

Peer Review

Round 1

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Notes:

- Consistency of writing terminology.**
- Many sentences and paragraphs that you need to cite the source.**
- Abstract and Conclusion must match.**
- Literature reviews need to be included to determine the novelty of your writing.**

The Celebration of The Sirri Marriage in The Banjar Community and Its Impact on Social Change

Abstract:

This study aims to demonstrate that *walimah* 's marriage, normally confidential, is practiced publicly and by *walimah*'s husbandry (wedding ceremonies). Unlike other reports, most of them only address the rule of sirri marriage and its legality in Indonesia. However, this study continues to pay attention to the normal aspects and improvements in the sense of sirri marriage. The method used in this study is empirical with an ethnographic-phenomenological approach to sirri marriages in the Banjar group of Southern

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Kalimantan. The findings of this study indicate that the lawfulness of sirri marriages has been finalized and illegal by the Indonesian State because they are not registered with the Office of Religious Affairs. However, the normal elements of sirri and sirri marriages have legal rights under social norms..

Keywords: sirri, marriage, legality, community, banjarese.

Abstrak:

Penelitian ini berusaha mengungkap bahwa pernikahan sirri yang biasanya secara sembunyi-sembunyi, di masyarakat Banjar dilakukan secara terang-terangan dan dilakukan *walimah 'ursy* (acara pernikahan). Berbeda dengan penelitian lainnya, bahwa kebanyakan hanya membahas hukum nikah sirri dan legalitasnya di Indonesia. Namun, penelitian ini cenderung lebih memperhatikan aspek kebiasaan dan pergeseran makna dari nikah sirri tersebut. Metode yang digunakan dalam penelitian ini bersifat empiris dengan pendekatan etnografi-fenomenologi terhadap perayaan pernikahan nikah sirri di masyarakat Banjar, Kalimantan Selatan. Hasil dari penelitian ini membuktikan bahwa legalitas nikah sirri sudah selesai dan dianggap illegal oleh Negara Indonesia karena tidak tercatat di Kantor Urusan Agama. Akan tetapi aspek kebiasaan nikah sirri dan diadakan perayaan menjadikan nikah sirri mendapatkan hak legalitas hukum di masyarakat berdasarkan norma social.

Kata Kunci: sirri, pernikahan, legalitas, masyarakat, banjar

Introduction

In international arrangements, early marriage was banned as a result of several detrimental consequences on mothers' and children's welfare, economy and psychology.¹ Yet there were distinct variations in one zone and another also in the tradition of early marriage.² These include sirri weddings, which the Indonesian State still deems unlawful, even though they are allowed in Islam.

¹ Susan Andrea Bartels et al., "Making Sense of Child, Early and Forcced Marriage among Syrian Refugee Girls: A Mixed Methods Study in Lebanon," *BMJ Global Health* 3, no. 1 (2018); Nub Raj Bhandari, "Early Marriage in Nepal: Prospects for Schoolgirls," *Journal of International Women's Studies* 20, no. 3 (2019): 88; Ms Sarmini, Ulin Nadiroh, and Aminatuz Zuhriyah, "The Pattern of Early Marriage for Girls," in *1st International Conference on Social Sciences (ICSS 2018)* (Atlantis Press, 2018).

² Yudho Bawono and Suryanto Suryanto, "Does Early Marriage Make Women Happy?: A Phenomenological Finding from Madurese Women," *Journal of Educational, Health and Community Psychology* 8, no. 1 (2019): 85; Zamira Hyseni Duraku, Liridona Jemini-Gashi, and Ervin Toçi, "Perceptions of Early Marriage, Educational Aspirations, and Career Goals among Kosovar Adolescents," *Marriage & Family Review* 56, no. 6 (2020): 513.

Sirri marriage is caused by reduced employment, rural accommodation, lack of weak unequal livelihoods and gender expectations in socioeconomic aspects.³ Structural factors such as this will contribute to sirri marriage.⁴ While poverty causes syrimaries since, in the short term, it is economically advantageous for women's households, it does not boost long-term financial stability or household economic conditions, because married girls appear to be unworkable. Women prefer to be unemployed and the incomes of women are less than men.

However, for many reasons, sirri marriage is in fact troublesome. Sirri 's marriage, firstly, is not a tradition of prophecy. The prophet promotes and promotes the marriage party (*Walimah al-'Ursy*) for the purpose of public declaration of marriage. The marriage record is the chief (*Ulil Amri*), on the other side. In between, Allah and the Prophet commanded the tyrant to comply.⁵ Secondly, sirri marriage does not agree with national marriage rules, since in the definition of sirri marriage the marital record does not exist.⁶ In comparison, marriage registration provided for by Article 2(2) of the Code of Civil Law of (Kuhp) and the compilation of Islamic Law of 1975, 1(2) and Article 2, 2(2) of Law No. 9 of 1975.⁷

Law No 1 of 1974 on marriages says that, in addition to being legitimate and accepted by the State, marriages must be effective by faith and conviction, and thus those invited must accept marriage. In fact, however, some people

³ Zadrion Ardi and Nining Maizura, "The Psychological Analysis of Divorce at Early Marriage," *International Journal of Research in Counseling and Education* 2, no. 2 (2018): 77.

⁴ Muhammad Afriansyah, "Dinamika Hukum Nikah Sirri Di Indonesia Perspektif Hukum Responsif Nonet-Selznick" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2020); Annawaty Amnawaty, "Reformasi Sistem Hukum Pencatatan Perkawinan Warga Muslim Dan Perlindungan Hukum Anak Dari Nikah Sirri," *Nizham Journal of Islamic Studies* 7, no. 01 (2019): 17.

⁵ Khoiril Abror, "Wacana Tentang Nikah Sirri Dalam Fikih Kontemporer," *ASAS* 9, no. 1 (2017); Nasaiy Aziz, "The Great Phenomenon of Online Sirri Marriage for Male and Female," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 1, no. 3 (2018): 445; Sheila Fakhria, "MENYOAL LEGALITAS NIKAH SIRRI (ANALISIS METODE ISTIṢLĀḤIYYAH)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 2 (2017): 185.

⁶ Irfan Islami, "Perkawinan Di Bawah Tangan (Kawin Sirri) Dan Akibat Hukumnya," *ADIL: Jurnal Hukum* 8, no. 1 (2017): 69.

⁷ Masturiyah Masturiyah, "Nikah Sirri; Prespektif Hukum Islam Dan Hukum Perkawinan Nasional," *Musāwa Jurnal Studi Gender Dan Islam* 12, no. 1 (January 29, 2013): 46-48, <https://doi.org/10.14421/musawa.2013.121.43-62>.

Commented [AHKM2]: in what sense do you define Nikah Sirri? What is a marriage without the presence of witnesses and guardians? Is a marriage hidden from the public? or a marriage that is "just" not registered with the Office of Religious Affairs?

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deviate from the criteria for marriage registration.⁸ Knowledge of the value of the registration of marriage will come about only if the legislation is involved with the future. There are therefore favorable and adverse consequences of marriage isbat on Sirri polygamy. According to Mukhtaruddin Bahrum, that marriage is required from a positive standpoint to ensure that Sirri marriage has a legal guarantee (Article 6(2) KHI).

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Marriage sirri is a marriage that is carried out in accordance with the terms of the harmonious marriage in Islam, but not dictated by the Office of Religious Affairs (KUA) or by a Marriage Registration Officer (PPN). It is included in article 2 paragraph (2) of the Marriage Law number 1 of 1974, namely "every marriage in accordance with the applicable regulations".⁹ Marriage Sirri is a marriage which, however, is carried out in compliance with the harmonious marriage requirements in Islam, but not determined by the KUA or the PPN.

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In several regions of Indonesia there have been sirri weddings, between ordinary citizens, politicians, artists and leaders. Indeed, foreign countries that come to Indonesia and want to legalize marriages without having to sue will happen not only by Indonesian people, but often sirri marriages happen.¹⁰ In fact, the community assumes that sirri marriage is lawful under Islamic law because it has met the criteria and is harmonious in marriage even though the marriage is not registered with the Office of Religious Affairs (red:KUA), because of this misunderstanding, a dualism of law prevailing in the

⁸ Akhmad Khisni and Rozihan Rozihan, "Civil Rights Of Children Outside Married Due Isbat Nikah Of Polygamy (Analysis of Islamic Court of Rembang Decision No. 99/Pdt. G/2018/PA. Rbg.)," *Jurnal Daulat Hukum* 2, no. 4 (2020): 617.

⁹ Jali Asman, "Urgensi Pencatatan Perkawinan Menurut Undang-Undang No. 1 Tahun 1974 Dan Kompilasi Hukum Islam (KHI) Dalam Perspektif Maqashid al-Syari'ah (Studi Kasus Pasangan Nikah Sirri Di Wilayah Hukum Kecamatan Marpoyan Damai)" (PhD Thesis, 2017); Wiratni Ahmadi, "Hak Dan Kewajiban Keluarga Menurut Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan," *Jurnal Hukum Pro Justitia* 26, no. 4 (2008); Sulhanuddin Lubis, "Implikasi Nikah Di Bawah Tangan Terhadap Proses Permohonan Penerbitan Akta Kelahiran Anak Menurut Undang-Undang NO. 1 Tahun 1974 Tentang Perkawinan (Studi Kasus Di Dinas Kependudukan Dan Catatan Sipil Kota Medan)" (PhD Thesis, Universitas Islam Negeri Sumatera Utara, 2019).

¹⁰ Zainuddin & Afwan Zainuddin, *Kepastian Hukum Perkawinan Siri dan Permasalahannya Ditinjau dari Undang-Undang Nomor 1 Tahun 1974* (Decpublish, 2017), 33–35.

Indonesian state, namely marriage must be registered with the Office of Religious Affairs.¹¹ Among the government's negative considerations are: first, as a woman, the woman does not receive legal protection and children still do not receive legal recognition as biological children. Second, as beneficiaries, the wife and children forfeit their rights. Third, issues such as family cards, birth certificates, identity cards, passports, etc., in the management of state government, which may conflict with becoming a legal Indonesian resident.¹²

Since Indonesia shows firmly that marriage is itself an act of love. Even the public, because Indonesia demonstrates clearly that marriage itself is a marriage. Also the public must also recognize that marriage is not a part of the statute and that it must be understood that marriage is not a side is not legitimate in the State or not, contrary to religion. The public must also recognize this. In addition, it also does not apply according to religion from the perspective of the Administration (masnun). As a result, there is still ample space for the extension of Sirri marriages to those of the group who do, owing to a lack of stringency of registration clauses in the current legislation. However it becomes a habit and it is considered as legal.

Sirri Marriage Theory: Legitimacy of State and Islamic Law

The word *nikah al-sirri* (sirri marriage) is a word that comes from Arabic and later became an Indonesian absorption word. **Lafadz an-nikah** (wedding) is used commonly in Arabic. *Nikah al-sirri* explained that marriage is only done without the approval or knowledge of the religious government, it is valid *as-sirri* (secret) according to Islam.¹³ Sirri 's marriage is deemed legitimate when it complies with the concepts and marriage terms of Islam, including the contract

¹¹ Aziz, "The Great Phenomenon of Online Sirri Marriage for Male and Female," 445; Amnawaty, "Reformasi Sistem Hukum Pencatatan Perkawinan Warga Muslim Dan Perlindungan Hukum Anak Dari Nikah Sirri," 17–19.

¹² Abdullah Jawawi, "Nikah Sirri Dalam Perspektif Islam, Kristen Dan Hukum Positif Indonesia," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 17, no. 2 (2019): 709; Dahlia Haliah, "Nikah Sirri Dan Perlindungan Hak-Hak Wanita Dan Anak (Analisis Dan Solusi Dalam Bingkai Syariah)," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 1, no. 1 (2016).

¹³ Rihlatul Khoiriyah, "Aspek Hukum Perlindungan Perempuan Dan Anak Dalam Nikah Siri," *Sawwa: Jurnal Studi Gender* 12, no. 3 (2018): 397.

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of marriage of a future partner, a future wife, a marriage custodian, and two witnesses. The rule of marriage is not valid.¹⁴

There aren't any verses in the al-Qur'an or hadiths that specifically forbid sirri marriage. If you examine the message's content, it is really found in Q.S. al-Baqarah verse 282 and Q.S. an-Nur verse 33, which tells us to make notes when recording transactions. If that is the case, then there must be rules requiring us to record any contract-related information, including the marriage contract. In this instance, it is run by the Indonesian government. *Sirri* marriages are considered not to meet the government's criteria for legal certainty from marriage, that of the existence of a marriage registrant in the marriage contract, under which the marriage case has legal ramifications and legal impact¹⁵. To ensure legal certainty, each husband and wife must provide evidence of marriage, namely a marriage certificate. *Walimah al-nikah* (wedding celebration) is not conducted through *Sirri* couples, and is a situation that is purposely created to explain the larger group that husband and wife have been between the two prospective husband and wife. Interestingly, sirri weddings seem to be celebrated in Banjar Regency, South Kalimantan, to commemorate the couple's wedding. In fact, sirri marriages are usually only limited and even kept secret by some parties. This is what stands out from this research and is very important.

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There are three hadiths related to the prohibition against *sirri* marriages, namely: first, the Prophet's suggestion to announce marriage: "Announce marriage and beat the tambourine"; (Sunan Ibn Majah, hadith no. 1885), second, the Prophet's recommendation to hold a *walimah* (wedding celebration): "hold a *walimah* even with a goat." (Sahih Bukhari, hadis, no. 4771) Some of these hadiths seem to tend to tell Muslims if they want to get married, tell them to the Prophet. and he at that time had become the leader of the state (caliph).

¹⁴ Islami, "Perkawinan Di Bawah Tangan (Kawin Sirri) Dan Akibat Hukumnya," 69–70; Aziz, "The Great Phenomenon of Online Sirri Marriage for Male and Female," 445.

¹⁵ Rusli Rusli, Nur Mohamad Kasim, and Duke Aric Widagdo, "LAW ENFORCEMENT ON THE INHERITANCE OF SIRI MARRIED IN THE JUDICIAL VERDICT," *Al-Bayyinah* 4, no. 2 (2020): 133; Khoiriyah, "Aspek Hukum Perlindungan Perempuan Dan Anak Dalam Nikah Siri," 399–400.

The concern is why the juridical knowledge of those entities is not so strong and why the position and actions of current government institutions, in this case the Ministry of Religion, are not maximized. Or those persons are oblivious to the marriage legislation. It has met its peace and obligatory criteria, since marriage is believed in Islam. Worse still, the *sirri* marriage regime is part and parcel of man's ability to remarry without the consent of his first wife or the country, which, if recognized legally by the state, obliges various marriage rights.

Indonesia as a Muslim country regulates the registration of marriage in Law No. 22 of 1946, **Marriage Law No. 1 of 1974** as well as in the Compilation of Islamic Law (KHI). In Law no. 22 of 1946 states: (i) marriages are supervised by a marriage registrar, (ii) a couple who performs a marriage without the supervision of a marriage registration employee is subject to punishment because it is an offense. More explicit about the registration and purpose of marriage registration is found in the explanation, that the registration of a marriage is in order to obtain legal certainty and order. **Marriage Law No. 1 of 1974** explained that, "every marriage is recorded according to the prevailing laws and regulations". Meanwhile, another article states, "marriage is legal, if it is done according to the law of each religion and belief". In the Compilation of Islamic Law, Article 5 explains: (1). In order to guarantee the order of marriage for the Muslim community, every marriage must be recorded. (2). (2) The registration of the marriage in paragraph (1) is carried out by the Marriage Registration Officer as regulated by Law No. 22 of 1946 jo, Law no. 32 of 1954.

The requirement to register a marriage with the Office of Religious Affairs is obligatory, depending on the laws and regulations of the Government of the Republic of Indonesia, but there is no legal punishment for those who perform *Siri* marriages. This rule, at the very least, was developed to shield women from abuse committed by their husbands. This is done in order to ensure orderliness in the execution of marriage in society, to ensure legal certainty, and to protect the parties that conduct the marriage themselves, as

well as the effects of the marriage, such as the support of the partner, the bond between parents and children, succession, etc.

Method

This research uses a phenomenological approach of qualitative ethnography, by researching the different forms of marriages in the Banjar tradition, Indonesia. 4 family pairs who hold sirri marriages and live in Banjar Regency, Gambut, South Kalimantan, Indonesia, were the sample used in this analysis. This field was used as the study sample because in the execution of their marriage, the Banjar people prefer to use conventional, religious and state approaches. This difficult experience has led researchers to add references from previous researchers who, because of the present situation, have also examined sirri marriages in the Gambut region. Semi-structured interviews were carried out by collecting information on 10 people in the village as complementary evidence and written interviews were also conducted online considering the current Covid-19 outbreak in Indonesia.

Participation is optional and consent is granted to participants who agree with the participation criteria. The participants responded in full and provided no further examination or clarification to the following big data. Simultaneous review of data completed interviews. Each interview was coded after data had been saturated and the process lasted until no more findings had been collected. The researchers read all the transcribed data to recognise similar themes.

Results and Discuss

Walimah Nikah Sirri: Habitual Phenomenon

Indonesia 's tradition of Sirri marriage is inseparable from the series of problems behind it. From economic, educational, religious, cultural, legal to technical problems, such as governance, or other factors deemed difficult for the "perpetrator" of the sirri marriage. Another factor that has led to the growth of

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sirri marriages in Indonesia is the existence of legal pluralism in the Indonesian legal tradition, namely indigenous customary law, Islamic law and civil law.

Research in the region of Makmur, Banjar Regency, South Kalimantan indicates that there are many people who are celebrating their wedding in a sirri. Like Rahmiyati, a Barabai researcher wanted to see what their framework of marriage looks like. A system of popular sirri marriages has occurred precisely in the village of Makmur.

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It is intriguing that the neighborhood participates in this activity and celebrates it, almost as if doing so will get approval from the authorities. On the basis of the outcomes of earlier investigators who have practiced Sirri marriages and who want to obtain legality in the culture, the following is an indication of the introduction in the village of Makmur:

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1. At a Siri engagement, ARY and KSD held a *walimah* (wedding celebration). The *Walimah* took place on the same day at N after the conclusion of the marriage contract. The home of *Walimah*. It was held only for one day, at that time a lot of people were invited, namely ARY and KSD families, relatives and local communities in the village of Makmur. The *maulid habsyi* event is held first until the marriage arrangement is met, after which the marriage arrangement or the consent of contract. *Ijab qabul* (marriage contract) is complete then a *walimah* is maintained or typically called *batatai* by the congregation. As for any *walimah* in general, *Walimah* ARY and KSD are kept clearly. ARY and KSD were dressed bridal, then sat in the engagement. A variety of foods is served to accommodate visitors present. *Walimah's* music-free. According to them, *walimah* is the same as *walimah* in ordinary marriage in a Siri marriage. The distinction between luxury and convenience, however, lies in each individual's skill. Islam is not calling for it to be kept in style. The *Walimah* was held at their Siri wedding, according to ARY and KSD, because they decided to hold a thanksgiving by inviting the local

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community. In order to warn or tell the group that they were lawfully married, ARY and KSD held a *walimah* so that there would be no slander, and also according to KSD 's admission that the people in **Makmur** Village were used to holding a *walimah* at a Siri marriage so that they were not embarrassed to have it. Religion is prioritized by the citizens of Makmuur village, so that marriages performed that have reached the harmonious and Islamic law circumstances even though they are not registered are considered legal families and are not challenged by the society. ARY and KSD are aware of the laws concerning the registration of a marriage and are both aware of the legal ramifications of not registering a marriage, such as the difficulties in securing a child's birth certificate if the kid is born in a marriage, the lack of legal security in the event of marital issues. ARY and KSD acknowledged that their marriage was actually not legally legitimate and defied the laws of registration, but they did not feel discouraged or scared that by telling the community by *walimah*, they would be published. Their interest is rational because, in a Siri marriage, the culture does not have an issue and society accepts it. According to them, in the eyes of state law, executing a *walimah* at a sirri marriage is not legalizing marriage, but the *walimah* is held to warn only so that defamation does not occur. For them, registration of a marriage is just an administrative matter, not a test of whether a marriage is legitimate or not.

2. **KL and BK 's** marriage in the series took place in *Walimah*. After the marriage contract was signed two weeks later, at KL or BK's home, the *Walimah* was kept. *Walimah* was literally held for one day, and all the residents of Makmur Village and distant families from the KL and BK were invited at that time. In general, the *Walimah* is conducted as a wedding celebration, providing invited guests with different kinds of cuisine, the bride and groom wearing bridal clothes and even wearing aisle. The *Walimah* is not accompanied by karaoke or songs since it is a

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field of *pesantren* (Islamic boarding school). According to them, *Walimah* in a Siri marriage is, in terms of its execution, the same as an official marriage guardian. As long as what is said by walimah is done, it is said to be walimah. It's just that there is a gap in terms of capability for each execution. If people have a lot of talents, so the Walimah is usually kept lively. Walimah was married on the KL and BK series because the family did not want to establish slander in the society, so a walimah was held to tell the public that there was a marriage between KL and BK and was married lawfully.

3. MT and SA again confirmed that the marriage guardianship was held after the wedding ceremony between MT and SA. In the same day after the marriage contract is concluded, the walimah is held for one day. Walimah takes place without any instruments or percussion that the family and the whole group join in. According to them, in a Siri marriage with a Walimah in an official marriage, the application of walimah is the same. The walimah in a Siri marriage is usually completed on the same day after the marriage contract, but there are also persons who keep it a few days after the marriage contract. It is up to each person to enforce it in this situation. The Walimah was held at the weddings of R and MRP because the family wanted to gather with distant families and so the community knew that MT and SA were really married, although they were not registered, but they were legally married according to the community.

4. According to JK, *Walimah* was held for the marriage between Sirri with GK. The Walimah was literally done without any music or karaoke, providing only food to welcomed guests who attended. Since the marriage contract is concluded on the same day, *Walimah* is carried out. Bridal dress is worn by both the bride and groom, and bridal ornaments decorate the house. The bride and groom sit together as a loving couple that are officially married until the marital contract expires. Several kinds

of food is served to the invited guests who attended. JK clarified that the explanation for the *walimah* to be carried out was that GK was his first child and it was his first child marriage, so he wanted more people to recognize and celebrate GK 's marriage. In addition, JK still needs to keep a *walimah* that he can accumulate from distant relatives. *Walimah* was kept in order to warn the public so that there would be no slander.

It turns out that there is a phenomenon that takes place in the Banjar culture from some accounts of the sirri wedding ceremony, that marriage is the same that is essential lawful before religion and society. The goal of celebrating it was to escape public slander, almost all couples gathered from the results of in-depth interviews said. Most also recognize that marriage registration is a must, but if marriage is not registered with the Office of Religious Affairs, most do not recognize the legal repercussions.

After they have practiced the Sirri marriage, the communication pattern centered on traditions and practices in the culture becomes a legality in itself. This legitimacy is known to be part of the customary law that, while it is sirri, allows the marriage dependent on law and prohibits slander. Other factors that function as a philosophical statement are all of the factors behind the occurrence of sirri marriage. Some people recognize that marriage issue is about religious teachings, followed by a strong marriage belief, the terms and conditions are fulfilled. Sirri marriages do not have legal force that affects the rights of the perpetrators of the public service legally. The relevant authorities do not provide them with legal security and services.

Sirri's Change: Covert to Be Overt in Marriage

Social change is a variation in the way of life induced either by geographical changes, material culture, rivalry with the population, ideological changes as well as cultural dissemination and acculturation and new changes.¹⁶

¹⁶ Azita Keshavarz, Hussain Akbari Amrgha, and Najmeh 'Melatkhah, "Effectiveness of Marriage Education Before Marriage Change Irrational Beliefs Girls," *Procedia - Social and Behavioral Sciences*,

The physical, technical, spatial, political and educational factors are some of the major conditions whose changes can impact other conditions in society. The global measurement of a person's marital partnership applies to marital satisfaction.¹⁷ The concept of marital satisfaction refers to the subjective evaluation of a person's particular component.¹⁸ Garcia (1999) says that happiness is perceived on three levels: a) a partner's happiness, b) a family's satisfaction, c) a general lifelong satisfaction. In marriage security, marital satisfaction plays a major role. ¹⁹ Some researchers have been interested in the relationship between a) prosperity and marital fulfillment and b) equity and marital enjoyment.²⁰

Wong and Goodwin (2009) found that continued relationship and co-operation, marriage support and financial stability in the family in the United Kingdom, Hong Kong, and China are the main factors in marital satisfaction.²¹ However, very few studies have centered on the nuances of how the societies

The 3rd World Conference on Psychology, Counseling and Guidance, WCPCG-2012, 84 (July 9, 2013): 520, <https://doi.org/10.1016/j.sbspro.2013.06.596>.

¹⁷ Abbas Ali Hossainkhanzadeh and Eilaman niyazi, "Investigate Relationships between Religious Orientation with Public Health and Marital Satisfaction among Married Students of University of Tehran," *Procedia - Social and Behavioral Sciences*, 3rd World Conference on Educational Sciences - 2011, 15 (January 1, 2011): 505, <https://doi.org/10.1016/j.sbspro.2011.03.131>.

¹⁸ Javad Khalatbari et al., "The Relationship between Marital Satisfaction (Based on Religious Criteria) and Emotional Stability," *Procedia - Social and Behavioral Sciences*, The 3rd World Conference on Psychology, Counseling and Guidance, WCPCG-2012, 84 (July 9, 2013): 869, <https://doi.org/10.1016/j.sbspro.2013.06.664>; Julan Xie, Zhiqing E. Zhou, and Yanping Gong, "Relationship between Proactive Personality and Marital Satisfaction: A Spillover-Crossover Perspective," *Personality and Individual Differences* 128 (July 1, 2018): 75, <https://doi.org/10.1016/j.paid.2018.02.011>.

¹⁹ Mohammad H. Asoodeh et al., "Factors of Successful Marriage: Accounts from Self Described Happy Couples," *Procedia - Social and Behavioral Sciences*, WCPCG 2010, 5 (January 1, 2010): 2042-45, <https://doi.org/10.1016/j.sbspro.2010.07.410>.

²⁰ Keera Allendorf and Dirgha J. Ghimire, "Determinants of Marital Quality in an Arranged Marriage Society," *Social Science Research* 42, no. 1 (January 1, 2013): 49, <https://doi.org/10.1016/j.ssresearch.2012.09.002>; Mary Anne Fitzpatrick, "A Typological Approach to Marital Interaction: Recent Theory and Research," in *Advances in Experimental Social Psychology*, ed. Leonard Berkowitz, vol. 18 (Academic Press, 1984), 1-47, [https://doi.org/10.1016/S0065-2601\(08\)60141-0](https://doi.org/10.1016/S0065-2601(08)60141-0); Khalatbari et al., "The Relationship between Marital Satisfaction (Based on Religious Criteria) and Emotional Stability," 869; Seetha Menon, "The Effect of Marital Endowments on Domestic Violence in India," *Journal of Development Economics* 143 (March 1, 2020): 143, <https://doi.org/10.1016/j.jdevco.2019.102389>.

²¹ Sowan Wong and Robin Goodwin, "The Impact of Work on Marriage in Three Cultures: A Qualitative Study," *Community, Work & Family* 12, no. 2 (2009): 213; Sowan Wong and Robin Goodwin, "Experiencing Marital Satisfaction across Three Cultures: A Qualitative Study," *Journal of Social and Personal Relationships* 26, no. 8 (2009): 1011.

are affected by marital satisfaction perceptions and experiences. The ideas and opinions of the person about himself are influenced by the cultural values.

The theory of equity focuses on the equity gains and contributions balance. Equity couldn't be worth everyone fairly.²² Mckenzie (2003) indicates that inequity has a lower degree of satisfaction in close relationships. When ties are unequitable, people feel themselves under-benefited or over-profited. Under-benefited inequity exists if people receive less benefits compared to their parents than contributions.²³The researcher eventually wants to see, based on the above results, that there has been a transition in the definition of Sirri, being more accessible to the public. According to the cycle theory's conclusions, sirri marriage can be recognized by the law when stimulated by various social solicitations. Has the marriage been registered in the civil registry or sirri (hidden), which has become a contentious topic within the community itself?. Because in general, most informants stated that, although only in a sirri way, it is vital that the community knows their marriage. In order to discourage defamation, therapy is often part of opening up opportunities in other communities for sirri marriages since it is a tradition in that region.

Based on the inquiry of the previous researcher this village is also known for sirri marriage and is celebrated on the grounds that the marriage contract is encouraged and speeded up. It is then reported with the office for religious affairs. Such a phenomenon appears to be a custom and a statute that the society carries out. Community statements are considered part of marriage legalization, even though the community did not know if they were sirr or nikah based on civil records or on the Republic of Indonesia religious affairs bureau when submitted. In general, the negative effect of Siri marriages may be harmful to women, such as not being recognized by the state as a legitimate wife, the absence of the right to protection and inheritance when separated, the

²² Asoodch et al., "Factors of Successful Marriage," 2043.

²³ Ismail Celik et al., "Research on Views About Male University Students' Marriage and Future Family Role Expectation," *Procedia - Social and Behavioral Sciences*, 4th WORLD CONFERENCE ON EDUCATIONAL SCIENCES (WCES-2012) 02-05 February 2012 Barcelona, Spain, 46 (January 1, 2012): 3277, <https://doi.org/10.1016/j.sbspro.2012.06.050>.

status of children born or even deemed to harass women. Finally, the practice of unregistered marriage, which was practiced in the Gambutu district of Banjar Regency, was elevated to acquire respect and was "as if" given validity by the local government office of religious affairs. Addressing this issue will require the Office of Religious Affairs to register sirri marriages so that the perpetrators are aware of the marriage's legality and respect for women.

In the Muslim culture in Makmuur village, the concept of marriage seems to have changed steadily, though not dramatically. The definition of marriage has a holy definition as adherence to divine orders, and now it has changed to being holy as a need that any adult who wishes to get married must do. In religious practice, faith is the base. So that the practice of nikah sirri, which was used to be confidential, can now be performed to the public openly. In community, this is considered natural and not taboo. In this Sirri marriage *walimaah*, there are many variables that induce social changes depending on the study of the researcher. The socio-economic factors perceived to be an essential aspect of marriage and perceived to be general are among the reasons why this is not taboo, the length of time at the Office of Religious Affairs is considered to be part of the change of mindset in this Sirri marriage, as well as the delay in the age of marriage. It was, however, not a concern as the researchers knew about the duty to register with a religious affairs office, according to the investigation. These things are social phenomena that shape the impression that since a *walimah* event has been conducted and it avoids taboos in society itself, sirri marriage is no longer taboo.

Conclusion

Sirri 's marriage, which when conducted as a secret, proves to be a wedding ceremony with *walimah*. This phenomena demonstrates that if the prospective bride needs legalization from the group sooner, then the Office of Religious Affairs, Sirri marriages no longer have to be confidential. This study implies that marriage is more than just a ritual; it also shows how women can

Commented [AHKM15]: conclusion and abstract is not match

be respected and valued in numerous spheres, including the home, rights, and inheritance. The sirri marriage contract will undoubtedly face opposition from women, not men (husbands). Strong legality, such as marriage isbat at the local religious court or marriage registration at the religious affairs office, is required to maintain women's dignity.

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