

ABSTRACT

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Marriage is a common *Sunnatullah* applies to creatures, whether human, animal and plant species, it is the way chosen by God as a way to breed and preserve his life. There are many model of marriage embraced by the community. Sometimes, these models have in common purpose with the Islamic Shari'ah and some are melnceng of Islamic law. Similarly, one model of marriage ordinance adopted by a small portion of the Madurese are commonly called the "*Marriage Thoriqoh*". Precisely in Parebaan village, Kec. Ganding, kab. Sumenep. Where in practice only done by men and women who will get married without a marriage guardian and other parties in the marriage. The procedure of marriage as it encourages researchers transform and find out about what the background of the emergence of *Marriage Thoriqoh*, how the implementation of *Marriage Thoriqoh* and how perceptions of *Marriage Thoriqoh* of marriage guardian.

To answer the question above for its intended purpose can be achieved, it takes an appropriate research method as well. In this study researchers used a phenomenological qualitative approach. Because this study ditujuakan to find the data contained in the form of marriage *thoriqoh* by way of editing, analyzing Concluding Classifying Verifying.

By using the above method was found the results of studies that basically *Marriage Thoriqoh* emerged as fears of adultery among the youth. Therefore there needs to be a way of marriage that is not too convoluted. The process is by no guardian, without witnesses, without a spoken verbal contract, simply enough with a meeting of two brides, put both thumbs while expressed in the liver that they are married off by itself. Normally with a sentence or a particular language. They assume that, without a guardian in the marriage contract is not a problem. As for the story of the marriage has several variants, of which there who think *that*, this *Thoriqoh Marriage* can have a negative and detrimental effect on the morale among the young. There is also a community that warmly welcomes the existence of this marriage, because they think this is an effective way to perform marriages. Therefore any form of marriage method should be able to guarantee legal protection for all parties, as do that in Act of 1974 in KHI.