

The Problem of Family Integrity in Endogamous Marriages in the Community of Banyuwangi Village, Kalibaru District, Banyuwangi

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Abstract

This research is motivated by the practice of endogamous marriage in Banyuwangi Village which causes problems with the fraternal gap between the extended family and the nuclear family. Endogamous marriage is marriage in the same environment. This is endogamous marriage within the scope of the family, there is marriage between cousins descended from the same lineage or who still have a family relationship between the two parties, and in a society which only allows members of the community to intermarry or marry other members of their own group, both from the father's line and Mother. The aim of the research in question is to gain knowledge about the problems that exist in the endogamous marriage community in Lepak Hamlet, Banyuwangi Village, Kalibaru, Banyuwangi, so that they have an impact on family integrity, which also requires knowing the implications of endogamous marriage in building family integrity from a legal sociology perspective. The approach used is an empirical approach and includes a type of field research. The location of the research that the author conducted was in Lepak Hamlet, Banyuwangi Village, Kalibaru District, Banyuwangi. The data collection procedures are by means of observation, interviews and documentation. The data collection technique is observation, interviews and documentation. And data analysis uses descriptive analysis. The results of this research are several factors, namely in terms of arranged marriages, there is no compatibility in the arranged marriage which results in divorce which has an impact on the destruction of the brotherhood or the integrity of the extended family.

Keywords

Marriage; endogamy; perspective



I. Introduction

The social environment which plays a major role in shaping individual behavior must be accompanied by family strategies in maintaining family integrity. Family integrity is a perfect state as it is or as it was in the smallest unit of society consisting of the head of the family and several people who are gathered and live in one place under a roof in a state of interdependence. According to Hawari, family integrity is a condition where all family members feel a harmonious, safe and comfortable home atmosphere. The initial problem in building a family is how the family builds relationships and maintains harmony between husband and wife, children and the extended family. Harmony is formed by the physical and mental relationship between a husband and wife. If the influence of the social environment can be controlled with a strategy to maintain the integrity of harmony in the family, it will be realized.

Family according to Murdock is a social group (social group) which is characterized by joint residence, cooperation of two sexes, at least two of them on the basis of marriage

and one or more children who live with them carrying out socialization. The family is the only social institution that is given the responsibility to change biological organisms into humans, so that it can provide an equation, that to change biological organisms into sociological organisms requires the family as an agent in which to know and learn the prototype of the desired behavioral role and the mode of adjustment orientation. self with what is desired and the mode of orientation for adapting to the social environment.

The family in society in general is interpreted as a creature made into one house in the form of attachment in a social status that is legal according to religion and the state, which adds to other families in the form of blood relatives such as children. The presence of children also increases the portion of the family that is under one roof, which is called the family within it and has an attachment social group which is often referred to as blood in the name of the family.

It is very common to know that many people want to get married with the aim of increasing their social status, or getting a more luxurious life and other worldly things. In fact, an idealistic marriage is a marriage whose intention is solely to worship Allah SWT. In social and community life, the standard age for marriage seems to be determined by other people, whether from family, neighbors, friends and so on.

Endogamous marriage is an endogamous marriage is a marriage between tribes, ethnicities and families in the same environment. Endogamous marriage in the family sphere is a marriage between cousins of the same bloodline or who still have a family relationship between the two. Endogamous marriage can be said to be a form of wrongdoing in marrying someone to someone they did not previously love, this is because the background to this endogamous marriage was planned by the family, including close relatives. This distorts the child's right to choose a prospective partner who meets the criteria he is looking for.

Marriage is a sacred event that is carried out, after the marriage occurs, what is called a family is formed, this marriage should not be done carelessly by anyone. In choosing a partner or determining who you will live with in the future after starting a family, your position as wife and husband also carries the rights and obligations within the family, the decision obtained before committing Marriage really needs to provide an opportunity to get to know each other first, such as character, attitude, behavior or even knowing the good and bad sides of the candidate who will marry who he or she will be.

Among ordinary people, they really don't know, even have a rigid knowledge of the law and rights as children and others, this sends the child on a path that is not in accordance with the scenario he wants to live, in the community of Banyuanyar village, specifically in Lepak hamlet itself, there are many children. For those involved in endogamous marriages, this really contributes to the negative impact after divorce, this problem can divert the impression as a family of previous closeness.

Viewed from a sociological perspective, Indonesian society actually views marriage as a phenomenon of uniting two large family groups. Marriage is a means of forming one large family which originally consisted of two families who did not know each other, namely one from the husband's (male) group (family) and the other from the wife's (female) family.

This sociological view is different from the point of view in the community of Banyuanyar Village where in reality there are marriages based on arranged marriages with close relatives, cousins or second cousins to third cousins, often seen in the community itself, these edogamous marriages originate from two families who both approve or agreeing to marry their child to their sibling, in fact people don't even know that endogamous marriages are not the best for their children, in fact people often appear to be

involved in endogamous marriages, destroying their households and even divorcing, this has an impact on the harmony of the large family which was originally like siblings. close and in the end it seems like they don't have close relatives due to the breakdown of arranged marriages between their children who are involved in endogamous marriages.

Endogamous marriage is a marriage carried out by their family which has its own purpose. To be precise, in the Lepak hamlet area of Banyuanyar Village itself, perhaps it is not the custom to carry out endogamous marriages, but families have their own views on marrying off sons and daughters who do not have their own choices. When they are arranged for marriage by the family, the custom of matching their children in Banyuanyar Village considers it to be completely correct in choose partners for their children. Apart from arranged marriages, endogamous marriages of relatives are also motivated by guarding family property and interest in family reunions.

In a life where there are many prohibitions from parents, we often find both men and women who are old enough not to even think about marriage. For them, marriage is a matter determined by their parents. In reality, marriage is a form of right that children get to choose who they will live with when the time comes. In essence, in this day and age, there are many arranged marriages between siblings, so what is meant here is that parents prefer to marry their children to one of their descendants/group, for this reason there is a possibility that the marriage is not based on love and affection, so that it has an impact or influence on continuity family wholeness.

Endogamous marriage itself has a broad meaning, namely a form of marriage that has been carried out by various ethnic groups and several groups between relatives in Indonesia since ancient times. Endogamous marriage is a marriage where the partner is selected from residents of the same village or village (from the same village or village). as is done by the people of Lepak Hamlet in Banyuanyar Village who often encounter endogamous marriages in villages including Banyuanyar Village which is located in Kalibaru District, the location there is remote and not many people know about the types of marriage in Indonesia, its impact on their children. also supports the involvement of endogamous marriages, the endogamous marriage system of course in each region has its own aims and objectives so that researchers are interested in studying both in terms of background and legal order along with the problems that occur in the Lepak Hamlet community in Banyuanyar Village, Kalibaru regarding strategies building family unity on the basis of endogamous marriage and its implications among the Banyuanyar village community.

II. Research Method

In discussing this thesis the author uses an empirical approach. The empirical approach is a research approach used to describe conditions seen in the field as they are. The process that dominates this approach is interaction, communication with the phenomenon under study. The resulting data is in the form of written or spoken words from the people interviewed. then developed into a presentation of data which is then analyzed. In the sense that the form of this research approach is that it will also provide evidence and testing to ascertain what actually happens in the field, and it is hoped that in conditions like this it can provide accurate data contained in involvement, especially endogamous marriages which are used as research by researchers, which will give rise to problems in society, especially in Lepak Hamlet, Banyuanyar Village, Kalibaru District, Banyuwangi.

The research referred to is using empirical research relying on a sociological approach. Specifically in this case, family law aims to seek or find an understanding or idea of diversity that is more accountable in an idealistic way.

Empirical Research According to Amiruddin and Zainal Asikin, empirical research focuses on examining a phenomenon or situation of the research object in detail by collecting the facts that occur and developing existing concepts. The type of research used in this research is field research, that is, researchers go directly into the field to obtain accurate, actual and objective data. This field research aims to study intensively the background of current conditions, social interactions, individuals, groups, institutions and society.

IV. Result and Discussion

4.1 The Problem of Endogamous Marriage in the Banyuanyar Village Community, Kalibaru Banyuwangi District

The problem of endogamous marriage is especially in Lepak Hamlet, Banyuanyar Village, Kalibaru District, Banyuwangi. In this research, there were three objects interviewed, namely the mother of the child who arranged for her son to marry her own niece, namely Sriyani's mother, there was Rofiah, who was involved in an endogamous marriage, precisely the ex-wife of Sriyani's mother's child, Rifki, and finally, the ulama figure who named Ustad Yusuf.

Endogamous marriage is a marriage that takes place between relatives or cousins who are still in the same lineage. This is indeed widely practiced in local communities and many also have a unique concept in which parents refer to marrying their children to their siblings, and there are also many who are forced to marry even though they have not have compassion.

In this caseThe current case occurred in Sriyani's family, which married their child to their own niece. Sriyani's own admission was that it was enough to force her will so that the two of them were involved in an endogamous marriage that failed in their arranged marriage, because neither of them knew each other's character respectively, thus having an impact on the harmony of Sriyani and Rofiah's family. Marriage is a very sacred thing to do, that's why not just anyone marries anyone. Sriyani's hope is to marry her child to her niece. She wants to get a daughter-in-law who is not far from her house, can keep her inheritance from passing to outsiders, and Sriyani also hopes that as old as she is, it is better to be cared for by his own nephew.

From the start, both of them didn't want to be married to their own brother, the matter of liking each other might be differentahap when it was time to become a family, but according to Rofiah himself, when Sriyani's family arrived at Rofiah's house to ask (propose) her, he was already preparing to reject her, but at that time Rofiah couldn't say anything as if he had to answer yes, a statement from Rofiah himself, perhaps he had asked the kiyais for something that he would like when he was proposed to by the Sriyani family. Surprisingly, Rofiah himself, at that time, before getting engaged, he was often given things like meatballs, water and other food which might also have been included in the reading so that Rifki would want to marry him.

Only later, when they were forced to obey the wishes of their respective parents, in the end they wanted to get engaged and lasted for 2 years, but on the other hand, Rofiah remained at the Islamic boarding school, meeting her fiancé only when she returned from the Islamic boarding school, and they still haven't They got to know each other's character

too well, and when they had set a date to get married, both of them were forced to do so because they wanted to make their parents happy, so they got married in mid-July 2022.

Indeed, this marriage went on as usual by taking advantage of the moment and being happy while living it, but this match was not based on affection at all, but Rofiah and Rifki learned to love each other when they became family. The same thing indicates that they are under the same roof, but because of compulsion, it is difficult to achieve familiarity and happiness. Moreover, to understand each other, even when someone has no feelings, it is very difficult to understand their partner.

Rofiah and Rifki live in Sriyani's house, who is Rofiah's mother-in-law and aunt. When they had lasted 8 months of marriage, they experienced arguments because of small things that often happened, and because they were in control of the household, they had to really really looked after by each other, because misunderstandings often occur between Rofiah and Rifki and they separate in bed, according to Rofiah himself, this often happens because of small things that become problems but cannot be repaired by the two couples. Because their marriage is different from other people's marriages which are based on mutual love and are not forced to marry.

This creates pressure on Rifki and Rofiah's fellow partners, Sriyani's point of view that they live together will cause feelings between Rifki and Rofiah, it is true that they have feelings for each other but it is nothing more than pity, Rofiah's own opinion is that she stayed with Rifki when he had Her feelings for Rifki only lasted a few months, after many problems in their family, she and Rifki made it clear that they no longer had feelings for him, they even separated.

So that for 8 months they survived before the divorce. Rofiah was rarely provided with support by her husband, in fact her husband never didness with him. And also Rofiah admitted that he had been divorced by Rifki when they had an argument, so after a few weeks when they had a big fight, Rofiah and Rifki filed for separation, and that became one of the factors where Rofiah and Rifki's families blamed each other, because of their failure. If you don't have a soul mate, it will have a negative impact on your extended family.

Hence the forced marriageit will cause many impacts, negative and positive impacts, thankfully if there are more positive impacts, but when there are more negative impacts, the problem will be bigger, as happened in Rifki and Rofiah's household.

The negative impact given by this endogamous marriage, which is problematic when they don't have a soul mate for the rest of their life, then divorce, as happened to the couple Rofiah and Rifki, will give rise to many problems between families who badmouth each other and don't greet each other, even having negative impacts. makes the family unity broken and not as harmonious as it was before the endogamous marriage, when the endogamous marriage is intact, not damaged or not divorced, the effects experienced will be positive, an example of the positive impact is that the family will be closer together, the more you will feel like you have a complete family that is not divided. split, and other good things.

4.2 Implications of Endogamous Marriage in the Banyuanyar Village Community from a Legal Sociology Perspective

In the occurrence of endogamous marriages in the community of Lepak Hamlet, Banyuanyar Village, Kalibaru District, Banyuwangi, it was observed that many people were involved in endogamous marriages, but from the perspective of the problem that is currently occurring, it is in the Sriyani family whose own son married his nephew who only lasted a few months and experienced a divorce. This makes the harmony between the

families experience difficulties in greeting or meeting each other in person, even though the distance between Sriyani's house and Rofiah's family is estimated to be only 500 meters, but they never have any intention of wanting to meet or reprimand each other.

According to community leaders who have been interviewed, endogamous marriage is perfectly legal for anyone as long as they are not related by blood, however when you experience a divorce, it has an impact on the harmony of your extended family, it causes harm, when you want to have an endogamous marriage you need to consider it again, in the past they (Rofiah and Rifki) even asked the kiyai (kemandhin) for blessings and prayers parents, but if you don't have a soul mate anymore, that's God's power.

IV. Conclusion

Based on the discussion that has been stated above, endogamous marriages will not continue to run according to the expectations of both parents, but every problem attacks anyone who does not have a commitment to marriage, even endogamous marriages which have occurred in Lekap Hamlet, Banyuanyar Village, Kalibaru District, Banyuwangi. It has been arranged by both parents, but the endogamous marriage that occurs has an impact on the integrity of the family which is currently experiencing a lack of brotherhood.

Endogamous marriage The implications in society are indeed supportive, some are successful and some are not, and what is happening in the community of Lekap Hamlet, Banyuanyar Village, is problematic, resulting in divorce and endogamous marriages having a detrimental impact on the extended family.

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