

Intertribal Marriage in Modernity: An Analysis from the Perspective of Islamic Family Law

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ABSTRACT

In Islam, there are four main aspects in choosing a life partner: wealth, beauty, lineage, and religion. However, amidst the current of modernity, social and cultural factors still play a significant role in determining this choice. This study aims to examine the factors underlying the tendency of people to engage in inter-tribal marriage in Sampaimah Village, Manyak Payed District, Aceh Tamiang Regency, and examine it from the perspective of Islamic family law. The method used is a qualitative descriptive approach with a field approach. Primary data were obtained through observation and interviews with local residents, while secondary data came from Islamic legal literature and fiqh books related to marriage. The results show that the preference for inter-tribal marriage is influenced by concerns about social conflict, racial discrimination, differences in customs, and social inequality that can trigger household disharmony. The community believes that ethnic similarity can minimize differences of opinion and maintain family harmony amidst modern social change. From the perspective of Islamic family law, the practice of inter-tribal marriage is valid according to sharia because it fulfills the pillars and requirements of marriage. However, the tendency to avoid inter-tribal marriage does not have a strong legal basis in Islam. The concept of kafaah emphasizes equality in religion and morals, not ethnicity. Therefore, a deeper understanding is needed so that Islamic values become the primary basis for choosing a life partner.

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INTRODUCTION

Marriage in Islam is not only intended to fulfill the commands of Allah SWT and His Messenger, but also serves as a legitimate way according to Islamic law to channel one's biological instincts. Marriage itself directly creates a contract and establishes the relationship between a man and a woman as husband and wife, as well as a new family within a household (Piliang, 2018). Naturally, everyone who marries hopes that their marriage will be one that fosters a harmonious and harmonious family. A harmonious and ideal family can be achieved when both husband and wife understand and fulfill their rights and obligations properly. However, in practice, various factors influence the choice of a life partner, one of which is ethnic background (Abdul Manan & Muhammad Ruzaipah, 2021).

In various regions across Indonesia, the tradition of inter-ethnic marriage remains a persistent phenomenon (Husna et al., 2024). This practice is based on the belief that shared culture, values, and customs can foster harmony in a household. One interesting example is in Sampaimah Village, Banyak Payed District, Aceh Tamiang Regency, where the majority of the population is Acehnese and Javanese. Within this community, there is still a perception that inter-ethnic marriage is preferred, although a small segment of the Acehnese and Javanese communities is beginning to accept inter-ethnic marriage. This tradition stems from social and historical factors within these communities. Some believe that inter-ethnic marriage can preserve cultural values and customs that have been passed down through generations. Furthermore, historical factors also influence this preference. Some Javanese living in the area still harbor trauma from past conflicts, leading to a tendency to limit inter-ethnic relationships (Rid, 2016).

The main problem in this research is how the preference for inter-ethnic marriage in Sampaimah Village persists despite the absence of Islamic law requiring it. Furthermore, this research will examine how the prohibition on inter-ethnic marriage is enforced in the Acehnese and Javanese communities of Sampaimah Village.

This research aims to analyze the factors that influence inter-ethnic marriage preferences in the village of Sampaimah and look at it from the perspective of Islamic Family Law (Alade, 2020). In addition, this research aims to examine whether preferences that prohibit inter-ethnic marriages are in line with or contrary to the principle of kafaah in Islam. It is also hoped that this research can contribute to understanding how customary law and Islamic law influence marriage preferences between ethnic groups in the village of Sampaimah. Apart from that, this research can be an academic reference for the study of Islamic family law and provide insight for policy makers in formulating more inclusive regulations regarding marriage practices in traditional communities (Masykuri.Subkhan, 2016).

In Sampaimah Village, the primary reasons for the preference for inter-ethnic marriage vary, ranging from cultural differences to historical factors, such as past experiences that influence inter-ethnic relations. Some Acehnese, for example, are concerned about differences in adherence to religious values and

the division of roles within the household. Meanwhile, some Javanese still harbor historical trauma from past conflicts.

Based on the above background, it is clear that Acehnese and Javanese communities have traditionally restricted, prohibited, and even indoctrinated their children and grandchildren to marry within their own ethnic group, with the sole aim of creating an ideal family, one that is harmonious, harmonious, and compassionate. This reality clearly contradicts Islamic law, which does not use a person's pre-born ethnicity as a benchmark for choosing a life partner.

LITERATURE REVIEW

Dina Ulfa, "Inter-ethnic Marriage between Aceh and Alas in Banda Aceh City", in this study explains the factors that cause inter-ethnic marriages between Aceh and Alas, the challenges and problems that inter-ethnic couples will face, and the positive impacts of inter-ethnic marriages between Aceh and Alas. This study further elaborates on the problem of inter-ethnic marriages between the Aceh and Alas tribes, even though the Aceh and Alas tribes have different customs and cultures.

Anisa Putri, "Javanese Customary Traditions in Determining Wedding Days, Islamic Law Perspective, Case Study of Madiun Raja Basa Raya Village, Bandar Lampung", in her research focuses on the discussion in determining the wedding day according to Javanese tradition, the day must be considered so that the marriage can be carried out on good days only, because the Javanese people of Madinun Raja Basa Raja Village, Bandar Lampung still practice the beliefs of their ancestors, where there are several days that are included in the days that bring bad luck so that days that are considered bad (bring bad luck) are not permitted to carry out marriages. If seen in Islamic law, there is no such thing as an unlucky day, only limited to the glory that each day has. However, the Javanese people of Madinun Village still believe and carry out a *hajatan* based on the beliefs of their ancestors.

Sri Asuti A, Samad and Munawwarah, "Wedding Customs and Islamic Values in Acehnese Society According to Islam", in their research in the form of a journal, they examine the wedding customs of Acehnese society and the Islamic values found in Acehnese society in their wedding customs according to Islamic law.

Tia Ulfa, Mukhirah, and Fitriana, "Opinions of Tata FKIP Unsyiah Students on Marriage Customs in Aceh Besar Regency", this researcher in his research explains about marriage customs in Aceh Besar which have several traditional processions carried out before the official marriage ceremony is held, starting from the unique engagement custom, to the wedding official custom where every community must go through stages before carrying out the Aceh Besar marriage proposal custom, starting from *meusa'h-sa'h* or whispering, *cah rot* or pioneering the way, *meuduk wali* (family consensus) and *meulakèe* (proposing)

Meanwhile, the researcher in this study focuses on describing the preferences for inter-tribal marriage in the community of Sampaimah Village, Aceh Tamiang Regency, Islamic Family Law Review.

RESEARCH METHODS

The type of research used in this study is Empirical Juridical legal research. Empirical research is basically a process to find specifically and realistically what is happening at a certain time in society (Muhaimin, 2020). The object of the research that the researcher conducted was precisely the Acehnese and Javanese ethnic communities of Sampaimah Village, which was studied by describing the issues that exist in the Sampaimah Village community regarding the obligation to marry within the same tribe because different tribes are considered not *sekufu* (equal), after which the researcher will examine this research through the perspective of Islamic Family Law.

RESULTS & DISCUSSION

Preferences for Inter-Ethnic Marriage in Acehnese and Javanese Communities in Sampaimah Village

Based on information and data obtained from field research, marriages conducted by the Acehnese and Javanese communities of Sampaimah Village essentially share many similarities, from the *koh rauh* (engagement ceremony), *jak ba tanda* (engagement ceremony), the marriage contract, to the actual wedding reception itself. While there are some differences, these generally lie only in the customs and other ceremonial elements of the ceremony, and do not affect the substance of the wedding itself (Antony Artha Mahesa, 2020).

However, despite these similarities, there is a tendency among Acehnese and Javanese people to prefer marrying partners from the same tribe. Based on information and data obtained, this phenomenon of inter-tribal marriage is not a tradition that is officially published or stipulated as a standard customary rule in village regulations (Harni Yanti Safitri, 2019). However, this practice is deeply rooted in society and widely practiced by the majority of the population. One of the main factors that preserves inter-tribal marriage is the beliefs passed down from generation to generation and the doctrines instilled by ancestors in their children and grandchildren. Many parents believe that marrying a partner from the same tribe can maintain cultural harmony, strengthen social ties, and avoid potential conflict due to differences in customs and habits.

Although a small minority of parents are more open to inter-ethnic marriages, the majority of the community still adheres to this principle. In many cases, marriage approval becomes a complex issue when a child chooses a partner from a different ethnic group, as tradition and family expectations remain primary considerations. This phenomenon demonstrates that, although inter-ethnic marriage is not a written or officially published customary law, it remains a

powerful influence on the marriage partner selection process in the Sampaimah Village community (Sari, 2019).

Marriage is something beyond human control, as it is essentially determined before a person is born. This also applies to marriages in the Sampaimah Village community. Although many families have unwritten rules prohibiting their children from marrying partners from different ethnic groups, the reality on the ground shows a difference in attitudes among parents. A small number of parents have begun to accept and allow their children to marry partners from other ethnic groups for the sake of their own happiness. They believe that the love and well-being of their children is more important than maintaining the tradition of inter-ethnic marriage. However, the majority of parents remain steadfast in their belief that inter-ethnic marriage is best. They still consider ethnicity the primary factor in granting their blessing for a marriage. For this group, inter-ethnic marriage is seen as a way to maintain cultural harmony, customs, and family ties (Herviani, 2019). Therefore, although there are some cases where parents ultimately give in to their children's wishes, the majority of the community still maintains this traditional value as an important part of determining their children's life partners.

The rules regarding inter-tribal marriage that apply among the Acehnese and Javanese communities in Sampaimah Village essentially have no formal consequences or sanctions for those who choose to marry a partner from a different tribe. There are no fines to pay, no threats of ostracism, or reduced rights and attention within the family. Nevertheless, strong social norms still bind many individuals to this tradition, and social pressure is often a major factor in maintaining the practice of inter-tribal marriage in the village (Sari, 2019).

Based on interviews with local religious leaders, several key factors contribute to the continued preference for inter-ethnic marriage among the Acehnese and Javanese communities in Sampaimah Village. These factors reflect beliefs and values that have been passed down from generation to generation and maintained in the community's social life. These factors include the following:

1. Conflict

Conflict is an unavoidable condition that can be experienced by anyone, anywhere. Conflict arises as a result of differences in identity held by each individual in a social interaction. By nature, humans are individual beings with distinct traits, temperaments, and personalities. These differences often trigger friction in social relationships, which, if not managed properly, can escalate into larger conflicts (Herviani, 2019).

In Sampaimah Village, the conflict that once occurred between the Acehnese and Javanese people was one of the main factors that caused tension and hatred between the two ethnic groups. The past conflict remains deeply ingrained in the community's memory, creating social barriers that are difficult to completely eliminate. This also influences the community's views on inter-ethnic marriage, with most residents preferring to marry within the same tribe to avoid the possibility of a recurrence of social tensions in the future. As conveyed by the

Imam of Damai Hamlet, Tgk Suhendra, in an interview with researchers, he emphasized that:

“The Javanese community in Sampaimah Village tends to reject marriages with Acehnese due to lingering resentments stemming from past conflicts. The 2003 conflict left deep scars on the Javanese community, particularly in Sampaimah Village, as they felt they had experienced various forms of oppression and injustice. This hatred began when numerous members of the Free Aceh Movement (GAM) entered the Javanese residential area in Damai Hamlet, Sampaimah Village. At that time, GAM members forcibly confiscated the gold and possessions belonging to the Javanese community. In some cases, Javanese residents were even killed, adding to the suffering and fear within the community. This looting and violence occurred not only in Sampaimah Village, but also in Simpang Lhee Village, particularly in Tanjung Sari Hamlet, which is also a predominantly Javanese settlement. This tragic event gave rise to deep hatred among the Javanese community towards the Acehnese, given that the majority of GAM members involved in the incident were of Acehnese ethnicity. Even before the conflict, relations between the two ethnic groups were already strained, but still within tolerable limits. The rupture in relations between the Acehnese and Javanese communities was ultimately triggered by this conflict, which led to long-lasting mistrust and tension. Although this hatred has begun to subside over time, a large portion of the Javanese community in Dusun Damai still maintains the system of inter-ethnic marriage. This is because some groups have not fully come to terms with the treatment they experienced in the past. The trauma and memories of this incident still influence their decisions in choosing a life partner, making marriage with another ethnic group, particularly the Acehnese, difficult for most Javanese in the region. Therefore, the Javanese prefer to marry within their own ethnic group and continue to pass this tradition on to their children and grandchildren. This belief is passed down from generation to generation as a form of protection against the possibility of a repeat of the conflict they experienced in the past.”

In an interview with Tgk. Suhendra, the Imam of Damai Hamlet in Sampaimah Village, researchers asked him about his views on the inter-tribal marriage system, particularly within his own family. They also asked whether he would apply this principle to his children who would marry in the future. In response, he stated:

“Regarding this matter, I personally don't make it a condition for giving my blessing to my child's partner. For me, it doesn't matter what ethnicity they come from, as long as they have good morals and are religious. Even if they were Batak, I would still accept them. However, I also understand that for the Javanese community in Dusun Damai, this remains a consideration for each family when choosing a life partner for their children.”

Therefore, views on inter-tribal marriage in the Damai Hamlet community remain complex and diverse. While some are beginning to open up to inter-tribal

marriage, the majority still maintain this principle as part of the tradition and ancestral heritage that they continue to pass on to their children and grandchildren. Based on the interview results above, this statement aligns with Mrs. Kasilah's testimony. Mrs. Kasilah is a member of the Javanese community in Sampaimah Village who still adheres to the inter-tribal marriage system. In an interview with researchers, she stated:

“The death of a family member during the Free Aceh Movement (GAM) conflict left a deep scar on our family. This event has made us reluctant, and even forbade, our children and grandchildren from marrying Acehnese. This prohibition was not solely a personal decision, but a rule established by my parents long ago. Although our relationship with the Acehnese community has improved, if our children or grandchildren wish to marry someone from the Acehnese community, we will still reconsider. This is because not all family members have been able to fully forget and forgive the events of the past conflict.”

Based on the interview results above, it shows that the conflict that occurred in the past year left a very deep mark, especially on the Javanese people who were oppressed and treated unfairly and the lives of Javanese people were taken in the conflict, thus causing great disappointment to the Acehnese people, the disappointment of the Javanese people was expressed by not accepting Acehnese people as family members in terms of marriage of their children and grandchildren. The appropriate statement based on the discussion above is that the practice of inter-tribal marriage is still a principle maintained by the majority of Javanese people in Sampaimah Village. This belief is passed down from generation to generation and remains a guideline in determining life partners for the next generation.

2. Racial Discrimination Factors

Indonesia's vast geography, coupled with its large population and diverse ethnicities, makes it highly vulnerable to racial and ethnic conflicts (Tindale, 1953). Differences between ethnic groups, compounded by social and economic disparities, and the resulting racial and ethnic discrimination within society, often trigger friction that leads to social unrest, such as the discrimination between the Acehnese and Javanese communities in Sampaimah Village. This discrimination is a contributing factor to intermarriage among the Acehnese and Javanese communities. Based on the researcher's interview with Mr. Suhendra, he stated:

“Since I was a child, I have witnessed how the Acehnese community often ostracized the Javanese community. This ostracism occurred repeatedly, especially when the Javanese were the minority and the Acehnese the majority in a given environment. One such experience occurred when my friends and I were studying at the Dayah Darul Istiqamah Islamic Boarding School in Simpang Village. At the time, the number of Islamic boarding schools was still very limited, so we decided to study in a neighboring village, where the majority of students were Acehnese. There, my friends and I experienced poor treatment from the local students. We were often

ostracized, insulted, and even provoked into fights simply because of our ethnic differences. As a result of this treatment, most of my friends eventually decided to stop studying the Quran, while I chose to persevere until I eventually became a teacher at the Islamic boarding school. Only after I became a teacher did discrimination against students from different ethnic groups begin to diminish and treatment becomes more equitable. Although relations between the two ethnic groups have improved, the feelings of disappointment experienced by the Javanese people of the past remain, although not everyone holds on to these feelings. Due to these bitter experiences, many Javanese in the past were reluctant to give permission or even forbade their children from forming relationships, let alone marrying, with someone from the Acehnese tribe. However, among Javanese today, views on this matter have begun to vary. Some still maintain the principle of marrying within the same ethnic group, while others no longer have an issue with ethnic differences in marriage.”

Based on the interview results above, it shows that the discrimination that occurs in the Acehnese community towards the Javanese has made the Javanese community not accept the treatment given by the Acehnese community, so they limit and do not allow their children to marry with Acehnese people. Thus, it can be concluded that the discrimination that once occurred between the two tribes still leaves a significant impact, especially in terms of choosing a life partner. The phenomenon of inter-tribal marriage that occurs in the Sampaimah Village community is not solely based on tradition, but is also influenced by historical experiences and social dynamics that develop within the community.

3. Inequality Factors

Inequality is one of the main factors driving the trend towards intermarriage among the Acehnese and Javanese communities in Sampaimah Village. In social life, differences in status and position often create barriers in interactions, including marriage. In some cases, Acehnese people still believe that Javanese people are not equal to them, both in terms of social status, culture, and influence in society (Herviani, 2019).

This perceived inequality impacts the mindset of the majority of Acehnese people, who prefer to marry their children within the Acehnese community rather than within the Javanese community. This view is further reinforced by historical factors and social experiences passed down through generations. As a result, although there are no written rules restricting inter-ethnic marriage, the preference for marriage within the same community remains a norm upheld by most Acehnese. This inequality factor was obtained by researchers through interviews with Mr. Zulkifli, the hamlet head, and several residents of Sampaimah Village. In the interviews, he stated that:

“When it comes to the implementation of Islamic law, Javanese people tend to pay less attention to and apply it in their daily lives. This is evident from my experience when delivering invitations to Javanese people, where some of them are not very attentive to the obligation to cover their genitals when

leaving the house. Furthermore, there is a lack of firmness in educating their children about covering their genitals. While not all Javanese people have this custom, most still show a lack of concern for enforcing dress codes in accordance with Islamic law. On the other hand, Acehnese people tend to be more disciplined in upholding Islamic law. They maintain modesty even in the yard and demonstrate firmness in guiding their children from an early age to dress according to Islamic guidelines. This attitude reflects the Acehnese people's concern for religious teachings and the application of Islamic values in their daily lives."

In the researcher's interview with Mr. Zulkifli, he also revealed the basic reasons why the Acehnese people in Sampaimah Village prioritize marriage with fellow tribesmen and tend not to accept Javanese as life partners, in this case he stated that:

"As stupid as they are (*Sebangai-bangai*) the Acehnese understand religion and things like that are not found in the Javanese, the Acehnese prioritize religious education over the world, the Acehnese also apply the Islamic values they know even a little"

Mr. Zulkifli's statement aligns with the interview results obtained by researchers with Tgk. Zainal Abidin, the Imam of Bakti Hamlet in Sampaimah Village. In the interview, he stated:

"Most Acehnese people in Bakti Hamlet, Sampaimah Village, prioritize marriage partners from within the Acehnese ethnic group for their children. This is based on the belief that Acehnese people are more consistent in implementing Islamic sharia values in their daily lives, both in aspects of worship, behavior, and customs that align with Islamic teachings. Furthermore, Acehnese parents tend to prioritize religious education for their children from an early age, hoping that Islamic values will be firmly embedded in their lives, compared to worldly education, which is considered secondary. On the other hand, Javanese people in the region have a slightly different mindset regarding education and the implementation of religious values. Although some Javanese also prioritize religious education in their families, they are generally fewer in number than those in Aceh. This difference is one of the main factors causing Acehnese people to prefer marrying their children to partners from the same ethnic group, hoping that the continuity of Islamic sharia practices will be maintained within their families."

In an interview with Mr. Zulkifli and Tgk Zainal Abidin, the researcher asked whether they considered ethnicity a requirement for their children's marriages. Both sources gave the same answer. Mr. Zulkifli stated that:

"Regarding child marriage, I honestly prioritize Acehnese ethnicity as the primary criterion when choosing a potential partner for my daughter. However, I still consider a person's personality and morals. If my daughter's potential partner possesses good character, I have no reason to refuse. Alhamdulillah, my eldest daughter found a match from the Acehnese ethnic

group, a Tgk (leader of the Islamic study group), which is certainly a source of pride for our family.”

Meanwhile, Tgk Zainal Abidin also gave a similar answer. However, there were significant differences between his views and those of the previous source. He stated that:

“I prioritize an Acehnese person as a life partner for my child, as I believe marriage between members of the Acehnese tribe will be more harmonious and equal. However, I still consider the personality and morals of the prospective partner. If someone has good morals, then I can accept them, but if they engage in forbidden things like consuming illicit substances, I will not give my blessing, even if they are Acehnese. In this case, I do not absolutely reject a Javanese person as a potential partner for my child, but as I have stated before, I still prefer an Acehnese person.”

A Review of Islamic Family Law Regarding the Preference for Intertribal Marriage in the Sampaimah Village Community

Regarding the phenomenon of inter-tribal marriages occurring among the people of Sampaimah Village, Aceh Tamiang Regency, researchers conducted direct interviews with various parties, including those who adhere to inter-tribal marriages and those who marry between different tribes, as well as religious leaders who are frequently involved in wedding ceremonies in their communities (Al Amin et al., 2023).

In the social reality of the Acehnese and Javanese communities in Sampaimah Village, inter-tribal marriages are still prioritized. This preference is driven by various complex, interacting factors. Conflict is a key factor, as the trauma of the Free Aceh Movement (GAM) left deep wounds on the Javanese community, who lost family members and possessions, creating tension and mutual suspicion that influence parents' decisions regarding inter-tribal marriages. Customary and cultural factors also play a significant role, as differences in traditions, wedding ceremonies, kinship systems, and life philosophies between the Acehnese and Javanese communities raise concerns about the difficulty of integrating two distinct cultural systems within a single household (missing, 1987).

Social discrimination manifests itself through exclusive and isolating attitudes toward inter-ethnic couples in community activities, creating social pressure to choose partners of the same ethnicity to maintain social acceptance. Meanwhile, perceptions of inequality have developed within society, with Acehnese people perceived as superior due to their perceived greater understanding and application of Islamic values in daily life, particularly in childcare, leading to the Javanese being perceived as less equal in terms of religiosity. Finally, differences in mindset regarding decision-making, household management, and life priorities between the two ethnic groups raise concerns about the potential for fundamental conflict in married life.

From the perspective of Islamic family law, the four schools of thought (mazhab) state that the marriages currently practiced by Acehnese and Javanese

people in Sampaimah Village, which make ethnic similarity an absolute requirement for obtaining family approval and continuing the relationship to marriage, clearly deviate from the principles of Islamic family law. Islam emphasizes equality in religion, morals, and piety as the primary criteria for choosing a life partner, rather than ethnic or tribal background. While the socio-cultural factors mentioned above explain why the practice of inter-tribal marriage persists, from an Islamic perspective, restrictions on marriage based on ethnicity lack a strong legal basis (Siagian, 2021).

Therefore, it is crucial for society to re-understand that Islam does not restrict marriage based on ethnicity, but rather emphasizes harmony, religious equality, and good values, which are the foundation for building a harmonious household. Education and a deeper understanding of the principles of kafaah in Islam need to be continuously improved to shift the paradigm of a society still bound by restrictions that lack a basis in Islamic law (Sahju, 2018).

Regarding the preference for inter-tribal marriage practiced by the people of Sampaimah Village, Aceh Tamiang Regency, I, as the author, recognize that this research presents its own complexities in understanding the phenomenon of inter-tribal marriage preferences in Sampaimah Village, Aceh Tamiang Regency. This research process provides broader insights into how social, cultural, and historical factors shape people's mindsets in choosing a life partner. The following is the author's reflection and analysis of the research conducted (Malindo, 2022).

1. Challenges in Data Collection

One of the author's main challenges in this research was limited access to some respondents. Although it was planned to interview four village imams, only three were successfully interviewed due to difficulties in reaching one of the religious leaders. Furthermore, the lack of definitive data on the number of inter-tribal and inter-tribal marriages hindered obtaining a more quantitative picture. However, the interviews conducted still provided in-depth information regarding the community's preferences (Podolefsky, 1984).

2. Diversity of Perceptions in Society

The interview results indicate differences in perspectives between the Acehnese and Javanese people regarding inter-tribal marriage. The Acehnese people maintain this tradition more strongly, while the Javanese people are gradually opening up to inter-tribal marriage. However, historical factors, such as past conflicts and social discrimination, still hinder some communities from accepting inter-ethnic marriages. This suggests that social background and collective experiences have a significant influence in shaping marriage preferences.

3. Intersecting Religious and Cultural Factors

One interesting finding in this study is how people prioritize cultural aspects in choosing a partner over the principles of Islamic family law. Furthermore, differing religious beliefs between the two ethnic groups are a consideration in choosing a partner. Islam never requires ethnicity as a factor in marriage, yet society still considers it a primary consideration. This demonstrates

that in social practice, religious teachings often adapt to long-established cultural norms.

4. The Influence of Social Pressure on Marriage Decisions

Interviews revealed that pressure from parents and the social environment significantly influences a person's decision to choose a partner. Many individuals feel compelled to follow family traditions to maintain harmony and avoid social conflict. This suggests that the preference for inter-ethnic marriage is not solely an individual decision, but also a result of the social dynamics that develop within the community.

5. Impact on Domestic Life

Although inter-ethnic marriages are considered beneficial in maintaining marital harmony due to shared cultures and mindsets, this study also reveals that inter-ethnic marriages are not always doomed to failure and do not always guarantee marital success. Communication, understanding, and commitment to marital life remain key aspects of a successful marriage, regardless of ethnicity.

CONCLUSION

Based on the research results, it can be concluded that the preference for inter-ethnic marriage among the Acehnese and Javanese communities in Sampaimah Village remains very strong and is the primary choice for starting a household. This tendency is influenced by social and cultural factors, including past historical conflicts, highly valued traditional values, inter-ethnic social discrimination, status inequality, and differences in mindset that raise concerns about marital harmony.

From the perspective of Islamic Family Law, inter-ethnic marriage is not specifically regulated—neither obligatory nor prohibited. As long as the marriage meets the pillars and requirements of sharia, it is valid. Islam emphasizes kafaah (completeness) in terms of religion, morals, and the welfare of the household, rather than ethnicity. Therefore, public understanding needs to be directed so that the values of equality and Islam become the primary basis for choosing a partner in modern life.

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