

Conflict Marriage Between Sayyid and Non Sayyid in Takalar Regency

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ABSTRACT

The purpose of this research is to gain further insight into the marriage experiences of Sayyid women in Cikoang Village, Takalar Regency, South Sulawesi. Using qualitative research methods such as observation, interviews, and documentation, the research project investigates the backgrounds of Sayyid women who marry non-Sayyid men and assesses the consequent effect on familial connections within the system of marriage of other descendants in Cikoang Village, Takalar Regency. The main objectives of this study are twofold: first, to explain the history of Sayyid women, and second, to examine the effects of family disputes on the system of marriage among Sayyid descendants in Cikoang Village, Takalar Regency. The Sayyid community's complex concerns, which cause family conflicts, vary and are intertwined with both internal familial regulations and larger cultural standards. Typically, disputes within the Sayyid community arise when women choose to marry outside their clan, pick partners who are not of Sayyid heritage, and eventually decide to leave or disassociate themselves from their family.

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1. Introduction

This obsession with marrying within the Sayyid lineage emphasizes not solely the junction of personal preferences with deeply set cultural norms and customs, but also the complexities of the marriage process in Cikoang Village. This intricacy highlights the difficult balance between individual autonomy and social expectations, resulting in conflict between personal preferences and societal norms, specifically within the Sayyid community (Fitriani et al., 2023). The complexities inherent to the process of decision-making in this situation highlight the importance of family approval in forming familial connections. Far from becoming a mere formality, family acceptance becomes a critical factor, perhaps resulting in penalties and punishments for Sayyid girls who flout traditional expectations.

In a scenario like this, encouraging open dialogue and understanding between families is critical. Addressing the gap between individual choices and cultural expectations demands a sophisticated strategy that values variety and recognizes the fluidity of society's standards. This method also emphasizes the significance of developing discussion places where people may share their opinions and concerns, hence fostering a more welcoming and encouraging community.

Cikoang Village, located in Takalar Regency, is home to the Makassar ethnic group and Sayyid descendants who fiercely maintain to their customs (Buehler & Tan, 2007; Amrullah et al., 2020). The Sayyid clan, descended from Prophet Muhammad's grandson, al-Husain, has prestige in religious and social circles. Their long-held conviction in marrying within their own community, particularly for their daughters, is a cultural practice passed down through generations. Despite this tradition, some Sayyid females choose to engage in relationships with non-Sayyid men, fully aware of the potential repercussions and punishments (Mustafa, & Bahram, 2020).

The Sayyid descendent group in Cikoang Village's marital rules demonstrate the complex dynamics of the daughter marriage process. The tight restriction forbidding daughters from marrying non-Sayyid males emphasises the deeply ingrained ancestral norms and customs that control their life, which extends to prohibiting daughters from having meaningful connections with anyone outside of their group.

However, some daughters opt to violate these expectations for a variety of reasons. Their encounters with people outside of the Sayyid community open up the option of developing deeper relationships with non-Sayyid males, despite the potential fines and repercussions. This deviation from established conventions, albeit a personal choice, emphasises

the severity of their choice and the delicate balance between individual wishes and the group identity defended by the Sayyid Islamic community in Cikoang.

Exploring the diverse tales of daughters negotiating the complications of love and tradition offers a fascinating research opportunity. Investigating the causes driving their decisions, the reactions of their families, and the larger ramifications for community dynamics provides a thorough insight into the varied nature of marital problems in the Sayyid community of Cikoang Village.

Disagreements between husband and wife, which can include differences in views, temperaments, personalities, and life values, are often at the root of marital conflict (Hung et al., 2023; Iroda et al., 2022; Sahib & Rahman, 2021). Two individuals who bring different backgrounds and life experiences can present significant challenges when it comes to uniting in marriage (Delatorre et al., 2022; Mas'udah, 2022; Gafforova, 2023; Junaid et al., 2023). These conflicts arise as a direct result of differences in dealing with needs, efforts, desires, or demands of daily life. The diversity of characters and values carried by each partner can be a source of tension that triggers disputes in married life.

The importance of managing conflict in marriage is becoming increasingly clear, because not all conflict is detrimental. With the right approach, conflict can become an opportunity for growth and deeper understanding between husband and wife (Naldini & Solera, 2018; Bahtiar et al., 2023; Suma et al., 2023; Rahman, 2017). Therefore, the key to overcoming marital conflict is open communication and a deep understanding of each partner's differences. In this way, couples can work together to find a solution that is satisfactory for both parties, building a strong foundation for the continuation of their marital relationship.

This research can add to larger conversations about the interplay of individual choice, cultural norms, and the changing dynamics of marriage in many groups. The Sayyid community's attitude to marriage, which incorporates individual autonomy, cultural traditions, and the greater society context, provides opportunities for a multidimensional inquiry.

Beyond the complications that daughters encounter when selecting life mates, this research seeks to present a comprehensive view of the delicate interaction of personal choices, cultural traditions, and communal dynamics within the Sayyid community. Such a complete knowledge adds greatly to scholarly discussions about marriage disputes, cultural preservation, and the adaptation of customs in varied communities

2. Methodology

The qualitative research method employed in this study is designed to capture the intricate nuances of the conflicts that may arise in marriages involving Sayyid and non-Sayyid individuals. Qualitative research is chosen for its ability to explore and understand the complexities of human behavior, relationships, and cultural dynamics in a rich and contextual manner (Sugiyono, 2010). This method allows the researcher to go beyond mere statistical analysis and delve into the lived experiences of individuals within the community.

The phenomenological approach adopted in this research aims to uncover the essence of the marriage conflicts between Sayyid and non-Sayyid individuals in the specific context of the village of Cikoang. Phenomenology seeks to understand the subjective experiences of individuals, exploring the meanings they attribute to their lived experiences. By employing this approach, the researcher aims to gain a deeper insight into the thoughts, emotions, and perceptions of those involved in such marriages, shedding light on the underlying factors that contribute to conflicts.

To collect data, the researcher will employ various qualitative research techniques, such as in-depth interviews, participant observation, and possibly focus group discussions. In-depth interviews will be conducted with married couples, family members, and community elders to gather personal narratives and perspectives on the challenges faced in Sayyid and non-Sayyid marriages. Participant observation involves the researcher immersing themselves in the community, observing daily interactions and rituals to gain a holistic understanding of the social dynamics.

Furthermore, the research will explore how the phenomenon of conflicts in Sayyid and non-Sayyid marriages may extend to impact the relationships between parents and children. This aspect adds an additional layer of complexity to the study, as it seeks to uncover the intergenerational implications of such marriages within the cultural and social fabric of the community.

By employing a qualitative, phenomenological approach, this research aims not only to identify conflicts but also to comprehend the underlying meanings, perceptions, and societal implications associated with marriages involving Sayyid and non-Sayyid individuals in the specific cultural context of the village of Cikoang. This comprehensive

methodology ensures that the findings are grounded in the lived experiences of the community members, providing a rich and nuanced understanding of the subject matter.

3. Result and Discussion

3.1. Background of Daughters of Sayyid Descent Choosing to Marry Non-Sayyid Men

The village of Cikoang, nestled on the southern coast of Mangarabombang Subdistrict within the picturesque Takalar Regency of South Sulawesi, Indonesia, is a captivating locale rich in geographical and cultural dimensions (Fitriani et al., 2023; Syarifuddin, 2006). Situated in the lowlands, Cikoang enjoys an elevation of approximately 50 meters above sea level, spanning a land area of 555.49 hectares. Cikoang is home to a vibrant community predominantly composed of individuals belonging to the Makassar ethnic group. The linguistic tapestry of daily communication is woven with the threads of the Makassar language, contributing to the distinctive cultural identity of the village. The population of Cikoang stands at approximately 3,342 residents, thoughtfully distributed among 1,623 males and 1,719 females. This population is organized into 927 households, each contributing to the vibrant social tapestry, and accommodated in 764 houses that dot the landscape. As the morning sun casts its golden hues on the village, the livelihoods of Cikoang's residents come to life. The mainstay occupations include fishing, reflecting the village's coastal location, salt production, fish pond cultivation, and farming. These interconnected activities form the economic backbone of the community, sustaining livelihoods and shaping the rhythm of daily life.

Beyond the economic pursuits, Cikoang is distinguished by its unique cultural heritage, notably the MauduLompoe tradition. This cultural tapestry, intricately woven into the fabric of daily life, adds a layer of richness and diversity to the village's identity (Hairani et al., 2018). The MauduLompoe tradition encompasses various aspects of art, music, dance, and rituals, serving as a testament to the village's commitment to preserving its cultural heritage.

Notably, within this culturally rich landscape, there exists a sizable Sayyid community, adding another dimension to the social mosaic of Cikoang Village. The Sayyids, with their distinct cultural practices and historical significance, contribute to the broader narrative of diversity and coexistence within the village. Cikoang Village emerges as a tapestry of cultural, economic, and social intricacies. From the rhythmic beats of MauduLompoe to the ebb and flow of livelihoods centered around fishing and farming, the village encapsulates a microcosm of South Sulawesi's rich cultural and geographical diversity. In the pursuit of understanding the conflicts arising from marriages between Sayyid and non-Sayyid individuals, this intricate backdrop sets the stage for a nuanced exploration of human experiences within the unique context of Cikoang.

Mufti Makkah al-Mukkarramah, Sayyid Alwi bin Ahmad al-Saqqaf, unfolds a compelling narrative in his seminal work, "Tarsyidal-Mustafidin Khasiyah Fath al-Mu'in," delving into the intricacies of lineage and the profound relationships within the descendants of Bani Hasyim. The Mufti posits that the descendants of Bani Hasyim stand uniquely equal to the lineage of Sayyidah Fathimah, drawing a parallel between their special status and their direct connection to Prophet Muhammad SAW. According to Mufti Alwi, the daughters from the lineage of the Prophet share a distinctive relationship with him, particularly in terms of kafa'ah and other profound considerations.

Central to Mufti Alwi's argument is the assertion that the practice of our daughters (syarifah) marrying our sons (sayyid/syarif) or our daughters (syarifah) marrying our sons (syarif) is deeply rooted in the principles of Rabithah Alawiyah. This perspective elucidates the foundational principles governing kafa'ah within the Alawiyin family. A tangible illustration of this is found in the historic marriage of Fathimah, a daughter of the Alawiyin family, to Ali bin Abi Thalib, exemplifying the intricate web of relationships that contribute to the preservation of lineage and status.

As the narrative unfolds through time, particularly during the era of Sheikh Umar Muhdhar bin Abdurrahman al-Saqqaf, the responsibilities and intricacies surrounding the practice of kafa'ah within the Alawiyin family take on added significance (Tihami & Sohari, 2014; Fitriani et al., 2023). It becomes evident that the adherence to these principles is not merely a historical relic but a living tradition that carries forward the legacy of Prophet Muhammad SAW. Sheikh Umar Muhdhar bin Abdurrahman al-Saqqaf, through his stewardship, contributes to the perpetuation of these principles, ensuring their relevance and application in the contemporary context.

The concept of kafa'ah, as articulated by Mufti Alwi and exemplified by the Alawiyin family, transcends mere matrimonial considerations. It becomes a testament to the intricate tapestry of relationships, responsibilities, and historical continuity that defines the noble lineage of Bani Hasyim (Saransi, 2003). In exploring these profound connections, Mufti Alwi's work sheds light on the enduring significance of lineage, emphasizing the importance of understanding and preserving the sacred bonds that connect the descendants of Prophet Muhammad SAW.

3.2. Conducting Marriage Outside the Sayyid Islamic Tradition

Marriage holds significant meaning in human life as it is considered a transition from adolescence to adulthood. In regions with the Makassar ethnic group, marriage carries not only biological but also social significance, emphasizing social responsibility and the interconnected relationship of the married couple within their community. In the Makassar language, marriage is interpreted as "sialle," meaning taking each other. This depicts the act of giving and receiving, signifying that despite having different social statuses, the man and woman involved in marriage are partners. Marriage has conditions and pillars that must be fulfilled as it influences the validity of the union. Other rules are found in classical fiqh literature, such as the concept of kafaah, referring to the compatibility between prospective groom and bride in various aspects, including religion, lineage, social status, and so on.

Generally, marriage can take place if it meets the requirements and regulations of both religion and the state. The law states that a marriage is valid if conducted in accordance with the laws of respective religions and beliefs, and recorded in compliance with prevailing legal regulations (Syarifuddin, 2003; Tihami & Sohari, 2014; Saebani, 2008). Recording marriages is equally important as recording other significant events in one's life, such as births and deaths. However, existing rules or traditions in society can complicate the marriage process. Some daughters of Sayyid descent face difficulties in solemnizing their marriages without the approval of their parents and without the presence and witnesses of the extended family. This occurs because the marriage of these daughters of Sayyid descent goes against the rules or traditions within the Sayyid community at large. In other words, they marry outside the rules or traditions of the Sayyid community, specifically marrying men who are not of Sayyid descent. Kinship and marriage within the Sayyid community uphold the belief in a lineage that distinguishes Sayyid individuals from the rest of the population. Even if marriages occur between Sayyid and non-Sayyid individuals, it is always between a Sayyid man and a non-Sayyid woman because the children will follow the status of their father. Therefore, Sayyid women will only marry within the Sayyid group or may choose not to marry.

Based on interviews with several informants who are daughters of Sayyid descent married to non-Sayyid men, they explained how they conducted their marriages. The marriage process they underwent differed from the typical marriage processes observed in the Makassar community. They did not involve a series of pre-marriage events commonly practiced by the Makassar community, including engagement ceremonies, akkorontigi, or pre-wedding nights. Their marriages were also not attended by the extended family of the bride. The marriage process of Sayyid daughters marrying non-Sayyid men was carried out simply with the pronouncement of the marriage contract, dowry agreement, and witnessed only by the family of the groom, without the customary celebrations or festivities practiced by the Makassar community.

3.3. Family Relations of Married Women with their Husbands and Children towards their Extended Family

Marriage generally not only connects a man and a woman but also links two extended families, namely the family of the groom and the family of the bride (Sudiyat, 1991.; Saebani, 2008). This union can bring both families together as one large family unit and form a good relationship between them. However, this does not apply to marriages between daughters of Sayyid descent and non-Sayyid men, as explained earlier. If a daughter of Sayyid descent marries a non-Sayyid man, she will be removed from the family or no longer considered a part of it. In fact, her family perceives that she no longer exists because she married in a manner that violates the rules or traditions prevailing in the Sayyid community.

One crucial factor that can influence the quality of marriage is communication. Communication in marriage can be divided into three types: (1) Open and Honest Communication. This type of communication involves clear and straightforward expression in delivering messages. Such communication contributes to the quality of marital relationships, (2) Support. This type of communication reflects how someone treats their partner with care and respect while speaking, and (3) Self-Disclosure. This type of communication is similar to the first type (open and honest) but involves stronger elements of feelings and emotions. It includes talking to others about fears, hopes, and desires.

Based on several statements and data obtained during the research, we can discuss the family relations that occur between married women, their husbands, and children towards their extended family as follows:

a. Relationship Between Daughters of Sayyid Descent and Their Extended Family After Marrying Non-Sayyid Men

In the Sayyid community, daughters of Sayyid descent are required to marry men who are also Sayyid descendants. Violating this rule leads the family to consider her as never having existed or been born in this life. The

concept of Kafa'ah is employed as an assessment of compatibility between prospective groom and bride in various aspects, including religion, lineage, social status, and others. Marriage between Sayyid women and non-Sayyid men is deemed incompatible and seen as detrimental to the noble lineage of Prophet Muhammad. Therefore, the family relations between daughters of Sayyid descent and their extended family are severed after marrying non-Sayyid men. The Sayyid community prioritizes lineage, and children born from their marriages follow the paternal lineage.

Within the Sayyid community, the adherence to ancestral traditions and the preservation of lineage take on a paramount significance, as articulated by the stipulations surrounding marriage. It is a firm requirement that daughters of Sayyid descent enter into unions with men who share the same noble lineage. The consequences of violating this established rule are profound; such transgressions lead the family to categorize the daughter as if she never existed or was never born in this life. This underscores the gravity with which the community views the maintenance of their ancestral heritage.

The guiding principle behind this intricate web of marital arrangements is the concept of Kafa'ah. This term encapsulates a comprehensive assessment of compatibility between the prospective groom and bride, taking into account various dimensions such as religion, lineage, social status, and other pertinent factors. The Sayyid community, deeply rooted in its cultural and religious traditions, views the concept of Kafa'ah as a safeguard for the sanctity of their lineage. It is through this lens that the compatibility between Sayyid women and non-Sayyid men is rigorously evaluated. Any deviation from the prescribed norms is considered incompatible and is perceived as a potential threat to the noble lineage of Prophet Muhammad.

The consequences of such unions extend beyond the individual, impacting the broader family structure. After marrying non-Sayyid men, daughters of Sayyid descent find their family relations severed with their extended kin. This act of disassociation underscores the profound commitment to lineage preservation within the Sayyid community. It reflects a collective determination to uphold the sanctity of the ancestral heritage, even if it means severing ties with family members who do not adhere to the established norms.

Central to the Sayyid community's ethos is the prioritization of lineage. The importance placed on the paternal lineage is a defining characteristic of their cultural identity. Children born from marriages within the Sayyid community inherit their lineage through the paternal side, reinforcing the continuity of the noble bloodline. This emphasis on lineage serves not only as a marker of identity but also as a means of perpetuating the legacy of Prophet Muhammad within the community.

In essence, the intricate dynamics surrounding marriage within the Sayyid community encapsulate a profound commitment to preserving the purity of their lineage. The concept of Kafa'ah becomes a mechanism through which the community navigates the complexities of matrimonial alliances, ensuring that each union contributes to the continuation of the noble lineage that traces its roots back to the Prophet.

b. Relationship Between the Extended Family of Non-Sayyid Men Towards the Extended Family of Sayyid Women After Marriage:

In the tapestry of Islamic teachings, marriage transcends its civil, familial, and cultural dimensions, evolving into a sacred covenant governed by the divine guidance of Allah and the Prophet. The decision-making process for a man seeking a life partner is multifaceted, with religious commitment occupying a central role. A righteous man, grounded in his faith, possesses the autonomy to choose a spouse based on her religious devotion, regardless of her lineage. Consequently, a non-Sayyid man, provided he adheres to the tenets of Islam, refrains from seeking charity, and secures the consent of the woman's guardian, may enter into matrimony with a Sayyid woman. This intersection of religious principles and personal choice exemplifies the flexibility within Islamic marital guidelines. Nevertheless, the pillars and conditions of marriage, as delineated in Islamic jurisprudence, remain steadfast. These include the physical presence of the prospective husband and wife, the involvement of the guardian of the bride-to-be, the presence of two witnesses, and the formalization of the marriage contract through the solemn exchange of consent known as "ijab kabul." Thus, Islamic marriage emerges not only as a union of hearts and lives but also as a sacred ritual bound by the spiritual obligations outlined by Allah and the Prophet.

Despite the comprehensive understanding provided by Islamic guidelines regarding the permissibility of a non-Sayyid man marrying a Sayyid woman, the intricate dynamics within the extended families post-marriage remain somewhat unexplored. The specific nature of this relationship hinges on a myriad of factors, leaving room for variability based on the attitudes and acceptance levels within each family. Cultural influences and the values each family holds

dear play pivotal roles in shaping the dynamics of this inter-family connection. While Islam lays down the fundamental principles governing marital unions, the nuanced intricacies of familial relationships after the union are often shaped by the unique tapestry of beliefs, customs, and interpersonal dynamics within each family unit.

In navigating the terrain of post-marital familial relations, the attitudes of the extended family members on both sides emerge as critical determinants. The level of acceptance, understanding, and open-mindedness regarding the union may vary, influencing the nature of interactions between the non-Sayyid man's extended family and the Sayyid woman's extended family. Cultural norms, deeply embedded within the fabric of familial relationships, can either serve as bridges or potential sources of contention, further contributing to the diversity in the post-marital dynamics. The values upheld by each family, whether rooted in tradition or shaped by contemporary perspectives, can significantly impact the cohesion or divergence within the extended family networks.

In essence, the post-marital relationship between the extended families of a non-Sayyid man and a Sayyid woman is a nuanced interplay of attitudes, cultural influences, and values. While the Islamic framework guides the foundation of the marital bond, it is within the realm of familial dynamics that the unique identity of each family asserts itself. The journey of establishing mutual understanding, acceptance, and cooperation within the extended family network becomes an ongoing process shaped by the collective consciousness and individual perspectives of the families involved.

c. The Relationship Between the Descendants of That Marriage and the Extended Family of Their Parents

In delving deeper into the intricacies of the Sayyid community's cultural and familial dynamics, the aftermath of a Sayyid daughter marrying a non-Sayyid man emerges as a particularly sensitive and nuanced subject. Once such a marriage takes place, a palpable shift occurs in the familial landscape—the familial ties between the Sayyid daughter and her extended family are abruptly severed. The ramifications of this decision are profound, extending beyond the individual to impact the collective identity and cohesion of the Sayyid community.

The gravity of this familial disconnection becomes evident in the stringent adherence to a code of conduct post-marriage. A notable practice within the Sayyid community is the deliberate act of treating the Sayyid daughter and her non-Sayyid husband as strangers. Even if chance encounters occur on the streets, the families involved act as if they are oblivious to each other's existence. This deliberate distancing is a symbolic manifestation of the severance of familial ties, emphasizing the gravity with which the community views such unions. Any form of communication or interaction between family members and the Sayyid daughter is strictly forbidden, and those who dare to defy this prohibition risk being relegated to the same status as the daughter, facing the severance of their family relationship with the Sayyid daughter's family.

The underlying rationale for such stringent measures lies in the preservation of cultural norms and the sanctity of the Sayyid lineage. The community's rules and customs are deeply embedded in the belief that marrying a non-Sayyid man disrupts the ancestral continuity and compromises the purity of the lineage traced back to Prophet Muhammad. Consequently, the severance of familial ties serves as a tangible expression of the community's commitment to upholding these principles. The ramifications of such decisions extend beyond the immediate family involved, casting a shadow on subsequent generations.

In examining the consequences of these marriages, it becomes apparent that the offspring of such unions occupy a unique position within the familial structure. Children and grandchildren born from a marriage between a non-Sayyid man and a Sayyid woman find themselves excluded from the Sayyid daughter's extended family. The deliberate disassociation is a collective decision that resonates through generations, shaping the identity and recognition of these offspring within the community. The denial of recognition extends not only to the immediate family of the Sayyid daughter but also to her extended family, who, by extension, do not acknowledge the descendants of this union as part of their familial lineage.

This intricate familial dynamic underscores the deep-rooted significance placed on lineage within the Sayyid community. The severed familial ties serve as a symbolic gesture, reinforcing the belief that the purity of the Sayyid lineage takes precedence over individual choices. The offspring of such marriages face the complex challenge of navigating a dual identity, existing on the fringes of both familial worlds yet fully embraced by neither. This narrative sheds light on the complexities surrounding identity, familial bonds, and the delicate balance between individual autonomy and community adherence within the Sayyid cultural framework.

4. Conclusion

From the presented journal, it can be concluded that marriages between Sayyid women and non-Sayyid men in Takalar Regency, South Sulawesi, are a complex and sensitive topic. These marriages involve strong rules and traditions within the Sayyid community, causing internal conflicts and impacting family relationships. Sayyid daughters who violate these marriage rules are considered no longer part of their extended family. This conflict reflects the complexity of the marriage process within the cultural and traditional context, as well as its impact on family and individual relationships. Furthermore, the journal also highlights the importance of communication and understanding in comprehending the dynamics of marriage and family relationships within the Sayyid community.

The impact of marriages between Sayyid women and non-Sayyid men also affects family relationships, especially after Sayyid women marry non-Sayyid men. Strong rules and traditions within the Sayyid community lead to the severance of family ties between Sayyid women and their extended family after marrying non-Sayyid men. This illustrates the complexity and sensitivity of the marriage process within the cultural and traditional context, as well as its impact on family relationships and individuals. Thus, this journal provides a profound understanding of the conflicts arising from marriages between Sayyid women and non-Sayyid men and their impact on family relationships within the Sayyid community in Takalar Regency, South Sulawesi. It also underscores the importance of understanding and respecting rules and traditions within a community while still considering human values and individual rights.

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