



Socio-Cultural Impact and Relevance of Islamic Law in the Matchmaking Tradition in Koto Petai Village, Tanah Cogok Subdistrict, Kerinci Regency

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Abstract

The tradition of arranged marriage is a social phenomenon that has become part of the culture of many communities, including Koto Petai Village, Tanah Cogok Sub-district, Kerinci Regency, which combines local culture with the principles of Islamic law. In the context of Islamic law, arranged marriages are permissible as long as they fulfill the principle of *maslahah* and do not violate individual rights, but this practice often conflicts with the freedom to choose a life partner. Previous studies have highlighted the negative impacts of arranged marriage, but few have provided an in-depth analysis of the application of *wali mujbir* and *maqashid al-syariah* in the local context. This research uses a qualitative method with a case study approach through in-depth interviews, observation, and analysis of Islamic legal documents. The results showed that arranged marriage can have a positive impact in the form of creating a harmonious family and strengthening relationships between families, but it can also have negative impacts such as psychological pressure, loss of the right to choose a partner, and divorce if done without considering the wishes of the child. This study also found that the principles of *maslahah* and *wali mujbir* remain relevant in the practice of matchmaking, but must be implemented with due regard to consent and justice for both parties. The findings provide theoretical contributions in the development of Islamic family law studies as well as practical guidance for managing matchmaking traditions by respecting individual rights, thus creating harmony between traditions and Islamic values.



Introduction

The arranged marriage tradition is a social phenomenon that has become part of the culture of many communities, including Koto Petai Village, Tanah Cogok Sub-district, Kerinci Regency. In the context of Islamic law, marriage is ideally based on the principle of mutual consent (*rida*) to create a *sakinah*, *mawaddah* and *rahmah* family. However, in reality, the practice of arranged marriages often involves an element of coercion, where the individual's right to choose a life partner is not fully respected. This phenomenon poses a challenge to harmonize the tradition with Islamic values that uphold human rights.

Various previous studies have highlighted aspects of arranged marriage in diverse perspectives. Yeni Mulyati¹ in her research on forced arranged marriages concluded that marriages based on love and affection have the opportunity to create harmony, while forced marriages tend to trigger conflict and divorce. Zubaidah² also revealed that arranged marriages can cause quarrels and domestic violence, even leading to divorce if not based on mutual agreement.

On the other hand, Dedi Muhadi³ in his study of the tradition of arranged marriages in pesantren communities shows that this practice can achieve marriage goals if it is carried out democratically and considers the balance between tradition and individual freedom. Sarifudin Zuhri's research⁴ highlights the importance of maintaining religious norms in arranged marriages, as practiced by the Indonesian Islamic Da'wah Institute (LDII) to prevent behavior that is prohibited by religion. Meanwhile, Asri Khuril⁵ found that the adjustment of couples in arranged marriages takes different amounts of time, depending on the dynamics of the relationship and the level of openness of both parties.

While these studies provide valuable insights, there are some gaps that have yet to be filled. Most studies focus more on the normative aspects or long-term impacts of arranged marriages without exploring in depth the traditional process of arranged marriages in specific contexts, such as in Koto Petai Village. In addition, there are not many studies that integrate Islamic legal analysis with a sociocultural approach to understand the complexities of arranged marriage.

This research is important to provide a more comprehensive understanding of the practice of arranged marriage in Koto Petai Village. The arranged marriage tradition in this village is not only a cultural heritage, but also reflects how the local community understands and applies the principles of Islamic law. By exploring the practices, factors and impacts of arranged marriages, this research contributes to efforts to harmonize local traditions with Islamic values that emphasize individual rights.

The urgency of this research lies in the need to bridge the gap between tradition and modernity in the practice of arranged marriage. In many cases, arranged marriages are still conducted by considering factors such as religion, economy, and social status, which often

¹ Yeni Mulyati, "Perjodohan Secara Paksa Perspektif Hukum Islam (Studi Kasus Di Desa Bantarbarang Kecamatan Rembang Kabupaten Purbalingga)," 2020.

² Zubaidah, "Dampak Perjodohan Pilihan Orang Tua Di Gampong Geulanggang Gajah Kecamatan Darul Makmur Kabupaten Nagan Raya," 2014.

³ Dedi Muhadi, "Tradisi Perjodohan Dalam Komunitas Pesantren (Studi Pada Keluarga Kyai Pondok Buntet Pesantren)," 2015.

⁴ Sarifudin Zuhri, "Analisis Hukum Islam Terhadap Proses Perjodohan Dan Kriteria Kafa'ah Dalam Perkawinan Anggota LDII," 2018.

⁵ Asri Khuril Tahun, "Penyesuaian Diri Pada Pasangan Perjodohan Di Kampung Madura," 2019.

neglect aspects of individual freedom. This research is expected to provide a solution to the fundamental problem, namely how to maintain traditional values without violating the principle of freedom in Islamic law. Therefore, this research aims to explore the process, factors and impacts of arranged marriage in Koto Petai Village from the perspective of Islamic law. In addition, this research also aims to analyze the relevance of the concepts of *maslahah* and *wali mujbir* in the practice of matchmaking, as well as provide practical recommendations for the community to manage this tradition more wisely.

Theoretically, this research contributes to strengthening the understanding of the relationship between matchmaking traditions and *maqashid al-syariah* principles. Practically, this research offers guidance for the community and related parties to implement matchmaking traditions that are in accordance with Islamic law. Thus, this research not only enriches the academic discourse but also provides relevant solutions for the community in creating a harmonious and happy family.

Method

This research uses a qualitative approach with a case study method to analyze the arranged marriage tradition in Koto Petai Village, Tanah Cogok Sub-district, Kerinci Regency, from the perspective of Islamic family law. Data collection was conducted through in-depth interviews with resource persons consisting of arranged couples, parents, community leaders, and Islamic law experts, as well as direct observation of the arranged marriage practices that take place in the community. Data were also obtained through analysis of Islamic legal documents, such as the Qur'an, Hadith, and classical and modern *fiqh* books, to understand the legal basis and relevance of the concepts of *maslahah* and *wali mujbir*. The analysis is done descriptively-analytically to identify the positive and negative impacts of arranged marriage and harmonize it with the *maqashid al-syariah* principle in Islamic family law.

Result and Discussion

1. Matchmaking in the Perspective of Islamic Law

Children's freedom to choose a life partner is a complex issue that often raises debates in society. In Islamic law, the freedom to choose a partner is a fundamental right that is recognized, as long as the partner meets the criteria of *kafa'ah* or equality based on Islamic law. This aims to create harmony in the household. However, in practice, this freedom is often hampered by the tradition of arranged marriage, which in some cases is done forcibly by parents without considering the will of the child.⁶ This phenomenon often leads to negative impacts, such as disharmony in the household, and even divorce. Even so, not a few arranged marriages have succeeded in creating families that are *sakinah*, *mawaddah*, *wa rahmah*.

Islam gives great attention to individual rights, including in choosing a life partner. Sayyid Muhammad bin Alawi al-Maliki in his book, *Adabul Islam fi Nizhamil Usrah*, asserts that parents do not have the right to force their children to marry partners they do not want.

⁶ Tianhan Gui, "Devalued' Daughters Versus 'Appreciated' Sons: Gender Inequality in China's Parent-Organized Matchmaking Markets," *Journal of Family Issues*, 2016, <https://doi.org/10.1177/0192513x16680012>; Elizabeth Agey, "Arranged and Non-Arranged Marriages Have Similar Reproductive Outcomes in Nepal," *Scientific Reports*, 2024, <https://doi.org/10.1038/s41598-024-61467-8>.

This kind of coercion, according to Sayyid Muhammad, can be a source of disaster in domestic life. He writes:

*"It is not permissible to force a woman who has reached puberty to marry, whether she is a girl or a widow. How much coercion leads only to disaster, calamity and ugliness. Indeed, Islam rejects it completely."*⁷

This view is based on the hadith of the Prophet Muhammad, which tells of a woman who was forcibly married by her father. The woman came to the Prophet to ask for justice. After hearing her story, the Prophet called the woman's father and left the decision to the woman. In a hadith narrated by an-Nasa'i, it is stated:

"Then the Messenger of Allah came, and Aisha told him. Then the Messenger of Allah called the woman's father and left the matter to the woman."

This hadith is a strong evidence that children, both boys and girls, have the right to determine their life partners without coercion from parents. In this context, the role of parents is only to give advice and direction, without the authority to impose their will.

Sayyid Muhammad's opinion is in line with the views of other scholars. Sheikh Musthafa as-Suyuthi ar-Rahibani, in his book *Mathalibu Ulin Nuha fi Syarhi Ghayatil Muntaha*, asserts that parents should not force their children to marry unwanted partners. He said:

*"It is not permissible for parents to force their children to marry someone they do not want to marry, because they will not achieve their aims, so they are not disobedient if they refuse to do so"*⁸

Similarly, Sheikh Ali Jum'ah, a prominent scholar of this century, stated that the freedom to choose a spouse is the basic right of every individual. Parents should not impose their will on their children, whether male or female. He states:

*"The role of parents in the marriage of their children is limited to advice, guidance and direction. However, it is not permissible for them to force their children to marry someone they are not happy with."*⁹

Sheikh Ali Jum'ah also emphasized that coercion in marriage is contrary to the main purpose of marriage in Islam, which is to create a harmonious family. This kind of coercion is even categorized as a haram act because it violates individual rights and is considered a form of injustice. Islam emphasizes that marriage should be based on mutual consent and consensus. Marriage based on coercion not only contradicts the principles of sharia, but also has the potential to undermine the main purpose of marriage itself, which is to create a family that is *sakinah, mawaddah, wa rahmah*.

The ideal marriage is one that is built on freedom, love and respect between husband and wife. Therefore, parents' coercion of their children to marry unwanted partners is considered a violation of Islamic values.

Based on the above explanation, it can be concluded that Islam strictly rejects coercion in marriage. Parents do not have the right to force their children to marry unwanted partners.

⁷ Sayyid Muhammad, *Adabul Islam Fi Nizhamil Usrah*, 1423.

⁸ Jalaluddin Al-Suyuthi, *Al-Itqan Fi Ulum Al-Quran*, New Editio (Beirut: Dar Al-Kutub Al-Ilmiyyah, 2019).

⁹ Syekh Ali Jum'ah, *Al-Bayan Lima Yusyghilul Azhan*, vol. I (Darul Maqtom, 2005).

The role of parents is limited to giving advice, guidance and direction to their children. On the contrary, a child has absolute freedom to determine his/her life partner according to his/her choice, as long as it does not contradict Islamic law. Marriage based on coercion contradicts the main purpose of marriage in Islam and has the potential to cause negative impacts, such as disharmony and divorce. Therefore, it is important for people to understand these principles in order to create a family that is harmonious, full of love and grace.

2. Religious, Economic and Social Status Factors in Matchmaking Practices in Koto Petai Village, Tanah Cogok Sub-district, Kerinci Regency

Matchmaking is one of the ways that people often organize marriages. Although there are no provisions in Islamic law that explicitly require or prohibit this practice, arranged marriage remains a tradition that is often maintained by various communities, including in Koto Petai Village, Tanah Cogok Subdistrict, Kerinci Regency. Islam emphasizes the importance of finding a life partner who is pious or shalihah and has religious compatibility, but arranged marriages that involve coercion can lead to problems in the household.

The practice of arranged marriage in Koto Petai Village is often rooted in traditions and customs that aim to maintain harmony between families or relatives. Nevertheless, this practice presents various dynamics, especially in relation to individual freedom in determining life partners.

The Matchmaking Process in Koto Petai Village

The matchmaking process in Koto Petai Village consists of several important stages, namely:

a. Introducing the Candidate

The first stage in the matchmaking process is introducing prospective partners. Based on the author's interview with one of the matched couples, there are different procedures in the process of introducing prospective partners. For example, one of the interviewees, sister Azlina, stated:

"Before I got married, my parents introduced me to my future husband. Then, I was given time to get to know him better over the phone until I was convinced to marry him."¹⁰

This introduction process shows that there is an effort to give children the opportunity to get to know potential partners. This is important to reduce the risk of incompatibility in the future. However, not all families provide sufficient time for children to get to know their partners. Sister Mardiani, for example, said:

"At first I didn't want to because I had my own choice, but because of the coercion of my parents and extended family, I finally gave in. I wasn't even given a long time to get to know my future husband"¹¹

¹⁰ Azlina, "Wawancara Dengan Penulis," 2024.

¹¹ Mardiani, "Wawancara Dengan Penulis," 2024.

From the cases above, it can be seen that forced arranged marriages without allowing the children to get to know their partners better tend to create psychological distress.

b. Confirming the Willingness of the Child

Once the familiarization stage is complete, the next step is to confirm the child's willingness to proceed with the matchmaking process. In some cases, this decision often involves a compromise between the child's wishes and those of the family. For example, sister Aisah stated:

"Initially I was proposed to by the male party, and the extended family agreed. Like it or not, I accepted the proposal, even though the candidate was still my family."

This case shows that family considerations are often the dominant factor in the matchmaking process, even overriding the wishes of children. In fact, in Islam, the basic principle of marriage is mutual agreement without coercion.

c. Family Meeting

After an agreement is reached, the next step is a meeting between the families of both parties. This meeting aims to discuss various technical matters related to the marriage plan, such as the date of implementation, dowry, and other things that need to be prepared. However, in some cases, family meetings are conducted without involving the bride and groom. As expressed by Siska's sister:

"My father matched me with his friend's son without involving me at all. All decisions were made by them"¹²

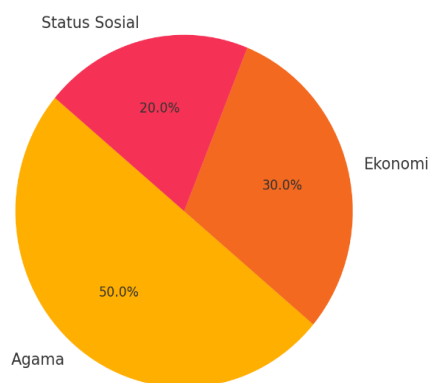
This process shows that in some families, the role of children is still very limited in the matchmaking process.

Factors Causing Matchmaking in Koto Petai Village

Based on the research, there are several main factors behind the practice of arranged marriages in Koto Petai Village. Consider the following diagram:

Figure 1.

Distribution of factors causing arranged marriages in Koto Petai Village



Source : Author, 2024

¹² Siska, "Wawancara Dengan Penulis," 2024.

a. Religious Factors

The people of Koto Petai Village are known to be religious and uphold Islamic values. This influences how they choose a life partner. As stated by Nurhayati:

"My family arranged a marriage for me with a man who was considered to be of good religious character. He is a relative of mine, so my family believes he can guide me to the right path.."¹³

Same-family marriage is considered a way to maintain lineage and ensure that the couple has a strong religious foundation.

b. Economic Factors

In addition to religious factors, economic conditions are also an important consideration. One interviewee, sister Azlina, explained:

"I accepted the arranged marriage because my prospective partner was economically established. This is important to ensure the future of the family."¹⁴

This suggests that financial security is one of the strongest reasons behind the acceptance of arranged marriages, especially in societies that value economic stability as the foundation of domestic life.

c. Social Status Factor

Social status factors also play an important role in arranged marriages. In many cases, families tend to match their children with partners who are considered socially equal or higher. Sister Aminah said:

"My parents want me to marry a man who is my equal in terms of education and economy. They don't want me to marry someone who doesn't match the status of our family"¹⁵

This tradition reflects the importance of social stratification in the Koto Petai Village community, where social status is often the benchmark in determining a partner.

The practice of matchmaking in Koto Petai Village is part of a tradition that is still maintained by the local community. The matchmaking process involves various stages, from the introduction of prospective partners to family meetings. However, this practice is not free from challenges, especially when children's right to choose their life partner is not fully respected.

Factors such as religion, economics and social status are the main reasons behind arranged marriages. While arranged marriages can create harmonious family relationships, it is important for society to consider the rights and freedoms of individuals in choosing a partner, in accordance with Islamic principles that emphasize mutual consent and non-coercion in marriage.

¹³ Nurhayati, "Wawancara Dengan Penulis," 2024

¹⁴ Azlina, "Wawancara Dengan Penulis," 2024

¹⁵ Aminah, "Wawancara Dengan Penulis," 2024

Thus, a more inclusive approach is needed in the practice of arranged marriages, where traditions are respected but children's human rights are not neglected in determining the future of their households.

3. The Impact of the Matchmaking Tradition in the Perspective of Islamic Family Law: A Socio-Cultural Study

The arranged marriage tradition in Koto Petai Village, Tanah Cogok Subdistrict, Kerinci Regency, is still an integral part of the local community's life. Matchmaking is often seen as a way to maintain harmony between families, strengthen kinship ties, and ensure that lineage is maintained. However, behind the tradition, there are significant positive and negative impacts on the individuals involved, especially if the matchmaking is forced or there is a lack of time to get to know each other.

The researcher's discussion focuses on the impact of the arranged marriage tradition in the village, which includes aspects of happiness, family harmony, and problems that arise due to incompatibility of partners. In the context of Islamic law, marriage is ideally based on the principle of mutual consent (*rida*) without coercion. However, in reality, the practice of arranged marriages often places individuals in situations that contradict this principle.

Positive Impacts

a. The Formation of a Happy Family

Although arranged marriages are often perceived negatively, the research results show that not all arranged marriages end in unhappiness. Most of the interviewees revealed that they were able to build harmonious and happy families despite initially accepting arranged marriages by force.

As expressed by sister Maysaroh:

*"In my opinion, arranged marriages are not that bad and not all arranged marriages end in failure. I actually feel grateful for having found a very good life companion."*¹⁶

Similarly, sister Ainun, who has been married for 18 years, stated:

*"We have been married for 18 years with two sons. In the beginning it was difficult to adapt, but over time I felt comfortable and fell in love with my husband"*¹⁷

This finding shows that arranged marriages, if based on patience and sincerity, have the potential to create harmonious households. The time spent getting to know each other after marriage is an important factor in building a strong relationship.

b. Strengthening Family Relationships

Matchmaking not only affects the couple getting married, but also strengthens the relationship between the extended families of both parties. As expressed by one of the interviewees:

"Our happiness is also felt by the extended family, especially because this arranged marriage strengthens the relationship between the two families."

¹⁶ Maysaroh, "Wawancara Dengan Penulis," 2024

¹⁷ Ainun, "Wawancara Dengan Penulis," 2024

The close kinship relationship is an added value of the arranged marriage practice. Parents feel comfortable because their son-in-law comes from a familiar family, so trust in their child's partner is more assured.

4. Negative Impact

a. The Occurrence of Divorce

Divorce is often a negative impact of forced marriages. The absence of love and coercion in marriage makes it difficult for the relationship to last. Sister Amelia, one of the interviewees, revealed:

"There were no feelings from the beginning, but because of my parents, I had to accept the arranged marriage. In the end, our marriage was just filled with conflicts that led to divorce"¹⁸

Amelia's parents, in an attempt to defend their daughter's marriage, stated:

"We tried to reconcile them, but Amelia insisted on divorce. In the end, we had to accept their decision."

This case shows that arranged marriages made without involving the wishes of both parties can result in incompatibility leading to divorce.

b. Psychological Stress

In addition to divorce, another negative impact is the psychological pressure felt by individuals who are forced to accept arranged marriages. Sister Rahma, one of the interviewees, revealed:

"At the beginning of the arranged marriage, I refused, but my parents insisted. Our marriage only lasted five days because my ex-husband also refused to continue the relationship"¹⁹

Psychological stresses such as feelings of disrespect, coercion, and loss of opportunity to choose one's own life partner are often experienced by individuals who are forced into marriage. This not only affects the happiness of the individual, but also damages the extended family relationships of both parties.

c. Loss of Opportunity to Choose a Partner

Matchmaking also often deprives an individual of the opportunity to choose a life partner according to their wishes. Individuals who are forced into marriage tend to lose control over their future, which in turn leads to feelings of unhappiness. As expressed by sister Kamila:

"I was forced to accept the arranged marriage because of family pressure. However, the arranged marriage was canceled before the wedding because my future partner chose to marry his girlfriend."

¹⁸ Amelia, "Wawancara Dengan Penulis," 2024

¹⁹ Rahma, "Wawancara Dengan Penulis," 2024

This story shows that despite attempts to accept arranged marriages, individuals still have the right to refuse if they feel uncomfortable or incompatible with the arranged couple. The arranged marriage tradition in Koto Petai Village has complex impacts, both positive and negative. Positive impacts include the formation of a harmonious family and close kinship relations between families. However, negative impacts such as psychological pressure, loss of opportunity to choose a partner, and divorce are also realities that cannot be ignored.

From the perspective of Islamic law, marriage is ideally based on the principle of mutual consent (*rida*). The arranged marriage tradition that overrides individual wishes is not in line with this principle. Therefore, a more inclusive approach is needed in the practice of matchmaking, where traditions are still respected without ignoring the rights and freedoms of individuals in choosing life partners.

This research provides important insights into the dynamics of the arranged marriage tradition in Koto Petai Village. The findings also serve as a reflection for the community to be wiser in implementing the matchmaking tradition, so that it not only maintains cultural values, but also pays attention to the rights and happiness of the individuals involved.

5. The Matchmaking Tradition and the Principle of Maslahah An Analysis of Islamic Law in Koto Petai Village

Islam is a religion that provides comprehensive guidance for its people in all aspects of life, including marriage. As a *sunnah* of the Prophet Muhammad SAW, marriage aims to create a harmonious, happy, and blessed family by Allah SWT. The tradition of arranged marriages in the community, as found in Koto Petai Village, is an inseparable part of the local culture. However, this tradition poses various challenges in relation to Islamic law, particularly in relation to individual freedom and the concept of *wali mujbir*.

Matchmaking in Koto Petai Village is carried out against the backdrop of culture and tradition to maintain the harmony of the extended family²⁰ However, in some cases, this tradition can conflict with the principles of *maslahah* and *maqashid al-syariah*.²¹ This discussion explores the concepts of Islamic law related to matchmaking, *maslahah*, *wali mujbir*, and how the tradition is implemented in Koto Petai Village.

Basic Principles of Marriage in Islam

Islam views marriage as a form of worship that aims to create a *sakinah* family, full of love (*mawaddah*), and compassion (*rahmah*). In *maqashid al-syariah*, marriage aims to protect religion (*hifzh ad-din*), offspring (*hifzh an-nasl*), and soul (*hifzh an-nafs*). These three objectives indicate the importance of involving awareness, willingness and responsibility in marriage. QS. An Nur (24:32) also emphasizes the importance of marriage as a solution to maintain individual morality and honor. Likewise, the *hadith* as the second source of law also emphasizes the importance of the consent of the guardian in marriage, but still considers the rights of the child in choosing a partner.

Maslahah in the Context of Matchmaking

²⁰ Aisyah Ayu Musyafah, "Perkawinan Dalam Perspektif Filosofis Hukum Islam," *Crepido*, 2020, <https://doi.org/10.14710/crepido.2.2.111-122>.

²¹ Muhammad Ngizzul Muttaqin and Nur Fadhilah, "Hak Ijbar Wali Tinjauan Maqashid Syari'ah Dan Antropologi Hukum Islam," *De Jure Jurnal Hukum Dan Syar'iah*, 2020, <https://doi.org/10.18860/j-fsh.v12i1.7923>.

The principle of *maslahah* emphasizes the importance of bringing benefits and preventing harm. In the context of matchmaking, *maslahah* must be considered as a whole, both for the individual and the family.

a. Maslahah al-Daruriyah (Primary Needs)

Matchmaking becomes part of primary needs if it aims to maintain morality and protect individuals from sin, such as adultery or extramarital relationships. In Koto Petai Village, this practice is often based on the need to maintain lineage and ensure a religiously compatible partner²²

b. Maslahah al-Hajiyyah (Secondary Needs)

Matchmaking is also often considered a solution to avoid social pressure, such as being considered too old to get married. In the community of Koto Petai Village, this tradition helps individuals find a suitable partner without having to search for one themselves.²³

c. Maslahah al-Tahsiniyyah (Complementary Needs)

In some cases, arranged marriages are carried out to maintain family honor or improve social status. For example, families feel more comfortable if their child marries someone from a family they know well, such as a relative or close friend.²⁴

Wali Mujbir and Ijbar Rights in Islamic Law

Concept of Wali Mujbir

Wali mujbir is a guardian who has the right to marry off his daughter without her consent.²⁵ This concept is recognized by four major schools of thought with different approaches:

a. Shafi'iyah Mazhab:

The mujbir guardian has the right to force the marriage of his daughter, whether she has reached puberty or not. However, the marriage must be in the best interests of the child.²⁶

b. Malikiyah School:

The father only has the right of *ijbar*, provided that the prospective groom is equal to the daughter.

c. Hanbali school:

²² Wildaniyah Mufidatul A'yun and Alif Hendra Hidayatullah, "Perspektif Maslahah Dalam Perjanjian Perkawinan Mengenai Harta Dalam Undang-Undang Perkawinan," *Harmoni*, 2023, <https://doi.org/10.32488/harmoni.v22i1.667>.

²³ Ulva Restu Habibi, "Kepuasan Pernikahan Pada Wanita Yang Dijodohkan Oleh Orang Tua," *Psikoborneo Jurnal Ilmiah Psikologi*, 2014, <https://doi.org/10.30872/psikoborneo.v2i4.3675>.

²⁴ Habibi.

²⁵ Rifky Adji Sukmana, Herawati Herawati, and Lomba Sultan, "Paradigma Keadilan Dalam Penegakan Hukum Negara Berdasarkan Teori Kebenaran Perspektif Filsafat Hukum Islam," *Jurnal Ilmiah Falsafah Jurnal Kajian Filsafat Teologi Dan Humaniora*, 2023, <https://doi.org/10.37567/jif.v8i2.1589>.

²⁶ Ariesthina Lelah, "Memahami Kedudukan Nikahul Fasid Dalam Hukum Islam," *Al-Tafaqquh Journal of Islamic Law*, 2021, <https://doi.org/10.33096/altafaqquh.v2i1.76>.

This concept emphasizes the importance of the child's consent if the child has reached puberty, although the guardian still has the right of *ijbar* in certain situations.²⁷

Implementation of Wali Mujbir in Koto Petai Village

In Koto Petai Village, wali mujbir is often used to ensure that the child marries a partner that the family deems suitable. For example, sister Ainun married on her father's decision without her initial consent. However, the marriage was eventually successful as love grew over time.

Analysis of arranged marriages in Koto Petai Village

Positive Impact of Matchmaking

a. Creating a Harmonious Family:

Many arranged marriages in Koto Petai Village end in happiness. For example, sister Ainun initially refused, but eventually felt grateful for her family's decision.

b. Strengthening Family Relationships:

Matchmaking often strengthens relationships between extended families, creating a stronger sense of mutual trust and solidarity.

Negative Impacts of Matchmaking

a. Divorce:

In some cases, arranged couples do not find compatibility, like Amel's sister did, leading to divorce.

b. Psychological Stress:

Individuals who are forced into marriage often experience emotional distress, losing the freedom to choose their own life partner.

c. Family Conflict:

Imbalances in arranged marriages can cause conflict between families, especially if the arranged marriage is done without the full consent of the child.

Based on the above findings, if drawn into the Islamic Legal Perspective, it does not strictly prohibit or require arranged marriage, but emphasizes the principle of mutual consent (*rida*) in marriage. The mujbir guardian has the right to marry off his child without consent, but only if it meets the principle of *maslahat*.

In Koto Petai Village, arranged marriages are conducted by considering tradition and family benefits. However, this practice must continue to be evaluated so as not to violate the principles of *maqashid al-syariah*. Based on the discussion above, the author concludes that:

1. Matchmaking can be considered valid in Islamic law if it meets the requirements of *maslahat* and the principle of mutual consent.
2. The role of the mujbir guardian remains relevant, but must be carried out with due regard to the rights of the child.
3. A more inclusive approach is needed in the practice of arranged marriage to ensure a balance between tradition and individual rights.

Conclusion

²⁷ Umar Shofi and Rina Septiani, "Eksistensi Dan Penerapan Hukum Islam Dalam Hukum Positif Indonesia," *Jurnal Sosial Teknologi*, 2022, <https://doi.org/10.59188/jurnalsostech.v2i8.391>.

This research confirms that the arranged marriage tradition in Koto Petai Village has complex impacts on individuals and families. From the perspective of Islamic law, arranged marriages are acceptable if they fulfill the principles of *maslahah* and the pillars of marriage, including the consent of the child. Matchmaking conducted with a *maslahat* approach can create a harmonious family and strengthen relationships between families. However, practices that involve coercion or disregard for individual rights can lead to psychological distress, disharmony and even divorce. As such, arranged marriages should be carefully evaluated to ensure that the practice remains in line with Islamic values that emphasize freedom and voluntariness in marriage.

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