

LOCAL WISDOM IN PRACTICE TRADITIONAL WEDDING IN INDONESIA

Asrizal

asrizalsaiin@gmail.com

Sekolah Tinggi Agama Islam Sultan Abdurrahman Kepulauan Riau

Pipin Armita

Institut Sains Al-Qur'an Syekh Ibrahim Rokan Hulu

Abstract

The writing of this journal aims to present a form of local wisdom in the practice of traditional marriage that occurs in Indonesia. In almost all indigenous communities the problem of marriage is family and community affairs, although it appears to be an individual affair, but concerns the interests of many people, so marriage is often a topic that never goes away. Writing this scientific work uses a method with a qualitative approach that investigates a social phenomenon and human problems. The result of this research is that there are various forms of wedding traditions customary in Indonesia, such as: a) tradition elopement which were the work of Indonesian culture eastern highly based on local wisdom, b) tradition obligation for male candidates meet *pisuka* to potential women who want to marry as a form of local wisdom, c) the tradition of donations in celebration when time *walimah* (wedding entertainment) occurs. This is what must always be maintained as a form of Indonesian nation's local wisdom towards its culture. Do not let Indonesian local culture continue to erode so that it is replaced by an external culture that is very unsuitable and inappropriate for the people of Indonesia.

Keywords: Local Wisdom, Customary Marriage, Indonesia

KEARIFAN LOKAL DALAM PENGAMALAN PERNIKAHAN ADAT DI INDONESIA

Abstrak

Penulisan jurnal ini bertujuan untuk menyajikan bentuk kearifan lokal dalam pengamalan pernikahan adat yang terjadi di Indonesia. Hampir di semua lingkungan masyarakat adat menjadikan masalah pernikahan sebagai urusan keluarga dan masyarakat, walaupun terlihat sebagai urusan individu, tetapi menyangkut kepentingan orang banyak, sehingga pernikahan seringkali menjadi topik yang tidak pernah hilang. Penulisan karya ilmiah ini menggunakan metode dengan pendekatan kualitatif yang menyelidiki suatu fenomena sosial dan masalah manusia. Hasil penelitian ini adalah, ada berbagai macam bentuk tradisi pernikahan adat yang terjadi di Indonesia, seperti: a) tradisi kawin lari yang merupakan hasil karya kebudayaan Indonesia timur yang sangat berbasis kearifan lokal, b) tradisi kewajiban bagi calon laki-laki memenuhi *pisuka* kepada calon perempuan yang ingin dinikahkan sebagai bentuk kearifan lokal, c) tradisi sumbangan dalam hajatan ketika waktu *walimah* (hiburan pernikahan) terjadi. Hal inilah yang harus selalu dijaga sebagai bentuk kearifan lokal bangsa Indonesia terhadap budayanya. Jangan sampai budaya lokal Indonesia terus terkikis sehingga digantikan oleh budaya luar yang sangat tidak cocok dan tidak pantas bagi masyarakat Indonesia.

Kata kunci: Kearifan Lokal, Pernikahan Adat, Indonesia

Introduction

One important thing in the reality of human life is marriage. With the existence of marriage, the household can be upheld and nurtured in accordance with religious norms and the way of life of the local community. In households, will get together two *insan* of the opposite sex (husband and wife), they are interconnected in order to obtain offspring as the successor generation. From marriage, a family is formed. Family is the smallest unit of a nation. The family that is aspired to in a legitimate marriage bond is a family that is *sakinah* and *mawaddah* which is always blessed by Allah swt (Abdul Manan 2006: 1).

In almost all indigenous communities, the issue of marriage is a matter of family and society, which is not solely a private matter of conducting the marriage itself, so marriage has always been a topic of study that has never disappeared. Moreover the problems of marriage itself always develop in tandem with the dynamics of human life. In Indonesia alone, the issue of marriage always occurs because of the variety of cultural customs and customary laws. However, with these differences, Indonesia remains a unified whole in the *Negara Pancasila* (Hilman Hadikusuma 2003: 11).

In the matter of marriage, every particular society or tribe must have its own rules and procedures in carrying out it. Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the *Ketuhanan Yang Maha Esa* (Hazairin 1986: 39). Therefore, marriage must be accompanied by a totality of readiness and involvement of all parties, as proof that marriage is a very sacred process which aims not only for the life of the world but also for the afterlife (Zuhdi Muhdlor 1995: 5).

Some characteristics of traditional societies according to Redifield are among those who have a social system that is organized with their traditional behavior. The population is small with a place to live far from the hustle of the city. Traditional societies are also based on local wisdom with a strong sense of unity and brotherhood. In addition, traditional communities also adhere to religious teachings and according to religious leaders (Darsono Wisadirana 2004: 49). In accordance with the description, it can be explained that in essence the village community is a community that has a collective unit on the basis of local wisdom-based interests, where the unity is created by a norm that regulates the behavior of rural communities which tends to be traditional.

It is undeniable that the Indonesian people have a tradition and culture and beliefs are diverse and manifold, particularly relating to traditional wedding procession and respect for his ancestors. Each region has a different customary ritual or procession, for example:

First, a custom wedding procession known as rituals *kelakat* that exist in Balinese society. *Kelakat* is inviting ancestors their relatives will carry out a marriage. This is a form of respect for their ancestors who died hundreds of years ago, which they usually call themselves kinship with tigers. There is a belief in some parents of brides to carry out rituals *kelakat* in the marriage process. If this is not implemented or violated, something unwanted will happen to one of the bride's family, such as; trance, prolonged pain, cooked dishes cannot be cooked or household furniture is lost when the salvation event takes place. Thus, the bride and groom's families will be very careful in carrying out a wedding because this will cause difficulties and disasters for the bride's family (Usriah 2010: 25).

Second, custom marriage processions conducted by *Samin Communities* that are very different from legal marriages according to Indonesian laws and regulations. The *Samin community* calls the marriage itself with the word "pasuwitan". They did not register their marriages at the Kantor Urusan Agama (KUA) as the official institution appointed by the state to arrange the marriage, but their marriage was carried out together with the agreement of the two prospective brides. Uniquely, the process of marriage of the *Samin community* is that they conducted an experiment first by staying with one roof (*ngenger*). When both (prospective brides) have felt the compatibility with each other, then just proceed to the level of marriage.

This is because the *Samin community* still adheres to the teachings brought by their ancestors, namely Samin Surosentiko, and the *Samin community* itself strongly adheres to the teachings or beliefs that are inherent in their lives that have existed since the colonial era before the existence of Indonesian legislation (Muhammad Nur Haji 2016: 5).

Third, a custom marriage procession conducted by *Suku Anak Dalam* (SAD). *Suku Anak Dalam* is a community that isolates itself to live and interact in the forest by utilizing the natural resources contained in it, both biological and vegetable. *Suku Anak Dalam* is also called the Orang Rimba / Orang Kubu. *Suku Anak Dalam*, also known as Orang Rimba, has a history that is full of mystery, even now no one can ascertain their origin. Only a few theories, and stories from the mouths of the offspring who can uncover a little of their history. Related to the marriage procession, *Suku Anak Dalam* are a little contrary to Indonesian legislation, which distinguishes it is the age difference between married men and women, where the age of a man being a bride is generally 11-14 years, while a girl in generally aged 17-21 years. So, in general the prospective husband is easier than his future wife, in contrast to the marriage regulated in Indonesian legislation, stipulated in Article 1 of Law No. 1 In 1974, marriage was only permitted if the male had reached the age of 19 years and for the 18-year-old woman, where everyone who had not reached the age of 21 must get permission from both parents (Iri Hamzah 2014: 6).

Explanation of some of the examples above illustrates a little about the existence of traditional marriage practices based on local wisdom, and maybe there are still many more that the author has not found, some of the examples above are only the initial steps for the author to study and research further. Based on some of these things, the authors are interested in studying further how the differences in the implementation of their customary marriage on the basis of local wisdom.

Research Methods

Type of research in this paper is qualitative. The research method with a qualitative approach is a research process and understanding based on methodologies that investigate social phenomena and human problems (JW Creswell 1998: 15). The main objective of qualitative research is to understand the phenomenon with more emphasis on a complete picture of the phenomenon under study rather than elaborate become variables are interrelated. The hope is to obtain a deep understanding of the phenomenon under study (Agus Salim 2001: 11). The form of data analysis used is analysis descriptive (Jacob Vredenberg 1986: 34). Its movement is not only limited to the collection and compilation of data, but includes analysis and interpretation of the data. Fundamentally, it can be said that a description is an objective representation of the phenomenon under study.

Moleong (2002: 3) states that qualitative research is a particular tradition in social science which is fundamentally dependent on human observation in its own region and with regard to these people in their language and terminology. The focus of the research in this scientific work is based on finding a condition problematic related to the basis of local wisdom in the practice of traditional marriage. The purpose of this research focus is to identify the factors that cause a variety of problems that arise in order to provide a practical solution to a problem. The justification raised in the study is based on the consideration that in the case it allows the researcher to dismantle or disclose it (Tohirin 2013: 22).

Discussion

In this chapter of the discussion, we will describe the basis of local wisdom, the practice of customary marriage in Indonesia, and the forms of traditional marriage based on local wisdom. Explanation of the bases of local wisdom, the aim is to get to know the shape of the local wisdom base in Indonesia. This base of local wisdom will be used as an approach in this research. The explanation of the practice of customary marriage in Indonesia is to recognize various forms of customary marriage that exist in Indonesia, although not all of them are mentioned in this study, but have generally described the various practices of customary

marriage in Indonesia. The explanation of the form of customary marriage based on local wisdom is the purpose of conducting this research, which is to explain that customary marriage in Indonesia is based on local wisdom.

1. Local Wisdom Base

According to Saini (2010: 1), as quoted by Cecep Eka Permana, local wisdom is often associated with local communities. Foreign language conceived as *local wisdom*, *local knowledge*, or *local genius*. Local wisdom is the attitude, view, and ability of a community in managing its spiritual and physical environment, which gives the community resilience and power to grow in the area where the community is located. In other words, local wisdom is the creative answer to the political-historical, and situational-geographical situation that is local.

Local wisdom can also be interpreted as a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs, covering all elements of life; religion, science and technology, social organizations, language and communication, and arts. They have understanding, programs, activities, related implementation to maintain, improve, and develop the elements of need and how to fulfill them, by paying attention to human resources and natural resources around them (Cecep Eka Permana 2010).

Permana explained that local wisdom is seen as very valuable and has its own benefits in people's lives. The system was developed because of the need to live, maintain and live according to the situation, conditions, capabilities, and values that are lived in within the community concerned. In other words, local wisdom is then part of their wise way of life to solve all the life problems they face. Thanks to local wisdom, they can live their lives, and can even develop continuously (*sustainable development*).

According to Ife Jim (2010: 13), as also quoted by Permana, local wisdom has six dimensions, that is: (a) Dimensions of local knowledge. Every community where they are always has local knowledge related to their environment; (b) Dimensions of local values. To regulate life between citizens, each community has local rules or values that are adhered to and agreed upon by all its members; (c) Dimensions of local skills. Local skills for each community are used as survival. Local skills are usually only sufficient and able to meet the needs of their respective families or referred to as subsistence economics; (d) Local resource dimensions. Local resources in general are natural resources. The community will use local resources according to their needs and will not exploit massively or be commercialized. These local resources have been allocated, such as forests, gardens, water sources, agricultural land, and settlements. Ownership of local resources is usually collective; (e) Dimensions of local decision-making mechanisms. Every society basically has its own local government or is called tribal government. Tribe is a legal entity that orders its citizens to act as citizens. Each community has a different decision-making mechanism; (f) Dimensions of local group solidarity. One society is generally united by communal ties which are united by communication ties to form local solidarity. Every community has media to bind its citizens which can be done through religious rituals or other customary ceremonies. Each member of the community gives and accepts each other according to their respective fields of function, such as in solidarity in cultivating rice, and mutual cooperation work.

As part of traditional culture, local wisdom is a cultural heritage. Local wisdom lives in the cognitive, affective, and motoric domains, and grows into public aspirations and appreciation. According to Geriya, local wisdom is oriented to (a) balance and harmony of humans, nature and culture; (b) preservation and diversity of nature and culture; (c) conservation of natural resources and cultural heritage; (d) saving economic resources; (e) morality and spirituality (According to Jim Ife 2010).

2. The Practice of Indigenous Marriage in Indonesia

In general, marriage is a form of bond between two people of different sexes, or between a man and a woman where they commit themselves to unite in a common life. This process through the provisions contained in a male society that has bound itself with a woman after going through a prescribed procedure is called a husband and woman, hereinafter referred to as a wife. For the Indonesian people in general, marriage is the gateway to a new life for a pair of people with different family backgrounds from each other, who are united in a sacred promise with the aim of forming a new family that is happy and eternal forever. Like the meaning of marriage explained by legislation, customary law also gives other meanings about marriage.

Marriage according to customary law is a form of shared and harmonious co-existence between a man and a woman who is recognized by the indigenous alliance and directed at the community and family. With regard to the right relationship of this topic, according to customary law in Indonesia in general, marriage means not only as a civil engagement, but also a customary engagement and at the same time kinship and family ties. Thus, the occurrence of a marriage bond does not merely bring consequences to civil relations, such as the rights and obligations of husband and wife, property together with the position of the child, rights and obligations of parents, but also about relations of customs, inheritance in family, and kinship and neighboring as well as about traditional and religious ceremonies. The purpose of marriage according to customary law is to tie kinship and kinship that is different between men and women.

In addition, marriage can also be said to be the practice of binding marriage ceremonies that are celebrated or carried out by two people with the intention of formalizing marriage ties in a religious, state and customary manner. The practice of wedding ceremonies has many varieties and variations between nations, one tribe and the other in one nation, religion, culture, and social class. The use of custom or certain rules is sometimes related to certain rules or religions. Marriage is also a sacred and important thing in the lives of two people who exchange vows, including their families who will unite through the bride and groom.

The practice of customary marriage is usually carried out through a marriage ceremony binding ceremony that is celebrated or carried out by two people with the intention of formalizing marriage ties in religious law, state law, and customary law. Wedding ceremonies have many varieties and variations between nations, one tribe and the other in one nation, religion, culture, and social class. The use of custom or certain rules is sometimes related to certain religious rules or laws. Marriage is also a sacred and important thing in the lives of two people who exchange vows, including their families who will unite through the bride and groom. When deciding to wade through a married life, generally, the bride's parents will give hope to the bride and groom.

Traditional wedding ceremonies that occur in Indonesia are usually carried out in accordance with the determination of good days. Therefore, it is not strange if there is a concentration of ceremonial activities on certain days and months. The holding of customary wedding ceremonies in Indonesia is also not only managed by all family members of the organizers, but involves relatives, neighbors, and even almost all residents of the local community. The social attachment is formed through social interaction, namely by fulfilling the invitation of celebration. This is done by inviting or being invited (coming and visiting) on a celebration. These activities result in the establishment of social attachments in the form of an obligation to help each other and cooperate.

3. Form of Indigenous Marriage Based on Local Wisdom

Before explaining about the form of traditional marriage based on local wisdom, a little was mentioned about various forms of customary marriage that existed in Indonesia, but not yet seen in terms of which form of traditional marriage was based on local wisdom. Here the author

further details the form of customary marriage before alluding to traditional wisdom-based marriage. The ultimate goal is to get a picture of traditional marriage based on local wisdom.

In principle, marriage is a contract to justify relationships and limit rights and obligations, help between men and women, where between the two are not *muhrim*. Realizing *sakinah*, *mawaddah* and *rahmah* life is not a simple thing, to achieve that goal, there are many things, rules or procedures that must be fulfilled. However, seeing the life of a pluralist Indonesian society, of course there are many specific procedures to get to a legitimate marriage level.

For example, the tradition of '*kawin lari*' that occurs in several regions. According to the authors, this tradition is a result of Indonesian culture is very wise. Local wisdom contained in the tradition of elopement can be seen from its purpose. Marriage that initially does not get approval from both parents, is only based on the willingness (like it) of the two parties concerned. By doing this tradition, in the end the marriage can be carried out well and wisely.

The tradition of '*kawin lari*' occurs when there is still a family, one of the parties has not agreed on the wedding plan in a normal way. The plan to get married is certainly not always smooth or smooth as expected. There are times when one of the family does not agree with one of the prospective brides. Reasons for not getting approval from either party can be caused, among others: a) different social status, b) one of the candidates has been previously arranged by his parents, c) the male is unable to meet the requirements required by the party female family.

Related to this, if the intentions of the two potential partners are unanimous or maybe because of their love which cannot be separated, then both of them take a shortcut without asking for approval from both parents, especially the female family. *Kawin lari* is an act that is kept secret by both partners towards their family. Therefore, when the woman will leave home, she must leave a letter as a statement addressed to her parents which tells her of going to '*kawin lari*' with whom and where. In addition to letters, the women also left some money from male candidates.

Before the two candidates for this pair to the intent and purpose than '*Kawin lari*', where both parents or the family of the women know about their departure, then they have the right to prevent it, but when it came to the goal, then they are no longer allowed to prevent it. When the two prospective partners arrived at the house of the man, the parents or family of the male side were obliged to notify the parents and family of the woman (that their daughters are at the place of the male family) to be married.

After that, the women's family ascertains whether their daughter is in the place of the male and will be married by a male candidate. After the women ensure that their daughter is right on the side or at the home of the male candidate, then the women and men determine when they will reach a consensus to determine the customary procession day of the wedding ceremony. So, the tradition of marriage practices is '*Kawin Lari*' based on local wisdom, meaning that it upholds generally accepted human rights norms and values, human rights, and even very much in accordance with Indonesian local culture.

Furthermore, the shape of traditional marriage based on local wisdom that exists in Indonesia is their obligation male candidates meet *pisuka* to female candidates. *Pisuka* is a gift in the form of material to be given to women by demanding that men pay a certain amount of money or goods to the female family. In addition to the necessity to give dowry, to a part of Indonesian society, the continuation of customary marriage was also added with the necessity of the male candidate to pay *pisuka*, so that the marriage was said to be customary.

Etymologically, *pisuka* actually shows the meaning of giving liking, willingness, according to the abilities of men. Whereas in terms of terms, *pisuka* is something that must be paid by the male to the woman because she has taken her daughter with no specific provisions related to the number of *pisuka*. Usually, *pisuka* is used for receptions in female families. There is also *pisuka* money that is not used for receptions and functions only as a substitute for fatigue for the parents who have raised their children (even though the value of parental love is

invaluable by the material). This usually happens if the education and economy of the female family is classified as low.

So based on this meaning, the existence of the tradition *pisuka* shows that Indonesia has a good tradition, namely help and very respectful nature. The tradition of helping help that is inherent in Indonesian local culture can be seen from the purpose of *pisuka* this, which is to assist women in conducting wedding receptions. As is known, to hold a wedding reception requires a very large amount of money, and it is not possible only to be borne by the women, even though the marriage is the two potential partners (male and female candidates). Besides that, it is also a form of care and affection for prospective men to prospective women that prospective men really want and need female candidates as their life partners.

Besides that, the tradition *pisuka* shows a very respectful nature which is certainly a local Indonesian culture. Like the assumption that *pisuka* serves as a tired substitute for parents of prospective women who have raised their children. Although the actual value of parental love is invaluable by the material, at least there is no respect for the sacrifices and struggles of women's parents in raising their children. It is undeniable that raising a child to adulthood costs a lot. While when he was an adult and married, it fully belonged to her husband. Therefore, in return, a replacement fee is given in the form of a *pisuka*.

The form of traditional marriage based on other local wisdom is the tradition of donations in celebration when the time of the wedding (wedding entertainment) occurs. The form of donation in celebration, in this case is given to both the bride's parents and the two brides. These donations are manifested in the form of money, and there are also gifts.

In other practices, donations in celebration use the auction system, namely through bidding. For those who bid with the highest bid, then he is the winner. This act is a manifestation of the tradition of mutual help in society. In practice, too, every implementation of a donation in the celebration is inherited, and returning the donation money is an obligation. Donations in celebration are another form of envelope donations made by Indonesian people. This contribution is a habit that develops and grows along with the demands that are born in the community and are more organized.

The act of tradition is an action based on habits in doing something in the past. The strong consensus of the community causes things that originate from the ancestors to be held firmly and have a strong existence in the social interaction of the community. This action becomes a guideline in people's behavior as an effort to continue the tradition to the next generation which is now gradually fading away. This is what must always be maintained as a form of Indonesian nation's local wisdom towards its culture. Do not let Indonesian local culture continue to erode so that it is replaced by an external culture that is very unsuitable and appropriate for the people of Indonesia.

Such is the form of traditional marriage based on local wisdom according to the author. However, it is better to put forward some opinions of the social sciences experts on this issue, namely the difference between real social behavior and behavior as expected by the state (Soerjono Soekanto 1998: 67). According to Soerjono Soekanto, the problem of effective bags customary during the social transition period from traditional times to modern times has a very close relationship with the efforts made, so that the practices applied truly live within the community and uphold the completion of the transition period. That is, the habit really applies in juridical, sociological and philosophical ways. The functioning of such a law is highly dependent on efforts to inculcate the provisions of the custom, the reaction of the community and the time period for instilling the provision.

To regulate society, there are two functions that can be carried out by law in society, namely firstly as a means of social control and secondly as a means to conduct social engineering. As a means of social control, the law is tasked with keeping the community able to remain within the patterns of behavior that have been accepted by them (Soerjono Soekanto 1973: 58). Every community needs social control so that everything goes in an orderly manner. As for the is everything that is done to carry out a process that is planned to educate, invite, or even force citizens to adjust to the rules and values of the life of the people concerned. In this

role, the law only maintains what has become something that is permanent and accepted in society or law as the guardian of the status quo. But beyond that, the law can still carry out its other functions, namely with the aim of making changes in society (Satjipto Rahardjo 1984: 117)

Ehrlich and Kontorowich (1984) suggest the concept of 'living law' or often referred to as *adat*, as opposed to statutory law. With the concept, basically it would be said that 'the law' is not found in legislation, in the decisions of judges and in law. But 'the law' lives in the community itself. Dealing with social forces outside the law, the law will only occupy a position that is dependent on the game between those forces. According to Ehrlich, the law is an independent variable. Associated with the function of law as a means of social control, then in this opinion customary practices will not be able to carry out their duties, if the broader foundation of social order does not support it.

If there is a violation of statutory law, then the judge is a state court, whereas if there is a violation of customary law, the judge in the sense of completing is '*adat justice*' (community court, customary head, family or relatives). Agreement and agreement on the 'customary justice' decision that makes local wisdom. The reason is that *adat* has become a habit for every tribe or human who dwells in it which will not be able to escape from their bodies, where the habit has been passed down from their own ancestors, a habit and tradition that has been inherent in their children, they learn from the open world, so it is appropriate for them to say that nature is the best teacher for them.

Conclusion

As we all know, Indonesia has a variety of tribes and cultures, so it is not surprising if we often see ceremonies at traditional marriages that are very unique. Customary marriages are customary rules governing the forms of marriage, methods of marriage, marriage ceremonies and termination of marriage in Indonesia. The tradition of customary marriage in various regions in Indonesia varies, due to the different nature of society, customs, religion and beliefs. So even so, the tradition of customary marriage is to uphold Indonesian local culture that is not owned by other nations.

The purpose of the practice of customary marriage for Indonesian people who are kinship is; a) to maintain and continue the former noble culture, b) to maintain the values of cultural customs and peace, and c) to maintain a very high cultural heritage of Indonesia. Because the system of descent and kinship between one ethnic group of Indonesia and the other ethnic groups are different, the regions of one and the other regions are different, and the legal consequences and marriage ceremonies also vary.

Marriage in indigenous communities is seen as one of the most important events in the lives of the Indonesian people. Marriage is not only an event concerning those concerned (husband and wife), but also parents, fellow brothers, relatives and relatives of both parties. So the tradition of customary marriage is a culture that must be safeguarded by the Indonesian people, because that will reflect the identity of Indonesia, the unity of a family can reflect the unity of a country.

BIODATA PENULIS:

Asrizal adalah Pengajar di Sekolah Tinggi Agama Islam Negeri Sultan Abdurrahman Kepulauan Riau

Pipin Armita adalah Pengajar dan Sekretaris Lembaga Penjamin Mutu Institut Sains Al-Quran Syekh Ibrahim Rokan Hulu

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