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Article Title

**Samawa Indigenous Marriage Law: Harmonizing Local Wisdom with National Law**

Author(s)

**Rifky Anantha Putra<sup>1</sup>**

*Universitas Tarumanagara*

**Mella Ismelina Farma Rahayu**

*Universitas Tarumanagara*

<sup>1</sup>Correspondence Email

[rifky.217212008@stu.untar.ac.id](mailto:rifky.217212008@stu.untar.ac.id)

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## ABSTRACT

*This research aims to analyze and understand how integrating the Samawa tribe's local wisdom in the practice of indigenous marriage can occur harmoniously and in alignment with Indonesia's national law. This research uses an inductive qualitative analysis. Inductive analysis is an approach that begins with field facts, analyzes them based on relevant legal theories and arguments, and ultimately yields a conclusion. The results show that Samawa indigenous marriage law can integrate harmoniously with national law. This integration encompasses indigenous law, where the Tana Samawa Indigenous Institution is crucial in preserving local wisdom. The existence of this indigenous institution, regulated by Sumbawa Regency Regulation Number 10 of 2015, demonstrates the Regency Government's commitment to integrating local wisdom with the national legal system. In indigenous marriage, this integration ensures that local wisdom remains valid under indigenous law and has legality under Law Number 1 of 1974. Challenges and obstacles in preserving Samawa indigenous marriage, require a comprehensive approach that includes education, documentation of customs, and promotion of local wisdom through modern technology. Therefore, it is recommended that the Tana Samawa Indigenous Institution continue to strengthen the preservation and development of local wisdom through comprehensive education programs and documentation, and forge more intensive cooperation with the Regency Government and educational institutions. The Department of Education and Culture of Sumbawa Regency is recommended to integrate local wisdom material into the formal and non-formal education curriculum, and support cultural preservation initiatives by providing adequate facilities and resources. Samawa indigenous people are recommended to actively participate in the preservation of customs, support programs run by the indigenous institution and government, and use modern technology to document and promote their traditions, ensuring that local wisdom values remain alive and respected in everyday life.*

*Keywords: Indigenous Law; Indigenous Marriage; Local Wisdom; National Law.*

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## INTRODUCTION

Indonesia, as the world's largest archipelago, offers a cultural mosaic that is both captivating and complex. This mosaic stretches from Sabang to Merauke, reflecting the nation's diversity (Akhirun & Septiady, 2022). Each island and region possesses a rich and wise cultural heritage, which has the potential to become a source of national strength (Yuan et al., 2022). However, this heritage faces significant threats from globalization and modernization that impact the survival of these cultures (Ahmad et al., 2023). In facing these challenges, Indonesia steadfastly adheres to the principle of 'Bhineka Tunggal Ika', which underpins preserving and respecting this diversity as a unifying force for the nation (Atmaja et al., 2020).

Understanding culture as a profound system of meanings and a social identity shaper offers a new perspective on the interactions between law and culture (Rezah & Muzakkir, 2021). The importance of legal regulations aligned with local wisdom values is critical in preserving the authenticity and sustainability of the culture itself (Tama et al., 2023). In this context, law serves not merely as a collection of normative rules but as an essential tool to support cultural continuity. Therefore, establishing effective and culturally sensitive legal rules is crucial for maintaining a balance between preserving local wisdom and embracing modernity.

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In the context of broad diversity, the need for a legal system responsive to cultural diversity is increasingly urgent. With its social and cultural pluralism, Indonesia adheres to a mixed legal system that includes legislation, indigenous, and Islamic law (Dahwal & Fernando, 2024). This system reflects the diversity present, allowing for the accommodation and adaptation of different local wisdom values in each region. Therefore, a profound understanding of cultural and law alignment is a strategic step in ensuring Indonesia's cultural wealth can be preserved amidst global changes.

Within Indonesia's mixed legal system, the continuity of indigenous law plays a significant role in maintaining the social dynamics of communities (Asteria et al., 2024). Indigenous law, passed down through generations, remains the primary reference for social governance among various tribes, especially in rural areas. Despite limitations in its influence, indigenous law remains foundational for forming policies and legislative regulations in various regions (Sedubun, 2020). This phenomenon reflects the Indonesian nation's active efforts to preserve and respect its heritage of values and local wisdom, supporting cultural sustainability and strengthening social integrity within communities (Rahayu, 2017).

In Indonesia, indigenous people like those in the Samawa tribe on Sumbawa Island, play a crucial role in maintaining and practicing this indigenous law. Generation after generation, they uphold local wisdom values and ancestral heritage, integrated into various aspects of daily life. From managing natural resources and resolving social conflicts to conducting customary ceremonies and marriage rituals, indigenous law is an inseparable part of their lives. It shows how indigenous law not only endures over time but also actively and relevantly plays a role in the lives of indigenous people (O'Donnell et al., 2020).

In the framework of indigenous law in Indonesia, the concept of marriage is not just understood as a personal affair between individuals but also involves broader dimensions including familial, communal, tribal, and even social strata such as caste (Laksana et al., 2020). Marriage is seen as an essential step in separating from the original family and as a strategy to ensure social continuity and order within tribal contexts. Further, among indigenous people, marriage is a crucial moment that not only welcomes new members into the group but also establishes new responsibilities towards communal welfare (Fallahi et al., 2023). In the realm of caste, marriage events hold significant weight, where local wisdom is often preserved through indigenous marriage law to maintain social positions within society.

The diversity of indigenous marriage law across various tribes in Indonesia reflects deep local wisdom. Each tribe has its own set of rules and local wisdom that make marriage a rite and a symbolic and profound process (Sasmita et al., 2022). This process reflects the harmonization between two individuals, families, and tribes. The

local wisdom embedded in the practice of indigenous law mirrors the values, beliefs, and philosophies passed down through generations, further enriching the nation's cultural tapestry.

Indigenous marriage law also plays a crucial role as a guardian of the sanctity and continuity of marriage bonds among indigenous people (Gadjong, 2023). For instance, the implementation of the Samawa indigenous marriage law reflects the essential need to preserve the prevailing religious or animistic values. The varied application of indigenous marriage law across different regions underscores the importance of maintaining the sanctity of these marital bonds. Thus, indigenous law functions not only as a regulatory mechanism but also as a means of preserving local wisdom and spiritual values among indigenous people.

However, in the era of globalization, where the exchange of information and culture occurs rapidly and extensively, indigenous people in Indonesia face increasingly complex challenges in preserving their cultural elements. The loss of significant cultural elements such as language, art, or rituals, along with the erosion of the identity and uniqueness of indigenous people, demands serious attention and intervention from the government. In this context, the Regency Government has a crucial role in ensuring that policies are protective and promote the sustainability of indigenous people's cultures (Febrianty et al., 2023). It includes preserving visible cultural aspects and maintaining and strengthening the identities and uniqueness that form the foundation of indigenous people's lives. Thus, both Central and Regional Governments have the opportunity to integrate this local wisdom into the policymaking process, ensuring that the nation's cultural heritage remains preserved and relevant within the archipelagic context.

Based on the description above, this research aims to analyze and understand how integrating the Samawa tribe's local wisdom in the practice of indigenous marriage can occur harmoniously and in alignment with Indonesia's national law. The benefits of this research are expected to provide new insights into preserving local wisdom values and enhancing inclusive legal understanding. The findings of this research can contribute to the formulation of policies that support effective integration between indigenous law and national law, maintaining and enhancing the rich cultural characteristics of indigenous people in Indonesia.

## **METHOD**

This empirical study adopts a legal sociology approach to understand the social phenomena influencing legal behavior on individual, institutional, and community organization levels (Qamar & Rezah, 2020). This research was conducted in Sumbawa Regency. It includes both primary and secondary data sources. Data was collected

through interviews with key informants, field observations, literature study techniques, and document analysis concerning harmonizing indigenous law with national law regarding marriage. The acquired data was then analyzed using inductive qualitative analysis. Inductive analysis is an approach that begins with field facts, analyzes them based on relevant legal theories and arguments, and ultimately yields a conclusion (Sampara & Husen, 2016).

## **RESULTS AND DISCUSSION**

Indonesia is a country rich in ethnic, cultural, and customary diversity. This diversity is evident in various traditions, including marriage rituals. These rituals demonstrate the varied ways Indonesian society understands and approaches family life (Maiyo et al., 2023). According to Mangarengi and Hamzah (2021), marriage is a bond between two individuals—a woman and a man—aimed at forming a happy and lasting family or household. This bond must be based on the belief in the Almighty God, as taught by the main principle of Pancasila.

Ilmalia et al. (2021) offers a slightly different view on marriage. He sees it as a familial bond with distinctive characteristics. This bond is not just any general commitment but one with purposes and local wisdom values. This perspective underscores that marriage is not merely a formality but also a relationship imbued with deep religious and social values. Meanwhile, the official definition of marriage in Indonesia appears in Article 1 of Law Number 1 of 1974, which explains tha:

*“Marriage is a physical and emotional union between a man and a woman as husband and wife with the goal of forming a happy and everlasting family, based on the belief in the Almighty God.”*

According to the provision above, the primary goal of marriage is to create a harmonious and lasting family or household, grounded in the belief in the Almighty God. The definition of marriage provided by experts and enshrined in the law illustrates the importance of this institution in the social and spiritual life of Indonesian society. With a strong foundation on the principle of the Almighty God, marriage is expected to serve as the foundation for a harmonious and lasting family.

In the context of indigenous law in Indonesia, marriage is not only considered a civil commitment but also a customary, kinship, and communal commitment (Fauzi, 2023). The marriage bond has widespread impacts, encompassing civil aspects such as rights and obligations between spouses, management of joint property, child status, and parental duties. Furthermore, its impact extends to relationships rooted in customs, heritage, family, kinship, and community interactions. Additionally, the execution of customary ceremonies and religious rituals is an integral part of indigenous marriage in Indonesia.

Integrating local wisdom values in the Samawa indigenous marriage law with Indonesian national law is an important aspect that requires attention. Harmony between these two systems allows indigenous marriage practices to align with national legal provisions (Nosita & Zuhdi, 2022). Customary ceremonies and religious rituals in Samawa indigenous marriage can be performed without conflicting with national law. Although integration between the local wisdom of the Samawa tribe and national law has been achieved, there are obstacles and challenges from threats of globalization and modernization. Changes brought by globalization and modernization can affect the continuity of customary ceremonies and marriage rituals of that culture. These challenges must be addressed wisely to ensure that local wisdom remains preserved and is not displaced by external influences that do not align with local wisdom values. Therefore, it is important to discuss further the integration of local wisdom values in the Samawa indigenous marriage law with Indonesian national law and the obstacles and challenges from threats of globalization and modernization.

#### **A. Existence of Samawa Indigenous Law**

The Tana Samawa Indigenous Institution safeguards the existence of indigenous law in Sumbawa by supporting various aspects of regional development. These aspects include religion, customs, traditional legislation, history, local culture, language and literature, arts and traditional games, environmental conservation, social dynamics, social welfare, education, research and innovation, traditional attire and rituals, community economic initiatives, cultural infrastructure, traditional security, interethnic and cultural interactions, as well as information and communication dissemination. The indigenous institution functions as a coordination center that integrates various cultural elements and traditions into the lives of the Samawa indigenous people.

The indigenous institution embodies the collective intelligence, awareness, will, and aspirations of the Sumbawa community in efforts to preserve and promote the cultural heritage of the Samawa. The main goal of this indigenous institution is to use the Samawa cultural heritage as a reference in regulating the lifestyle of indigenous people. This institution has an official structure recognized by the Regency Government, thus holding the authority to execute its duties. Its role is outlined in [Sumbawa Regency Regulation Number 10 of 2015](#), which emphasizes the importance of the noble values of “*tau* and *tana Samawa*” as part of Indonesian culture that enriches the Archipelagic Insight.

The existence of Samawa indigenous law in Sumbawa is inseparable from the identity and history of its people. The term “*tau Samawa*” originates from “*tau*,” meaning people, and “*Samawa*,” which is another name for Sumbawa, referring to the native inhabitants of Sumbawa Island. This term reflects the ethnic identity



of the people living on the island. The transformation of the name “Samawa” to “Sumbawa” was influenced by the Dutch colonial era, where the colonizers referred to “Samawa” as “Zhambava,” which then evolved into “Sumbawa” as adapted and pronounced in the Indonesian language (Wahyuningsih et al., 2023). Similar transformations occurred with other place names in Indonesia, such as “Jawa” becoming “Java.”

Article 1 point 9 of [Sumbawa Regency Regulation Number 10 of 2015](#) explains that *tau Samawa* is the Samawa ethnic group born, having lived, residing, and domiciled in the tana Samawa region or those living outside the region but who uphold the Samawa culture and recognize themselves as *tau Samawa*. This definition highlights the importance of cultural identity for the Samawa tribe, both for indigenous people residing in Sumbawa and Samawa ethnic groups living outside the area. *Tau Samawa* refers not just to a place of residence but also to cultural bonds and local wisdom values highly regarded by the community.

“*Tana*,” meaning land, refers to the Sumbawa region, an island in Indonesia in the West Nusa Tenggara Province. The local name “*tana Samawa*” means “land of Sumbawa” and is often used to refer to the island along with its culture and people. *Tana Samawa* has local wisdom that is distinct from that of other regions in Indonesia, with unique customs, language, and traditions. Article 1 point 10 of [Sumbawa Regency Regulation Number 10 of 2015](#) explains that *tana Samawa* is the territory of the Sumbawa Sultanate historically. It asserts that the indigenous law applicable in this region has a solid historical foundation.

Tana Samawa Indigenous Institution has three main objectives, as set forth in Article 3 of [Sumbawa Regency Regulation Number 10 of 2015](#). The *first objective* is to preserve and maintain the local wisdom values of tau and tana Samawa. This preservation includes efforts to keep the cultural heritage alive and relevant in the community’s daily lives. The local wisdom values passed down by ancestors must continue to be taught and practiced by the younger generations, ensuring the cultural identity of the Samawa remains intact.

The *second objective* is to protect and maintain the historical value of the movable and immovable customary wealth of *tau* and *tana Samawa*. Protecting this customary wealth involves conservation efforts for historical sites, cultural objects, and oral and written traditions that are part of the Samawa cultural heritage. These efforts are crucial to prevent the loss of cultural wealth that holds historical and symbolic value for the Samawa indigenous people.

The *third objective* is to develop the culture and customs of tau and tana Samawa in a planned, integrated, and directed manner. This

development aims to ensure that the culture and customs of the Samawa tribe continue to evolve in line with the dynamics of the times. This development covers various aspects, from cultural education and training to innovation in customary practices and the integration of culture into various aspects of modern life.

The existence of the indigenous institution essentially affirms the cultural identity of the Samawa and aims to strengthen the structure of local wisdom values in the social life of the Sumbawa community. The function of Samawa indigenous law holds great potential to serve as a model in guiding the culturally diverse lives of Indonesian people. This indigenous institution plays a crucial role not only in preserving traditions and local wisdom values but also in contributing to the enrichment and strengthening of a value framework that supports harmony within Indonesia's cultural diversity.

Thus, the Tana Samawa Indigenous Institution plays a critical role in maintaining the existence of indigenous law through the preservation, protection, and development of local wisdom in line with modernization dynamics. The existence of this indigenous institution, regulated by [Sumbawa Regency Regulation Number 10 of 2015](#), demonstrates the Regency Government's commitment to integrating local wisdom with the national legal system. Based on the theory of indigenous law, which emphasizes that the indigenous institution not only preserves traditions and manifests the living and dynamic local wisdom values in the community ([Yenny et al., 2023](#)) but also contributes to strengthening the value framework that supports harmony within Indonesia's cultural diversity ([Prathama et al., 2023](#)). The existence of Samawa indigenous law proves that traditions and local wisdom values play a crucial role in building a harmonious and just society where the indigenous institution functions as a guardian and developer of indigenous law in modern life.

## **B. Samawa Indigenous Marriage**

Samawa indigenous marriage represents a communal bond between a woman and a man. Its primary purpose is to ensure the continuity of generations, thus preserving the existence of indigenous people or their "clan." Indigenous marriage begins with a series of customary ceremonies reflecting the values of highly regarded local wisdom within the Samawa tribe. [Gennep \(2019\)](#) categorizes all marriage rituals as "Rites de Passage" or transition ceremonies, depicting the transition of the bride and groom from independent lives to a united marital partnership. The couple then forms a new entity, an independent family they establish and develop.

Indigenous marriage is not merely a ritual but also a part of local wisdom. Local wisdom is a holistic system that integrates knowledge, culture, institutions,

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and natural resource management methods. According to the dictionary definition, the term “local wisdom” is divided into two components: “local” and “wisdom.” [Echols and Shadily \(2011\)](#) explain that “local” refers to something regional, while “wisdom” means prudence and sagacity. Thus, local wisdom is understood as a collection of wise ideas stemming from local values, possessing high moral values, and practiced by the local indigenous people.

Local wisdom in Samawa indigenous marriage law reflects noble values upheld and practiced daily. The Samawa indigenous marriage ceremony involves various rituals depicting crucial stages in transitioning from single to married status. This process highlights the importance of values like togetherness, harmony, and continuity in the lives of Samawa indigenous people. Thus, Samawa indigenous marriage not only strengthens bonds between individuals but also reinforces social and cultural ties within the community.

M. Ikhsan Safitri states that Samawa indigenous marriage manifests local wisdom rooted in Islamic principles.<sup>1</sup> The phrase “*Adat barenti ko syara’, syara’ barenti ko Kitabullah*” indicates that Samawa indigenous marriage law is inseparable from religious teachings. Every customary aspect, from rituals to symbolism, closely correlates with Islamic values. This integration of cultural identity and religion is characteristic of many communities in Indonesia, where custom and religion mutually reinforce each other. In Sumbawa society, indigenous marriage is not just a series of ceremonies but also a religious and cultural practice reflecting the social and spiritual identity within the Samawa tribe.

The Tana Samawa Indigenous Institution is crucial in bridging indigenous marriage practices with the Indonesian national legal system. This collaboration focuses on recognizing and integrating indigenous marriage procedures within [Law Number 1 of 1974](#). The indigenous institution works with the government to ensure that each marriage conducted according to indigenous law also meets the legal requirements according to Indonesian statutory law. It includes ensuring that legal aspects such as minimum age, mutual consent, civil registration, and the presence of a guardian at the wedding are met. This effort ensures that indigenous marriages are valid not only in the customary context but also recognized by national law.

The preservation of Samawa indigenous marriage is also guaranteed in [Sumbawa Regency Regulation Number 10 of 2015](#). This regulation provides a solid legal foundation for protecting and advancing traditional customs, including Samawa indigenous marriage. Aminuddin reveals that the Regency Government

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<sup>1</sup>Interview Results with a Pajatu Adat or Leader of the Tana Samawa Indigenous Institution, Dr. Drs. M. Ikhsan Safitri, M.Si., on November 15, 2023.

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understands the importance of preserving local wisdom, including Samawa indigenous marriage.<sup>2</sup> Customary practices are protected and valued, not only as part of historical heritage but also as essential elements in the identity and social life of Samawa indigenous people today. This preservation is also mandated in [Law Number 5 of 2017](#), which makes advancing tradition not just about rituals but also a means to communicate values, norms, and philosophies of life to future generations of Samawa indigenous people.

Collaboration with indigenous institutions is critical in preserving local wisdom, especially regarding indigenous marriage. The Regency Government regularly holds meetings and dialogues with customary stakeholders to gather input and support in designing and implementing preservation programs. The programs designed must align with local wisdom values and customary principles. Supporting activities the indigenous institution organizes financially and logistically is also a crucial part of this effort. Recognizing the role of the indigenous institution in maintaining the authenticity and integrity of customary practices forms the basis of this collaboration, ensuring that preservation efforts are not merely symbolic but have concrete and meaningful impacts.

Thus, the integration of Samawa indigenous marriage law and national law demonstrates that local wisdom can be practiced while adhering to the applicable national legal framework. Recognition of local wisdom governed by [Law Number 1 of 1974](#) and [Sumbawa Regency Regulation Number 10 of 2015](#) ensures that indigenous marriage practices are valid customarily and legally recognized by national law. The collaboration between the Regency Government and the Tana Samawa Indigenous Institution in protecting and advancing local wisdom reflects a harmonious effort to maintain cultural identity while meeting modern legal requirements. In this context, the relevant indigenous law theory emphasizes the importance of harmonizing indigenous law and national law, stating that indigenous law reflects living and evolving local wisdom values in the community, playing a crucial role in regulating social and cultural life ([Rahmah & Sulistyono, 2024](#)). This integration not only strengthens the legality of customary practices but also ensures that local wisdom values can continue to be passed on to future generations, thus maintaining sustainability and harmony in a diverse society.

### **C. Challenges and Obstacles of Samawa Indigenous Marriage**

In this dynamic modern era, indigenous people, including the Samawa tribe, face various challenges in preserving local wisdom. Rapid social changes, technological innovations, and globalization's influences have transformed cultures

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<sup>2</sup>Interview Results with a Head of the Culture Division, Department of Education and Culture of Sumbawa Regency, Aminuddin, S.T., M.T., on November 15, 2023.

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and local wisdom values globally. Indigenous people, who have long followed the principles and practices of their ancestors, now find themselves under pressure that threatens the continuity and existence of the local wisdom they maintain (Parameswara & Wulandari, 2020). These challenges require serious attention to ensure that local wisdom values are not eroded by the currents of modernization.

*The first major obstacle* is the influence of modernization and globalization. These developments bring social and cultural changes often conflicting with local wisdom values (Rahayu et al., 2018). The younger generation might be more attracted to global popular culture or modern marriage practices that offer seemingly more relevant alternatives (Yao, 2024). This interest can lead to the erosion of appreciation for local wisdom and an increasing understanding gap between the younger and older generations, who still hold firmly to customs. As a result, the customs that define the identity of the Samawa tribe could be at risk of extinction without strong preservation efforts.

*The second obstacle* relates to the transmission of culture between generations. The tradition of orally passing down knowledge and customary practices from the older to the younger generation now faces serious challenges (Rusman et al., 2023). In many cases, knowledge about customs and rituals is poorly documented, making it vulnerable to extinction. Without documentation or formal teaching, customary practices may not last long or could be distorted when transmitted. Documentation and formal education about customs are crucial to ensure that the local wisdom of the Samawa tribe is preserved accurately and passed on to the next generation.

Challenges in maintaining Samawa indigenous marriage are exacerbated by changing dynamics in families and communities. Natural intergenerational interactions in the daily lives of indigenous people are diminishing due to lifestyle changes and the migration of the younger generation to cities for education or work (Malsch, 2023). This limited interaction reduces opportunities for the younger generation to learn about and understand the customary practices of the older generation. Moreover, the younger generation is more exposed to other cultures through the internet and social media, which may appeal more to them than local wisdom considered outdated or irrelevant. These changes threaten the natural transmission of local wisdom.

These relevant conditions affect efforts to integrate local wisdom with national law. These challenges demand continuous adaptation and negotiation of values to ensure that the identity and values of local wisdom are not only preserved but also respected and recognized within the national legal framework. The cultural identity and local wisdom values of the Samawa tribe serve as a

foundation for social and legal practices in society. These values manifest in daily practices, rituals, beliefs, and how the community interacts with each other and the outside world. Therefore, integrating the Samawa tribe's local wisdom with national law is not just a legal requirement but also a social and cultural necessity.

Thus, a comprehensive and integrated approach is needed to address the challenges and obstacles in preserving Samawa indigenous marriage. In this context, the relevant indigenous law theory emphasizes the importance of continuity and adaptation of indigenous law in the face of changing times (Turner et al., 2022). Indigenous law must adapt to social and technological changes without losing the essence and values of the local wisdom on which it is based (Badeni & Saparahayuningsih, 2022). Moreover, efforts are needed to bridge the understanding gap between generations through intergenerational dialogue and modern technology. In this regard, education, documentation of customs, and the promotion of local wisdom through various modern media to attract the younger generation's interest are essential. Collaboration between indigenous institutions, the government, and indigenous people is crucial in developing effective preservation strategies. These efforts ensure that Samawa indigenous marriage practices remain valid both customarily and legally, and relevant amid the currents of modernization, thus allowing the cultural identity of the Samawa to continue to be maintained and respected.

## **CONCLUSIONS AND SUGGESTIONS**

Based on the results and discussion, it can be concluded that Samawa indigenous marriage law can integrate harmoniously with national law. This integration encompasses indigenous law, where the Tana Samawa Indigenous Institution plays a crucial role in preserving, protecting, and developing local wisdom. The existence of this indigenous institution, regulated by [Sumbawa Regency Regulation Number 10 of 2015](#), demonstrates the Regency Government's commitment to integrating local wisdom with the national legal system. In the context of indigenous marriage, this integration ensures that local wisdom remains valid under indigenous law and has legality under [Law Number 1 of 1974](#). Challenges and obstacles in preserving Samawa indigenous marriage, such as the impact of modernization and generational gaps, require a comprehensive approach that includes education, documentation of customs, and promotion of local wisdom through modern technology. Collaboration between the indigenous institution, government, and indigenous people is crucial for developing effective preservation strategies, thus ensuring that Samawa indigenous marriage practices remain relevant and respected in a diverse society.

Based on the conclusions above, it is recommended that the Tana Samawa Indigenous Institution continue to strengthen the preservation and development of

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local wisdom through comprehensive education programs and documentation, and forge more intensive cooperation with the Regency Government and educational institutions to promote local wisdom values to the younger generation. The Department of Education and Culture of Sumbawa Regency is recommended to integrate local wisdom material into the formal and non-formal education curriculum, and support cultural preservation initiatives by providing adequate facilities and resources. Samawa indigenous people are recommended to actively participate in the preservation of customs, support programs run by the indigenous institution and government, and use modern technology to document and promote their traditions, ensuring that local wisdom values remain alive and respected in everyday life.

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