

Harmonization and Islamic Law Perspective on Endogamous Marriage as a Proactive Strategy to Prevent Divorce in the Coastal Community of Pamekasan, Madura

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Abstract

Marriage is one of the most important institutions that has various forms of traditions. The marriage tradition that has become a tradition among the people of Madura is endogamous marriage, which is significant in preventing divorce. In Addition, Islamic law also provide room to view various perspectives on the practice of endogamous marriage as an effort to unite individuals within a particular social, cultural, or ethnic group as a proactive effort to avoid divorce. This focus will discuss the social structure in preventing divorce among coastal communities, social lawl solidarity in the tradition of endogamous marriage, and the supporting and inhibiting factors in the tradition of endogamous marriage. This research uses a qualitative field approach with a case study research type. The data collection technique uses observation, interview, and documentation techniques, while the data analysis uses data reduction, data presentation, and conclusion drawing. The results of this study are that the social structure in endogamous marriage prevents divorce with social stability, trust, familiarity, and cultural influence. Social solidarity in the tradition of endogamous marriage among Lembung coastal communities is strengthened by strengthening family relationships and maintaining social order. While the driving factors in the tradition of endogamous marriage by maintaining cultural identity, social cohesion, as well as social control, and inhibiting factors in the tradition of endogamous marriage with social change, economic culture, and social inequality between local communities.

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INTRODUCTION

Marriage is a social institution that has a crucial role in building a family structure that fosters a sense of internal harmony.¹ Marriage also holds a sacred value because it involves a process of uniting two individuals of different sexes into a lawful union or *halal* involving the witnessing of family members, relatives, and affirmation of God as the ultimate witness. Even though marriage is considered sacred, Allah SWT regards divorce as a greatly disliked act.² For instance, in Pamekasan, Madura, divorce case data from courts showed a significant decrease, with 1,281 families experiencing divorce in 2023. In 2022, as many as 1,709 families filed for divorce. These divorces were dominated by domestic violence, forced marriage, economic hardship, gambling, alcohol, etc.³

Pamekasan society consists of three parts, namely urban, agricultural, and coastal communities. It is these coastal communities that have unique wedding traditions to prevent marital conflicts and divorce. The traditions of coastal communities are an endogamous marriage. Endogamous marriage is a marriage in which is carried out by a person chooses their life partner from the same social, ethnic, cultural, and religious group.⁴ According to the structural functionalist theory, endogamous marriage is a way to maintain social structure and can strengthen solidarity within certain groups.⁵ The function of endogamous marriage is a way to ensure that group members share values, norms, and traditions that are similar to the family paradigm, thereby facilitating social coordination and integration.

Endogamous marriage provides scientific contributions that have global goals for sustainable development, including reducing inequality and disharmony between families of spouses and their descendants, resolving conflicts between families, and creating peace

¹ Ahmad Atabik and Kordatul Mudhiaah, "Pernikahan Dan Hikmahnya Perspektif Hukum Islam," *Yudisia* 5, no. 2 (2014): 293-94.

² M Fikri Hasbi and Dede Apandi, "Pernikahan Dalam Perspektif Al-Qur'an," *Hikami : Jurnal Ilmu Alquran Dan Tafsir* 3, no. 1 (2011): 1-18, <https://doi.org/10.59622/jiat.v3i1.53>.

³ Fatmasari Margaretta, "Cerai Gugat Dominasi Kasus Perceraian, Kawin Paksa Hingga Ekonomi Jadi Faktor Penyebab Keretakan Rumah Tangga," radarmadura.jawapos.com/2023/https://radarmadura.jawapos.com/pamekasan/743450899/cerai-gugat-dominasi-kasus-perceraiankawin-paksa-hingga-ekonomi-jadi-faktor-penyebab-keretakan-rumah-tangga.

⁴ A. Dian Fitriana and Khaerun Nisa', "Pergeseran Sistem Pernikahan Endogami Masyarakat Etnis Bugis," *Al-Qalam* 26, no. 1 (2020): 71, <https://doi.org/10.31969/alq.v26i1.825>.

⁵ Talcott Parsons, *The Structure of Social Action* (New York: Book Company, 1937).

among each other.⁶ It also resolves poverty through the principle of mutual assistance between families, which impacts community economic growth. This research contributes to scientific knowledge to minimize the divorce rate in Indonesia and fosters harmony within families, thus preventing conflict within both husbands and wives, as well as within the extended family.

Referring to the issue, the researcher will use Talcott Parsons' structural-functional theory as the analytical framework⁷ as a strategy to maintain social structure and to strengthen social solidarity in preventing divorce among the coastal community of Lembung Village, Galis Subdistrict, Pamekasan Regency. In addition, this theory also functions to ensure that endogamous marriages have local values, norms, and traditions that can facilitate coordination and integration between coastal communities. According to Talcott Parsons, societies possess a worldview integrated into genetic biological organisms. Consequently, one society is interdependent with another and requires cooperation. This dependence begins at the individual level and gradually expands, developing slowly through adaptation and solidarity among members. Eventually, it evolves into a shared functional structure.⁸

Referring to the above approach, the structural functional theory is very relevant in this study to be used as an analytical tool in the harmony of endogamous marriages among the coastal communities of Pademawu, Pamekasan. The stages in structural functionalism theory are known as AGIL (*adaptation, goal attainment, integration, and latency*).⁹ *Adaptation* is a strategy made by society to be able to socialize with the life around them so that there is understanding between each other. *Goal attainment* is a skill to understand and provide a good structure to face the desire for harmony in the future with the desired goals together. *Integration* is the unification of paradigms between groups with other groups to achieve harmony that provides good values and norms. *Latency* is to maintain good life patterns through paradigms, traditions, and behavior among each other.¹⁰

⁶ Syarifah Ema Rahmaniah, "Multikulturalisme Dan Hegemoni Politik Pernikahan Endogami: Implikasi Dalam Dakwah Islam," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 433–56, <https://doi.org/10.21580/ws.22.2.273>.

⁷ Talcott Parsons, *The Structure of Social Action*.

⁸ Akhmad Rizqi Turama, "Formulasi Teori Fungsionalisme Struktural Talcott Parsons," *Jurnal Univeristas Sriwijaya*, n.d., 58–69.

⁹ Talcott Parsons, *The Structure of Social Action*.

¹⁰ Talcott Parsons.

In the social exchange theory developed by George Homans, social interaction is basically an exchange between individuals who expect a certain benefit or reward from a relationship between partners.¹¹ In the context of endogamous marriage, social exchange theory is used to observe how individuals in a society interact with each other in the hope of gaining benefits. These benefits can take the form of social rewards, status, and economic advantages, which can have a positive impact on the tradition of endogamous marriage.¹² The effects of endogamous marriage include social security, maintaining cultural heritage, adherence to norms and traditions, and harmony between partners.¹³

The theory of social identity, developed by Henri Tajfel and John Turner, can be used as analytical material for harmonizing endogamous marriages among the coastal communities of Pamekasan, Madura. This theory plays a crucial role in maintaining traditions and cultural values and strengthening solidarity between spouses.¹⁴ The social identity theory of Henri Tajfel and John Turner is very relevant to strengthen the tendency towards marriage within the same groups to maintain culture, religion, and social status in the harmony of endogamous marriages among the coastal communities of Pamekasan, Madura.¹⁵

Thus, the entire description in this introduction confirms that the practice of endogamous marriage in the coastal community of Pamekasan, Madura, is not only a social tradition that has been passed down from generation to generation, but also reflects efforts to harmonize family life in line with the principles of Islamic law. Endogamous marriage functions as a proactive preventive strategy to prevent divorce, as it is able to unite the religious, cultural, and social structural values between husband and wife as well as the extended families of both parties. From the perspective of harmonization and Islamic law, this practice demonstrates the integration of Sharia norms, local wisdom, and social mechanisms that emphasize maslahah (benefit), sakinah (peace), mawaddah (love), and rahmah (mercy) in family life. By combining Talcott Parsons' structural-functional

¹¹ George C Homans, *Social Behavior: Its Elementary Forms*, Revised Ed., *Social Behavior: Its Elementary Forms*, Revised Ed., 1974.

¹² George C. Homans, *The Human Group*, The Human Group, 2013, <https://doi.org/10.4324/9780203709009>.

¹³ George C. Homans, *Social Behavior in Elementary Forms. A Primer of Social Psychological Theories*, *American Journal of Sociology*, 1961.

¹⁴ Henri Tajfel and John C. Turner, *Psychology of Intergroup Relation*, Hall Publishers, 1986.

¹⁵ Henri Tajfel and Colin Fraser, *Introducing Social Psychology: An Analysis of Individual Reaction and Response*, *Introducing Social Psychology: An Analysis of Individual Reaction and Response*, 1978.

theory, George Homans' social exchange theory, and Henri Tajfel and John Turner's social identity theory, this study aims to comprehensively examine how endogamous marriage functions as a socio-religious system that strengthens solidarity, minimizes conflict, and maintains the sustainability of marital bonds. Therefore, this study is expected to contribute academically and practically to the development of Islamic law and family sociology studies, as well as serve as a strategic reference for efforts to prevent divorce based on Islamic values and local wisdom in the coastal community of Pamekasan, Madura.

METHODS

This research method uses a descriptive qualitative approach based on the social harmony paradigm. Data collected comes from interview transcripts, field notes, personal documents, memos, and official documentation, and does not use numerical data. The type of research used by the researcher is field research. The researcher acts as the key instrument, and data source sampling is conducted purposively and using snowball sampling.¹⁶ The respondents in this data were 15 people who were interviewed directly. Purposive sampling and snowballing were used to combine the data and verify its validity and reach a unified conclusion. The data accurately uncovers the issue of endogamous marriage harmony among the coastal communities of Lembung Pamekasan Village. The data used are primary and secondary data.¹⁷ To determine the data to be used in collecting data on endogamous marriage among the coastal communities of Lembung Village, accurate data collection techniques are needed so that the evidence and facts obtained function as objective data. The data collection methods used by the author are three-part: observation, interviews, and documentation.¹⁸ After collecting the data, the researcher analyzed it using data reduction, data presentation, and conclusion drawing. To validate the data on endogamous marriage practices in minimizing divorce in Lembung Village, Galis District, Pamekasan Regency, the author used several techniques, including degree of trust, transferability, dependency, and certainty.¹⁹

¹⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R & D* (Bandung: Alfabeta, 2013).

¹⁷ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2015).

¹⁸ Et.al Fiantika, Wasil M, Jumiyati, Honesti, Wahyuni, Jonata, *Metodologi Penelitian Kualitatif, Rake Sarasin*, 2022.

¹⁹ Fiantika, Wasil M, Jumiyati, Honesti, Wahyuni, Jonata, *Metodologi Penelitian Kualitatif*.

FINDING AND DISCUSSION

The Profile of Lembung Village, Galis District, Pamekasan

Pamekasan Regency is the third regency from Surabaya using the Suramadu Bridge access. The four regencies in Madura consist of Bangkalan, Sampang, Pamekasan, and Sumenep Regencies. The focus is on the coastal community area of Lembung Village. The location of the coastal community of Lembung Village is the object for analyzing the harmony of endogamous marriages, which consists of three hamlets, namely Lembung Hamlet, Bangkal Hamlet, and Bungkaleng Hamlet.

The coastal community of Lembung Village, located in Galis District, Pamekasan Regency, is the focus of our research. Many of the coastal community members have been recorded as practicing endogamous marriages for several generations, down to the younger generation who are now the driving force in Lembung Village/the coastal community. Lembung Village, as the research location, reflects the true nature of coastal areas. This area, which is directly adjacent to fishponds and beaches, has needs and is dependent on the conditions and situations that occur in the coastal region.

Social Structure in Endogamous Marriage to Prevent Divorce in the Coastal Community of Lembung Pamekasan

In the complex social order of Lembung Village, the phenomenon of endogamous marriage serves as a prominent feature uniquely designed to reduce the risk of divorce that is prevalent in many communities. This research seeks to explore the underlying structures that fortify these marital unions, reflecting ancient customs deeply rooted in cultural identity and shared values. By examining the interaction between social cohesion and the maintenance of family lineages, one can see how endogamy not only preserves cultural continuity but also serves as a strategy for eliminating social discord. Moreover, the implications of these practices reverberate beyond individual households, affecting the dynamics and stability of communities.²⁰ The following sections will explore the historical context, socio-cultural factors, and contemporary relevance of these practices in Lembung Village, providing a nuanced understanding of how social structures align with marriage conventions to uphold community integrity against the backdrop of modern challenges.

In this context, the Pademawu, Tlanakan, and Pasean sub-districts also contribute to the practice of endogamous marriage to minimize the divorce rate in Pamekasan. This

²⁰ Rahmaniah, "Multikulturalisme Dan Hegemoni Politik Pernikahan Endogami: Implikasi Dalam Dakwah Islam."

region also emphasizes cultural interaction to promote harmony between families. This serves as a reference for data collection on endogamous marriage practices. Cultural expectations play a significant role in shaping marital stability, particularly in communities like Lembung Village, where endogamy is prevalent. These expectations often dictate norms surrounding family formation and dissolution, leading to significant implications for marital cohesion.²¹ As documented in the literature, variations in family rules and structures have historically influenced how couples navigate conflict and strengthen commitment. Such institutional frameworks serve as a foundation for understanding the dynamics of intermarriage and union stability.

Moreover, evidence suggests that cultural norms influence not only initial union choices but also processes of adaptation and disruption within relationships. For immigrants, in particular, the timing of their union formation and cultural distance from the host community can directly influence the longevity of their marriage.²² Therefore, understanding these cultural frameworks and their expectations is crucial to addressing divorce prevention strategies in coastal communities.

Social Solidarity in Maintaining the Endogamous Marriage Tradition among the Lembung Pamekasan Community

In the complex socio-cultural landscape of Lembung Village, Pamekasan, the dynamics of social solidarity are heavily influenced by traditional practices, particularly endogamous marriage. This phenomenon, in which individuals choose partners from within their own social, economic, or cultural group, serves to strengthen communal bonds and collective identity.²³ Village obedience to endogamous marriage not only preserves family alliances but also reinforces shared values that support community cohesion. By examining the historical context and contemporary implications of these marriage customs, one can uncover how they act as a crucial mechanism for social integration and stability. Furthermore, this exploration reveals the underlying tension between modernization and the preservation of tradition, as the village grapples with

²¹ Syarifah Ema Rahmaniah, "vMultikulturalisme dan Hegemoni Politik Pernikahan Endogami: Implikasi dalam Dakwah Islam," *Walisono: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 433–56, <https://doi.org/10.21580/ws.22.2.273>.

²² I Gede Bagus Indra Baskara, I Made Suwitra, and I Ketut Sukadana, "Eksistensi Perkawinan Endogami Di Desa Adat Tenganan Pegring singan Karangasem," *Jurnal Konstruksi Hukum* 2, no. 2 (2021): 379–83, <https://doi.org/10.22225/jkh.2.2.3259.379-383>.

²³ Muslim Pohan, "Fenomena Dan Faktor Perkawinan Semarga," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 8, no. 1 (2021): 67–84, <https://doi.org/10.32505/qadha.v8i1.2088>.

external influences while striving to maintain its cohesive social fabric. Analyzing these interactions provides valuable insights into the role of marriage in fostering social solidarity within this distinct cultural context.

The dynamics of social solidarity and endogamous marriage in Lembung Village reveal a complex interplay between cultural preservation and individual agency. Endogamy practices are evident in strengthening community bonds, ensuring that family ties remain intact while limiting external influences that could disrupt social cohesion. Furthermore, these marriages often serve as a mechanism for transmitting established norms and values, facilitating a sense of identity rooted in a shared heritage.²⁴ However, this obedience to tradition is not unchallenged; younger generations express varying degrees of resistance, influenced by modern educational frameworks and global perspectives that encourage a broader view of relationships. The tension between tradition and change encapsulates the ongoing identity negotiations within the village community, highlighting the crucial role that cultural practices play in fortifying or undermining social solidarity. The future of Lembung Village's social structure depends on finding a balance between local power and culture.

Promoting and Limiting Factors in the Endogamous Marriage Tradition among the Coastal Communities of Lembung Village, Pamekasan

The enabling factors in endogamous marriages to prevent divorce among the coastal community of Lembung Village, Galis Subdistrict, Pamekasan Regency are as follows:

- a. Maintaining Madurese Cultural Identity: the coastal communities of Lembung Galis Village, Pamekasan, have powerful traditions and cultural values. This is evident in the residential housing model, which is shaped like a *tanean lanjcheng* (A spacious yard). This indicates that the settlements are based on an endogamous marriage framework, meaning that they marry because of kinship ties. Endogamous marriage is also seen as a way to preserve traditions and maintain the identity of the *Tanean lanjcheng* coastal community.
- b. Social Cohesion: The strong and massive social cohesion among members of the coastal community in Lembung Village, Galis District, Pamekasan, makes them more likely to

²⁴ Haris Hidayatulloh and Lailatus Sabtiani, "Pernikahan Endogami Dan Dampaknya Terhadap Keharmonisan Keluarga," *Jurnal Hukum Keluarga Islam* 7, no. 1 (2022): 50-71.

cooperate with other group members. This will minimize the incidence of division (conflict) and can increase internal solidarity between families.

c. Social Control: A form of social control in the coastal communities of Lembung Village that can play a crucial role in preventing divorce. Family members in Lembung Village tend to be very harmonious, as disputes between families are resolved directly through internal discussions. This can help prevent and avoid divorce.

The hindering factors in endogamous marriages among the coastal community of Lembung Village, Galis Subdistrict, Pamekasan Regency can be described as follows:

- a. Social and Cultural Change: The coastal communities of Lembung Village, Galis District, Pamekasan Regency, are experiencing social and cultural changes influenced by globalization. Where the interaction of foreign cultures through online media and interaction with immigrant communities from outside Lembung Village may cause a shift in traditional values, which include endogamous marriage. Furthermore, higher levels of education and increased social mobility among the younger generation provide new insights into choosing a life partner. This can influence mindsets, reducing the tendency for intergroup marriage in Lembung Village.
- b. Economic and Social Inequality: Economic instability in the coastal communities of Lembung Village will have a detrimental impact on the practice of endogamous marriage. In difficult economic conditions, families tend to be more open-minded about choosing a life partner from other groups who may desire a better financial situation. This is also due to differences in social status within the coastal communities of Lembung Village. Therefore, this can be a trigger for inhibiting the practice of endogamous marriage in Lembung Galis Village, Pamekasan.

The psychological and emotional factors in the endogamous marriage tradition among the Pamekasan coastal community include creating a sense of security for spouses, minimizing social pressure and family expectations, maintaining self-esteem, and a sense of responsibility between husband and wife. Endogamous marriages in Pamekasan are not only rooted in social and cultural norms but also strongly influenced by psychological and emotional factors, sense of security, social pressure, self-identity, and emotional closeness with family, which are the main factors supporting this practice. Although endogamous marriages have benefits in maintaining social and cultural stability, they can also create emotional pressure for individuals who feel constrained in choosing their life partners.

Endogamous Marriage from the Perspective of Islamic Law

Endogamous marriage is a marriage between ethnic groups, clans, tribes, or kinship groups in the same environment, which is carried out between close families or those bound by kinship who are of the same descent, either from the father's side (patrilineal) or from the mother's side (matrilineal). Endogamous marriages are carried out for various reasons, including ensuring that wealth remains within the clan, strengthening the clan's defense against enemy attacks, maintaining bloodlines (nasab), or other more exclusive motives.²⁵ The general public is more familiar with endogamous marriage as a joint marriage, one *kafaah* or equivalent. So, endogamous marriage in the Islamic law perspective is a marriage or spiritual bond between people who are equal, or what is usually called *sekufu*.

Endogamous marriage is divided into three, namely: kinship or relatives endogamous, which is a sexual relationship carried out by two men and women who are still related by blood or cousin marriage. Local endogamy refers to marriage that is typically carried out in a specific area due to geographical factors. Social Endogamy is a marriage that is based on culture, which is a factor in the occurrence of endogamous marriages, such as the prohibition to marry other people who are of different religions, tribes, races, or social status which is the cause of the emergence of endogamous marriages.²⁶

The purpose of marriage in Islam is to fulfill the demands of humanity, to establish a relationship between men and women to create a happy family based on the fundamental motivation of love, and to produce legitimate offspring in society by following the provisions regulated by *sharia*. Apart from that, there is an opinion which says that the purpose of marriage in Islam is not only to fulfill the physical and spiritual needs of humans, but also to form a family and maintain and continue offspring in living their lives in this world, also to prevent adultery, so that peace and tranquility of mind are created for those concerned, peace of family and society.²⁷ Based on the discussion above obtained from the residents of Galis Subdistrict, Pamekasan Regency, the researcher

²⁵ Siti Zumrotun, "Perkembangan Pola Perkawinan Endogami: Studi Kasus Pada Masyarakat Dusun Jembangan Desa Sriwen Kecamatan Tengaran Kabupaten Semarang" (Sekolah Tinggi Agama Islam (STAIN) Salatiga, 2014),...

²⁶ Diah Ayu Nur Rochmawati, "Hubungan Perkawinan Endogami Dengan Kelainan Bawaan Lahir," *Jurnal AntroUnairdoteNet* 2 (2016): 247, 254-55.

²⁷ M. Idris Ramulyo, *Hukum Perkawinan Islam* (Jakarta: Bumi Aksara, 2017).

identifies the main topics of discussion as follows: Purity of ancestry, Preservation of property, Maintaining regional customs, Maintaining social ties

Endogamous marriage from the Islamic law perspective, viewed from *maqashid al-syari'ah*, contains the same meaning as the word wisdom. If we examine all the books of Allah and the *Sunnah* of the Prophet Muhammad, which are formulated in *fiqh*, it will be seen that they all have a legal purpose. Indeed, for human benefit, as explained in Surah Al-Anbiya (21), verse 107: "And We have not sent you, except as a mercy to all creation". (Q.S. Al-Anbiya [21]:107). The mercy in the above verse is intended to benefit the entire universe, including humanity. Allah's purpose in establishing this law is al-mashlahah, or benefit, namely, to provide benefit to humanity in their life in this world and in preparing for the afterlife. Thus, *maqasid al-shari'ah* is *maslahah* itself. Or *maqasid al-shari'ah* is *maslahah*. Allah's intention is for the benefit of his people. In this case, the meaning of mercy in the above verse is intended to be for the benefit of the universe, including humanity. Allah's purpose in establishing this law is al-mashlahah, or benefit, namely, to provide benefit to humanity in their life in this world and in preparing for the afterlife. Thus, *maqashid al-syari'ah* is *maslahah* itself. Or *maqashid al-syari'ah* is *maslahah*. Allah's intention is for the benefit of his people.

CONCLUSION

From the results, the author can draw the following conclusions: First, that the social structure of endogamous marriage, which aims to prevent divorce among the coastal communities of Lembung Village, Galis District, Pamekasan Regency, promotes social stability, trust, familiarity, and cultural influence. This indicates a decrease in the divorce rate among the coastal communities of Pamekasan. Second, Social Solidarity to maintain groups through endogamous marriages among the coastal communities of Lembung village, Galis sub-district, Pamekasan, is to strengthen family ties within the community and foster a cohesive social order. Third, the factors driving the success of endogamous marriage practices to prevent divorce among the coastal communities of Lembung Village, Galis District, Pamekasan Regency are maintaining Madurese cultural identity, social cohesion, and social control. Meanwhile, the inhibiting factors are social, cultural, and economic changes, as well as social inequality. In Islamic law, it must be intended and

within the scope of the public interest, where endogamous marriage must be carried out with the foundation of public interest/goals that lead to goodness.

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