

## The Existence of Elopement in Perspective Value Education (Study of Penomenology in the Context of Marriage of the Bima Society)

**Suharyanto H. Soro**

Indonesia Islamic Nusantara University, Indonesia

[suharyantosoro@uninus.ac.id](mailto:suharyantosoro@uninus.ac.id)

### Abstract

*This study aims to find educational values in the procession of elopement. The term of elopement refers to an activity consciously carried out by two people (a man and a woman) to make an agreement to become a legal husband and wife. Meanwhile, value education in this context refers to the attributes that characterize the behavior of the activity. Researchers used a qualitative approach with the method of observation and interviews. The observation method was non-participant, while the interview was conducted in depth. The selection of respondents as the object of the interview was carried out in a purposeful manner. The data obtained from the use of the two methods were used as valid data for in-depth analysis to give new findings or new theories. The findings of this study indicated that the elopement activity carried out by male and female couples has become the culture of the local community to lead to a legal husband and wife. This accompaniment activity is only carried out by couples who have a low level of education. In other words, contraband rarely or even does not occur in highly educated (bachelor) couples. Education contributes positively to awareness and prevents these stragglers from acting as shortcuts or imposing their will because the woman's parents do not agree with her daughter's husband-to-be.*

### Keywords

elopement; education;  
society



### I. Introduction

This study departs from the researcher's desire to find educational values in marriage through elopement. In simple terms, the definition of elopement is the behavior of a single man and a single woman making an agreement to visit a residential house that is considered appropriate as a place to accommodate them as long as their parents or family come to make an agreement (in the Bima local language it is called "kataho") and pick him up.

Meanwhile, value education in this context according to Yariv Fraenkel (1981) defines the value "Value is an idea, concept about what someone thinks is important related to ethics and aesthetics. In social life, there are various social activities that involve not only one person but many people. There are activities that are one and there are two and take place simultaneously, but are carried out by more than one different person. In other words, an activity is carried out by more than one different person, as in a contrarian event. This activity involves at least two actors, namely: a man and a woman. In a simple context, this event by Mead (1934) in Clack (1997) calls it social action.

Social action can be found everywhere. However, there is an impression that this activity is a place to stand out more in life. For example, in rural areas they do selarian activities because the woman's parents do not approve of marrying the man. For example,

in big cities, we can see young people (dating) on the street hugging each other, corruptors distributing money to partners.

Islam teaches that the purpose of all human activities is to worship (get closer to Allah) seeking His pleasure. Therefore, human life must have the value of worship, both personal and social. This is the conclusion that can be drawn from the Word of Allah QS. 51:56: "wa ma khalaqtu al-jinna wa al-insa illa li ya'buduni" (And I (Allah) did not create jinn and humans except to worship Me).

Thus, marriage as an important human activity must also be of worship value. From this understanding, in general marriage aims to worship to seek the pleasure of Allah SWT, while specifically, the purpose of marriage is to create a peaceful and peaceful family (sakinah) which is based on mawaddah (love) and rahmah (compassion) as indicated by QS. 30:21, "Wa min ayaatihi an khalaqalakum min anfusikum azawajan li taskunu ilaiha wa ja'ala bainakum mawaddatan wa rahmatan inna fi dzalika la ayaatin li qauwmin yatafakkarun". (And among the signs (of) Allah, He has made for you partners of the same kind so that you may feel at ease with Him and He has made love and affection between you. Indeed in this there are signs for those who think).

If the purpose of marriage is to fulfill the call to worship, seek the pleasure of Allah and create a sakinah, mawaddah, and rahmah family, then a marriage must be carried out in accordance with divine values (divinity) that glorify human degrees. If the purpose of marriage is so noble and noble (glorifying humans), why does inequality, violence, and injustice appear here and there? Plus, most of the victims are women. Is there anything that needs to be corrected? This is our big question.

Based on the description above, the following research questions could be formulated: (1) What is the form of running or escape fishing in the Bima community? (2) What factors lead to elopement?

## II. Review of Literature

In the Big Indonesian Dictionary it is stated that marriage is: first an agreement between a man and a woman to be married (officially/legally). Second marriage. Third sexual intercourse. In the Qur'an, the word marriage in its various forms is found 23 times which literally means to gather.

The Qur'an also uses the word zawwaja or zauwj which means a partner for a meaning commensurate with marriage. By getting married makes a person have a partner. The word is repeated in the Qur'an 80 times. This is very interesting. This could be a sign that the life that God created does have a paired nature. Thus marriage (life in pairs) is a divine decree or sunnatullah upon all His creatures.

In the above definition, marriage is referred to as an agreement. This is in line with Allah's expression which calls marriage a mitsaqan ghalida (a firm agreement). This is so that marriage is not only seen from a physical point of view, but must also be seen from a spiritual and intellectual point of view, according to the basic elements of humans themselves. Marriage is the process by which two people make their relationship public, official, and permanent. It is the joining of two people in a bond that putatively lasts until death, but in practice is increasingly cut short by divorce. Over the course of a relationship that can last as many as seven or eight decades, a lot happens. Personalities change, bodies age, and romantic love waxes and wanes. And no marriage is free of conflict. What enables a couple to endure is how they handle that conflict. (Jamaluddin, 2018)

If humans marry only emphasizing the physical side, without other dimensions, it can almost be said that the marriage will run lame. As is known, everything that is

physical, of course, does not last long. How long does a person's beauty or good looks last? It's very relative. Obviously, it's not eternal. Another thing, if marriage is viewed from many angles (multidimensional) at once, physically, spiritually, spiritually, then it is very possible that the purpose of marriage will be achieved better.

## **2.1 The Following is the Word of Allah Related to Marriage**

... Do not (O guardians) prevent them (divorced women) from marrying (again) with their future husbands, if there is a willingness between them in a way that is makruf (Surah Al-Baqarah [2]: 232).

Allah's word forbids believers from marrying polytheists. Do not marry (marry) the polytheists (to the believing women) before they believe (Surah Al-Baqarah [2]: 221).

When the Quran speaks to men it states: "Do not marry idolatrous women until they believe. Verily, a believing slave woman is better than a polytheist woman even if she attracts your heart" (2:221).

Adherents of understanding adhere to the signs of the Qur'an: When the period of iddah has expired (women whose husbands died), then there is no sin for you (O saints) to let them do to themselves according to what is right (Surah Al-Baqarah [2]:234).

The verse above, according to adherents of this understanding, implies the right of women to be free to do whatever is good, not just making up, traveling, or accepting proposals as the opinion requires a guardian, but also marrying themselves without a guardian. In addition, according to adherents of this understanding, the Qur'an also - and not only once - attributes marriage to women, as in His words, Until she marries another husband (Surah Al-Baqarah [2]: 230). Allah commands men to give a dowry to his future wife.

### **a. Give a Dowry to Women (whom you marry) as a generous gift (QSA1-Nisa' [4]: 4)**

Dowry is simply understood as a symbol of readiness or willingness, as well as the willingness of the prospective husband to provide birth support for his wife and children. The best dowry is the lightest one. That is the saying of the Prophet Muhammad, although the Quran does not forbid giving as much dowry as possible (Surah Al-Nisa' [4]: 20).

According to the Qur'an, the husband is not allowed to take back the dowry, unless the wife gives it up. "Are you (husbands) going to take it back by way of false accusations and by bearing a clear sin? How will you take it back when some of you (husband or wife) have revealed (the secret / mixed) with some others (wife or wife) husband) and they (wives) have taken from you a very solid agreement (Surah Al-Nisa' [4]: 20-21).

### **b. The Prophet once said:**

"I have married you to her with what you have from the Koran." (Narrated by Bukhari and Muslim through Sahal bin Sa'ad).

As for the consent and acceptance of marriage, then it is essentially a pledge from the prospective wife, through her guardian, and from the prospective husband to live together according to one accord, in order to realize a sakinah family, by carrying out all the guidelines of obligations. Ijab has the same root as the word obligatory, so ijab can mean: or at least "realize an obligation" that is trying as hard as you can to build a sakinah household. The submission is greeted with qabul (acceptance) from the prospective husband.

### c. The word of Allah swt which means as follows:

'Glory be to Allah who created all things in pairs from something that grows on the earth, from them (humans) and from something they do not know.' (Yaasin: 36). If we look at the events in the heavens and on earth, it clearly proves the truth of this verse. Every creature created by Allah has a partner. The condition of the land on earth, not all evenly, even made a pair between high and low. In an area full of greenery. In other areas the desert. Land is paired with sea.

The trees that cover the earth are male and female. Then Allah also made the night in pairs with the day covering this world. Animals that live on land and in the ocean are also male and female. So are humans. Very fine atoms that cannot be seen with the naked eye and consist of components that are in pairs.

If we ask whether the wisdom of Allah swt. put these various types of events in pairs? Of course we can understand it easily. Let's imagine what this natural state would be like if it were always at night, the earth was hot, everything was desert, all humans were male or all female. The state of the world like this is certainly boring and this incident does not give birth to offspring. Humans will be wiped out in a short period of time. With a partner, the world looks beautiful and actually the events of Allah swt. This is very beautiful.

By paying a little attention to these natural occurrences, we can understand why we are made male or female. Both of them are from the same reference, namely humans who are formed from human elements. But one is tough and the other is gentle. Steps symbolize strength and women's steps symbolize beauty. The separate characteristics that exist in men and women show that the strength of men is used as a protector of women's beauty.

How beautiful this human life is with a partner in its occurrence. How saturated this life would be if the inhabitants of the universe were all men, or all women. So, the pairing event between a man and a woman is an elixir that respects life. Allah SWT. Says which means as follows: 'Among the signs of His greatness he made for you a partner of your own kind for you to live in peace with and created between you compassion and mercy. These are signs for those who think. ' (ar-Ruum:21)

Paired events are also a channel for continuing human offspring. Allah SWT. Says which means as follows: 'O people, fear your Lord who made you all from one soul and made from it its mates and grew from them many men and women...' (An-Nisa': 1)

With the information above, it is clear that the wisdom of Allah made man from a man and a woman. First to beautify human life itself. Second, to perpetuate human offspring in the long term so that Allah SWT determine the end of human history on this earth. Everything is the grace of Allah swt. to humans who are entrusted with controlling affairs on earth as His caliph.

Humans will face various lameness if the association of men and women is not regulated and arranged according to certain rules. The purpose of marriage is to organize associations between men and women in order to create an atmosphere of love that beautifies life. Without an orderly arrangement in the association between men and women, lameness is inevitable.

Therefore, marriage is prescribed. In marriage, obligations and rules are determined that will bring happiness to the couple who obey them. On the other hand, if the rules are not obeyed, then ignorance or intentional denial will occur, and in the end the couple is always hit by currents that make their life atmosphere uneasy.

Before Islam came through the Prophet Muhammad, in the Arab tradition (perhaps also outside of Arabia) developed several models of marriage. As for the forms of marriage in the Jahiliyah period that were contrary to human dignity and were then strictly

prohibited by Islam, namely: First, the marriage of exchanging wives. In this model, a husband exchanges his wife for his friend and his friend's wife becomes his wife. If it is considered enough, the wife is returned again. At other times can be exchanged for another pair again.

Second, concubine marriage. In this form, a man legally marries a wife, but keeps many other women as mistresses or concubines. This concubine is intended for fun only, without any responsibility. This was usually done by big and rich people at that time. Of course the victims are women who are weak or weakened.

Third, marriage is borrowed (pawned), in which a husband orders his wife who has been purified from menstruation to have sex with other men until she becomes pregnant. After that she was returned to her husband. If the husband does not like it, then the wife is left alone, her status is not clear. Usually this type of marriage is to get good offspring (superior seeds).

Fourth, the marriage of a number of men under ten people by having intercourse with a woman. If this woman becomes pregnant and then gives birth, she will choose one of the men to be officially her husband. The chosen man must accept according to the previous agreement.

Fifth, the marriage of women with many men in exchange for certain wages. Usually such women put up a certain sign (flag) in front of their house. If it turns out that this woman is pregnant, then she gathers all the men who have come together to her, then calls a hunchback (shaman, fortune teller) to predict whose child she is carrying. The fortune teller's answer must be accepted and implemented. The child after birth will be handed over to the man who has been appointed. (Sayyid Sabiq, Fiqh Sunnah, Volume 6).

The variety of marriages mentioned above by the Qur'an are added to marriages of offspring (nasab) and breastfeeding (radha'ah) as well as marriages for people who have had a previous marriage relationship as mentioned in the QS. 4:22-23, which is also forbidden by Islam. Islamic teachings only allow proposed marriages, namely a man who proposes to a woman to his parents or guardian by giving a specified dowry and then marrying her with certain conditions and pillars. This is the form of marriage that is then recommended by Islam.

As is well known, Islam is a religion of justice and a religion of love. Not a few verses and hadiths that emphasize the importance of justice and love. One of them that is very popular is, "Allah commands you to be fair and do ihsan (wise and wise)..." This verse is often read when a preacher wants to end his sermon.

How important justice and wisdom. Likewise, what is often voiced by other religions indicates that a just and loving attitude is universal. Upholding justice and loving His fellow creatures in all walks of life, both micro and macro scale, is a must for believers, religious people.

According to Rath, et al (Adisusilo, 2012:58) value is something abstract, the value has several indicators as follows: a. Values have a purpose or direction (goal or purpose) where life must go, must be developed or must be directed. b. The value of having aspirations (aspirations) or inspiration to someone for something useful, good, positive for life. c. Values direct someone to behave (attitudes) or behave in accordance with the morality of society, so values are references or guidelines for how someone should behave. d. Values are interesting (interest), attract someone to think about, to contemplate, to have, to strive for, and to be lived. 12 e. The value of disturbing feelings (feelings), one's conscience when experiencing various feelings or moods such as happy, sad, depressed, happy, excited, and others. f. Values are related to one's beliefs and convictions, a belief or belief related to certain values. g. A value requires certain actions or behavior in

accordance with that value, so the value does not stop at thinking, but encourages or generates the intention to do something according to that intention. h. Values usually appear in a person's consciousness, conscience or mind when he is in a situation of confusion, experiencing an industry or facing various life problems (worries, problems, abstractions).

In the context of education, values such as the values of justice and love are indispensable in navigating the household ark. To apply the principles of justice and love, husband and wife should imitate God's nature, namely, justice and love. If these two qualities are imitated (plus other attributes of Allah), then humans will be able to reflect the nature of justice and Allah's love for all His creatures, including justice and love between spouses (husband and wife).

Justice is symbolized by equality and equality. The obligations of husband and wife are directly proportional to their respective rights. The husband respects and respects his wife. On the other hand, the wife respects and values her husband. Both give and take, protect and love each other. Borrowing the Sundanese term, *silih honing-silih asuh-silih asih*, that human life must be sharpened by communicating and interacting which is based on the spirit of nurturing and nurturing each other, and confirmed by loving each other, loving each other. It's beautiful, when it's made.

Likewise, love is a very precious divine gift. Love and compassion are the attributes of God that are most often mentioned, *Rahman* and *Rahim*. God's love overcomes His wrath and doom. In creating, maintaining, giving life and death, God does it with mercy and grace. It is this loving and caring nature that seems to be disappearing a lot and is being replaced by harsh, rude, hateful, and hostile nature. Why is God's love not imitated, including in domestic life?

In implementing the nature of justice and divine love, a husband and wife should not harbor abusive traits and behavior, whether physical, non-physical, or sexual. All ups and downs in domestic life are lived in peace-reconciliation, love-loving, and honest-responsibility. What a happy household like that. It's really peaceful. This is what Allah (SWT) describes in QS. Al-Baqarah/2: 187: *...hunna لباسun lakum wa antum لباسun lahun*....(your wife is a garment for you and you are a garment for your wife).

The justice of husband-wife relations is characterized by an attitude that is always principled on human equality in the eyes of God. Human men and women are equal and noble and have a noble dignity. That is what many verses and hadiths of the Prophet confirm. One of them, how Allah is very harsh in criticizing the Arab tradition of *Jahiliyah*, which despises baby girls who are depicted with sour faces when there is news of the birth of a girl. In another verse, Allah also challenges "why were the baby girls killed?"

In its journey, this noble dignity is highly dependent on self-preservation of divine teachings (read: piety). The more humans maintain the nature of piety, the higher their dignity. The lower he maintains the attitude of piety, the lower the level of his dignity. So the high and low of a person's dignity is not influenced by gender, heredity, and other socio-cultural 'labels'. This parallel attitude to life can strengthen mutual respect and respect between husband and wife. As a life partner, it is not appropriate for a husband or wife to consider their partner only as an object and oneself as a subject. This equality will be a bridge, if there are disputes and divisions, because each partner considers his partner noble. Equality means not judging yourself to be all better, all perfect. If we reread the story of the feud between Adam and Satan, it is clear that this superiority (considering oneself superior to others) is what led Satan to become an accursed creature. The devil feels that he is not equal to Adam, even though they are both creatures of God.



In short, a just relationship based on divine love will guide a household to climb the heavenly building. On the other hand, unequal, unfair, violent relations, coupled with the absence of honesty and responsibility from each party will lead a household to the gates of destruction, hell on earth and maybe hell in the hereafter. Na'udzu billahi min dzalik. This is what colors human life on earth. They interpret it in various ways, and the most frequently found is the phrase "as a destiny."

### **III. Research Methods**

The data of this research is in the form of oral data that comes from field observations and in-depth interviews in the event of an elopement (selarian). Selected samples from the data are used as examples in this study. From the sample, the researcher describes things that can be interpreted according to the research title and research objectives. It should be explained that the researcher is a native of the area. Thus, the interpretation and processing of data and their disclosure in this study were sourced from the informants and the authors themselves.

The instruments used are notes during the observation, a recording device (handycam) to clarify and convince, and make it easier for researchers to manage data. Several photos are included to illustrate the events that are the object of the study.

To expedite and simplify data analysis, the researchers conducted categorization. In other words, the data obtained through observation and interviews are then coded and categorized, for example, data from local community leaders will be categorized as data that reflects parallel events.

The research location is in the City of Bima, West Nusa Tenggara, by taking samples of four marriage contract events that took place in Taloko Village, Sanggar District in 2019. The selection of research sites was carried out purposively. The absence of differences in social status in this event became one of the considerations for choosing the research location.

### **IV. Results and Discussion**

The socio-religious life of the Bima people, such as a wedding celebration, is the same as that of Indonesian society in general. There are two ways that the people of Bima do towards marriage, namely proposing and selarian. Applying is done in an Islamic way, that is, the male family goes to the two female parents with the aim of applying for their child. The male family does not need many people to accompany when applying. This method is now often done because most of them are educated or have a bachelor's degree. In the 1960s this method was rarely used because women's families tended not to accept or reject their prospective son-in-law.

#### **4.1 Run**

Selarian in the Bima language is called "Londo Iha" (londo = down and iha = broken). This method has become a culture for the Bima people. Most of the entertainment is done on a consensual basis and sometimes without their parents knowing.

This run knows no time, it can be done at night or during the day. Long acquaintance or dating is not a factor for entertainment. Someone who just met an hour ago can do the jog. Most of these leisure activities are carried out at night by visiting the house of someone who is considered to be able to accept them as a place to escape.

#### 4.2 Running in the House of Someone in Office

The selarian process is very simple, in that both human beings (women and men) go to houses with social status (chairman of RT, RW, Cepelebe, imam, hamlet head, village head, and the like) conveying their intentions and goals, for example 'We intend to selarian. The next step is for the owner of the house to accept their intention and inform the woman's family that her child is at home with the intention of breaking up. The time spent staying at home or a place to escape is uncertain, and it really depends on the woman's family. Usually spend one day to three days staying at home or somewhere to escape.

The reactions of the women's families varied, some immediately accepted and some were angry. The party who rages is the one who disagrees. The process takes two to three days before the discussion or deliberation is carried out, in the Bima language it is called kataho. Before the kataho the two men had stayed in the house where they had been running. They are not allowed to wander outside or come down from the house.

The people of Bima themselves do not know for sure why the selarian method cannot be canceled if the women's family does not agree. This method is still alive and there has been no attempt to stop it. Selarian does not recognize social status, in other words, even if the son of a king or official is already married, then Selarian must be married. Selarian is a custom carried out by the people of Bima Dompou. In this research area, almost 80% of the residents (lower secondary education) perform selarian as an initial process to get married. The four marriage contracts that were sampled in this study were all contrarian. This choice was taken because it is easy, and if it has been done then it must be married.

#### 4.3 The Run is Not Vindictive

Selarian in the Bima Dompou tradition does not have a grudge value. Their behavior is very different from other regional customs, such as the Bugis Makassar custom. The Bima Dompou custom does not do anything, such as hitting or killing the male side when they meet. On the other hand, Bugis Makassar customs will do things that can harm men, such as hitting or torturing men when they meet women's families.

Running is mostly done at night. The time chosen is between after the Isha prayer, around 20.00 pm. This time is considered ideal because the party who owns the house they want to visit has not slept. When the party who visited their house heard their words, the next step was to notify each of the two people's families. Reactions from the family (female parents) varied, some immediately accepted, some were angry. Because this is related to adat, we have to accept it, as happened to one of the parents of a couple that the researcher witnessed. At that time, the woman's parents took action by throwing a tantrum. This action was carried out because he did not accept that his son was in line with a girl who had just turned 14 and was still a high school student. In making the consent, the bride's parents still showed signs of disapproval of what had happened to their child. He could only cry as if resigned to the customs and habits of the previous people.

#### 4.4 Kataho

Kataho in the Bima language means repair. This term refers to the deliberation between a woman's family and a man's family. At the event discussed about the dowry and the time of delivery as well as the wedding day. The implementation time does not take a long time, usually a month, depending on the readiness of the groom to meet the needs of the implementation of the wedding. After the kataho, the groom-to-be can do something for his future in-laws. He can visit the bride-to-be's house at any time and take care of her family. When there are activities of his future father-in-law, such as planting rice in the fields, he has to go to work without being paid anything.



#### 4.5 Timing of Dowry

The delivery of the dowry is done after the Dhuhur or asr prayers, followed by regional arts. The people of Bima spend seven days doing the wedding rituals but now rarely do it for seven days. Local people come at the time, morning, afternoon, and evening to enliven the event. The arts that are often performed are: beating drums accompanied by games of pencak silat, tambourines, and singing in Korean.

The process of handing over the dowry is still ongoing from the past until now. When it was time to hand over the dowry, local residents came to accompany him. In the decade of the 80s, one of the dowries that must be met by men was a house to live in. In other words, the groom must hand over a house to the bride-to-be. But that tradition is no longer visible now. Local people replace it with money. The tradition that still survives today is the carrying of kitchen shopping, in the form of: goat or buffalo and rice. The delivery of the dowry is done seven days before the marriage ceremony takes place.

#### 4.6 Place of Dowry

The dowry ceremony was held at the bride's house. Many people participate in delivering the dowry to the bride's house. Some of them just come along without bringing any dowry items. If the distance is close, the people of Bima usually walk to deliver the dowry.

A series of events were carried out, one of which was the handing over of the dowry from the groom to the bride's family. The person who will host the event is a person who has special skills in the Bima language. In other words, they are asking for people who are used to it, not just anyone who can fill this position.

#### 4.7 The Dowry Ceremony

The ceremony of giving the dowry was filled with reading the Qur'an, giving the dowry itself, checking the truth of the promised dowry, and determining the type of music or wedding entertainment. There was a welcome word from the family who wished. Based on the observations of researchers in the field, they found that there was a sacredness or solemnity in this dowry ceremony.

Before the peak event, namely the wedding party, the Kapanca event is held first. This event is held at night after the Isha prayer. In Mbojo culture there is a dende activity or a procession event, in which the bride is decorated like a queen in a place, after that two men are horned using a chair to sit down to the house where they are meant to be, namely the house of the prospective bride. This event was very busy because the local community joined and accompanied by tambourine music and dances by men.

#### 4.8 Value Education in Marriage Contracts

The determination to carry out the Islamic values of the Bima Dompu community can be found in various places. Friendly greetings and mutual respect between them add to the feel of peace in carrying out their daily activities. This kind of behavior can also be found at the time of the marriage ceremony. They do it only to get reward/worship from Allah.

Departing from this intention, they believe and believe in the Islamic values contained in the procession of the marriage contract. These Islamic values are: First, they obey Allah's law, they perform the marriage contract because of Allah's command. both trusts. Third, believe in Allah's recompense. Fourth, there is the grace of God. Fifth, the application of Allah's pleasure. The six believe in the majesty of Allah. Seventh dhikrullah. Eighth control lust. The ninth is to keep the inner and outer sanctity.

In another context, the people of Bima do things that they think are still within the framework of Islam, for example: before carrying out the marriage contract procession, the groom and the bride's guardian perform ablution; the marriage contract is worship, every speech is arranged based on Islamic values such as before saying *Kanikaku ba nahu* ... first reading *Basmallah*; The people of Bima believe that hearing and witnessing the marriage ceremony is something sacred, therefore Allah SWT. record it as worship; reminding them that getting married is the beginning of building a dated house and is used as a good momentum to increase worship to Allah SWT.; when the marriage contract is carried out, it implies an intention to release the child's status, namely from a boy and a girl to a family status from both parties; and in the marriage contract there is a contract of worship, namely the ability of the groom to foster and maintain his wife.

## V. Conclusion

Elopement is considered a legal way for a male and female couple to become husband and wife. One of the reasons is that the couple's parents cannot refuse them to be legally married in accordance with the teachings of Islam and the culture of the local community.

From the perspective of values education, this elopement event is a shortcut or practical and culturally the Bima people are justified or considered valid to be carried out towards the husband and wife bond. This method is only done by couples who have low education. In other words, this run-of-the-mill marriage rarely or even does not occur in couples who already have a bachelor's degree.

The owner of the house that is used as a refuge accepts the intention and arrival of the male and female couple to remain silent for one to three days. Furthermore, the owner of the house contacted the woman's family or party that her daughter was already at her house with the aim of getting along. The woman's family came to the house to hold a deliberation in the Bima language called "*Kataho*" which means in Indonesian is called "*musyawarah*".

After the families of the two couples have reached an agreement regarding the dowry and the wedding day, the two couples are allowed to return to their respective parents' homes. Thus, the two couples are already legally husband and wife. In the context of value, it indicates that the event of running away or running away is a substitute for the form or event of proposing. Congruent events from the perspective of social values are considered as shortcuts and there is an element of coercion. This can be proven because if the couple has done *selarian* then the woman's family must accept and marry her legally in accordance with the teachings of Islam.

So, according to research observations, this run or run marriage has begun to decrease. One of the factors is their level of education. If in one village their children continue their education to college and get a bachelor's degree, it is certain that they will not take such actions.

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