

THE DEBATE BETWEEN CUSTOMARY TRADITIONS AND ISLAMIC FAMILY LAW: PARENTAL DOMINANCE IN ARRANGED MARRIAGES FOLLOWING DIVORCE IN PANGKEP

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Abstract

This study aims to examine the phenomenon of parental dominance in the practice of arranged marriages, specifically in the context of divorces resulting from such arrangements in Ma'rang District, Pangkep Regency. Employing a qualitative approach with a case study design, this research collects primary data from parents who have arranged marriages for their children, individuals who were involved in arranged marriages, religious leaders, and community figures. Secondary data were obtained from scholarly literature discussing similar themes. Data collection techniques include observation, in-depth interviews, and documentation. The analysis framework is built upon domination theory, conflict theory, and the concept of maqāṣid al-sharī'ah. The findings indicate that parents exercise dominance through three approaches: persuasive, authoritative, and coercive. This dominance has significant implications, including marital disharmony, psychological distress, divorce, post-marriage trauma, and interfamily conflict. From the perspective of Islamic family law, arranged marriages that exclude the children's consent are inconsistent with the core values of maqāṣid al-sharī'ah—specifically the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), and progeny (ḥifẓ al-nasl). It also violates Article 16 (1) and (2) of the Compilation of Islamic Law, which mandates the mutual consent of both parties in a marriage contract. Based on these findings, the study recommends that family decision-making processes prioritize open dialogue and individual autonomy in order to build marriages that reflect Islamic ideals of sakinah, mawaddah, and rahmah. In addition, the study encourages policymakers and religious authorities to strengthen community awareness regarding the legal and ethical dimensions of marriage decisions.

Keywords: parental dominance, arranged marriage, divorce, Islamic family law, maqāṣid al-sharī'ah

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1. Introduction

The practice of arranged marriages orchestrated by parents in Ma'rang District, Pangkep Regency, has emerged as a critical social issue, significantly contributing to the increasing number of divorce cases handled by the Pangkep Religious Court. This tradition persists strongly in several villages where arranged marriage is still considered a preferred method for selecting a suitable husband for a daughter. The community perceives this system as more reliable and aligned with local customs and values.

A prominent issue arises when parents seek the so-called "best" spouse for their children without seeking or obtaining their consent. In more concerning cases, parents go so far as to accept marriage proposals and determine wedding dates unilaterally, entirely excluding the child from the decision-making process. Such actions violate the fundamental principle of marriage in Islam: mutual consent. It is not uncommon for children to disagree with their parents' choices, just as it is common for parents to disapprove of their children's preferred partners.

In Pangkep Regency, certain noble families refuse to allow their daughters to marry individuals from non-noble lineages, in an effort to preserve their aristocratic bloodline. Similarly, families who claim descent from the Syarifah or Sayyid lineages often insist that their children marry only within the same lineage. The underlying rationale is the same: to maintain the purity of noble ancestry. This cultural context reinforces parental decisions to arrange marriages with individuals deemed socially equal, even when the children have personal preferences that do not align with their family's expectations regarding bloodline and social status.

A key social issue identified by the researcher is the high degree of parental selectiveness in determining their children's marital partners, which has led to several critical consequences:

1. the exertion of parental authority over their children's marital choices,
2. marriages that ultimately end in divorce,
3. arranged marriages based solely on lineage, and
4. role conflicts between the couple and their extended families.

In Islamic family law, the *wali* (guardian) holds an important role in the marriage process, particularly for women. However, this authority is not absolute and must not be used to impose personal will. Islam upholds the principle of

individual freedom in choosing a life partner. Arranged marriages thus present a dilemma, balancing parental concern with individual autonomy. Excessive parental pressure in the matchmaking process can lead to familial conflicts and even divorce.

Previous studies have addressed various dimensions of this phenomenon. For instance, the research conducted by Mutiara Dwi Rahman, titled “*The Impact of Arranged Marriage on Family Harmony (A Study from the Perspective of Female Islamic Boarding School Leaders in Roudlatul Qur’aan, Gunung Simping, Cilacap)*”¹, highlights both the positive and negative effects of arranged marriages on family harmony from the viewpoint of local *Nyai* (female Islamic leaders). Another study by Syamsul Hadi et al., “*Family Disharmony and Its Solutions from the Perspective of Family Therapy (A Case Study in Talagawaru Village, Labuapi District, West Lombok)*”², investigates the factors contributing to family disharmony and provides therapeutic insights from family therapy perspectives. Additionally, Lailatul Magfirah and Erin Ratna Kustanti's study, “*Marital Experiences of Women in Arranged Marriages: An Interpretative Phenomenological Analysis*”³, delves into the lived experiences of women who entered marriage through arrangement, revealing complex emotional and psychological dimensions. Nila Sastrawati's research titled “*An Islamic Legal Perspective on Arranged Marriages in Bottobentang Village, Majauleng District, Wajo Regency*”⁴ finds that arranged marriages in that context are often coercive and result in varying outcomes for the children involved. Finally, Mutia Wulandari's legal analysis, “*An Islamic Legal Review of Divorce Due*

¹ Mutiara Dwi Rahman, “Dampak Perjudohan Terhadap Keharmonisan Keluarga (Studi Pandangan Nyai Pondok Pesantren Roudhatul Qur’an Kel. Gunungsimping Kec. Cilacap Tengah Kab. Cilacap)” (UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA YOGYAKARTA, 2019).

² Syamsul Hadi, Dwi Widarna Lita Putri, and Amrina Rosyada, “Disharmoni Keluarga Dan Solusinya Perspektif Family Therapy (Studi Kasus Di Desa Telagawaru Kecamatan Labuapi Lombok Barat),” *Tasamuh* 18, no. 1 (2020): 10.

³ Lailatul Maghfiroh and Erin Ratna Kustanti, “Pengalaman Berkeluarga Pada Wanita Yang Dijodohkan (Sebuah Interpretative Phenomenological Analysis),” *Jurnal EMPATI* 12, no. 5 (2023): 392–402; Putri M E I Wulandari, “Kepuasan Pernikahan Pada Istri Yang Menikah Melalui Perjudohan Di Desa Badas, Kecamatan Badas, Kabupaten Kediri” (IAIN Kediri, 2024).

⁴ Nila Sastrawati, “Perspektif Hukum Islam Terhadap Perjudohan Pada Masyarakat Desa Bottobenteng Kecamatan Majauleng Kabupaten Wajo,” *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam* 4, no. 1 (2022): 65.

to Marital Disharmony Caused by Arranged Marriage (Case Study: Religious Court Decision No. 249/Pdt.G/2022/PA.Tnk)”,⁵ concludes that the court’s judgment was based on Article 39 paragraph (2) of Law No. 1 of 1974, which recognizes disharmony as a legitimate ground for divorce.

2. METHODS

This study employed a qualitative method using a case study approach to gain an in-depth understanding of the role of parental dominance in arranged marriage practices that result in divorce. The researcher adopted an interpretive paradigm aimed at uncovering the meaning behind the social actions of the involved actors. Primary data were collected through interviews with key informants, including parents who arranged marriages, children involved in those arrangements, religious leaders, and community figures. Supplementary data were obtained from various written sources.

The research was conducted in Ma’rang District, Pangkep Regency, following a schedule predetermined by the researcher. Data collection methods included direct observation, in-depth interviews, and document analysis. The collected data were processed through filtering, organization, and conclusion-drawing using a descriptive-qualitative analysis technique. To ensure the validity and reliability of the findings, data credibility was maintained through triangulation of sources, methods, and time.

3. RESULT AND DISCUSSION

1. Dominance in the Arranged Marriage System in Ma’rang Subdistrict, Pangkep Regency

The tradition of parental involvement in determining a child's spouse remains dominant in Ma’rang Subdistrict, Pangkep Regency. This phenomenon is inseparable from the influence of local culture, which upholds family ties, ancestral

⁵ Wulandari Mutia, “Tinjauan Hukum Islam Terhadap Perceraian Dengan Alasan Ketidakharmonisan Dalam Rumah Tangga Akibat Perjudohan (Studi Putusan Pengadilan Agama Tanjung Karang Nomor 249/Pdt. G/2022/Pa. Tnk)” (UIN Raden Intan Lampung, 2023).

values, and the aspiration to secure a stable future for children. Parents believe that their life experiences equip them to select the most appropriate partner for their children. As stated by Mrs. Diana, matchmaking is viewed as a form of familial wisdom and a strategic way to ensure a well-directed life for the child. This belief positions parental involvement not merely as interference but as a moral and social obligation. However, this practice also raises critical questions regarding individual rights. The cultural narrative often disregards the autonomy of the child, especially daughters, in choosing their life partner. While parents act out of concern, their control often overrides the personal preferences of the child. In reality, what is framed as wisdom may operate as covert authority. Parents' dominance in matchmaking reveals an imbalanced power dynamic within family relationships. Therefore, this tradition should be critically reviewed to avoid sacrificing personal freedom in the name of family harmony. It is essential to balance cultural values with individual autonomy in contemporary society.⁶

Arranged marriage in the community is not solely understood as a cultural tradition but is also influenced by social and economic interests. In several cases, this practice is used to strengthen inter-family relations and create networks for mutual benefit. One of the informants, Mr. Sukardi, explained that arranged marriage can provide opportunities for employment and reinforce social status. This especially applies when both families share similar values and socioeconomic levels. In such situations, arranged marriage functions as more than a domestic matter. It becomes a social mechanism to maintain or enhance influence within the community. The union is often planned with the hope of producing favorable social outcomes. This includes access to economic resources or improved family reputation. The personal preferences of the individuals involved may be sidelined

⁶ M F Djama, N Nursodik, and, “Kewenangan Orang Tua Dalam Memilih Pasangan Hidup Anak Perspektif Mubadalah Di Desa Konarom,” *Journal of Islamic* 2, no. 1 (2023): 51, <https://ejournal.iaingorontalo.ac.id/index.php/jiflaw/article/view/1043>.

in favor of collective family gains. Consequently, marriage becomes a transactional tool between families. This reveals how cultural practices can be intertwined with structural power relations. The tradition thus deserves critical reflection beyond its superficial portrayal as cultural wisdom.

Parental involvement in arranged marriage is not always implemented through nurturing or advisory methods. In many cases, it manifests as rigid dominance or even coercion. This is driven by the belief that parents know what is best for their children. As a result, the desires and voices of the children are frequently ignored. Based on the study's findings, there are three common parental approaches: persuasion, authoritative control, and coercion. The last two models often close off open communication between parents and children. This leads to tension in marital relationships after the wedding. Marriages formed without mutual agreement risk becoming emotionally unstable. Children may feel powerless in navigating their own futures. The absence of a participatory process reflects inequality in family dynamics. This power imbalance potentially threatens the longevity of the marriage. Therefore, it is vital to re-evaluate the way parents assert influence over such critical decisions.

The tendency of parents to dominate matchmaking decisions reflects a social system that places familial authority—especially that of fathers and mothers—above individual rights. This phenomenon is shaped not only by tradition but also by the assumption that parents are more capable of deciding the child's future. Such a view often marginalizes the child's voice in significant life decisions. Consequently, their participation is seen as unnecessary or irrelevant. The study identified three forms of parental dominance: persuasion, authoritative power, and direct coercion. The latter two forms restrict open dialogue and negotiation between parents and children. These limitations result in marriages that lack emotional compatibility and mutual understanding. Children often enter marriage feeling

uncertain or emotionally unprepared. This weak foundation increases the risk of conflict within the household. The lack of freedom in partner selection reproduces inequality in family relationships. Reassessing these practices is essential to ensure fairness and emotional well-being. Individual autonomy must be protected in all marriage decisions.

Matchmaking forced by parents without the child's consent and emotional readiness can have negative consequences for the marriage. Without emotional involvement from both parties, the relationship becomes prone to internal issues. The study found that many matched couples experienced household instability, even resulting in divorce. They also suffered from psychological distress and fear of entering future relationships. Some cases showed extended conflict that affected the broader family network. These experiences illustrate that ignoring consent can damage not just the couple's bond but also wider social relations. The emotional impact includes anxiety, trauma, and diminished trust in family support. In many cases, forced marriages end in emotional and physical separation. Children are left feeling isolated and disempowered. Family ties are strained due to unresolved tension and blame. These findings reinforce the importance of inclusive decision-making in marriage. Genuine emotional readiness must be a prerequisite in forming sustainable relationships.⁷

Forced arranged marriages that ignore a child's consent conflict with fundamental principles in Islamic family law. In the perspective of *maqāṣid al-syarī'ah*, such practices may violate the protection of life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), and lineage (*ḥifẓ al-nasl*).⁸ These three aspects are core objectives of

⁷ Paimat Sholihin, "Kafaah Dalam Perkawinan Perspektif Empat Mazhab," *SEMB-J: Sharia Economic and Management Business Journal* 2, no. 1 (2021): 2.

⁸ Aliyandi A Lumbu and Rahmah Dwi Nopryana, "Hubungan Teknik Komunikasi Persuasif Orang Tua Kepada Anak Dengan Kecerdasan Emosional," *Ath-Thariq: Jurnal Dakwah Dan Komunikasi* 6, no. 1 (2022): 20. Effendi Chairi, "Ketiadaan Otoritas Terpusat Dalam Fenomena Kontemporer Di Indonesia:: Kritik Terhadap Teori Otoritas Max Weber," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 2, no. 2 (2019): 201.

Islamic legal prescriptions. They may be compromised if marriage occurs without psychological readiness and voluntary participation. Moreover, Indonesia's Islamic legal framework, as stated in the Compilation of Islamic Law (KHI) Article 16 (1) and (2), clearly requires the consent of both parties. Any marriage that proceeds without this violates both Islamic ethics and national law. Forced matchmaking ignores the rights and dignity of the child. It poses a danger to individual well-being and marital harmony. Religious and legal values emphasize fairness and mutual agreement in marriage. Disregarding these values undermines both individual and social integrity. Therefore, such practices should be critically challenged and reformed.

This study applied a qualitative case study method to explore the dynamics of parental dominance in matchmaking. The methodology allowed in-depth exploration of informants' lived experiences through interviews. Respondents included parents who arranged marriages, children subjected to matchmaking, and religious and community leaders. The analysis used theoretical lenses of power relations, family conflict, and *maqāṣid al-syarī'ah*. The research revealed that one-sided matchmaking often leads to marital disharmony and eventual breakdown. Lack of participatory dialogue produces asymmetrical relationships.⁹ Parental dominance is frequently cloaked in concern but enacts systemic marginalization. The findings call for a more inclusive and dialogic approach in partner selection. Children's autonomy must be honored within both cultural and religious frameworks. Matchmaking should evolve to reflect values of mutual consent, love, and shared vision. Only through such transformation can families promote just, loving, and enduring relationships. The practice must move from coercion to compassion and collaboration.

⁹ M Zen, *Dampak Pernikahan Karena Dijodohkan Terhadap Tercapainya Keluarga Sakinah (Studi Kasus Terhadap Tradisi Bhebekalan Di Desa Paowan Kecamatan ...* (etheses.iainkediri.ac.id, 2019), <https://etheses.iainkediri.ac.id/1127/>.

2. Implications of Parental Dominance in Arranged Marriages in Ma'rang Subdistrict, Pangkep Regency

Parental dominance in matchmaking practices in Ma'rang Subdistrict often results in negative implications for the sustainability of marriages. Many unions are arranged without the full consent or active involvement of the children concerned. As a result, emotional attachment and open communication between spouses become difficult to establish. The absence of personal agency undermines the mutual commitment expected in marital relationships. In some cases, this emotional detachment leads to prolonged dissatisfaction and unresolved conflicts. Eventually, several of these marriages end in divorce, not due to emerging incompatibility, but due to the lack of foundational alignment from the outset. These findings indicate that excessive parental interference can destabilize the core of marital harmony. When marriage is treated as a family transaction rather than a personal partnership, the spouses often struggle to find meaning in the relationship. The children become passive recipients of life decisions, stripped of autonomy and choice. This dynamic often causes long-term psychological effects and weakens the resilience of the household. In communities where such cultural norms persist, these implications become systemic and intergenerational. Therefore, parental dominance in matchmaking without the child's agreement must be critically evaluated in the context of emotional well-being and human dignity.

The excessive role of parents in choosing marriage partners for their children reflects a cultural pattern that suppresses individual autonomy. In many families in Ma'rang, parents play the role of decision-makers rather than advisors or supporters. This cultural dominance assumes that parents know best, yet it disregards the child's emotional preparedness and preferences. Instead of enabling a balanced and respectful marital relationship, such practices often result in imbalanced power dynamics. Couples enter marriage without trust, shared vision, or emotional alignment. The lack of mutual affection causes relational distance and emotional coldness. Many individuals report feeling trapped in a life they did not choose, enduring the marriage due to family expectations. This emotional pressure may

manifest in mental health issues, including anxiety, stress, and depression. Furthermore, marriages without emotional foundations tend to lack the necessary communication to resolve everyday challenges. Rather than nurturing unity, the marriage becomes a source of internal conflict and frustration. This situation creates not only household tension but also damages wider family networks. Thus, the traditional role of parents must be transformed into a supportive, communicative, and empowering presence in their children's life decisions.

The mental burden resulting from forced marriage decisions is another serious consequence of parental dominance. Individuals who enter into a marriage without readiness or personal desire often experience emotional distress. The feeling of being coerced leads to inner conflict, loss of identity, and psychological fatigue. In extreme cases, individuals suffer from depression, trauma, or emotional numbness. They may develop a fear of intimate relationships or distrust in marriage as an institution. These consequences can persist for years, affecting their mental health and social functioning. Mental scars from forced marriages are not easily healed, and in some cases, they become generational. Individuals who experience such trauma may also project it onto their children or future partners.¹⁰ This reveals a broader social implication of parental overreach in personal matters. Mental well-being, as part of human dignity, must be protected within family systems. Excessive parental control in marriage decisions thus violates this principle. Therefore, the psychological impacts must be seriously considered in evaluating the ethics of forced arranged marriages.

Parental involvement that extends beyond the matchmaking process into post-marriage life also poses significant challenges. In Ma'rang, some parents continue to dominate household decisions after the marriage has taken place. Such interference often disrupts the couple's ability to build autonomy and solve problems independently. Instead of allowing the couple to grow together, parents take over conflict resolution and decision-making. This limits the couple's emotional development and sense of responsibility. Constant involvement can

¹⁰ Abdul Rasak, "Tradisi Perjodohan Pada Masyarakat Bugis Di Kecamatan Ladongi: Deskripsi, Dampak, Dan Perspektif Hukum Islam," *Al-Mujtahid: Journal of Islamic Family Law* 3, no. 2 (2023): 78.

create new layers of tension, both between spouses and with in-laws. In some instances, the influence of parents causes arguments that escalate to separation or estrangement. Marital independence becomes difficult to achieve when one or both spouses rely on parental input for every decision. Additionally, the broader family relations can suffer due to repeated disagreements. The damage may extend beyond the couple to the extended family, weakening bonds that were once strong. This condition indicates that parental overinvolvement after marriage is not an act of support but a continuation of dominance. Therefore, a clear boundary must be established between parental care and control.

From the perspective of Islamic law, especially as outlined in the Compilation of Islamic Law (KHI) Article 16 Paragraphs (1) and (2), a valid marriage requires the consent of both parties. When parents make decisions without involving their children, it violates the legal and moral principles of marriage. Islamic law emphasizes mutual agreement, fairness, and personal readiness in the marital contract. Any marriage conducted through coercion is considered invalid in spirit, even if not in procedure. This contradicts the *maqāsid al-syarī'ah*, which prioritize the protection of life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-‘aql*), and lineage (*ḥifẓ al-nasl*). A coerced marriage jeopardizes the psychological safety and autonomy of the individual. Moreover, it can harm family lineage by establishing relationships without genuine commitment. By ignoring these principles, parents inadvertently break the ethical foundation of Islamic marriage. Such practices undermine not only personal rights but also the spiritual and social goals of family formation. In this light, forced arranged marriages should be critically assessed for their compliance with Islamic jurisprudence. Respecting the child’s voice aligns with both legal obligations and the higher aims of sharia.¹¹

Field data show that the success of arranged marriages is significantly influenced by the approach used by parents. Persuasive and dialogical approaches, in which the child is invited to participate in decision-making, tend to yield more stable outcomes. In contrast, authoritarian methods that involve pressure or coercion often

¹¹ Nurrohmatul Jannah and Binti Kholifatur Rosyidah, “Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Dan Hukum Positif,” *Ta’lim: Jurnal Multidisiplin Ilmu* 2, no. 1 (2023): 5.

lead to discontent and eventual separation. Several divorce cases in Ma'rang are linked to marriages formed without the child's consent. These findings confirm that respect for the child's agency plays a crucial role in marital harmony. When parents prioritize communication and understanding, marriages are more likely to succeed. However, when control and tradition outweigh personal compatibility, conflict becomes inevitable. The effectiveness of arranged marriages thus depends not on the structure itself, but on the level of mutual agreement involved.¹² Parental roles should be advisory rather than directive. In this way, family traditions can coexist with modern values of freedom and autonomy. Therefore, empowering the child in marital decisions is not only beneficial but necessary for long-term familial health.

Culturally, arranged marriages are often perceived as a means of preserving family honor, lineage, and social balance. In traditional communities like Ma'rang, these goals are still held in high regard. However, in the context of modern life, individual aspirations and personal rights have gained greater recognition. Tension arises when collective traditions clash with the growing awareness of individual freedom. Children often face moral dilemmas between fulfilling family expectations and asserting their own desires. This tension manifests in emotional stress and strained relationships. When young people are not given space to express their choices, their future relationships may suffer. The practice of arranged marriage thus becomes a battlefield between generational values. Balancing cultural preservation and individual autonomy becomes increasingly difficult. Without adaptation, the cultural relevance of arranged marriages may decline. Therefore, cultural practices must evolve to include the rights of the individual as an integral component.

In conclusion, parental dominance in the matchmaking process, especially when it excludes dialogue and mutual respect, creates negative consequences across psychological, legal, and social dimensions. Children who are denied agency experience emotional harm and are at greater risk of unstable marriages. Such practices violate both national legal frameworks and Islamic principles that require

¹² Rambu Hada Indah, "Perjodohan Adat: Dampak Dan Implikasi Hukum UU No. 16 Tahun 2019 Tentang Perkawinan Di Indonesia," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 4, no. 2 (2022): 108.

consent and fairness. Several divorce cases from Ma'rang underscore the failure of coercive matchmaking to establish enduring family units. A shift toward inclusive and persuasive parental involvement is essential. This includes open communication, respect for emotional readiness, and acknowledgment of the child's right to choose. Upholding these values aligns with Islamic teachings of justice and compassion. Family decisions, especially marriage, should be rooted in mutual understanding and support. Therefore, redefining parental roles from control to guidance is both a cultural necessity and a religious obligation. Only through such changes can harmonious and resilient families be built in accordance with both tradition and human rights.

3. Analysis of Islamic Family Law on Parental Dominance in Arranged Marriages

Parental dominance in the arrangement of children's marriages requires thorough analysis through the lens of Islamic family law, as it conflicts with core religious values such as individual freedom and mutual consent in marriage. In Islamic law, the validity of a marriage contract is contingent upon the willingness and approval of both parties, especially the woman. Numerous hadiths reinforce this requirement, affirming that the consent of a virgin or previously married woman is necessary, and classical and contemporary scholars alike agree that forced marriages—regardless of the guardian's authority—are invalid. Consequently, forced arrangements that disregard the voice of the child violate the principles of justice and public interest (*maṣlaḥah*), which form the bedrock of Islamic family jurisprudence.

Islam upholds individual autonomy in choosing a spouse as a foundational aspect of a valid and blessed marriage. The concept of *ijbar*, or a guardian's authority to marry off a child without consent, is no longer deemed appropriate when it leads to harm or injustice. Article 16 (1) and (2) of Indonesia's *Kompilasi Hukum Islam* (KHI) affirm that marriage must be based on the consent of both parties. This demonstrates the legal system's alignment with Islamic principles that elevate personal rights and justice. Accordingly, marriages arranged through coercion or without due consultation violate the spirit of Islamic law as practiced in Indonesia.

The practice of forced marriage also contradicts the higher objectives of Islamic law (*maqāṣid al-syarī'ah*), which aim to protect five essential aspects of life: religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and property (*māl*). Coerced marriages can result in emotional distress, psychological harm, and even divorce, thereby endangering both mental health and personal dignity. These negative outcomes signal that such practices are not only ethically flawed but also in direct violation of Islam's legal framework, which prioritizes well-being and harm prevention.

From the perspective of Islamic legal tradition, the rejection of *ijbar* is further supported by court rulings that emphasize the protection of individual rights. Judicial precedents in Indonesia have shown a tendency to invalidate marriages conducted without the child's consent, as they contradict the legal principles of fairness and protection enshrined in the KHI. This trend illustrates that Islamic law, when implemented in a contextual and just manner, upholds the rights of individuals over rigid interpretations of guardianship authority.¹³

Religious leaders interviewed in this study, such as H. Aidy Syam and KH. Faried Wajedy, emphasized that parental involvement in arranged marriages must be balanced with the child's consent. While the *Shāfi'ī* school permits *walī mujbir* (a guardian with binding authority), these scholars insisted that such authority must not be exercised if it risks harm or emotional distress for the child. They agreed that any form of compulsion contradicts the broader goals of *sharī'ah*, which emphasize compassion, protection, and the avoidance of harm. Therefore, the child's approval remains a non-negotiable component of a valid Islamic marriage.

The social and legal implications of forced marriage are substantial, ranging from emotional instability and familial conflict to legal disputes such as child custody battles. These effects support the need to limit parental authority and promote dialogical, consultative approaches in matchmaking. Islamic legal tradition encourages *shūrā* (mutual consultation) between parents and children, ensuring the child's autonomy and readiness for marriage. Educating parents on the

¹³ Hyang Kinasih Gusti, "Perspektif Hukum Keluarga Islam Tentang Dinamika Peran Orang Tua Dalam Pemilihan Pasangan Pernikahan Menurut Adat Jawa Dan Implikasinya Terhadap Perlindungan Hak-Hak Anak," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 5 (2024): 3263.

psychological readiness and consent of the child is essential to nurturing harmonious family structures aligned with *sharī'ah* values.

In summary, the study of Islamic family law in relation to parental dominance in arranged marriages underscores the central importance of individual rights in establishing a valid and prosperous marriage. Active involvement of the child in decision-making is not merely a procedural formality but a critical factor in achieving a marital relationship grounded in peace, compassion, and mutual respect—core principles embodied in the Islamic ideal of *sakinah*, *mawaddah*, and *rahmah*.

4. CONCLUSION

This study concludes that parental dominance in the arranged marriage system in Ma'rang Subdistrict, Pangkep Regency, remains a significant factor influencing the marital decisions of children, often overriding individual consent. The forms of parental intervention range from persuasive to authoritative and coercive. While persuasive approaches may still allow space for dialogue and child involvement, authoritative and coercive patterns tend to negate the child's agency, resulting in psychological pressure, emotional detachment, and, in some cases, marital failure.

The implications of such dominance are not limited to the individual but extend to broader family and social structures. Forced arranged marriages can lead to emotional distress, marital disharmony, and eventual divorce. Children subjected to such arrangements may suffer from trauma, mental health challenges, and reluctance to engage in future relationships. The extended influence of parents in domestic affairs often disrupts the couple's autonomy and exacerbates conflicts. Therefore, marital readiness—emotionally and mentally—should be the primary basis for marriage decisions to foster healthy relationships and preserve family harmony.

From the perspective of Islamic family law and the Compilation of Islamic Law (KHI), forced arranged marriages contradict both national legal standards and the *maqāṣid al-syarī'ah*. The enforcement of marriage without mutual consent violates the principles of justice, protection, and individual freedom embedded in Islamic legal philosophy. Further research is recommended to explore child protection mechanisms in religious and customary settings, as well as to develop community-based education programs that promote the importance of consent and emotional preparedness in marriage decision-making processes.

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