AN ANTHROPOLOGICAL REVIEW OF ENDOGAMY: A CASE STUDY OF THE MAIPI COMMUNITY IN NORTH LUWU REGENCY

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Abstract
Endogamy persists among several traditional communities, serving as a foundational element that sustains their broader kinship structures that has been transmitted across generations. Despite ongoing social transformation and increasing public awareness of the concerns commonly associated with marriages between relatives, the practice remains prevalent within the Maipi community of North Luwu Regency, Indonesia. Therefore, this study aimed to examine the anthropological dimensions of endogamous marriage by exploring the kinship system that sustains the practice, its socio-cultural functions, and the role of family influence in marital decision-making. This study employed a qualitative approach with a phenomenological design. Data were collected through in-depth interviews, observation, and document analysis involving customary leaders, community figures, and individuals engaged in endogamous marriages. The findings revealed that endogamous marriage in Maipi is primarily practiced within kinship networks and is maintained as a mechanism for preserving family continuity, strengthening social solidarity, and sustaining the collective identity of the community. Furthermore, family members play a significant role in encouraging marriages among relatives because such unions are believed to foster trust, maintain harmonious relationships between families, and minimize potential social conflicts. Although the community has become increasingly cautious about marriages between close cousins, endogamous marriage continues to enjoy strong social legitimacy as it is perceived to be consistent with local cultural values and religious norms. Thus, endogamous marriage remains an important social institution for maintaining family cohesion and ensuring the continuity of the kinship system within the Maipi community amid ongoing social change.
Keywords: Endogamous Marriage; Kinship System; Family Influence; Social Solidarity; Marriage Anthropology

Abstrak
Pernikahan endogami masih dipraktikkan oleh sejumlah komunitas tradisional sebagai bagian dari sistem kekerabatan yang diwariskan secara turun-temurun. Meskipun modernisasi dan meningkatnya kesadaran masyarakat terhadap berbagai risiko yang dikaitkan dengan perkawinan antar kerabat terus berkembang, praktik ini tetap dipertahankan oleh masyarakat Maipi di Kabupaten Luwu Utara. Oleh karena itu, penelitian ini bertujuan untuk mengkaji dimensi antropologis pernikahan endogami dengan menelaah sistem kekerabatan yang melandasinya, fungsi sosial-budaya yang dijalankannya, serta pengaruh keluarga dalam proses penentuan pasangan hidup. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi. Data diperoleh melalui wawancara mendalam, observasi, dan studi dokumentasi yang melibatkan tokoh adat, tokoh masyarakat, serta pelaku pernikahan endogami. Hasil penelitian menunjukkan

bahwa pernikahan endogami di Maipi umumnya berlangsung dalam lingkup kekerabatan dan dipertahankan sebagai mekanisme untuk menjaga kesinambungan hubungan keluarga, memperkuat solidaritas sosial, serta mempertahankan identitas kolektif komunitas. Selain itu, keluarga memiliki peran penting dalam mendorong perkawinan antar kerabat karena dianggap mampu membangun kepercayaan, menjaga keharmonisan hubungan antarkeluarga, dan meminimalkan potensi konflik sosial. Meskipun masyarakat mulai menunjukkan kehati-hatian terhadap pernikahan antar sepupu dekat, praktik endogami masih memperoleh legitimasi sosial yang kuat karena dipandang sejalan dengan nilai-nilai budaya dan tidak bertentangan dengan norma keagamaan yang dianut masyarakat. Dengan demikian, pernikahan endogami tetap berfungsi sebagai institusi sosial yang penting dalam menjaga kohesi keluarga dan keberlanjutan sistem kekerabatan masyarakat Maipi di tengah perubahan sosial yang terus berlangsung.
Kata Kunci: *Pernikahan Endogami; Sistem Kekerabatan; Solidaritas Sosial; Pengaruh Keluarga; Antropologi Perkawinan.*

A. INTRODUCTION

Endogamous marriage is often viewed as a taboo practice and considered a deviation from social norms, as it is believed to narrow the lineage within a limited family circle.[1] Endogamous marriage is a marriage between cousins or other relatives,[2] In 2010, the Central Statistics Agency reported that 89.3% of marriages were endogamous, [3] as a result of changing times, cultural acculturation, rising education levels, improved family economics, and religious influences advocating marriage to outsiders. Consequently, these factors have precipitated a gradual decline in the practice of endogamous marriage. In this context, endogamous marriage is also practiced by some communities in Luwu, who believe that marriage is a sacred and religiously holy act. Therefore,

[1] Roykhatun Nikmah and Universitas Islam Negeri Sunan Kalijaga, "Larangan Perkawinan Satu Suku (Endogami) Di Kota Atambua-Nusa Tenggara Timur," *Journal Equitable* 3, no. 1 (2018).

[2] Muh. Khalifah Mustami and Cut Muthiadin, *Konsep Dasar Pewarisan Gen Pada Manusia Disertai Hasil Riset Dan Analisis Resiko Mendel*, *Alauddin University Press*, vol. I, 2021, http://repositori.uin-alauddin.ac.id/id/eprint/21091.

[3] https://www.womanindonesia.co.id/ Mayoritas Pasangan Menikah Karena Tuntutan Sosial

marriage is meticulously regulated, both within traditional customs and through religious institutions.[4]

Endogamy is broadly conceptualized as a distinct matrimonial system that requires a person to marry a partner from the same clan or lineage or prohibits a person from marrying someone from a different clan or lineage.[5] Murdock characterizes several terms in kinship as follows: a) The Eskimo System: parallel cousins and cross-cousins are grouped under a single term, but are distinguished from full siblings. b) The Iroquois System: cross-cousins are distinguished from full siblings, while parallel cousins share the same term as full siblings. c) Hawaiian System: there is no distinction; siblings and all types of cousins are grouped under the same term. d) Sudanese System: all relatives of the same generation as the ego, whether siblings or cousins, are each given the same term. e) Crow System: matrilateral cross-cousins from their patrilateral counterparts. Collateral cousins on both sides are grouped together under a single term. g) Omaha System: matrilateral cross-cousins are distinguished from patrilateral cross-cousins. However, the subsequent principle is the opposite of the Crow System.[6]

According to Ogburn and Nimkoff framewors, human integration into a group can be achieved if certain conditions are met, namely: 1) Group members (society) feel they successfully meet each other's needs, 2) The achievement of a consensus regarding social norms and values, 3) Norms are sufficiently long-standing and consistent (unchanging).[7] Wilhelm Wundt asserts that the human psyche is material, constituting a unity of mind and body that functions as a

[4] Abdulrahman Yani & Kasim Yahiji, "Mobulilo Dalam Perkawinan Di Gorontalo (Tinjauan Menurut Fiqh Munakahat)," *As-Syams* 1, no. 1 (2020): 19–29, https://ejournal.iaingorontalo.ac.id/index.php/AS-SYAMS/article/view/135.

[5] Hasbuddin Khalid, "Analisis Hukum Tentang Perkawinan Endogami Dalam Perspektif Hukum Adat," *UNES Journal of Swara Justisia* 7, no. 3 (2023): 968–75, https://doi.org/10.31933/ujsj.v7i3.403.

[6] Budiawati Supangkat and Dede Mulyanto, *Pengantar Analisis Sistem Peristilahan Kekerabatan*, ed. Edi Warsidi (ITB Press, 2022), www.itbpress.itb.ac.id.

[7] Baharuddin, *Pengantar Sosiologi*, *Yogyakarta, Lembaga Penerbit Fakultas Ilmu Sosial*, 2016.

whole.[8] Bergson states that the reality of life is only truly felt through the differences between individuals within group life.[9]

Several studies, such as those formualated by Abdullah M. Khayat,[10] Yayun Siti Rochmah,[11] and Sankar Subramanian[12] indicated that genetic abnormalities can result from endogamous marriages; therefore, such marriages are not recommended because the children born will inherit combined genes from both parents.[13] This type of marriage is associated with the dominance of autosomal inheritance patterns. Individuals born to heterozygous parents have a chance of carrying genes that cause certain genetic disorders on the autosomal chromosomes.[14] Several cases have been found involving reproductive disorders in women, birth defects in infants, and the onset of *thalassemia*.[15]

Sultan MH Faradz stated that marriages between close relatives, such as marriages between cousins, do indeed have biological effects on children.[16] If both parents carry the same recessive gene, the child will be born with a disorder or disability. Conversely , if only one parent either the father or the mother carries the recessive gene, the child is likely to be dominant and free of disabilities. The negative stigma surrounding endogamous marriages has not altered the stance held by the Maipi community; it is understood that the prohibition against

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[8] Abdul Azizurrahman Abdullah Muzakar, *Pengantar Sosiologi* (Lombok Timur: Universitas Hamzanwadi Press, 2023).

[9] Baharuddin, *Pengantar Sosiologi*.

[10] Abdullah M Khayat et al., "Consanguineous Marriage and Its Association With Genetic Disorders in Saudi Arabia: A Review," *Cureus* 16, no. 2 (2024), https://doi.org/10.7759/cureus.53888.

[11] Yayun Siti Rochmah et al., "Analysis of Consanguinity as Risk Factor of Nonsyndromic Cleft Lips with or without Palate," *European Journal of Dentistry* 18, no. 2 (2024): 598–603, https://doi.org/10.1055/s-0043-1774334.

[12] Sankar Subramanian, "The Abundance of Harmful Rare Homozygous Variants in Children of Consanguineous Parents," *Biology* 14, no. 3 (2025), https://doi.org/10.3390/biology14030310.

[13] Eneng & Dian Kartika Utami Tosida, *PEMODELAN SISTEM PEWARISAN GEN MANUSIA BERDASARKAN HUKUM MENDEL DENGAN ALGORITMA BRANCH AND BOUND Eneng Tita Tosida Dan Dian Kartika Utami Program Studi Ilmu Komputer*, *Ekologia*, vol. 11, 2010.

[14] Mustami and Muthiadin, *Konsep Dasar Pewarisan Gen Pada Manusia Disertai Hasil Riset Dan Analisis Resiko Mendel*.

[15] Anis Khafizoh, "Perkawinan Sedarah Dalam Perspektif Hukum Islam Dan Genetika," *Syariati : Jurnal Studi Al-Qur'an Dan Hukum* 3, no. 01 (2017): 61–76, https://doi.org/10.32699/syariati.v3i01.1142.

[16] Mustami and Muthiadin, *Konsep Dasar Pewarisan Gen Pada Manusia Disertai Hasil Riset Dan Analisis Resiko Mendel*.

endogamous marriages remains merely a matter of caution, as there are no definitive legal regulations on the matter. Therefore, legally speaking, endogamous marriages are not in violation of the law.

The social community of Luwu is inherently diverse, demonstrating a welcoming posture that facilitates inter-ethnic co-existence and interactio, reinforced by the presence of other ethnic groups residing in Luwu. This openness extends to marital relationships; consequently, some members of the Luwu community no longer practice endogamous marriage. On the other hand, there are still some members of the Luwu community who adhere to endogamous marriage, one of which is the Maipi community. Although the community has been exposed to contemporary genetic discourse and the tide of modernization, the structural foundations of their marriage systems have not completely eroded the Maipi community, does not mean they have abandoned the marriage system they have inherited. In the community's understanding, endogamous marriage helps preserve lineage and maintain community identity,[17] they also believe that endogamous marriage aims to preserve family unity by ensuring consistency in life perspectives regarding household matters. Another concern is that endogamous marriage may affect offspring; Empirical evidence from this case, nonetheless, indicates an absence of these anticipated genetic effects among the children born into these

Previous research has widely addressed these dynamicsendogamous marriage, including: Ahmad Fauzi (2021),[18] who revealed that there are several factors influencing endogamous marriage, namely culture, social factors, and wealth; Hasbuddi Khalid (2023),[19] there are three classifications of endogamous

[17] Ahmad Muzakki, "Kafaah Dalam Pernikahan Endogami Pada Komunitas Arab Di Kraksaan Probolinggo," *Istidlal: Jurnal Ekonomi Dan Hukum Islam* 1, no. 1 (2017): 15–28, https://doi.org/10.35316/istidlal.v1i1.96.

[18] Achmad Fauzi, "Perkawinan Endogami Di Kabupaten Pamekasan Madura," *An-Nawazil* 3, no. 2 (2021): 21–40.

[19] Khalid, "Analisis Hukum Tentang Perkawinan Endogami Dalam Perspektif Hukum Adat."

marriage: kinship, regional, and social; Ilma Maftuha (2021),[20] notes that the impact of endogamous marriage is the continuity of the lineage. However, a key difference in this study is that endogamous marriage among the Maipi community is heavily influenced by family pressure and the desire to preserve their identity to prevent it from mixing with other families.

This study employs a qualitative method with a This study applied phenomenology to examine how the community justifies and legitimizes endogamous marriage, which has long been a tradition among the Maipi community. The study was conducted in Maipi Village, Masamba Subdistrict, Luwu Regency. Data sources were generated when the researcher conducted direct interviews in Maipi Village. The researcher then drew on several sources from the literature, such as books, scientific articles, and documents related to endogamous marriage. The researcher collected relevant data covering values, norms, rules, social and cultural phenomena, behavioral patterns, and social interactions. During the data collection phase, the researcher first conducted observations to gather preliminary data by exploring information from various sources regarding endogamous marriages practiced by the Maipi community. In the interviews, the researcher gathered information from stakeholders, traditional leaders, and community members involved in endogamous marriages, as well as through document analysis. In the data analysis phase, facts were presented through the following steps: data reduction, data presentation, and drawing conclusions.

B. FINDING AND DISCUSSION

1. Kinship Systems in Endogamous Practices

Based on what socio cultural values are endogamous marriages conducted within the community established rules within the family sphere to help the family preserve traditions and produce offspring who can strengthen the group's

[20] Hafida Ilma Maftuha, "Polemik Efek Positif Dan Negatif Pernikahan Endogami Perspektif Syafiiyah Dan Kompilasi Hukum Islam (KHI)," *Sakina: Journal of Family Studies* 5, no. 3 (2021): 1–16, http://urj.uin-malang.ac.id/index.php/jfs/article/view/753.

identity. In endogamous marriages, it is not uncommon to hear that such marriages are perceived as a burden due to their closed nature; similarly, these marriages often seem to impose one's will without considering the individuals who will be living the marital life. Society, within its social structure, is bound by blood ties through marriage and other social relationships. The kinship systems are as follows: a) Patrilineal refers to marriages that connect to the father's relatives. This type of marriage is considered highly desirable, as the father's side holds a structurally superior position compared to the mother's side.[21] In this marriage system, a son is prioritized over a daughter.[22] b) Matrilineal refers to a lineage descending from the mother (female).[23] Certain communities adhere to this system.[24] c) c) Parental descent is traced through both parents, the father and the mother.[25] In this marriage system, Parents maintain symmetrical status, eliminating traditional gender based hierarchies[26]

From a structural functional sociological perspective, cousin marriage can be viewed as a mechanism to maintain the stability of the family structure. Through this marriage, relationships among members of the extended family are strengthened, thereby preserving social solidarity within the kinship group. Locke and Burgess state that a family consists of several individuals bound by marriage,[27] Marriage between cousins can also serve as a tool to regulate the distribution of resources, such as land, wealth, or social status, ensuring they

[21] Helwan Kasra, "Prospek 19 Wilayah Hukum Adat Dilihat Dari Menguatnya Sistem Kekerabatan Parental Bilateral Dalam Bidang Hukum Keluarga," *Doktrinal* 1, no. 1 (n.d.): 1–10.

[22] Ellyne Dwi Poespasari, "Kedudukan Anak Luar Kawin Dalam Pewarisan Ditinjau Dari Sistem Hukum Kekerabatan Adat," *Perspektif* 19, no. 3 (2014): 212, https://doi.org/10.30742/perspektif.v19i3.23.

[23] Ach Khoiri, "Perkawinan Endogami Menurut Hukum Islam Dan Hukum Adat Di Madura," *Voice Justisia* 7, no. 1 (2023): 37–51.

[24] Zainal Rafli Zulfitriyani, Nuruddin, *Sistem Matrilineal Dalam Novel Warna Lokal Minangkabau Pascareformasi*, 2022.

[25] Dewi Ulya Rifqiyati, "Dinamika Perkawinan Endogami Pada Keturunan Arab Di Yogyakarta," *Khuluqyya* 2, no. 1 (2020): 25–44.

[26] Kasra, "Prospek 19 Wilayah Hukum Adat Dilihat Dari Menguatnya Sistem Kekerabatan Parental Bilateral Dalam Bidang Hukum Keluarga."

[27] Fikri, Neviyarni, and Yarmis Syukur, "Hakekat Keluarga Dan Dasar Pembentukan Keluarga," *JAMBURA Guidance and Counseling Journal* 2, no. 1 (2021): 44–50, https://doi.org/10.37411/jgcj.v2i1.584.

remain within the family sphere. Legally, endogamous marriage does not conflict with Law No. 16 of 2019[28] amending Law No. 1 of 1974 on marriage, as stated in Article 2, Paragraph 1, which states: "A marriage is valid if it is conducted in accordance with the laws of their respective religions and beliefs.[29] This provision is also included in the Compilation of Islamic Law, Article 4.[30] Religion encourages people to marry as long as the marriage adheres to the provisions of sharia and does not violate them. Hence, the marriage fulfills Sharia requirements for legal validity[31] In this regard, endogamous marriage does not violate religious provisions because there is no impediment for men and women to enter into a marital relationship even if they are close relatives (cousins).[32] As stated in the Qur'an, Surah Al-Ahzab, Verse 50, such a marriage is permitted.[33]

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْٓ اٰتَيْتَ اُجُوْرَهُنَّ وَمَا مَلَكَتْ يَمِيْنُكَ مِمَّآ اَفَاۤءَ اللّٰهُ عَلَيْكَ وَبَنٰتِ عَمِّكَ وَبَنٰتِ عَمّٰتِكَ وَبَنٰتِ خَالِكَ وَبَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَۖ وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْٓ اَزْوَاجِهِمْ وَمَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا

Translation:

> O Prophet, indeed We have made lawful for you your wives to whom you have given their dowries, and the female slaves whom you possess from what Allah has granted you in the battles, and the daughters of your paternal uncles, the daughters of your paternal aunts, the daughters of your maternal uncles, the daughters of your mother's sisters who migrated with you, and the believing women who have offered themselves to the Prophet. If the Prophet wishes to marry them, this is a privilege reserved for you, not for the believers. Indeed, We have made known to them what We have prescribed regarding their wives and the female slaves they possess, so that

[28] Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya* (Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), https://dn720004.ca.archive.org/0/items/kementerian-agama-al-quran-dan-terjemahnya-edisi-2019/Kementerian Agama Al-Qur'an dan Terjemahnya Edisi 2019.pdf.

[29] Undang-Undang Republik Indonesia, "Nomor 1 Tahun 1974 Tentang Perkawinan," 1974, 1–15.

[30] Instruksi Presiden Republik Indonesia, "Kompilasi Hukum Islam (KHI) : Hukum Perkawinan, Kewarisan, Dan Perwakafan," *Sekretaris Kabinet Republik Indonesia, Kepala Biro Hukum Dan Perundang-Undangan*, 2003, 242.

[31] Aisyah Ayu Musyafah, "Perkawinan Dalam Perspektif Filosofis Hukum Islam," *Crepido* 2, no. 2 (2020): 111–22, https://doi.org/10.14710/crepido.2.2.111-122.

[32] Iffah Muzammil, "Fiqh Munakahat (Hukum Pernikahan Dalam Islam)," *Journal of Chemical Information and Modeling*, 2019, 1689–99.

[33] Muzammil.

there may be no hardship for you. Allah is the Most Forgiving, the Most Merciful.[34]

Based on the explanation by Wahbah az-Zuhaili in Tafsir Al-Munir, there are four categories of women permitted for marriage: 1) Wives who have been given a dowry, 2) women obtained as captives or spoils of war, 3) those from one's own relatives, 4) believing women.[35] Meanwhile, marriages that are prohibited in Islam, as stated in the Qur'an, Surah An-Nisa' Verse 23, involve blood relations from the ascending line,[36] Thus, endogamous marriage is not contrary to Islamic law.[37]

حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَاَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ نِسَاۤىِٕكُمْ وَرَبَاۤىِٕبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَاۤىِٕكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ ۖ فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۖ وَحَلَاۤىِٕلُ اَبْنَاۤىِٕكُمُ الَّذِيْنَ مِنْ اَصْلَاۤبِكُمْ ۙ وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ۗ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا

Translation:

It is forbidden for you to marry your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, the daughters of your brothers, the daughters of your sisters, the women who nursed you, your foster sisters, the mothers of your wives, the daughters of your wives who are under your care, from a wife with whom you have consummated the marriage; but if you have not consummated the marriage with her and have divorced her, there is no sin upon you in marrying her; and forbidden to you are the wives of your own children, and it is also forbidden to marry two sisters simultaneously, except for those who were married in the past. Indeed, Allah is the Most Forgiving, the Most Merciful.[38]

2. The Social and Cultural Functions of Endogamy in Maipi

Endogamous marriage function to maintain social solidarity and prevent fragmentation within social groups. When individuals marry within the same group, they strengthen social bonds and preserve unity within the community. This practice reduces social conflict that might arise if individuals chose partners

[34] Indonesia, *Al-Qur'an Dan Terjemahannya*.

[35] Wahbah Az-Zuhaili, "Tafsir Al-Munir: Aqidah, Syari'ah, Manhaj, Jilid 11," *Gema Insani*, 2018, 1–620.

[36] Rusdaya Basri, *Fiqh Munakahat 4 Mazhab Dan Kebijakan Pemerintah*, 2019.

[37] Faris El Amin, *Fikih Munakahat 2 (Ketentutan Hukum Pasca Pernikahan Dalam Islam*, 2021.

[38] Indonesia, *Al-Qur'an Dan Terjemahannya*.

from outside their group, which could introduce different values, norms, and identities. Émile Durkheim divided solidarity in society into two categories: mechanical solidarity and organic solidarity. Mechanical solidarity arises from a sense of togetherness among community members and involves a collective consciousness. Meanwhile, organic solidarity involves differences in values, beliefs, and orientations but is characterized by mutual interdependence.[39] The Maipi society, as described by Emil Durkheim, possesses strong bonds and adheres to ancestral beliefs; consequently, culturally, the Maipi society still adheres to an endogamous marriage system. Marriage among relatives is still maintained amidst the tide of modernity. The research report states:

> People here choose to marry their children to relatives because of the closeness of the family and the fact that both sides of the family already know each other; each family group believes that marrying a child within the family will strengthen the relationship. It is different if they marry someone from outside the family, especially if that person's personality and family background are unclear such circumstances will inevitably affect the relationship between the two extended families. Not to mention that after marriage, each person's attitude and character will become clearly evident. This often occurs when they cannot accept one another, which impacts the stability of the household. For this reason, the practice of marrying children to cousins or close relatives is still upheld.[40]

Through marriage, individuals enter into kinship ties, thereby becoming part of the extended family. Social interactions in community life arise from these kinship relationships. In most cases, people live as part of a single family group that is closely interconnected. Thus, within certain groups, it is understood that the formation of kinship ties is part of an indivisible unity. Therefore, within the family, good cooperation between parents and children is expected to foster harmony. Interaction within the family depends on the attitudes and communication established. In the Maipi community's understanding, there are

[39] Tsabitah Nurlianty Fathurrozie et al., "Tinjauan Teori Solidaritas Sosial Emile Durkheim Terhadap Pernikahan Dini Di Desa Karangpuri Sidoarjo," *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam* 5, no. 2 (2024): 329–43, https://doi.org/10.24252/qadauna.v5i2.43196.

[40] Muhammad Hidayat, Wawancara dilakukan di Dusun Maipi, Desa Maipi pada tanggal 07 Juli 2024

also taboos regarding marriage. The components involved in endogamous marriage include:

1. Through endogamous marriage, families that were originally distant by bloodline can be brought closer together.
2. Mutual understanding allows families to face future challenges together and collaboratively seek the best solutions to resolve them.
3. For this reason of endogamous marriage, families are united, and they become involved in resolving issues related to their children's household affairs.[41]

Family bonds are deeply rooted within the social framework, and collective similarities contribute to the development of a strong sense of belonging. Within the family's peaceful and comfortable living environment, when one member is troubled, the others are also affected and work together to protect one another from various forms of danger. Meyer Fortes argues that a society's kinship system can be used to describe the social structure of that society.[42] Strong solidarity among community members fosters a desire to keep family members from mixing with outsiders. Thus, one effort required is to maintain marriages among relatives. From a sociological perspective, this endogamous marriage is inherently human as long as it does not cause other social problems such as heightened ethnic identity, ethnocentrism, or deepening social stratification.[43]

Endogamous marriage can be described as as a form of local wisdom that still exists in Maipi Therefore, it is understandable that arranged marriages continue to be practiced despite the influence of modernity. Arranged marriages themselves do not originate from the prospective bride and groom. They occur

[41] Haris Hidayatulloh and Lailatus Sabtiani, "Pernikahan Endogami Dan Dampaknya Terhadap Keharmonisan Keluarga," *Jurnal Hukum Keluarga Islam* 7, no. 1 (2022): 50–71.
[42] Gungsu Nurmansyah, Nunung Rodliyah, and Recca Ayu Hapsari, *Pengantar Antropologi Sebuah Ikhtisar Mengenal Antropolog*, *CV Aura Utama Raharja*, 2019.
[43] Syarifah Ema Rahmaniah, "Multikulturalisme Dan Hegemoni Politik Pernikahan Endogami: Implikasi Dalam Dakwah Islam," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 433–56, https://doi.org/10.21580/ws.22.2.273.

due to the desire of parents or close relatives to arrange their children's marriages. As stated in this research:

> The parents' desire to marry me off to a family of their own choosing could not be refused. I simply believed that the parents' choice was certainly for my own good; therefore, I had absolutely no intention of rejecting their decision, so I accepted the arranged marriage wholeheartedly. As far as I recall, my parents always taught me that when goodness comes your way, you must never ignore or reject it; perhaps that goodness comes only at that moment, and goodness is a gift from Allah SWT. Therefore, I understand that my parents' decision in choosing a life partner is a form of goodness that must not be rejected or opposed.[44]

Emil Durkheim investigate non material societies as deeply rooted in moral forces such as values and norms, so that society would comply with and submit to existing norms.[45] The belief in marrying within one's own kin remains deeply ingrained in the Maipi community's convictions. It is a necessity for maintaining the integrity and order of societal norms such as religion, spirit, and the moral values held dear.[46] Seeking a spouse within one's own community is far preferable, and this has been a steadfast practice passed down from generation to generation. In some other regions, arranged marriages often face rejection from the prospective bride or groom; some choose to flee the marriage, and others even take their own lives. It cannot be denied that arranged marriages frequently become a social issue widely discussed. Arranged marriages within the social context are commonly influenced by the decisions and preferences of the extended family such as parents, grandparents, uncles, or aunts while the children are not involved at all. [47] However, this does not mean that first-cousin marriages are entirely justifiable. In many cases, it has been found that marrying

[44] Samir, Pelaku pernikahan endogami, wawancara Dilakukan Di Desa Maipi Kecamatan Masamba Kabupaten Luwu Utara Pada Tanggal 08 Juli 2024

[45] M Chairul Basrun Umanailo, "Emile Durkheim," *The Sociological Review* 10 a, no. 1 (1918): 54–54, https://doi.org/10.1111/j.1467-954X.1918.tb01312.x.

[46] Muhammad Haidar Allam and Retno Hanggarani Ninin, "Pernikahan Endogami Pada Kalangan Perempuan Etnis Arab Di Indonesia," *Jurnal Kajian Ilmiah* 23, no. 3 (2023): 1410–9794, http://ejurnal.ubharajaya.ac.id/index.php/JKI.

[47] Puji Lestari Duwi Nuryani, Setiajid, "Latar Belakang Dan Dampak Perkawinan Endogami Di Desa Sidigde Kabupaten Jepara," *Unnes Civic Education Journal*, 2013.

close relatives can affect the health of the children born to them and may result in infertility. This study states:

> Marriage between close relatives (specifically first cousins) was once considered acceptable in our community, in fact, some people did marry a first cousin, However, there is a belief that first-cousin marriage can lead to issues with the offspring, such as birth defects and poor development. While those who have married first cousins here have not experienced such issues, it does not rule out the possibility that others might face them if first-cousin marriage continues to be practiced, as many people believe that abnormal offspring have already resulted from such marriages.[48]

Understanding of the effects of marrying close relatives has led the Maipi community to cease first-cousin marriages. Medical research reveals that all living organisms utilize cell division for reproduction. Cells carry hereditary traits; in this process, two identical chromatids fuse to form a single chromosome.[49] ring formation, hereditary traits enter the cell; if the inherited traits are favorable, the outcome will be favorable, and vice versa. Therefore, if a husband and wife are first cousins, it can have biological implications for their children if both parents carry the same recessive gene.[50] This may contribute to abnormal conditions. or disabilities in the child. Conversely, if only one of the parents carries the recessive gene, there is a high likelihood that the child born will be normal and free of defects.[51] A marriage is considered valid if conducted in accordance with Islamic law and Sharia; in the case of first-cousin marriage, there is no inherent prohibition against it. Despite this, if such a marriage is forced to take place, it is certainly not beneficial for the family's well being. Marriage between first cousins has become a social issue, some believe it is beneficial for the family's well-being, while others oppose it due to the negative consequences it may bring to the family.

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[48] Hasnira, Masyarakat, Wawancara Dilakukan Di Dusun Mappatuju Desa Maipi Pada Tanggal 06 September 2024

[49] Sukadiono et al., *Bahan Ajar Biologi Sel*, *Um Surabaya*, 2023.

[50] Yayuk Yusdiawati, "Penyakit Bawaan : Kajian Resiko Kesehatan Pada Perkawinan Sepupu," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 19, no. 2 (2018): 89–99, https://doi.org/10.25077/jaisb.v19.n2.p89-99.2017.

[51] Sukadiono et al., *Bahan Ajar Biologi Sel*.

3. The Impact of Family on Endogamous Marriage in Maipi

Marriage, as a legal institution joining husband and wife, is not merely a religious obligation but is rooted in a noble purpose. The social interactions that develop within a community, particularly the communication patterns among social groups, play a crucial role in shaping shared goals. In reality, communities often hold firmly to traditions passed down from their ancestors. The perception that one must marry a first cousin is not a new practice held by the community; rather, it has existed since ancient times. The system of marrying a first cousin has also been practiced by the Maipi community over a long period, so such marriages have certain boundaries.[52]

However, notwithstanding concerns about first-cousin marriage, as experienced by the Maipi community, no physical abnormalities have been found in the children born from such unions. Nevertheless, this does not mean that such marriages should be condoned, across other regions, similar cases are indeed frequently found. Therefore, it is advisable to avoid such marriages for the sake of the well-being of family life and the social environment. Public awareness of the importance of the continuity of life necessitates moving away from this marriage system. It is understood that the purpose of marriage is to produce the best generation to carry forward the family's aspirations. Since no one desires a generation born with abnormalities, this research stated:

> I have personally experienced marrying a first cousin once removed; this marriage was arranged with parental consent to marry within the family. For me personally, marrying a first cousin once removed has been fine so far. Many say that marrying a first cousin once removed will affect one's own offspring. It ultimately comes down to the individual, as there are also married couples from different families or even with no family connection at all who have given birth to children with physical disabilities, and others whose children experience delayed brain development. For that reason, I am deeply grateful to have been blessed with a child who is healthy, free from physical disabilities, and without any developmental disorders.[53]

[52] Maftuha, "Polemik Efek Positif Dan Negatif Pernikahan Endogami Perspektif Syafiiyah Dan Kompilasi Hukum Islam (KHI)."

[53] Abdi, Masyarakat, Wawancara Dilakukan Di Dusun Mappatuju Desa Maipi Pada Tanggal 08 Juli 2024

According to evolutionary theory, endogamous marriage can be seen as a strategy to preserve genetic quality within a specific group. In groups possessing physical or genetic traits considered superior, the practice of endogamy can be seen as a way to ensure these traits are passed down to the next generation. This applies to some societies that prioritize maintaining the "purity" of their genetic makeup, whether regarding skin color, intelligence, or physical strength. The practice of endogamy can also be seen as a way to avoid marrying individuals with genes considered harmful or undesirable, for example, in cases involving genetic disorders. By marrying within the same group, individuals are more likely to have partners with similar genetic traits, which can reduce the likelihood of genetic disorders or hereditary diseases.

In terms of homogeneous mate selection, there are several forms, one of which is based on specific criteria, leading to the emergence of an endogamous marriage system. The tradition of arranged marriages is considered unethical in modern marriage, as many believe it denies children the opportunity to choose their own partners. The decision to marry within the family is left entirely to the judgment of the prospective bride and groom,[54] parents merely introduce and suggest relatives to their children. If both feel compatible, the marriage proceeds. In Maipi society, parents play a crucial role in their children's marriages. Therefore, parents remain involved to remind their children to marry within the family. This system is considered detrimental to building a household; when a problem arises in a child's household, relatives are also drawn into the conflict, which can then damage family bonds. As stated in this research:

> This is what I always tell my child when they are about to marry. I always say this: Marriage is not merely a choice or a whim; it is a lifelong commitment. Understand that the essence of marriage lies between husband and wife. Once you start a family, the burdens of life will grow heavier, but they will feel lighter if you can maintain it especially the honor of your household. I also advise my child that her husband is her garment, and vice versa. Therefore, all household secrets must not be known to others, not even by me as your parent. If there are problems within your

[54] A. Darussalam, "Pernikahan Endogami Perspektif Islam Dan Sains," *Jurnal Tahdis* 8, no. 1 (2017): 1–20.

> marriage, strive to resolve them immediately; only then should you come to me if you cannot find a resolution. That is my role as a parent to help mend the marriage you are currently navigating[55]

According to George Murdock a family is a social group characterized by living together, cooperation, and the process of reproduction. [56] Managing household affairs together can foster a good relationship between husband and wife, as many marriages end due to issues related to managing the household. Therefore, the division of labor should be tailored to the individual capabilities of both the husband and the wife. Household chores such as washing, cleaning, and cooking should not be solely the wife's responsibility. Husbands and wives must share roles to avoid one partner dominating household responsibilities. The division of labor within the household has evolved alongside societal changes.

These changes have also encouraged women to enter the public sphere. Women are no longer restricted to working outside the home. From a gender perspective, there is a gender role gap that forces career women to juggle two roles simultaneously.[57] This situation encourages husbands to also participate in household chores. Co-managing household responsibilities leads to positive effects, including a lighter burden of work, reinforced marital relationships, and the avoidance of jealousy within the family. [58] Although the rights and obligations of husbands and wives are regulated within societal structures.[59] this does not mean neglecting each other's rights and obligations within the household. In essence, the family is the smallest unit of a social system within society. Among the various elements of the social system, the family serves as a miniature and embryo; a conducive atmosphere within the family produces good members of society because it is within the family that one learns the fundamentals of social

[55] Waris, Tomakaka, Wawancara Dilakukan Desa Maipi Kecamatan Masamba Kabupaten Luwu Utara Pada Tanggal 08 Juli 2024

[56] Fikri, Neviyarni, and Syukur, "Hakekat Keluarga Dan Dasar Pembentukan Keluarga."

[57] Aulya Widyasari and Suyanto Suyanto, "Pembagian Kerja Dalam Rumah Tangga Antara Suami Dan Istri Yang Bekerja," *Endogami: Jurnal Ilmiah Kajian Antropologi* 6, no. 2 (2023): 209–26, https://doi.org/10.14710/endogami.6.2.209-226.

[58] Muzammil, "Fiqh Munakahat (Hukum Pernikahan Dalam Islam)."

[59] "Buku Fiqh Munakahat Busriyanti.Pdf," n.d.

life. A family can be considered ideal when each individual within it functions effectively, as is commonly assumed

A harmonious family environment is a long-awaited aspiration; achieving a harmonious family is strictly governed by customs and traditions. Therefore, in the structure of community life, adherence to the cultural norms and regulations inherent within that community is emphasized. A family that lives in harmony, mutual respect, and consideration both within the family and with neighbors honors elders, helps one another, maintains a strong work ethic, and practices religious devotion diligently. A supportive family environment sustains relationships bound by love and affection; for if family bonds lack this foundation, the hope of achieving a harmonious family remains distant. Therefore, husbands and wives bear a significant responsibility in fostering love within their household, in line with the concept of the Sakinah family. As stated in this research:

> After marriage, couples are often given advice in the form of messages, such as being reminded in the early days of marriage to remain humble, avoid arrogance, and share with family, because only good character and righteous deeds guide one's life into the afterlife.[60]

The proper functioning of a household is maintained by the economy. Financial issues are the most fundamental problem in family life. Numerous needs, such as education costs, healthcare, household furnishings, and other necessities, naturally require expenses. Economic problems can affect harmony within the household. There are so many cases of divorce caused by economic factors,[61] if household finances are not managed well, it will contribute to disharmony in the household.[62] In Maipi society, household finances are managed by the wife. This aligns with the Islamic concept of the household, where the husband earns the income, which is then handed over to the wife to manage properly. As a result, the wife's openness in managing finances is crucial, as it is

[60] Muhammad Alim, Masyarakat, Wawancara Dilakukan Di Desa Maipi Kecamatan Masamba Kabupaten Luwu Utara Pada Tanggal 06 September 2024

[61] Siti Fatimah Muhammad Ali, *Fiqih Munakahat*, 2022.

[62] Muhammad Ali.

common for a wife to purchase items without first informing her husband; this lack of transparency can lead to disputes that result in divorce. In this regard, it is not only the wife who must be open; the husband must also be open about the income he earns. The marriage pattern described above demonstrates that.

C. CONCLUSION

Endogamous marriages in Maipi society are undertaken between individuals within the same family circle; marriage between cousins is a specific form still practiced by the Maipi people. Through endogamous marriage, the Maipi community maintains family ties, strengthens kinship bonds, and preserves social status within the extended family. In the same way, from a cultural perspective, in Maipi tradition, marriage between cousins is interpreted as preserving the purity of lineage. However, marriages conducted in Maipi tend to be coercive; those to be married must submit to the family's wishes. This does not align with the requirement that marriage be established through mutual consent without coercion. Regardless, endogamous marriage in Maipi serves as a social strategy to ensure family continuity, strengthen kinship networks, and preserve traditional values. Regardless, cousin marriage plays a social role in maintaining the stability of Maipi society.

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