for establishing a blessed and responsible Islamic household. The habitus mechanism at work in this tradition illustrates how religious and cultural values merge and shape the behavioral patterns of the Madurese community in family life.

Furthermore, the practice of *Lamar Kabin* underscores the strength of cultural preservation amid the social dynamics and modernization experienced by urban Madurese communities like those in Pontianak. The tradition remains relevant as formal and informal educational means, reinforcing community identity and bridging ancestral values and contemporary demands. Thus, *Lamar Kabin* is not merely a customary ritual but an ongoing learning process that maintains the sanctity and continuity of Madurese religious and cultural values.

In brief, although the formal legal aspects of marriage are important in the context of rights protection, the *Lamar Kabin* tradition plays a more dominant role as a medium for cultural and religious education and value development. This study contributes significantly to Madurese Studies by integrating cultural, religious, and educational aspects within the Madurese marriage tradition and demonstrating how this tradition adapts and remains relevant amid globalization. These findings can serve as a reference for developing cultural and educational policies that respect local wisdom while strengthening the religious identity of the Madurese community in the future.

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