

The Existence of *Turun Ranjang* Marriage as an Effort to Enhance Family Harmony in Bakeong Village, Guluk-Guluk, Sumenep

Khairiyatin¹, Fitri Annisa Hatta², Raudatul Jannah³, Eko Wahyu Nurdiansyah⁴

^{1,2,3}Institut Agama Islam Negeri Madura, Indonesia

⁴Universitas Muhammadiyah Malang, Indonesia

Email correspondence: khairiyatinhotimy@gmail.com

Abstract

The main problem in this study is the existence of the practice of off-the-cuff marriage to achieve family harmony which especially occurs in the Bakeong Guluk-Guluk Sumenep community (case study in Bakeong Guluk-Guluk Sumenep village). *Turun ranjang* marriage itself is a marriage carried out by a husband or wife with a sibling of his or her deceased partner. The purpose of this study is to find out the description of *turun ranjang* marriage in Bakeong village with the motifs behind it and the existence of *turun ranjang* marriage in family harmony. This research is a field *research* with a type of qualitative research that is descriptive. The data collection method was carried out through observation and interviews. The results of this study show that the practice of *turun ranjang* in marriage is carried out after one of the husband or wife dies, and is religiously valid. Then the thing behind this marriage is the desire of the parties for the benefit of the child. Then the existence of *turun ranjang* marriage to family harmony is quite influential on the happiness of children and the harmony of a family.

Keywords: *Turun Ranjang* Marriage; Harmony; Family

Introduction

Marriage is one of the sunnahs of the apostles that is most often carried out by Muslims. Marriage is natural for every human being and is one of the main needs to carry on life. This is in line with the explanation of the Quran, surah adz-Dzariyat verse 49, which explains that Allah created humans in pairs so marriage is an instinctive need of humans.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

It means, "And everything We created in pairs for you to remember (the greatness of Allah)".

The explanation related to marriage is also mentioned in Law number 1 of 1974 concerning Marriage. In Chapter 1, Article 1, it is affirmed that "marriage is an innate bond between a man and a woman as husband and wife to form a happy and eternal family based on the One Godhead." This shows that Indonesia also contributes in the form of rules related to marriage for its citizens.

In addition, in the Compilation of Islamic Law (KHI), precisely in article 2, it is stated that "marriage according to Islamic law is a very strong contract or *mustaqon qhalizan* to obey Allah's commands and carry it out is worship". Then a further explanation is explained in article 3 which states that "marriage aims to realize a household life that is *sakinah mawadah warohmah*".

In Islam itself, this practice is explained as related to the principles and conditions of marriage where several prohibitions or recommendations are used as guidelines for Muslims to get married.

One of the local traditions related to marriage in Indonesia is several types of marriages that exist and are carried out from generation to generation or carried out by people before them at a certain time, namely *turun ranjang* marriage. Down and far marriage is a marriage carried out by one of the married couples with the sibling of his wife or deceased husband.

This tradition is not only carried out by one specific region but in various regions also carries out this marriage practice, where this marriage practice has its designation in various regions. In the Makassar area, marriage is referred to as *Abban gung kalli* as in research conducted by Abdul Fatta and Zulfahmi Alwi (Abdul Fatta et al., 2020).

The research conducted by Fathul Sururi related to *turun ranjang* marriage called *Mak Di Juk Siang* was conducted by the indigenous people of Lampung Pepadun Megou Pak (Fathu Sururi, 2016). Further research was conducted by La Ode Haniru related to the marriage of *Walian Tondo* which was practiced by the indigenous people of North Kulisusu in North Buton regency (La Ode Haniru et al., 2017). Then research from Rini Haryati conducted in Camba-Camba village, Batang district, Jeneponto regency related to the wedding tradition of *A'pa' tantu Allo Baji* (Rini Haryati, 2021).

Apart from some of the terms that have been mentioned earlier, there are also several terms used in downstairs and *turun ranjang* weddings as mentioned by Kurnia Sani et al., in their article that the designation or term of *turun ranjang* marriage has many designations for example in Palembang and Bengkulu, the practice of this *turun ranjang* marriage is referred to as *Ganti Mats* (Kurnia Sani et al., 2022). While in Kalimantan in Bontang it is commonly referred to as *Marriage Continuation or Spotlight*. Besides that in the Betawi area, the practice of this clock derivative is also often referred to as the practice of *Nungkat*. Then in the Java area, it is usually called *Karang Wulu*.

These are some of the names for the term marriage in various regions, for the Bakeong area itself, where this village is used as a research location only referred to as a derivative marriage.

Research Methods

This research is included in the type of field research that makes the community in Bakeong Guluk-guluk Village, Sumenep the subject of research and *turun ranjang*

marriage as the object of research. This study uses primary data, namely the party who practices *turun ranjang* marriage. Then the secondary data sources used in this study used several literatures such as articles and journals related to the theme raised. The data that has been collected is then analyzed using analytical descriptive techniques, namely analysis techniques by systematically describing the discussion of the research raised.

Results and Discussion

An Overview of the Practice of Turun Ranjang Marriage in Bakeong Village, Guluk-Guluk, Sumenep

Marriage according to the perspective of Hanafiyah scholars quoted by Wahbah Zuhaili in his book states that nikah is a contract that provides ownership rights for deliberate fun (Wahbah AZ-Zuhaili, 2011). Where this is meant to be halal for a man to have fun because with a woman who is not forbidden to marry according to sharia intentionally.

The meaning of nikah according to Sohari Sahrani states that the meaning of the word nikah can be mentioned as Akad (*aqdu al tazwij*) nikah which can also be interpreted as the meaning of having sex with the wife (*wath'u Al zaujah*) (Tihami et al., 2018). So from some explanations related to the meaning of marriage above, it can be concluded that marriage is a relationship that is permissible between a man and a woman that is intentional with the existence of a marriage contract.

The legal basis of marriage is mentioned in the Qur'an and hadith where one of the verses that supports marriage is found in the Qur'an surah az-zariyat verse 49 which reads as follows:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

It means, "And everything We created in pairs for you to remember (the greatness of Allah)".

Then the Quran surah an-Nahl verse 72 reads as follows:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

It means: "And Allah has made for you a spouse (husband or wife) of your own kind and made children and grandchildren for you from your spouse, and has given you sustenance from the good. Why do they believe in the ungodly and deny the favor of Allah?"

and several other supporting verses.

Then move on to marriage law where marriage law has at least 3 legal reviews. Quoted from the book *Fiqhul Islam wa Adilatuh* by Sheikh Wahbah Zuhaili, it is stated that the type and nature of Sharia marriage in Islam related to marriage law depends on the circumstances of each person (Wahbah AZ-Zuhaili, 2011).

According to Wahbah Zuhaili, the law of marriage is considered mandatory if a person is convinced that he will fall into adultery if he is not married while he is able to provide support to a wife in the form of a dowry of the maintenance fund mentally, then he is obliged to carry out marriage (Wahbah AZ-Zuhaili, 2011). Furthermore, this marriage law is haram if a person believes that he will wrongdo and endanger his wife when he marries her (Wahbah AZ-Zuhaili, 2011). Then the third law of marriage is makruh if a person is worried about falling into sin and danger but is unable to provide for his family (Wahbah AZ-Zuhaili, 2011).

Judging from the customary law that applies in Indonesia, one of the marriages in the community is a *turun ranjang* marriage. Where this marriage practice is the implementation of a marriage carried out by a husband or wife with a sister-in-law or brother-in-law of his deceased partner. Simply put, this marriage is carried out by a widower with his brother-in-law, namely with the sibling of his deceased wife, or a marriage carried out by a widow with her husband's brother.

In this case, the *turun ranjang* marriage has a different meaning from the meaning of marriage that is carried out with both brothers at the same time or a marriage that is carried out by two brothers who are both living at that time. Namely, what is implied in this *turun ranjang* marriage is a practice carried out by wives or husbands against their spouse's siblings where after their partner dies.

In Islamic law, there is a prohibition on marrying two brothers at the same time where the haram is determined through the explanation of a verse in the Quran surah an-Nisa verse 23 regarding women who are haram to marry. The verse reads as follows:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَابِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۖ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا .

It means: "It is forbidden for you (to marry) your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, the daughters of your brothers, the daughters of your brothers, the daughters of your sisters, your mothers who breastfeed you, your sisters, your wives' mothers-in-law, the daughters of your wives (stepchildren) who are in your care from your wives who have You interfere, but if you have not interfered with your wife (and you have divorced her), then you are not sinful, and you are not guilty of marrying your daughters-in-law, and you are gathering two women who are brothers, except as has happened in the past. Indeed, Allah is Forgiving, Most Merciful".

But the difference in this case is that a man gathers two sisters not in the same period. Namely, the second marriage was carried out with the brother of the deceased wife when the wife had died, so this was not a prohibition for the man to marry the brother of the deceased wife. This is supported by the opinion of A. Kumedi Ja'far in his article entitled "*Turun Ranjang Marriage In Interdisciplinary Perspective... states 'It is Haram to marry two sisters at one time both siblings and breastfeeding siblings'*" (A. Kumedi Ja'far et al., 2020).

The tradition of *turun ranjang* marriage, although not explained in detail in Islamic law, is considered valid as long as it does not contradict the postulates of sharia and does not damage the faith. Because if you look at the terms and conditions of this marriage, it does not deviate from the harmony and conditions that exist in Islamic law that Muslims have been adhering to. It's just that what distinguishes it from ordinary weddings in general is the selection of the bride-to-be. However, the terms and procedures are not much different from public marriages that have been practiced in the community.

This is evidenced by the practice of *turun ranjang* marriage carried out by some people in Indonesia, especially in the village of Bakeong guluk-guluk Sumenep. Although in practice for now it is considered taboo by some people because from the perspective of each person who assesses related to the *turun ranjang* marriage practiced in society.

Following the results of the interview that has been conducted with Mr. SB which stated that:

"The marriage is valid in the eyes of religion because it does not oppose the faith and fulfills all the pillars and conditions of marriage in Islamic law".

From this opinion, we can understand that marriage is carried out by the community because it does not oppose the faith and fulfills all the principles and conditions of marriage so that marriage is valid and allowed. So a marriage is not much different from marriage in general, what distinguishes this case from marriage in general is the bride who is the brother-in-law of the groom. On the other hand, there is no significant difference between this tradition of *turun ranjang* marriage and the practice of marriage in general.

The Underlying Motives Behind Turun Ranjang Marriage in Bakeong Village, Guluk-Guluk, Sumenep

R.S. Woodworth defines motive as something that can or easily cause individuals to carry out certain activities to achieve certain goals (Afrilia, 2020). So that the motive behind the occurrence of the marriage was in the village of Bakeong Guluk-Guluk Sumenep. Following the results of the interview that has been conducted with Mr. A (54) as a subject who has had a *turun ranjang* marriage, he explained as follows:

"The reason why I married my sister-in-law was because of the support from my wife's family who negotiated between the two families to remarry me with my sister-in-law, my wife's younger brother. It received support from both families and my sister-in-law also agreed so that the joint agreement was approved".

From the explanation given by the resource person, it was explained that the marriage occurred because of the support of both families who wanted to maintain a relationship.

Then the researcher also interviewed Mrs. M (40) the wife of the first interviewee. The reason given is not much different from the opinion mentioned by her husband as follows:

"The reason I want to marry my first brother-in-law is because of the support and desire of my parents to maintain the family relationship that my brother and my husband had established before. Another reason why I want to marry my brother's husband is that I already know how my husband behaves and how his daily life is so I know that I can accept the agreement".

From this explanation, we can understand that the parental support of the deceased wife supports their child to marry the son-in-law who has been abandoned by his first daughter.

Then the opinion of Mr. S (41) as another resource person who also had a *turun ranjang* marriage with his brother-in-law. The reasons given are as follows:

"When my brother died, his wife was taking care of a very young child, namely my own nephew. And I can't bear to see my nephew lose his father figure from a young age, then yes because of the support of my parents and my in-laws to marry my brother-in-law who is now my wife".

From this, other factors are the encouragement of the resource persons in addition to the support from the family to carry out the separation of beds, namely the factor of children who are still very young.

Then and the reasons behind Mrs. N (33) marrying her sister are as follows:

"The reason I accepted my sister-in-law's proposal apart from the family factor was also to continue to give a father figure to my son, where I am also still very devastated by the departure of my husband. So the opinion from my parents to marry me to my sister-in-law without having to be confused about finding a new father for my child I accepted. Also, if I marry someone else, they don't necessarily want to accept my child. I saw that my sister-in-law also loved my son so much that I made up my mind to accept the advice".

From this explanation, it can be understood that the opinion of Mrs. Nabila (33) is not much different from the opinion conveyed by Mr. Sahe (41), namely looking at the condition of the child and the condition of the family who are equally supportive of the suggestion.

From some of the results of the interviews, it can be seen that the marriage is carried out to provide a complete family child in addition to maintaining the relationship between the two families before. As well as minimizing the occurrence of unexpected things from other people whose origin is not yet known.

The Existence of *Turun Ranjang* Marriage in Family Harmony

According to Kartono, the definition of the family quoted by Tawadudin is the smallest social unit that provides the foundation for child development (Tawadudin, 2015). The smallest social unit formation consists of fathers, mothers, and children. The history of harmonious terminology means compatibility or harmony. The emphasis of a harmony is a state of harmony or harmony with harmony that aims to achieve harmony and harmony in family life. A family can be said to be a healthy and happy family, usually having several criteria that are very important for children's development, namely, there is a religious life in a family and time together that can affect children's development.

According to Danuri, quoted by Novianti, there are several characteristics, the first is a characteristic that is not much different from the previous opinion, namely the existence of peace of mind based on piety to God Almighty (Noffiyanti, 2020). Harmonious relationships between individuals and others in the family unit. A harmonious family is an important goal that every married person wants. For this reason, it is necessary to create a harmonious family by paying attention to several existing factors. One of them is a form of attention given to each family member.

The relationship between marriage and family harmony can be seen in the development of children. This can be interpreted as a form of effort to provide children with a complete family and sufficient attention for children. If there is a lack of family members in the family, either from the father or mother figure, it will make the child less in his or her development. So with the occurrence or implementation of this marriage, it makes the right contribution to the growth and development of children. In general, children who lose one of their parents will have an impact on their behavior, attitude, way of thinking, and the development of the child himself.

The existence of a marriage in general in modern times today is not the best solution that is used as a solution for those who have lost their partner. However, this practice may be still carried out today if you look at several things that support the *turun ranjang* marriage, either from an economic point of view or from other aspects.

As is known, the *turun ranjang* marriage is carried out by the husband/ wife with their brother-in-law, namely the brother of their wife/husband who has passed away. Not a few of these practices are carried out by some Indonesian people who still adhere to customary law and Islamic law that are still applied in the place. However, this kind of marriage is different from marriage with a brother-in-law which is due to the breakup of the marriage due to divorce. In practice, marriage is carried out because

a divorce is rare. It is different from a *turun ranjang* marriage that is carried out because of a former couple who died.

The existence of this *turun ranjang* marriage is not prohibited from the perspective of Islamic law so people who practice this marriage do not violate the existing religious rules, as long as it meets all the existing pillars and conditions. In legal law in Indonesia, there is also no prohibition related to this type of marriage.

Then if viewed from a psychological point of view, it is not difficult to find tolerance, and respect between the two parties when compared to outsiders (Masganti Siti, 2017). So that the family members themselves are less open, and also from the practice carried out by the previous interviewees it can be interpreted that they do not have to look for candidates with uncertain criteria, besides that there is also a reason that it is not necessarily possible for outsiders to accept children and take care of them as well as their own families.

However, when compared to the time of the past with the modern era, perhaps this marriage has begun to get no attention. This means that in terms of this type of marriage is starting to be considered a taboo thing again with the rapid development of the times and technology.

So the existence of *turun ranjang* marriage at this time is not enough to exist among people who prefer to expand family relationships with other families, but it does not rule out the possibility that this *turun ranjang* marriage is still carried out by some people.

Conclusion

The practice of getting married in Bakeong Guluk-Guluk Sumenep village does not violate or contradict existing laws so it is legal to do. There is nothing significant between this *turun ranjang* marriage and marriage in general because everything in this marriage is the same. In addition, marriage is carried out not when the first wife or husband is still alive but after the death of the wife or husband. So there is nothing contrary to Islamic law which states that it is haram to marry two siblings at the same time.

The motive behind the *turun ranjang* wedding in Bakeong Guluk-Guluk Sumenep village is due to the support of the family. Next, look at the factor of children who still really need a complete family figure. Then another motive is that the *nasab* or behavior of the sister-in-law or sister-in-law is clear from the one to be married so as to ease considerations related to the acceptance of children who are not necessarily accepted by outsiders.

The existence of *turun ranjang* marriages in modern times is now starting to decline when compared to pre-modern times, due to several factors that currently do not support *turun ranjang* marriages that have begun to be considered taboo by society. However, it does not close the way for people who want to carry out this marriage

because this is not contrary to Islamic law and is legal in the eyes of religion and the state.

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