

Balancing Tradition and Marital Stability: An Interdependence Theory Approach to *Jilu* Marriage Prohibition

Farah Vairuza Natasya

Universitas Islam Negeri Maulana Malik Ibrahim Malang

210201110040@student.uin-malang.ac.id

Teguh Setyobudi

Universitas Islam Negeri Maulana Malik Ibrahim Malang

teguh@uin-malang.ac.id

Abstract:

Jilu marriage refers to a union between the first and third child in a family. The community of Rejomulyo Village believes that *jilu* marriage brings misfortune, household instability, and even divorce. Consequently, the prohibition of *jilu* is preserved as a form of local wisdom aimed at maintaining marital harmony. This study seeks to describe and analyze the concept and implementation of the *jilu* marriage prohibition in Rejomulyo Village through the lens of interdependence theory. The research employs an empirical legal approach with a sociological juridical perspective, incorporating qualitative data collection methods such as in-depth interviews, field observations, and document analysis. Primary data were obtained from community members using snowball sampling, while secondary data were gathered from literature and legal documents. The findings reveal that *jilu* in Rejomulyo Village refers to the marriage of the first and third child, which is often accompanied by a *ruwatan* ritual as a means of warding off misfortune. Analysis through interdependence theory indicates that couples where the first child is male and the third child is female tend to experience greater marital stability compared to those with the reverse composition. This study contributes to a deeper understanding of the interplay between cultural traditions and the psychological dynamics of marriage in traditional communities.

Keywords: Interdependence Theory, *Jilu* Prohibition, Marriage, Tradition, Rejomulyo Community.



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Introduction

Prohibition of *jilu* marriage is something that the indigenous people of Kediri are familiar with hearing. Customs are habits that are inherent in a particular community,

their existence has an existence that makes them accepted, recognized and maintained.¹ *Jilu* is the term for marriage *one three*, namely the marriage of the first child and the third child. Many people think that *jilu* marriage has a bad impact on the bride and groom's family, just like *jilu* marriage will bring disaster, obstruction of the door to sustenance, impermanence or even divorce.² Prohibition *jilu* has the aim of making the prospective bride and groom better understand the good criteria for choosing a partner before getting married, the fact of *jilu* marriage really brings disaster in the form of death, according to the people of Rejomulyo Village, Kota District, Kediri City, these deaths are influenced by conflicts within the household.³ Prohibition of *jilu* marriage is a form of local wisdom with the aim of minimizing the occurrence of divorce cases and creating marital stability. Mentioned in previous research works Danur Putut Permadi and Hanif Fitri Yantari with the title "*Axiological Value of Jilu marriage in Javanese Society*", that marriage is prohibited *jilu*. This is also due to the striking differences in character between the first child and the third child, the first child tends to have a strict, disciplined and controlling nature, while the third child tends to have a spoiled, dependent and difficult to manage nature. This striking difference in character will then lead the two partners to have continuous conflict, and cause their family conditions to not last until they reach divorce.⁴ In other literature it is also stated that marriage is prohibited *jilu* itself is to prevent *mafsadah* that arise, until the prohibition of *jilu* marriage have a good existence in society and are not in conflict with *tradition* in Islamic Law.⁵

This research is not a new object, because there has been previous research that underlies this paradigm, including research by Restu Akbari regarding a review of Islamic law regarding the prohibition on the marriage of a god's child with a third child which explains that prohibition *jilu* has no basis in Islamic Law.⁶ Research by Najih Rafiuddin on the influence of Islamic law on the procession of marriage prohibition *jilu* in Javanese Muslim society which describes the practice of treating couples *jilu* can go hand in hand with Islamic law.⁷ Research by Muhammad Hasan regarding the tradition of prohibiting marriage, this research shows that there is a prohibition on *jilu* marriage not opposed to *tradition* and Islamic law.⁸ Research by Mohamad Syamsul Maarif on Islamic legal analysis of the views of Kyai Nahdlatul Ulama (NU) regarding the tradition of prohibiting *jilu* marriage. It states that marriage is prohibited *jilu* is *authentic* and some others stated

¹ Aprilianti & Kasmawati, *Hukum Adat Indonesia* (Lampung : Pusaka Media, 2022), 5

² Ayu Laili, "Larangan Perkawinan Jilu dan Pembinaan Keluarga Sakinah di Kabupaten Blitar", *De Jure: Jurnal Hukum dan Syari'ah*, No. 1 (2018): 33 <http://dx.doi.org/10.18860/j-fsh.v10i1.6571>

³ UN (Nama Inisial), Wawancara (Kediri, 11 November 2024)

⁴ Hanif Putut Permadi, Hanif Fitri Yantari, "Nilai Aksiologis Pernikahan Jilu Pada Masyarakat Jawa", *Jurnal Dialog*, No.2 (2023) : 234 <https://doi.org/10.47655/dialog.v46i2.684>

⁵ Muhammad Hasan, "Tradisi Larangan Pernikahan Jilu (Studi Kasus Di Desa Jenggrik Kecamatan Kedunggalar Kabupaten Ngawi)". (Masters Thesis, Uin Sunan Kalijaga Yogyakarta, 2024), <http://digilib.uin-suka.ac.id/id/eprint/65651>

⁶ Nurul Zahrotul Maula, "Praktik Pernikahan Jilu Dalam Kepercayaan Adat Di Desa Ngumpul Kecamatan Bagor Kabupaten Nganjuk Perspektif Fikih Munakahat", (undergraduated thesis, Universitas Islam Negeri Raden Mas Said Surakarta, 2023), <http://eprints.iain-surakarta.ac.id/id/eprint/9122>

⁷ Najih Rafiuddin "Pengaruh Hukum Islam Pada Prosesi Ruwatan Larangan Perkawinan Jilu Dalam Masyarakat Muslim Jawa (Studi Di Desa Gentong, Kecamatan Paron, Kabupaten Ngawi)". (Skripsi Thesis, Uin Sunan Kalijaga Yogyakarta, 2023) [Http://Digilib.Uin-Suka.Ac.Id/Id/Eprint/63298](http://Digilib.Uin-Suka.Ac.Id/Id/Eprint/63298)

⁸ Muhammad Hasan, "Tradisi Larangan Pernikahan Jilu (Studi Kasus Di Desa Jenggrik Kecamatan Kedunggalar Kabupaten Ngawi)". (Masters Thesis, Uin Sunan Kalijaga Yogyakarta, 2024), <http://digilib.uin-suka.ac.id/id/eprint/65651>

fascist.⁹ Research by Lusy Eka Khoirianingrum, regarding the prohibition on *jilu* marriage according to religious figures from the perspective of Islamic law show that The opinion of religious leaders in Kepanjenkidul District, Blitar Regency is that Islam does not regulate traditional marriages *jilu* nor forbid it.¹⁰ Research by Hanif Putut Permadi and Hanif Fitri Yantari on the axiological value of *jilu* marriage in Javanese society, describes the prohibition on *jilu* marriage is symbolic in preventing all bad things that will happen.¹¹ Research by Chalimatus Sa'diyah and Abdullah Afif regarding Javanese traditional marriage prohibitions *jilu* perspective *sadd dzariyah* which explains that *mafsadah* from *jilu* marriage must be prevented.¹² Research by Nopriyanti regarding the prohibition of *jilu* marriage, Which show that The formation of a *sakinah* family is not based on *jilu* marriage, but there are many other factors.¹³ Research by Fendi Bintang regarding Islamic law's review of prohibitions *jilu*, which shows that Islamic law does not regulate the prohibition of *jilu* marriage.¹⁴

The prohibition of *jilu* marriage in Rejomulyo Village is deeply rooted in cultural beliefs that emphasize household stability and the prevention of misfortune. While previous studies have primarily examined *jilu* from a legal and religious perspective, this study introduces a psychological and sociological dimension by applying Interdependence Theory to analyze the relationship dynamics of *jilu* couples. Interdependence Theory suggests that the quality and stability of a marriage depend on behavioral, cognitive, and emotional interdependence between partners. The community's belief in the risks associated with *jilu* marriages may be linked to the contrasting personality traits of firstborns and thirdborns. According to birth order theory, firstborns tend to exhibit leadership, responsibility, and control, whereas thirdborns are often more carefree, dependent, and resistant to structure. These differences could lead to relationship asymmetry, particularly when the firstborn is female and the thirdborn is male, potentially resulting in higher marital conflict and instability¹⁵.

This research aims to bridge the gap between cultural traditions and psychological frameworks by assessing whether the prohibition of *jilu* aligns with empirical evidence from marital interdependence studies. By analyzing the actual experiences of *jilu* couples, this study evaluates whether the community's cultural prohibitions have a psychological basis or are merely traditional beliefs without empirical support. Understanding these dynamics provides a more comprehensive insight into how cultural norms influence

⁹ Mohamad Syamsul Maarif "Analisa Hukum Islam Terhadap Pandangan Kyai Nahdlatul Ulama (NU) Tentang Tradisi Pelarangan Pernikahan Jilu Di Desa Kampung Baru Kecamatan Tanjunganom Nganjuk" (Undergraduate thesis, IAIN Kediri, 2021), <https://etheses.iainkediri.ac.id:80/id/eprint/3043>

¹⁰ Lusy Eka Khoirianingrum, "Larangan Perkawinan Jilu Menurut Tokoh Agama Perspektif Hukum Islam (Studi Kasus Di Kecamatan Kepanjenkidul Kabupaten Blitar)". (Undergraduated Thesis, UIN Sayyid Ali Hidayatullah, 2021) <http://repo.uinsatu.ac.id/id/eprint/22499>

¹¹ Hanif Putut Permadi, Hanif Fitri Yantari, "Nilai Aksiologis Pernikahan Jilu Pada Masyarakat Jawa", *Jurnal Dialog*, vol 46, No.2 (2023) : <https://doi.org/10.47655/dialog.v46i2.684>

¹² Chalimatus Sa'diyah, Abdullah Afif "Larangan Perkawinan Adat Jawa Jilu Perspektif Sadd Dzariyah Studi Kasus di Desa Duren Kecamatan Pilangkenceng, Kabupaten Madiun" *Syakhshiyah Burhaniyah : Jurnal Penelitian Hukum Islam*, Vol 8 No 2 (2022) : <https://doi.org/10.33752/sbjphi.v8i2.4345>

¹³ Nopriyanti dkk "Larangan Tradisi Perkawinan Adat Jawa : Jilu (Siji Jejer Telu)", *Jurnal Pendidikan Dasar Dan Sosial Humaniora*, Vol.2, No 1 (2022) : <https://doi.org/10.53625/jpdsh.v2i1.4096>

¹⁴ Fendi Bintang Mustopa, "Tinjauan Hukum Islam Terhadap Larangan Pernikahan Adat Jawa Jilu Studi Kasus Di Desa Tanggan Kecamatan Gesi Kabupaten Sragen" *Legitima: Jurnal Hukum Keluarga Islam* Vol. 2 No. 1 (2019), DOI: <https://doi.org/10.33367/legitima.v2i1.1074>

¹⁵ John W Thibaut, dan Harold H. Kalley, *The Social Psychology Of Groups* (New York: Routledge Taylor and Francis Group, 2017), 9

marital stability and whether such prohibitions serve a functional role in minimizing divorce and conflict.

Research Methods

This research is classified in the category of empirical juridical legal research. Namely, legal research that is based on facts and data obtained in the field and its relationship to the implementation of normative laws that apply in society. The primary data sources were obtained from informants/local communities through techniques *snowball bowling* to carry out structured and semi-structured interviews as well as documentation, while secondary data comes from literature related to the subject of discussion.¹⁶ This research approach uses a sociological juridical approach which is a form of sociological research related to the effectiveness of laws that apply in society.¹⁷ This research examines how applicable regulations influence people's awareness behavior regarding *jilu* marriage, especially in the people of Rejomulyo Village, Kota District, Kediri City. The selection of research locations emphasized the effectiveness of traditions *jilu* which is still maintained compared to the surrounding area, including the tagline “*Cultural Kediri*” which is characteristic of the city of Kediri itself. Data processing techniques include *editing, classifying, verifying, analyzing, And concluding*, the analysis technique used is descriptive analytic.¹⁸

Result and Discussion

The concept of *Jilu* Marriage

Basically, culture grows from human intervention and humans are part of the indigenous ecosystem, so that in preserving it humans have an important role in it. When the social awareness and concern of indigenous peoples fades, this will indirectly have an impact on the extinction of the culture itself.¹⁹ The development of public beliefs is related to the prohibition on *jilu* marriage carried out through existing social sanctions, the perpetrators of *jilu* marriage will be reprimanded by the local community. Although in Rejomulyo Village there is no written law regarding prohibitions *jilu*, and also not legalized by village officials.²⁰ This is a form of the community's active role in preserving customs that have existed since the time of their ancestors, in addition to avoiding bad things that will happen, the prohibition of marriage. *jilu* also aims to create a marriage orientation *sakinah, mawaddah, warrahmah*, as in accordance with the purpose of marriage itself, namely to form a happy, eternal family, and achieve mutual prosperity from a spiritual and material perspective.²¹

If we look at the main objective of preserving the prohibition on *jilu* marriage, then it can be understood that marriage is prohibited *jilu* simply wanting to create a marriage that is harmonious and in harmony with the purpose of marriage, namely to fulfill the

¹⁶ Jonaedi Efendi, Prasetijo Rijadi, *Metode Penelitian Hukum Normatif Dan Empiris*, (Jakarta: Kencana, 2022), 149.

¹⁷ Jonaedi Efendi, Prasetijo Rijadi, *Metode Penelitian Hukum Normatif Dan Empiris*, 152.

¹⁸ Zainal Asikin & Amiruddin,, *Pengantar Metode Penelitian Hukum* (Jakarta : PT Rajagrfindo, 2006), 170

¹⁹ Mahdayeni “manusia Dan Kebudayaan (Manusia Dan Sejarah Kebudayaan, Manusia Dalam Keanekaragaman Budaya Dan Peradaban, Manusia Dan Sumber Penghidupan)” *Tadbir : Jurnal Manajemen Pendidikan Islam* Vol. 7, No. 2 (2019): 159 <https://journal.iaingorontalo.ac.id/index.php/tjmpi/article/view/1125>

²⁰ UN (Nama Inisial), Wawancara (Kediri, 11 November 2024)

²¹ Penjelasan Umum Atas Undang-Undang Republik Indonesia Nomor I Tahun 1974 tentang Perkawinan (Tambahan Lembaran Negara Republik Indonesia Nomor 3019)

spiritual and material aspects, this is in accordance with what is stated in the General Explanation of the Marriage Law Number 1 of 1974 Article Point (4) Letter (e) which contains the purpose of marriage, namely to form a family that is eternally happy and prosperous, the purpose of marriage can be achieved perfectly when both partners can work together well to complement and help each other, so that each partner can develop themselves to achieve spiritual and material goals, so it is held This law is to prevent and also minimize the occurrence of divorce.²²

Marital history *jilu* Rejomulyo Village, Kota District, Kediri City has grown and developed since the time of our ancestors. According to the local community, avoiding this ban is the right thing to do, so that unwanted things don't happen. In the old days of prohibition *jilu* arises from the beliefs of traditional elders who do not provide specific information about its history, when it is prohibited then it will become a prohibition, as for in the olden days the public respected the elders' orders, as well as prohibitions *jilu*, because there are definitely reasons behind the implementation of this prohibition, and this can be felt as time progresses²³ Basically, it is not known for certain how this prohibition emerged, but it could be said that it was a prohibition on *jilu* marriage is a legacy of ancestors that emerged spontaneously and influenced the public, so that culture grew into recognized behavior and legal norms.²⁴ The existence of prohibitions *jilu* in Rejomulyo Village, Kota District, Kediri City shows that this tradition has aspects of mutualism and cultural meaning itself.

As for the cultural meaning of prohibition *jilu*, has three main aspects, including: (1) Tools to Create Marital Stability, it is said that, because of the prohibition *jilu* has the aim of minimizing the occurrence of divorce, so that married couples can achieve success in the household, namely fulfilling spiritual and material aspects. (2) As a bulwark in preventing *Mafsadat* which arise in marriage, according to public belief, *jilu* marriage If it continues, it will have negative impacts in the form of disaster, marital breakdown, or even divorce.²⁵ That's why there is a ban on *jilu* marriage is a bulwark in maintaining marriage, especially against the negative impacts that occur. (3) As a place for cultural expression, this tradition emerged as a form of belief and has become a practice of diversity regarding the prohibition of marriage in the community of Rejomulyo Village, Kota District, Kediri City for generations.

Jilu marriage sometimes referred to as Javanese *link found kepak*, namely the lid meets the bottle, there are two possibilities, namely the first child is a boy and the third child is a girl or the first child is a girl and the third child is a boy, if what happens is the marriage of the first child, the boy as *link*, whereas *kep* what is meant is the youngest daughter, then this kind of marriage can be called an ideal marriage. An ideal marriage is one where husband and wife can position themselves as good partners in achieving mutual benefit, equality and good cooperation between the two of them in creating a family. *sakinah*. This harmony is based on the character of the first child, a boy, who is leading and nurturing, while the third/youngest girl child tends to be spoiled and must be directed. Therefore, this marriage is a form of ideal marriage.²⁶ So, in this case it is a type of *jilu* marriage in Rejomulyo Village, Kota District, Kediri City, can be divided into two forms:

²² Yudi Prasetyo Wawancara, (Kediri 30 September 2024)

²³ Abdurakhim, Wawancara, (Kediri 30 September 2024)

²⁴ Piotr Sztompka, *Sosiologi Perubahan Sosial* (Jakarta: Prenada Media, 2007), 70

²⁵ Hanif Putut Permadi, Hanif Fitri Yantari, "Nilai Aksiologis Pernikahan Jilu Pada Masyarakat Jawa", *Jurnal Dialog*, vol 46, No.2 (2023) : 234 <https://doi.org/10.47655/dialog.v46i2.684>

²⁶ Sugiyono Wawancara, (Kediri, 30 September 2024)

First, jilu marriage with the first child being a boy and the third child being a girl. *Second, jilu* marriage with the first child being a girl and the third child being a boy. Each has *impact* different ways in running the household.

Specifications of the character of the marriage partner *jilu* can be seen through birth order, birth order can also provide *impact* on a person's personality and preferences in choosing a partner as well as a large effect on interpersonal relationships, such as the first child with the third/youngest child, according to Walter Toman's study, the eldest child who is paired with the youngest child has a great chance of a successful marriage.²⁷ It is said that there is a great chance of creating a successful marriage because the character aspect which is a general characteristic based on birth order is that the first male child tends to be nurturing, protective and mature, making himself a perfect figure in building a household. The third child, who is the youngest girl, has a character who tends to be spoiled, unruly and childish so she needs to be guided and directed, so a male figure with a nurturing character is really needed.²⁸ But it is different if the first child is a girl, it is possible that a situation like this will lead to household disharmony, damage to interpersonal relationships or even ongoing bickering. Hence *jilu* marriage. Indeed, it should be avoided with quotation marks that the first child is a girl, this is the concept *jilu* which is the trust of the people of Rejomulyo Village, Kota Subdistrict, Kediri City.²⁹

The benchmark for someone is considered to have violated the prohibition on *jilu* marriage namely those with the criteria of first and third children, whether the first child is a boy or a girl, and are not included in the list of people who are forbidden to marry according to religion or the state, they have the legality to marry according to religion or the state, and do not observe the ruwatan tradition when getting married. As for women who are forbidden to marry because of blood relations, they are mothers, children, sisters and other core family members. As for the prohibition of marrying women of the same sex, they are those who have breastfed the same woman. With regard to women from the *semenda* relationship is the relationship between the husband or wife with the blood family from the other side, including parents-in-law, in-laws, sons-in-law, and stepchildren.³⁰ Temporary reasons (*almuharramat al-muaqqatah*) namely the prohibition on marrying a woman who is forbidden to marry due to certain reasons with a specific time limit, in this case there is an exception, namely if the cause has disappeared then the inherent prohibition will also disappear. In this case, they are included in *almuharramat al-muaqqatah* includes: *First*, a triple divorced woman. *Second*, a woman who has the status of someone else's wife. *Third*, married more than four women. *Fourth*, gather two biological sisters at the same time. *Fifth*, Marrying a woman from a different religion.³¹ The things above are as mentioned in Q.S An-Nisa' Verse 23.³²

Premarital education for marriage subjects *jilu* is an important thing to do before getting married, premarital education is a form of effort carried out to prepare individuals, both men and women, to enter marriage, which requires physical and mental maturity.

²⁷ Toman, Walter, "Pilihan Pasangan Hidup oleh Pria yang Berasal dari Konfigurasi Saudara Kandung Monoseksual". *British Journal of Medical Psychology*, Vol 37 No 1 (1964): 43-46, <https://www.mckendree.edu/academics/scholars/issue1/schilling.htm>

²⁸ Hjelle, Larry A. & Ziegler, Daniel J. *Teori Kepribadian: Asumsi Dasar, Penelitian, dan Aplikasi*. (New York: McGraw, 1992), 58

²⁹ Sugiyono, Wawancara, (Kediri 30 September 2024)

³⁰ Rusdaya Basri, *Fiqh Munakahat – 4 Mazhab dan Kebijakan Pemerintah*, (Sulawesi : CV Kaaffah Learning Center, 2019) 111

³¹ Rusdaya Basri, *Fiqh Munakahat – 4 Mazhab dan Kebijakan Pemerintah*, 120

³² Departemen Agama RI, *Al Qur'an dan terjemahnya* (Bekasi: Cipta Bagus Segara), 2011

Several aspects studied in premarital education include: (1) Understanding the needs in marriage, including clothing, food and shelter. (2) Hierarchy of Marital Needs, fulfillment of sexual desires, psychological needs, namely the feeling of wanting to be protected, cared for, and given a feeling of affection, religious needs. (3) Preconditions for Preparing for Marriage, including factors such as age and personal maturity, both mentally and physically. (4) Happiness in the Household. (5) Culture before marriage, such as proposals, *taaruf*. (6) Marriage Mythology, marriage mythology includes patterns of traditional beliefs related to marriage. (7) Preparation for Becoming Parents, premarital education also includes an understanding of the rights and responsibilities of parents in raising children. (8) Marriage Preparation, by making preparations through comprehensive premarital education, married couples can be better prepared to build a harmonious and happy household in accordance with Islamic values.³³

Implementation of *Jilu* marriage in Rejomulyo Village, Kota District, Kediri City

In practice, sometimes *jilu* marriage It is unavoidable, this is caused by many specific factors.³⁴ In practice, *jilu* marriage has a ritual procession packaged in the form of ruwatan activities, so that there is an addition of ruwatan to the wedding *jilu* differentiates it from the implementation of ordinary marriages in general. Ruwatan procession, namely a Javanese tradition that comes from the Javanese language itself, namely "to let go/be free". *Treatment* has the meaning of a ceremony or ritual carried out with the main aim of rejecting evil and purifying oneself from everything that brings bad luck.³⁵ There are two kinds *treatment*, among others: *First*, . *ruwatan* puppet, In practice, something like this involves a shadow puppet show with the main play called "Murwakala", apart from that there are prayers, offerings, and a siraman ritual, with the aim of eliminating negative energy. *Second*, *Treatment* Santri. *Treatment* In its implementation, santri itself contains inherent religious values, as its name suggests "*treatment* santri" which has the same goal as Javanese ruwatan, namely to eliminate evil and bring goodness, only in variations in practice there are religious elements.³⁶ Meanwhile, Rejomulyo Village has a strong religious background, such as the establishment of the Al-Amin Islamic Boarding School by K.H. Muhammad Anwar Iskandar. *Treatment* santri is carried out on both couples before marriage.

Traditional wedding procession *jilu* in Rejomulyo Village can be explained as follows: (1) Ruwatan, this process includes: reading the holy verses of the Koran, Khataman, Prophetic prayers, and prayers, which are led by Rejomulyo Village religious figures. The main aim of carrying out santri ruwatan is so that both partners are given protection by God Almighty, household life runs smoothly, and is kept away from all kinds of danger. (2) Application (*Learn*), application is the second procession carried out after ruwatan. This process includes the arrival of the groom and his relatives to the bride's residence bringing gifts. (2) Siraman, splashing is symbolized by the ritual of self-cleaning. This ritual is carried out before the wedding, especially the day before the wedding takes place. (3) *Midodareni*, is a ritual of looking after the prospective bride by

³³ Mufidah, *Psikologi Keluarga*, (Malang : Uin Maliki Press, 2014), 115

³⁴ Abdurakhim, Wawancara, (Kediri 30 September, 2024)

³⁵ Darmoko "Ruwatan: Upacara Pembebasan Malapetaka Tinjauan Sosiokultural Masyarakat Jawa" *Makara, Sosial Humaniora*, NO. 1 (2002): 31, <https://media.neliti.com/media/publications/4340-ID-ruwatan-upacara-pembebasan-malapetaka-tinjauan-sosiokultural-masyarakat-jawa.pdf>

³⁶ Agus Efendi, *Ruwatan Murwakala Tinjauan Resistensi Dan Hegemoni* (Klaten, Jawa Tengah: Lakeisha, 2020), 251.

her relatives, by giving various advice regarding marriage, which is carried out the day before the wedding takes place, especially at night.

The next procession is: (4) Marriage Contract (*Ijab Kabul*), the marriage contract is the essence of marriage in Javanese tradition. In this case, the marriage contract or marriage contract is carried out according to state procedures. (5) *Find out* (Groom Meeting), *essence* linguistically it means the meeting of the bride and groom, this event takes place after the marriage contract. The procession is carried out by taking the bride to meet the groom for the first time to become a husband and wife couple, *pangih* has a symbol of balance and harmony. (6) Reception (*Feast*), after the wedding ceremony, a reception is held to enliven the wedding event. Inside reception *jurisprudence* referred to by terms "*Walimatul Ursy*" means a form of gratitude to God Almighty, which is carried out by entertaining guests and making announcements to the public. (7) *Ngeteh* (Process of Respecting Guests), implementation *tea* carried out after the wedding ceremony and reception are finished, this event is held at the bride and groom's house, by serving a banquet for the guests, as a form of respect and affection for the guests who come. (8) *Download Mantu*, *download Mantu* in language, it means "picking up the son-in-law" in the process, event *Download in-laws* held after the main event at the wedding has been held, generally this event is several days after the reception and *meeting guests*. This event often involves traditional dancing and is attended by extended families from both parties. (9) Dismissal Ceremony, is the end of the traditional Javanese wedding procession.³⁷

The evaluation of the ruwatan implementation in the Rejomulyo Village community, particularly for individuals undergoing *jilu* marriage, indicates that those who have participated in the ritual tend to exhibit more cautious behavior in making life decisions. They also experience a greater sense of calm, especially within their families and among relatives. Fundamentally, the prohibition of *jilu* marriage reflects the community's concerns about its potential negative impacts, such as household instability, financial difficulties, and even the death of one of the spouses' parents. These concerns are perceived as real by the local community. For instance, Mr. UN (initials), a participant in a *jilu* marriage, expressed that undergoing ruwatan had a neutralizing effect on his mindset, allowing him to entrust his fate to God without fear of violating the *jilu* marriage prohibition³⁸. Meanwhile, SM (initials) shared insights into his marital relationship, acknowledging frequent disagreements with his spouse but maintaining strong hope for the continuation and stability of their marriage³⁹.

Basically an evaluation of the implementation of the *jilu* marriage is a social system and reality in society that has positive or negative value for the subject of *jilu* marriage, family, and society. Positive impact on the subject of *jilu* marriage and family because indirectly they have full confidence in the will of Almighty God, so that from a psychological perspective they have their own calm, they will avoid various dangers and minimize fear of the implications of the prohibition on marriage. *jilu*. This is due to the substance of its implementation *treatment* is for the common good and keeps away all harm and is the best prayer for the longevity of the marriage. As for the negative impact of those who do not perform ruwatan, they will indirectly be haunted by the fear of being banned from marriage. *jilu*, not only for the subject of the *jilu* marriage itself, but family anxiety and pressure from the local community also accompany the subject's *jilu*

³⁷ TS (Nama Inisial), Wawancara, (Malang, 22 November, 2024)

³⁸ UN (Nama Inisial), Wawancara, (Kediri 11 November 2024)

³⁹ SM (Nama Inisial), Wawancara, (Kediri 12 November 2024)

marriage.⁴⁰

Analysis of Interdependence Theory on the Subject of *Jilu* marriage

In this analysis, the husband and wife relationship is the subject of *jilu* marriage. Based on the character criteria previously described, it will be directed towards three main variables. *First*, behavioral interdependence, namely how the behavior manifested by an individual influences the behavior of other individuals. *Second*, interdependence of thoughts regarding covariance of interests, namely how individuals make considerations or measurements when simultaneously each individual has opposing interests, *Third*, interdependence of feelings, namely how each individual has coordination that involves intelligence and initiative in understanding their partner, neither is submissive nor dominates.⁴¹ Before explaining it in more depth, here is the marriage data *jilu* in Rejomulyo Village, based on birth certificates:

Table 1. List of Number of Marriages *Jilu*

No	Year	Information		
		Overall	<i>Jilu</i>	Generation
1	2000	(±) 80	2	Gen X
2	2006	(±) 80	3	Gen Milenial
3	2024	62	1	Gen Z

Source : Kediri City District KUA Documentation Archive Data

Behavioral interdependence: *First*, analysis of couple 1 (first child, boy and third child, Gen-Millennial girl), based on interview results, UN as the first child, boy, has a gentle attitude, is not too controlling, while JH, as the third child girl, has an obedient attitude, is not too spoiled, and understands the boundaries in the household. In this case, behavioral dependence between husband and wife has an impact on positive dependence. It is said that because the behavior that is manifested has an influence on the behavior of the other partner. For example, the spoiled attitude a wife has *impact* towards husbands who pay more attention to their wives, as for the wife's obedient attitude *impact* towards husbands who are gentler in treating their wives, and wives' understanding of household boundaries has an impact on husbands' attitudes that are minimally controlling.⁴²

Second, analysis of couple 2 (first child, girl and third child, boy, Gen-Z). Based on the results of the interview, Mrs. ID (initial name) is the subject of the *jilu* marriage, namely, the first daughter has a strong, superior, *of perfection*, and likes to organize. Meanwhile, SM, as the third male child, has an unruly nature, is spoiled, indecisive, and not good at making decisions. ID provides an explanation that he takes over most of the domestic affairs, decision making in the household. In this case, behavioral dependence between husband and wife has an impact on negative dependence. It is said that because the behavior that is manifested has no influence on the behavior of the other partner or can be said to be dependent and has no resulting consequences. For example, the wife's tough attitude does not directly affect the husband's behavior, who then obeys, the husband remains in his unruly stance, as explained above, the husband realizes that his wife has a high emotional state, even this does not make the husband try

⁴⁰ Abdurakhim, Wawancara, (Kediri 30 September, 2024)

⁴¹ Joni, Eko yullianto dkk, *Psikologi Relasi Sosial*, (Yogyakarta: Pustaka Belajar, 2018), 13

⁴² UN (Nama Inisial), Wawancara, (Kediri, 12 November, 2024)

to calm his wife's anger, incidents like this then have an impact on the ongoing conflict between the two partners.⁴³

Third, analysis of couple 3 (first child is a boy and third child is a Gen-X girl). Based on the results of the interview, Mr. AR, as the first male child, has a strict, nurturing, directing and controlling nature. Meanwhile, Mrs. S (initial name) as the third female child has an obedient, spoiled and easy-to-manage nature. In domestic life, S feels better to be managed because he feels well directed and protected, his husband's tough attitude helps S in educating the children together.⁴⁴ In this case, behavioral dependence between husband and wife has an impact on positive dependence. It is said that because the behavior that is manifested has an influence on the behavior of the other partner and has the resulting consequences. As an example of the tough and controlling attitude that the husband as the first child has *impact* towards the behavior of a submissive wife and "cool." This is because, in her life as a third child, she tends to be an obedient child and is easy to direct, so that when she meets a husband who has a sense of superiority, she feels protected.

Interdependence of minds. *First*: analysis of couple 1 (first child, boy and third child, Gen-Millennial girl). Mr. UN, as the first son, is fair in considering the interests that arise simultaneously. There is a great desire to realize his wife's interests, but the measure of realizing it is which one is considered more important and does not harm both of them, while JH as a wife has a good understanding attitude.⁴⁵ In this case, interdependence of thoughts speaks about covariance of interests, namely how individuals determine benchmarks if simultaneously both partners have different interests. As explained in relation to Mr. UN's statement, it can be concluded that both have a good contribution in determining positive covariance, namely moving in the same direction. This is proven by how the two of them dialogue and determine logically the interests that must be realized and not harm each other.

Second, analysis of couple 2 (the first child is a girl and the third child is a boy, Gen-Z). Mrs. ID (initial name) as the first child is a girl, has a stubborn nature and always wants to realize all her wishes, while SM, as the third boy, feels defeated by his wife's ego, so he gives in more.⁴⁶ Talking about covariance of interests, where there should be a fair benchmark in realizing the interests of each individual when simultaneously both have different interests, but what happens to this couple is that there is no good contribution between the two of them, this is proven by the husband who often gives in when faced with his wife's interests, and the wife thinks that all her needs and interests should be realized, so it can be said that covariance of interests has a negative impact, namely moving in the opposite direction.

Third, analysis of couple 3 (the first child is a boy and the third child is a Gen-X girl), Mrs. S (name initials) as the third girl child expressed that she felt *reluctant* in expressing her desires in front of her husband, this is because she is only a housewife and does not work. Meanwhile, AR's father, as the first son, rarely offers or tries to realize his wife's interests, because of many other factors.⁴⁷ Talking about covariance of interests,

⁴³ ID (Nama Inisial), Wawancara, (Kediri, 12 November, 2024)

⁴⁴ S (Nama Inisial), Wawancara, (Kediri, 10 Desember, 2024)

⁴⁵ ID (Nama Inisial), Wawancara, (Kediri, 12 November, 2024)

⁴⁶ ID (Nama Inisial), Wawancara, (Kediri, 12 November, 2024)

⁴⁷ S (Nama Inisial), Wawancara, (Kediri, 10 Desember, 2024)

where there should be a fair benchmark in realizing the interests of each individual when simultaneously both have different interests, but what happened to this couple, was that there was no good contribution between the two of them, this was proven by the wife who thought that all her needs and interests should not be realized because all interests, whether they were implemented or not, were in the husband's hands. So it can be said that interest covariance has a negative impact, namely moving in the opposite direction.

Interdependence of feelings: *First*, analysis of couple 1 (the first child, a boy and the third child, a Gen-Millennial girl), Mr. UN (name with initials) as the first child, a boy, revealed that the two of them, as a married couple, have a good sense of understanding, and no one dominates, this is because they are used to exploring social life in the Islamic boarding school, so it is not surprising that the two of them can understand each other well.⁴⁸ Feelings of interdependence will explain how far the two partners understand each other, whether the two partners are more dominant or submissive, from the information above it can be understood that, both of them are trying to understand each other, so that they have a good level of intelligence and initiative in dialogue explicitly and implicitly, this is also influenced by the social construction of both partners who come from Islamic boarding schools who are trained in social life and good conflict management.

Second, analysis of couple 2 (first child, girl and third child, Gen-Z boy). Mrs. ID (Name's initials) as the first daughter, revealed that she had difficulty understanding SM as her husband, because when she showed understanding towards her husband, all that happened was minimal *feedback* given by SM, especially in household matters, SM does not understand ID's fatigue, and how much ID wants to be helped in all household matters.⁴⁹ The most important thing in realizing understanding between the two partners is the intelligence and initiative of each individual. It can be seen that the husband's insensitivity makes the wife feel that she is not cared for and understood, especially in various jobs involving domestic affairs. On the other hand, the wife does not really understand how to understand her husband well, so there is no individual effort to show the motives and all the intentions of her own actions to her partner, so that the lack of understanding has an impact on the interdependence of negative feelings.

Third, analysis of couple 3 (the first child is a boy and the third child is a Gen-X girl), Mr. AR (name with initials) as the first child, a boy, revealed that in terms of understanding, both of them have done very well, this is due to the long difference in marriage age so that there are various life experiences that can be used as lessons in creating a lasting marriage.⁵⁰ The most important thing in realizing understanding between two partners is the intelligence and initiative of each individual. It can be seen that a relationship that has been built for a long time will bring extensive life experience and a sense of comfort in expressing feelings and understanding each other. So that good understanding between the two has an impact on positive feelings of interdependence. Based on the explanation above, it can be understood that the couple *jilu* with the first child being a girl and the third child being a boy, the relationship is mutual, that is, it goes both ways, although there is one variable that can be said to be less balanced, namely the mind variable, where the husband is more dominant in realizing his interests, so the result obtained is 2:1. So in this case it is classified as a satisfactory relationship condition and has positive interdependence.⁵¹

⁴⁸ ID (Nama Inisial), Wawancara, (Kediri, 12 November, 2024)

⁴⁹ ID (Nama Inisial), Wawancara, (Kediri, 12 November, 2024)

⁵⁰ ID (Nama Inisial), Wawancara, (Kediri, 12 November, 2024)

⁵¹ Joni, Eko yulianto dkk, *Psikologi Relasi Sosial*, 18

Table 2. Interdependence Analysis of the Subject of *Jilu* marriage

No	Subject of <i>jilu</i> marriage	Behavioral variables	Thought variables	Feeling Variables	Information
1	Pair 1	<i>Joint Control</i>	<i>Joint Control</i>	<i>Joint Control</i>	Positive
2	Pair 2	<i>Actor Control</i>	<i>Actor Control</i>	<i>Actor Control</i>	Negative
3	Pair 3	<i>Joint Control</i>	<i>Actor Control</i>	<i>Joint Control</i>	Positive

Positive behavioral dependence is a symbolic result of thinking that her husband pays attention and cares about her needs *respect* to his preferences. Individuals will spontaneously evaluate and predict each other's needs and make decisions about the behavior shown and bear all the consequences of what they decide. As for interest covariance, both can produce positive interest covariance with fair standards, neither is dominant nor submissive, both have intelligence and initiative in understanding each other. So it can be concluded that the couple's relationship *jilu* in the form of the first child being a boy and the third child being a girl having positive interdependence.⁵²

Positive behavioral interdependence is directed at how partners are able to manifest behavior that influences the behavior of other individuals. Behavior is described as good morals and morals, that is, this dependence grows from the absorption of good behavior between the two.⁵³ In Islam, there are numerous verses in the Qur'an that emphasize the command to exhibit akhlaq al-karimah (noble character) toward others, one of which is found in Surah Al-Baqarah, verse 82. This verse illustrates that for individuals involved in *jilu* marriage, the strict nature of the firstborn can be expressed in a gentle and positive manner, while the spoiled and stubborn traits of the third child can also be channeled appropriately. As a result, this approach has an equally positive impact as the behaviors being manifested. Therefore, from an Islamic perspective, behavioral interdependence is reflected in good morals (akhlaq) that are universally accepted within society.

Interdependence of Thought. Discussing covariance of interests, there must be a fair benchmark in realizing the interests of each individual when both partners simultaneously have differing priorities. This concept of justice leads both spouses toward positive interdependence.⁵⁴ In Islam, the concept of justice is elaborated in Surah As-Sad, verse 26. Within the context of family law, justice serves as a fundamental principle that must be upheld, as it ensures balance between husband and wife by granting each their rights without excess or deficiency. Thus, individuals—whether they are firstborns or thirdborns—can set aside their personal egos and move toward a shared direction in their interests. This principle is universal and is not limited to those involved in *jilu* marriage alone.

Interdependence of Feelings relies on a strong mutual understanding between both partners. The most crucial factor in achieving this understanding is the intelligence and initiative of each individual. The right proportion is essential in attaining positive interdependence. In Islam, the concept of mutual understanding between spouses is

⁵² Joni Eko Yullianto dkk, *Psikologi Relasi Sosial*, (Yogyakarta: Pustaka Belajar, 2018), 13

⁵³ Joni, Eko yullianto dkk, *Psikologi Relasi Sosial*, 13

⁵⁴ Joni, Eko yullianto dkk, *Psikologi Relasi Sosial*, 16

portrayed through love and compassion within marriage.⁵⁵ This is mentioned in Surah Ar-Rum, verse 21, which highlights that marriage brings peace and tranquility to the soul due to the presence of a life partner who loves, cares for, and understands one another. Through love and compassion, a relationship is built upon divine blessings from Allah, leading to positive emotional interdependence. This aligns with religious teachings that emphasize the duty of every individual to express love and affection, fostering happiness within marriage.

Based on the explanation above, the prohibition of *jilu* marriage is a cultural practice that the Javanese community perceives as an alternative solution to marital challenges. This tradition embodies a legal vision aimed at achieving social welfare, particularly in ensuring marital stability. In practice, Javanese culture integrates Islamic law, as Islamic legal principles provide ethical and moral-spiritual guidance. However, in reality, not all cultural aspects can be framed within an Islamic perspective. The prohibition of *jilu* marriage, for instance, is widely accepted in society not merely as a restrictive rule but as a tradition imbued with prayer and the sincere intentions of elders to enhance marital quality. Consequently, this prohibition has been adopted and preserved across generations. In conclusion, the prohibition of *jilu* marriage, which aligns with the principles of positive interdependence, carries religious values and resonates with the vision and mission of marriage in the Qur'an and Hadith—to establish a marriage that is *sakinah* (tranquil), *mawaddah* (filled with love), and *warrahmah* (full of mercy).⁵⁶

Conclusion

The findings of this study reveal that the concept of *jilu* marriage in the Rejomulyo Village community refers to the prohibition of marriage between the first and third child in a family. This prohibition is deeply rooted in cultural beliefs, with the community associating *jilu* marriage with misfortune, household instability, and a higher risk of divorce. To counter these perceived risks, the tradition is preserved and complemented by the ritual of *ruwatan*, which serves as a symbolic purification process to ensure marital harmony. While the prohibition lacks a formal legal or religious basis, it is widely accepted as part of local wisdom aimed at preventing marital discord. From the perspective of Interdependence Theory, the impact of *jilu* marriage varies depending on the birth order composition of the couple. When the first child is male and the third child is female, their relationship tends to exhibit positive interdependence, as their personality traits are more complementary. The firstborn's leadership and responsibility align well with the thirdborn's tendency to be more dependent and adaptable, leading to a more stable marriage. However, when the first child is female and the third child is male, the relationship is more prone to negative interdependence. The firstborn daughter's dominant and structured nature may clash with the thirdborn son's more carefree and indecisive personality, increasing the likelihood of conflict and instability. These findings suggest that the cultural prohibition of *jilu* marriage may have a psychological basis rather than being purely superstitious.

To enhance public understanding, community leaders should conduct awareness programs that clarify the specific conditions under which *jilu* marriage is traditionally discouraged. This will help the public view the prohibition not as a rigid rule but as a cultural guideline informed by psychological observations. Additionally, premarital

⁵⁵ Joni, Eko yullianto dkk, *Psikologi Relasi Sosial*, 14

⁵⁶ Suwandi, Teguh Setyobudi "Sintesa Hukum Islam dan Kebudayaan Jawa Suatu Pendekatan Profetik", 265

counseling should be promoted to equip couples with essential knowledge on relationship dynamics, conflict resolution, and psychological compatibility, ensuring that their marriages remain harmonious regardless of birth order. Future research should expand its scope to analyze whether similar patterns exist in other regions, determining whether the effects of *jilu* marriage prohibitions are culturally specific or have broader psychological relevance. Ultimately, the prohibition of *jilu* marriage reflects Javanese cultural wisdom in striving for marital stability and social harmony. While modern psychological theories provide insights into the potential challenges of *jilu* marriages, a balanced approach that respects both cultural traditions and individual choice is essential for maintaining meaningful and sustainable marital relationships.

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