

Social Identity and Economic Values: A Study of the Baiq and Lalu Clans in Increasing Sasak Traditional Wedding Dowry

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ABSTRACT

This study aims to develop a comprehensive synthesis of the dynamics of social identity and economic values in Sasak traditional wedding dowry practices, with a focus on the role of the Baiq and Lalu clans in shaping social expectations and increasing dowry values. Using the Systematic Literature Review (SLR) method, this study examines literature indexed in Scopus, Google Scholar, and DOAJ for the period 2018–2025. The results indicate that dowry is a multidimensional construct that reflects complex interactions between cultural, social, and economic aspects, and plays a significant role in reinforcing social hierarchy through status symbols and cultural identity. The findings also indicate that most research is descriptive and has not systematically integrated cross-disciplinary approaches, leaving a gap in understanding the transformation of dowry values amidst the currents of modernization. This study recommends three directions for further research: reinterpreting dowry values by the younger generation, developing a dowry model based on social and economic justice, and examining the impact of cultural commercialization on the sanctity of customary practices. The theoretical and practical implications of this study are expected to enhance the understanding of local culture and support adaptive social policy reform grounded in traditional values.

1. INTRODUCTION

Social identity is a social construct formed through individual interactions within their community, encompassing cultural, symbolic, and structural dimensions (Huzaini & Putera, 2025). Social identity is defined as part of an individual's self-concept stemming from their awareness of being a member of a social group, along with the values and meanings associated with that membership. Within a local cultural framework, social identity is not limited to ethnicity or religion. Still, kinship structures also shape it, as do the use of honorific titles and traditional practices that have been passed down through generations. (Priangan et al., 2024) emphasize that cultural symbols, including titles or clan names, play a crucial role in shaping an individual's self-perception and social position within society. Therefore, in traditional societies such as the Sasak community in Lombok, social identity is closely linked to inherent traditional structures and directly influences social treatment, community expectations, and individual assessments.

The clan system in Sasak society is a crucial part of the social structure, representing an individual's lineage, honor, and social status (Kholifah et al., 2021). The Baiq clan, held by women, and Lalu by men, serves as a symbolic marker for descent from the nobility or the traditional elite. These titles not only indicate personal identity but also reflect the social standing and cultural expectations inherent in their holders. The function of the clan as a marker of social stratification helps distinguish between individuals from ordinary social groups and those from the upper social classes, while also influencing access to social resources and respect in everyday social relations (Yusliyanto, 2019). In a patriarchal society like the Sasak, the naming system plays a crucial role in legitimizing authority,

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allocating social rights, and establishing norms of intergroup relations (Hartini, 2018). Therefore, the Baiq and Lalu clans serve not only as genealogical identities but also as symbols of collective identity with high social and cultural value, including in the context of traditional wedding rituals.

In the Sasak traditional wedding tradition, the dowry plays a significant role, not only as a material gift from the man to the woman, but also as a symbol of honor, social recognition, and legitimacy of the marital relationship (Sofiana, 2024). The dowry is seen as a sign of respect for the dignity of the woman and the bride's extended family, and is laden with spiritual, economic, and symbolic significance. The amount of the dowry is not universal, but rather depends heavily on social status, clan background, and prevailing social norms. In many traditional communities in Indonesia, including the Sasak, the dowry serves as a space for negotiation between customary values and economic interests, which continues to evolve with social change (Jumarim, 2022). From this perspective, the dowry is not merely a transactional value but also a form of recognition of cultural values and family honor. It is a crucial element in shaping social relations between two families bound by marriage. Therefore, understanding the concept of the dowry needs to be studied holistically, taking into account the social dynamics, cultural values, and identity structures within the Sasak community (Taufiq, 2019).

Several studies related to social identity and economic values: studies on the Baiq and Lalu clans in increasing the Sasak traditional wedding dowry have been widely studied (Sari et al., 2024), (Ardhana & Puspitasari, 2023), (Nazaruddin et al., 2023), (Yaqin et al., 2022), (Uwen & Lasaiba, 2022), (Sennott et al., 2021), (Herningsih, 2020), (Sumarni, 2020), (Golar et al., 2020), (Murniati, 2020). According to research (Herningsih, 2020). Conducting a study entitled "Iyakyaker Culture in Improving Social Values in Sorong City District," Herningsih chose this title to describe and analyze the Iyakyaker culture in improving social values in Sorong City District. The study focused on the culture, customs, and values of the Biak people in the Sorong City District. Iyakyaker culture is a cultural heritage of the ancestors that is still preserved in the customary transaction practices of the people of Biak Island. Like many tribes in Papua, which have distinctive values in carrying out certain traditional rituals, assets in the form of a dowry are usually prepared well in advance by families as a form of provision and responsibility for the children raised within the family environment. When the time comes to carry out the engagement ceremony with another family within the framework of a legal customary marriage, the dowry becomes a crucial part of the entire ceremonial process.

The study conducted by Murniati (2020) is entitled "Socialization of Marriage Law Reform Concerning Providing Understanding to Wives (Workers) Regarding Marriage Agreements as a Legal Anticipatory Measure for the Sustainability of Marriages." This research provides working wives with an understanding of updates in marriage law regulations, particularly those related to prenuptial agreements and their legal implications for joint property ownership within a marriage. In practice, ignorance of these legal provisions can potentially harm wives' rights, ultimately impacting the stability and sustainability of their households.

Several existing studies have examined the relationship between social identity and economic value. A survey of the Baiq and Lalu clans, which determines the dowry for Sasak traditional marriages, indicates that these clans play a strategic role in shaping social identity, directly impacting the size of the dowry in conventional marriages. Both clans represent aristocratic social status, giving rise to certain cultural expectations that encourage an increase in the value of the dowry as a symbol of respect and social legitimacy. Although modernization and legal awareness, including the importance of prenuptial agreements, have begun to influence public perceptions, customary practices continue to hold strong authority. Therefore, the dowry in Sasak traditional marriages reflects not only symbolic value but also a manifestation of the relationship between culture, economics, and social structure.

Through research, it has been found that social identity through the Baiq and Lalu clans has been widely discussed in relation to the increasing value of Sasak traditional wedding dowries. Most of these studies are still descriptive and have not systematically integrated their findings. In addition, the relationship between cultural, social, legal, and economic aspects has not been analyzed holistically, thereby creating a gap in understanding how the aristocratic kinship system influences economic values in traditional wedding practices. This study aims to fill this gap through a Systematic Literature Review approach to compile a comprehensive synthesis of the dynamics of social identity and economic values in the context of Sasak traditional wedding dowries, while also providing theoretical contributions to strengthening local cultural studies amidst modern social change.

2. METHOD

This research method employed a Systematic Literature Review (SLR) with a journal search conducted through scientific databases, including Google Scholar, DOAJ, and Scopus. The research data focused on journals related to the Baiq and Lalu clans, Sasak traditional dowries, social identity, and the economic value of conventional marriage, indexed by various publishers from 2018 to 2025. A Systematic Literature Review (SLR) is a method used to comprehensively identify, evaluate, and interpret relevant scientific evidence to answer specific research questions. The data collection process in this study involved documenting all articles pertinent to the research topic. Reference management and documentation of literature sources were carried out using the Mendeley application as a tool for systematically organizing scientific data (Valencia et al., 2022).

The use of the Systematic Literature Review (SLR) method in research offers significant benefits, particularly in systematically identifying, analyzing, evaluating, and interpreting various available research findings, with a focus on specific phenomena deemed relevant and interesting. In general, the process of developing systematic review-based research consists of three main stages: planning, implementation, and reporting. In the planning stage, researchers identify the urgency of conducting a systematic review, develop a review protocol, and evaluate the protocol. The implementation stage encompasses the processes of searching for primary literature sources, selecting relevant sources, extracting data, assessing publication quality, and preparing data synthesis. Meanwhile, the reporting stage focuses on preparing and disseminating the results of the formulated scientific study. These three stages are crucial to ensure the validity, transparency, and reproducibility of literature-based research results (Dia et al., 2023).

3. RESULT AND DISCUSSION

Analysis of this body of research reveals several key interrelated areas of study as shown in the table below: (1) the influence of social status on the value of dowries, (2) the symbolic and economic meaning of dowries in Sasak culture, (3) the dynamics of preserving traditional marriage traditions, and (4) the impact of modernization on cultural practices. Each area of study involves key variables such as social stratification, cultural identity, religious adaptation, and economic pressures. The following is a systematic grouping based on research focus, related authors, and key insights.

Table 1. Relevant Previous Research

No	Field or Focus	Author Name	Research Insight or Variables
1	The Influence of Social Status on Dowry	M. Husen MR et al. (2022), Azwar et al. (2024), Busyro et al. (2023), Akbar & Sainun (2024), Giu (2020), Lapanca (2021), Widhana (2021)	<ul style="list-style-type: none"> - Correlation between family wealth and dowry value - The role of community leaders in negotiations - Risk of economic burden and delayed marriage
2	The Symbolic and Economic Meaning of Dowry	Taufiq Kurniawan et al. (2023), Kajian & Kultural (2022), Miranda & Sokarina (2024)	<ul style="list-style-type: none"> - Dowry as a symbol of clan status (Baiq-Lalu) - Economic function and social cohesion - Criticism of social inequality
3	Preserving Wedding Traditions	Usman (2023), Yaqin et al. (2022), Auni & Nidawati (2023), Sari et al. (2024), Uwen & Lasaiba (2022)	<ul style="list-style-type: none"> - Ritual symbols (torches, language) - Post-merariq communication strategies - Potential for cultural tourism
4	Modernization Tradition	vs. Tarmizi & Sanisah (2024), Sukran Nizar Hilman et al. (2022), Makhrup et al. (2024), Maloko & Indiyanto (2024)	<ul style="list-style-type: none"> - Shifting meanings of dowry due to globalization - Gender equality - Resistance from traditionalist groups

The table above shows that the research focus is divided into four main areas: (1) social structure as a determinant of dowry value, (2) the cultural-economic dimensions of dowry in Sasak society, (3) mechanisms for preserving tradition through rituals and symbols, and (4) conflicts of adaptation between traditional and modern values. These areas overlap, for example, in the analysis of the economic impact of dowry on social stratification (Areas 1 and 2) or the challenges of

modernization on the preservation of cultural symbols (Areas 3 and 4). These findings highlight the complexity of the interaction between religion, custom, and social change in Indonesia.

Social Status Through Clan Influences Expectations and the Increase in Dowry Value in Sasak Customary Practices

Social status has a significant influence on determining dowry values in Sasak wedding customs, as it contributes to shaping social expectations and practices in the Merariq process, which combines elements of custom and Islamic law. The value of the dowry often reflects the economic background and social standing of the bride's family, as demonstrated in the context of Gampong Mamplam in North Aceh, where the amount of mayam gold given directly correlates with the family's wealth (Azwar et al., 2024). In the Sasak tradition, the dowry bargaining process is also influenced by socioeconomic structures (Puad et al., 2024). Furthermore, social norms reinforced by community leaders and local cultural values reinforce the importance of social status in marriage negotiations (Busyro Busyro et al., 2023), which further complicates matters when religious values align with customary practices (M. Husen MR et al., 2022). Thus, the tide of modernization is beginning to challenge these traditional structures, potentially leading to a transformation of dowry values toward a more egalitarian approach and a reduction in the dominance of wealth and social class.

Social status strongly influences dowry expectations and values in customary practices across Indonesian communities. In the Sasak culture, the dowry is not only understood as a religious obligation but also represents a symbol of social status related to educational level and economic background (Akbar & Sainun, 2024). In Manado, the dowry and the transfer of property are used as a means of enhancing a family's social status. However, this practice carries the risk of marriage failure due to the high economic burden (Lapanca, 2021). Research in Bolaang Mongondow also reveals that a large dowry can lead to delayed marriage, highlighting the significant influence of social status on the process (Widhana, 2021). Meanwhile, in Bugis society, forms of dowry, such as land, serve as an irreplaceable status symbol, underscoring the importance of the dowry as an integral element of the community's social and cultural structure (Giu, 2020).

These research findings consistently demonstrate that social status plays a central role in determining the value of the dowry across various indigenous communities in Indonesia, including the Sasak, Manado, Bolaang Mongondow, and Bugis. The interpretation of these findings suggests that the dowry serves not only as a religious symbol but also as a complex instrument for representing social, economic, and cultural status. Evaluation of this phenomenon reveals a close relationship between social class, wealth, and the symbolic value of the dowry, which is interpreted differently by each community. However, an approach that is too focused on social status risks creating social and economic inequality and can lead to consequences such as delayed or failed marriages. On the other hand, modernization and future social dynamics offer opportunities for the development of more inclusive and egalitarian dowry practices, determined not solely by social hierarchy but also by the equality of values within the relationship between family and spouse.

The Symbolic and Economic Meaning of Dowries in Sasak Traditional Weddings Involving the Baiq and Lalu Clans

Dowries in Sasak traditional weddings, particularly among the Baiq and Lalu clans, have not only symbolic meaning but also significant economic value. In addition to serving as a form of financial support for the bride's family, dowries also represent social status within a hierarchical societal structure, where the Baiq and Lalu clans demonstrate different positions (Miranda & Sokarina, 2024). (Taufiq Kurniawan et al., 2023). Cultural practices such as the Mandiq Lelayu ceremony reinforce the role of dowries as part of the expression of a community's cultural and moral identity (Taufiq Kurniawan et al., 2023). From an economic perspective, dowries encompass more than just transactions but also reflect communal dynamics that influence broader social cohesion (Kajian & Kultural, 2022). However, behind its function lies criticism that this practice can reinforce social inequality and burden families economically, thereby raising the need to balance the preservation of tradition with the application of modern values in the institution of Sasak marriage.

Usman (2023) discusses the Maleman tradition in the Sasak community of Lombok, which is rooted in Quranic interpretation and characterized by ritual symbols, such as the lighting of torches during the Jojor ceremony. (Auni & Nidawati, 2023) examine politeness strategies in post-traditional elopement (merariq) communication, emphasizing the importance of sociopragmatic parameters in interfamily interactions. Meanwhile, Yaqin et al. (2022) examine the verbal and nonverbal symbols in

Gayo ethnic wedding ceremonies, which convey semiotics and philosophical messages. All three studies emphasize the importance of preserving cultural heritage and note the challenges in maintaining a continuous understanding of these values among the younger generation. Overall, these studies underscore the complex relationship between religious interpretation, social norms, and traditional practices in traditional marriage, particularly in the Sasak and Gayo communities.

The research results show that traditional marriage practices in the Sasak and Gayo communities reflect the integration of cultural symbolism, religious values, and a layered social structure. The dowry in Sasak customs not only serves as economic support but also as a symbol of social status that reinforces the hierarchy within the community. Various traditional processes, such as post-marriage ceremonies and communication, as well as the use of verbal and nonverbal symbols in rituals, strengthen cultural identity and moral values that are passed down through generations. Evaluation of these dynamics confirms that although traditional practices have noble meanings in enhancing social cohesion and collective identity, modernization necessitates adjustments so that these values remain relevant amidst social change. Therefore, the preservation of tradition must be accompanied by a critical and innovative understanding to respond to the challenges of the times without compromising the essence of culture.

Cultural, Social, and Economic Factors Driving Changes in Dowry Values in Sasak Traditional Marriage

The value of the dowry in Sasak society is the result of multidimensional dynamics involving cultural, social, and economic aspects. Global influences have transformed customary practices (Tarmizi & Sanisah, 2024), while local values, such as solidarity and religiosity, play a role in maintaining or reconstructing dowry norms. Variations in dowry expectations arise from social stratification, with higher economic strata tending to set higher standards (Makhrup et al., 2024) and (Sukran Nizar Hilman et al., 2022). Furthermore, gender equality has driven a shift in the meaning of the dowry from a commodification to a symbol of equality (Maloko & Indiyanto, 2024). Economic factors determine the affordability of traditional practices (Sukran Nizar Hilman et al., 2022), while the dowry's function as a protection of rights within a patriarchal structure reinforces its relevance (Direct, 2021). Resistance to change demonstrates the polarization between modernizing and traditional groups.

The dynamics of cultural, social, and economic factors shape traditional practices in Indonesia. The Sasak people of Lombok demonstrate the resilience of Islamic traditions through distinctive rituals, such as the post-merariq procession (Sari et al., 2024), employing linguistic strategies oriented toward politeness. A similar phenomenon is observed in the tradition of renovating the roof of the Hitu royal palace, which serves as a medium of social cohesion and a stimulus for the local economy (Uwen & Lasaiwa, 2022). Elsewhere, the Iyakayaker culture in Sorong affirms the vital role of regional languages as guardians of ethnic identity and the transmission of communal values (Herningsih, 2020). These findings reflect the dialectic between the preservation of customs, religious values, and the pressures of modernity, where adaptation of cultural practices occurs without sacrificing the essence of tradition. Furthermore, the existence of these cultures offers strategic opportunities for strengthening the tourism sector and empowering the regional economy.

Research indicates that the value of dowries in Sasak society is shaped by globalization, social inequality, and gender equality, resulting in a dynamic interplay between change and the preservation of tradition. While modernization drives adaptation, cultural values such as solidarity and religiosity remain a strong foundation. Customary practices such as wedding rituals and the renovation of traditional buildings not only maintain cultural identity but also have economic potential, particularly for tourism. Caution must be exercised regarding the risk of commercialization, which could diminish the sacred meaning of tradition. These findings emphasize the importance of balancing innovation with the preservation of core values to ensure the sustainability of local culture amidst social and economic change.

The following figure illustrates the analysis of dowries in a social and economic context:

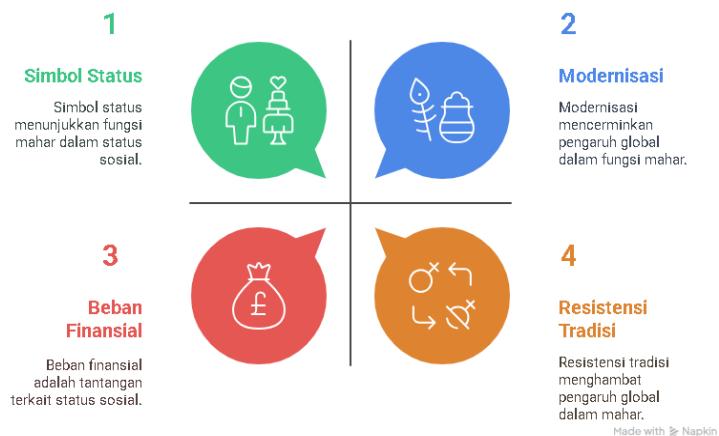


Figure 1. Analysis of Dowry in Social and Economic Context

Figure 1 illustrates that the dowry in Sasak society serves as a status symbol, reflecting the family's social and economic hierarchy, while also confronting the pressures of modernization that promote egalitarian values. However, this change is hampered by resistance to tradition from groups that maintain the dowry as a cultural identity. On the other hand, the financial burden of the dowry creates a paradox between symbolic luxury and real economic risk, highlighting the tension between preserving tradition and adapting to contemporary socio-economic realities. The interaction of these four variables forms a complex dynamic between cultural stability and change.

4. CONCLUSION AND RECOMMENDATION

The value of the dowry in Sasak society is a multidimensional construct reflecting the dialectic between tradition and modernity, where cultural (as a status symbol and cultural identity), social (stratification, clan hierarchy, and gender), and economic (affordability and financial burden) factors interact in a complex manner. The main findings reveal that while the dowry serves as a marker of cultural identity and a means of social cohesion, this practice also has the potential to reinforce socio-economic inequality and face the challenges of value transformation in the era of globalization. Identified research gaps include: (1) a lack of longitudinal studies on the evolution of dowry values, (2) limited exploration of the role of the younger generation in the reconstruction of customary practices, and (3) the suboptimal development of alternative, equitable dowry models. Therefore, three urgent future research topics are recommended: First, a critical analysis of the dynamics of the younger generation in reinterpreting dowry values in the digital era; Second, the development of an inclusive dowry model based on gender equality and economic capacity; Third, an investigation of the impact of cultural commercialization on the sacredness of dowry in the context of tourism development. These recommendations are expected to provide evidence-based solutions to mitigate inequality while maintaining the sustainability of cultural values amidst social change.

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