

Endogamous Marriage in Sidoresmo, Surabaya City: A Structural-Functionalism Perspective

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Abstract

Problem statement: Endogamous marriage represents a multifaceted and heterogeneous phenomenon shaped by a variety of cultural and social determinants. **Objective:** This study seeks to examine the practice of endogamous marriage in Sidoresmo Dalam, Surabaya, through the framework of structural functionalism theory. The primary focus of this research is on the different forms and factors that influence the prevalence of endogamous marriage in this locality, as well as an analytical interpretation through the structural functionalist lens. **Methods:** This investigation employs field research utilizing a phenomenological approach, with data collection methods that include both observation and interviews. The analysis is conducted using qualitative methodologies. To ensure the validity of the data, triangulation techniques are implemented by comparing information obtained from multiple sources. **Results:** The findings reveal that there are two distinct forms of endogamous marriage in Sidoresmo Dalam, Surabaya: arranged marriages and non-arranged marriages. These forms of endogamous unions are influenced by five key factors: the preservation of lineage, the transmission of traditions across generations, parental authority, the practice of arranged marriages, and the principle of equality. When viewed through the lens of structural functionalism and employing the AGIL framework, the phenomenon of endogamous marriage in Sidoresmo Dalam, Surabaya illustrates the following: first, adaptation, where arranged marriages serve as a mechanism for conforming to communal cultural norms and principles; second, goal, wherein endogamous marriage seeks to foster harmony by minimizing identity conflicts and preserving lineage and family genealogy; third, integration, highlighting the pivotal role of parents in instilling familial values and driving the practice of endogamous marriage among close relatives; and fourth, pattern maintenance, suggesting that endogamous marriage will persist as a means of safeguarding and perpetuating lineage. **Conclusion:** Endogamous marriage in Sidoresmo Dalam, Surabaya, is a form of social adaptation maintained through the dominant role of parents and family traditions to preserve lineage, social equality, and social order within the framework of structural functionalism.

Keywords: Endogamous Marriage, Structural Functionalism, Talcott Parsons.

Abstrak

Perkawinan endogami merupakan fenomena yang kompleks dan beragam, dipengaruhi oleh berbagai faktor budaya dan sosial. Tulisan ini bertujuan untuk menganalisis praktik perkawinan endogami di Sidoresmo Dalam Kota Surabaya melalui lensa teori fungsionalisme struktural. Fokus penelitian terletak pada bentuk dan faktor yang mempengaruhi terjadinya perkawinan endogami di Sidoresmo Dalam Surabaya serta analisis melalui lensa teori fungsionalisme struktural. Jenis Penelitian ini adalah penelitian lapangan yang menggunakan pendekatan fenomenologi. Metode pengumpulan data menggunakan cara observasi dan wawancara. Analisis data menggunakan metode kualitatif. Untuk memastikan keabsahan data, digunakan teknik triangulasi sumber data dengan membandingkan informasi dari berbagai narasumber. Hasil penelitian menunjukkan bahwa terdiri dari dua bentuk perkawinan endogami di Sidoresmo Dalam Kota Surabaya, yaitu: pertama, perjodohan dan bukan perjodohan. Perkawinan endogami tersebut dilatarbelakangi oleh lima faktor, yaitu pen jagaan nasab, tradisi turun temurun, kekuasaan orang tua, perjodohan, dan kesetaraan. Fenomena perkawinan endogami di Sidoresmo Dalam Kota Surabaya dilihat dari sudut pandang fungsionalisme struktural dengan skema AGIL menunjukkan: pertama adaptasi, perjodohan merupakan bentuk adaptasi terhadap norma dan prinsip budaya yang dianut komunitas; kedua tujuan, perkawinan endogami bertujuan untuk menciptakan ketentraman dengan meminimalisir konflik identitas serta menjaga keturunan dan kejelasan silsilah keluarga; ketiga integrasi, orang tua memegang peran kunci dalam menerapkan nilai-nilai keluarga dan menjadi pendorong utama perkawinan endogami antar kerabat dekat; keempat pemeliharaan pola, perkawinan endogami akan terus dijaga untuk mempertahankan dan meneruskan garis keturunan. Kesimpulannya adalah Perkawinan endogami di Sidoresmo Dalam Kota Surabaya merupakan bentuk adaptasi sosial yang dipertahankan melalui peran dominan orang tua dan tradisi keluarga untuk menjaga nasab, kesetaraan, serta ketertiban sosial dalam kerangka fungsionalisme struktural.

Kata Kunci: Fungsionalisme Struktural, Perkawinan Endogami, Talcott Parsons.



Introduction

Marriage constitutes a sacred bond that serves a significant purpose within the context of humanity. For Muslims, it is imperative that marriage be conducted in accordance with the stipulations delineated by religious law. The objectives of marriage transcend mere biological needs; they encompass the attainment of peace of mind, inner tranquility, and mutual care between spouses, which is founded upon profound love. Furthermore, marriage functions as a connection between the families of both partners, grounded in ethical and aesthetic values that embody the principles of *ukhuwah* (brotherhood), *basyariyah* (humanity), and *Islamiyah* (Islamic values) (Asmawi, 2004, p. 17).

In Indonesia, marriage manifests in various forms, one of which is endogamous marriage. Endogamous marriage refers to a system that restricts partner selection to individuals within a specific social group. This system permits unions exclusively among members of the same group (Ahmad bin Abdul Azizi al-Hamdan, 2019, p. 4). Individuals engaged in endogamous marriage are required to seek life partners within their immediate social milieu, which may include family, social class, or residential community. According to Sunarto, endogamous marriage pertains to unions between tribes, clans, or kinship groups within a shared environment. This practice is typically motivated by aims such as preserving wealth within the group, fortifying the clan's defense against external threats (Fauzan et al., 2023), maintaining the purity of the family bloodline, and sustaining social status (Barkah, 2018).

Cousin marriage exemplifies a form of endogamous union. Although the Quran and Hadith do not explicitly prohibit cousin marriage, Islamic teachings encourage the selection of spouses from outside the immediate family. While cousin marriage is religiously permissible, the preference is for unions with more distant relatives to mitigate the risk of genetic disorders and to enhance broader social connections. Marriages with distant relatives can contribute positively to the physical health of offspring, reinforce family unity, and expand social networks (Hasanuddin et al., 2024).

In Sidoresmo Dalam Kota Surabaya, the community continues to uphold the practice of cousin and close relative marriages. The residents, who often marry within the family—both close and distant—share common lineage. The tradition of endogamous marriage in Sidoresmo Dalam Kota Surabaya is deeply rooted in strong religious convictions and a desire to preserve the lineage of Sayyid Ali Akbar, the village's founder, who belonged to the Basyaiban clan. Descendants of Sayyid Ali Akbar are referred to as '*mas*' for both genders. This practice is historically entrenched, particularly among *ulama*, *kyai*, and *habib*, where unions among descendants of the same lineage serve to sustain and propagate the lineage. The intent behind such marriages is to prevent the fragmentation of clans, tribes, or family lineages. However, a closer examination reveals that endogamous marriages possess both positive and negative repercussions, contingent upon the aspects emphasized. While often associated with arranged marriages, endogamous unions may conflict with the individual's right to choose a spouse in a contemporary context.

Arranged marriages may contravene Indonesian marriage law if they lack the requisite consent from the prospective spouses. This principle is articulated in Law

Number 1 of 1974 concerning Marriage, which states: "Marriage must be based on the consent of both prospective spouses," and Article 117 of the Compilation of Islamic Law, which specifies that "If the marriage is not approved by one of the prospective spouses, the marriage cannot take place." In *Sidoresmo Dalam Kota Surabaya*, cousin marriages persist. Although these unions may be deemed valid with parental or ancestral approval, they effectively restrict the autonomy of both prospective spouses.

Given this context, the researcher is compelled to analyze endogamous marriages occurring in *Sidoresmo Dalam Kota Surabaya* through the lens of structural functionalism theory. This theoretical framework facilitates a systematic and comprehensive understanding of the structure and function of society. Introduced by Talcott Parsons, this theory provides a conceptual apparatus for elucidating how various societal elements interact to maintain stability and equilibrium. Parsons formulated the AGIL (A-Adaptation, G-Goal attainment, I-Integration, L-Latency) scheme, which is closely associated with the four systems of action: the biological system, the personality system, the cultural system, and the social system (Bernard Rabo, n.d., p. 74). Numerous studies have examined endogamous marriage through diverse analytical approaches.

For instance, research on endogamous marriage has been explored through the lens of "Law As A Tool of Social Engineering" by Roscoe Pond (Hasanuddin et al., 2024), and the concepts of *fiqh multikultura* and symbiotic interaction. Additionally, other studies have approached the topic from the perspective of *maqasid syariah*, Islamic law, and customary law (Khalid, 2023). While these studies share a common focus on endogamous marriage, they diverge in their analytical frameworks, particularly in their application of Talcott Parsons' structural functionalism theory. Thus, this study distinguishes itself from previous research and does not merely replicate earlier findings.

In light of this, the researcher is particularly interested in further investigating the forms and factors that promote endogamous marriage in *Sidoresmo, Surabaya*, while analyzing these phenomena through the perspective of Talcott Parsons' structural functionalism.

Methods

This study employs a field research methodology with a phenomenological approach, concentrating on the experiences and perceptions of individuals concerning endogamous marriage in *Sidoresmo Dalam Kota Surabaya*. The data collection methods encompass observational techniques, characterized by direct interactions with parents and their children, alongside interviews conducted with community members in *Sidoresmo Dalam Kota Surabaya* regarding endogamous marriage. Data analysis was performed using qualitative methods, specifically analyzing the findings from observations and interviews to elucidate the experiences and perceptions of individuals related to endogamous marriage in this locale. To enhance the validity of the data, triangulation techniques were applied by comparing information gathered from diverse sources.

The Theory of Structural Functionalism

Structural functionalism is a significant component of modern sociological theory, introduced by Talcott Parsons. This theoretical framework conceptualizes social reality as a balanced and interconnected system composed of interdependent parts, wherein alterations in one component can reverberate throughout the entire system. This theory incorporates the paradigm of social facts and holds substantial influence within the realm of social science, often being regarded as synonymous with the discipline of sociology. Parsons' formulation of structural functionalism was profoundly shaped by the contributions of notable theorists such as Émile Durkheim, Max Weber, Sigmund Freud, and Vilfredo Pareto, with Pareto's conceptualization of society as an interconnected system exerting the most significant impact on the theory's evolution. Structural functionalism emphasizes the importance of societal structure and the interrelations between elements that mutually support each other in achieving dynamic equilibrium.

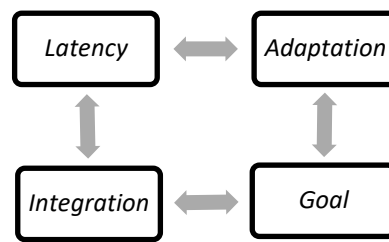
According to the tenets of structural functionalism, every cultural element plays a crucial role within the society that embraces it. From this perspective, the customs, beliefs, and attitudes that constitute a society's culture fulfill essential functions that contribute to the continuity and stability of that culture. Each cultural element operates by addressing fundamental or secondary needs that emerge from the society's basic requirements. The overarching aim of structural functionalism is to sustain the social structure of society, which encompasses the entire network of social relationships. This theoretical approach is predicated on the assumption that society comprises various interacting components, and it seeks to identify and elucidate the functions of these elements. The human propensity for collaboration towards common objectives is fostered by shared ideals and understandings, creating intrinsic motivation for voluntary participation in societal activities (Disparbudpora, 2016, p. 76).

From the structural functionalist perspective, society is not an isolated entity but rather a complex social system composed of interconnected and interacting elements striving to achieve dynamic balance (Nadhifah, 2022, p. 326). The four functional requirements are intricately linked to four systems of action, which include:

1. Biological system: This system encompasses the interactions between organisms and their environment, including adaptation and modifications to meet biological needs.
2. Personality system: This system is focused on goal attainment through the formulation of objectives and the mobilization of necessary resources.
3. Social system: This component performs the function of integration by implementing control mechanisms over the constituent components of society.
4. Cultural system: The cultural system serves to uphold the stability of social patterns and structures by providing norms and values that guide individual behavior (Turama, 2020).

In his theoretical framework, Talcott Parsons introduced the AGIL model, a structure consisting of four functional subsystems that collaboratively address the challenges faced by social systems. The presence of these four subsystems is deemed

essential for the long-term stability and survival of society. A diagrammatic representation of these subsystems is presented below (Zaprul Khan, 2013, p. 371).



1. Adaptation: The adaptation function facilitates the effective interaction of social systems with their external environments through reciprocal adjustments.
2. Goal Attainment: This function pertains to the capacity of social systems to articulate and accomplish their collective objectives.
3. Integration: This function involves the establishment of stronger bonds to regulate social behavior.
4. Pattern Maintenance: Society preserves social facts, authority structures, ideal personalities, and social character.

Endogamous Marriage Practices in Sidoresmo, Surabaya City

Endogamous marriage, defined as the union between individuals from the same group—such as race, tribe, or kinship—has been a longstanding phenomenon across various societies. In Sidoresmo Dalam, a village located in Surabaya, the practice of endogamy is deeply rooted in cultural and religious traditions. The residents of this village predominantly engage in marriages with family members, both close and distant, who share the same lineage. Such endogamous unions in Sidoresmo Dalam are primarily motivated by strong religious convictions and the intention to preserve and perpetuate the lineage of Sayyid Ali Akbar, the village's founder and a member of the Basyaiban clan. The descendants of Sayyid Ali Akbar are collectively referred to as 'mas,' a term applicable to both males and females. Historically, this practice holds significant importance, as marriages among members of the same lineage—particularly among scholars, clerics, and habibs—serve to maintain and propagate the lineage. Knowledge regarding endogamous marriage among the descendants of Sayyid Ali Akbar is typically transmitted from an early age through various educational means.

The matchmaking system prevalent in this community often involves arranging unions between children and their relatives, frequently occurring before the children fully comprehend the concept of marriage. While not all male or female mas are subjected to arranged matches, a substantial number ultimately marry their relatives. This tendency is influenced by the knowledge acquired through observations of sibling marriages and socialization within the family structure.

In Sidoresmo, Surabaya, certain familial groups engage in cousin marriage (endogamy) through various channels to uphold cultural traditions. An examination of the chronology of endogamous marriages within the Sayyid family reveals two primary forms:

1. Arranged Marriage

In the system of matchmaking, prospective brides and grooms are selected by a third party, such as parents, uncles, siblings, or educators. Although this third party participates in the selection process, the marriage is not coercively imposed. Instead, matchmaking serves as an intermediary to unite individuals who were previously unacquainted. The ultimate decision regarding the marriage rests with the prospective bride and groom.

The tradition of arranged marriage is particularly pronounced in Mas Ali's family, as evidenced by the union of Mas Alim and Mas Risa. Being cousins on their paternal side, they were betrothed by their parents at a young age and subsequently married upon completing their education at an Islamic boarding school. A comparable instance is observed in the marriage of Mas Ahmad and Mas Ninis, who were also engaged as children and wed following the completion of their undergraduate studies. This tradition has been perpetuated through generations within these families, and there is no specific time frame imposed on the betrothal of prospective spouses in the practice of endogamous marriage among the descendants of Sayyids.

2. Non-Arranged Marriage

In contrast to the endogamous marriage model predicated on arranged unions, the second pattern illustrates that the descendants of Sayyids are actively encouraged by their parents from an early age to select partners from within the same social class. In this scenario, although arranged marriages are absent, parents maintain a significant role in guiding their children's choices of partners, who are regarded as being of marriageable age.

The marriage of Mas Hilmi and Mas Naya, both descendants of Sayyids, exemplifies the enduring influence of familial tradition in the selection of a spouse. While their union was not arranged, their parents consistently emphasized the importance of marrying within the family rather than with outsiders. Ultimately, their parents facilitated their marriage to relatives, which occurred following the completion of their pesantren education. A similar situation is noted in the case of Mas Manan and Mas Iin, who married without an arranged process but were already acquainted and shared a familial connection as cousins on their maternal side. They, too, wed after completing their education at the Pondok Pesantren.

Factors Influencing Endogamous Marriage in Sidoresmo, Surabaya City

Several factors underpin the practice of endogamous marriage across various social groups, leading to differing objectives. Based on findings from researchers in the field, at least five factors influence the prevalence of endogamous marriage in Sidoresmo Dalam Kota Surabaya:

1. Preservation of Lineage

One of the primary motivations for endogamous marriage is the preservation of lineage (nasab). Marriages within the family are perceived to better ensure the clarity of lineage compared to unions with individuals outside the family. Communities that practice exogamy, or marriage beyond familial boundaries, acknowledge the potential mixing of lineages. Conversely, proponents of endogamy emphasize the significance of maintaining the purity of descent, thereby rejecting the exogamous system. This view is supported by Mas Abid,

who married Mas Evi through an endogamous union, asserting that the principal aim of such marriages is to preserve and propagate the descendants of Sayyid Ali.

2. Generational Tradition

Endogamous marriage is influenced by several factors, particularly its status as a deeply rooted tradition within the local community. This tradition, regarded as sacred, has been transmitted across generations and is perceived as a means to safeguard family lineage. By marrying within the immediate family, individuals aim to maintain the integrity of their lineage.

3. Parental Authority

The practice of endogamous marriage is frequently driven by a disjunction between the partner choices of children and the expectations of their parents. Due to insufficient information regarding the background of a child's selected partner, parents often prefer to choose partners from within their own social circle, perceived as more socially and economically secure. Family reputation and economic stability emerge as primary considerations.

Children from Sayyid families, even when not subjected to arranged marriages from a young age, often receive specific indoctrination regarding partner selection. Their parents actively guide them toward choosing partners within the same social milieu, rendering it challenging for these children to seek partners outside the family, as parents believe only relatives are suitable. Consequently, parental influence plays a significant role in partner selection.

4. Arranged Marriages

The belief that the most suitable spouse originates from one's own community has been perpetuated across generations, rendering arranged marriages a significant factor in many endogamous unions, even from conception.

5. Equality (Kafaah)

The principle of kafaah, which underscores the importance of equality between prospective spouses, is a crucial consideration in marriage to mitigate potential future conflicts. Therefore, prospective spouses are encouraged to evaluate aspects of equality (kufu) with their partners. Compatibility in religious knowledge and moral character is deemed paramount in partner selection. The criteria for kafaah predominantly focus on religious adherence, as strong beliefs correlate with piety and virtuous conduct. Informants consider these factors in their assessments of kafaah. Religious considerations and parental consent play a substantial role in marriage decisions within this family, based on the principle that divine consent is manifested through parental approval, and vice versa. The Sayyid family no longer prioritizes or enforces marriage between close relatives (senasab), viewing this practice as a cultural tradition that poses challenges in contemporary society.

An Examination of Structural Functionalism Theory in Relation to Endogamous Marriage Practices in Sidoresmo, Surabaya City

Endogamous marriage, defined as the union between individuals who are closely related, remains a prevalent phenomenon in various regions, including Sidoresmo Dalam Kota Surabaya. Analyzing this phenomenon through the lens of structural functionalism offers a valuable perspective. This theoretical framework, developed

by Talcott Parsons, conceptualizes society as a complex system composed of interrelated components that function to maintain social equilibrium and stability. Consequently, the achievement of these objectives is contingent upon the availability of resources, as delineated by Parsons. The selection of appropriate resources is influenced by the context and interests of the actors involved, including those engaged in marriage practices in Sidoresmo Dalam Kota Surabaya, which are governed by specific legal frameworks.

In the action system, various factors can influence individuals (actors involved in endogamous marriage) in selecting methods or means to achieve their objectives, as outlined below:

1. Biological System

Marriage represents a form of biological fulfillment for individuals. Parents typically arrange marriages for their children, as it is their responsibility to secure suitable spouses for them. Consequently, marriage is regarded as a significant milestone in human life, serving both as a means of worship and as a mechanism for the continuation of the human race.

2. Personality System

The personality system significantly influences the behaviors and actions of the Sidoresmo community, which comprises descendants of Sayyid Ali Akbar. Their identity as descendants of a prophet is integral to their social fabric, with the title 'Mas' being an inherent aspect of every community member, regardless of gender. Thus, the personality traits within this community constitute a systematic framework that shapes their interactions and behaviors.

3. Cultural System

The cultural system serves as the foundational framework elucidating the substantial impact of culture on the formation of community values and beliefs. In Sidoresmo Dalam, located in Surabaya, the community exhibits a strong adherence to Islamic law, influenced by their religious environment. The community strictly observes religious commands and prohibitions, particularly in matrimonial matters. Endogamous marriage, provided it adheres to Islamic law, is deemed valid and widely accepted. Although arranged marriages persist, they are viewed positively within the community context. The tradition of endogamous marriage has been a longstanding practice in Sidoresmo Dalam.

4. Social System

The Sidoresmo Dalam community is characterized by a robust social system, where interpersonal interactions serve as the primary foundation. According to Talcott Parsons, a social system is established through the interactions of two or more individuals within a shared environment. In Sidoresmo Dalam, these interactions manifest in various forms, including familial, neighborly, and relational engagements, as well as interactions among santri (students). The community exemplifies mutual cooperation, which is evident when collective efforts are made to ensure the success of specific events. This social structure fosters enduring harmony. Endogamous marriages arise through interactions between families; when parents seek to arrange marriages for their children, they visit the potential spouse's family to request their blessing.

Upon mutual consent from both families, the marriage process advances to subsequent stages.

Moreover, Talcott Parsons delineated conditions necessary for the effective functioning of each system, namely: Adaptation, Goal Attainment, Integration, and Latency, collectively referred to as the AGIL scheme (Talcott Parsons, 1949, p. 44).

1. Adaptation

The Sidoresmo community exemplifies adaptation to its social environment through the preservation of endogamous marriage traditions, frequently manifested in arranged marriages. Such marriages represent an adaptation to the norms and cultural principles upheld by the community. Endogamous marriage—encompassing unions between close relatives or members of the same sect—serves to uphold traditions and kinship values. It is also perceived as a means to retain women within the community.

In this context, adaptation also pertains to the preservation of cultural sustainability. Endogamous marriage plays a critical role in maintaining lineage and fostering equality within the community. In Sidoresmo Dalam, this practice has become deeply ingrained. The community holds the belief that marrying their children to close relatives is advantageous, as it facilitates a clearer understanding of lineage and daily interactions. This practice also mitigates social conflict, which is viewed as a potential threat to community stability. Social stability is paramount for the community's survival, and arranged marriages are instrumental in preventing familial disputes.

2. Goal Attainment

Within the personality system, goals are realized by establishing objectives and mobilizing resources for their achievement. In societies adhering to customary kinship laws, marriage primarily aims to preserve and extend lineage, whether through paternal, maternal, or bilateral lines. Endogamous marriage seeks to foster harmony by minimizing identity conflicts. By selecting partners from the same environment, individuals can reduce the likelihood of cultural and value discrepancies that may lead to relationship incompatibility and conflict.

In Sidoresmo Dalam, the prevalent practice of endogamous marriage, often arranged, aims to safeguard lineage and ensure genealogical clarity. The community considers this strategy effective, as it enables them to readily identify familial origins and kinship ties. Endogamous marriage is also perceived as a means to diminish familial conflict. By choosing partners from familiar environments, the expectation is that shared thoughts, values, and traditions will result in a reduction of potential conflicts in daily life. For the residents of Sidoresmo Dalam, marrying individuals from their neighborhood or family is regarded as preferable, a belief that has been transmitted across generations.

3. Integration

Integration, in this context, pertains to the efforts to foster harmony among various societal elements through shared values and norms governing their relationships. These values are instrumental in creating cohesion within the social system. The application of values and norms within the community underpins the establishment of quality and prosperous families. Parents play

a pivotal role in instilling family values, and in Sidoresmo Dalam, this is a primary motivator for engaging in endogamous marriages among close relatives.

In this community, parents are central to the process of endogamous marriage. They initiate the establishment of kinship ties, from partner selection to the marriage proceedings. The objective is to cultivate equitable relationships between families, with an emphasis on ensuring that husbands and wives are equal (sekufu) within the household, thereby minimizing potential conflicts.

4. Maintenance of Patterns

This system is tasked with sustaining individual motivation and the cultural patterns that foster this motivation. Endogamous marriage, defined as unions between individuals of the same group (be it race, tribe, or kinship), is a prevalent practice in certain communities, including the Sidoresmo Dalam system. Numerous residents engage in endogamous marriages with both close and distant relatives sharing the same lineage. The predominant rationale behind this practice is a strong religious commitment and the desire to perpetuate the lineage of Sayyid Ali Akbar. Marriages among individuals of the same lineage are also common among ulama, kyai, habib, and similar groups, with the overarching aim of preserving and continuing their lineage.

Conclusion

Endogamous marriage in Sidoresmo, Surabaya, is characterized by two distinct forms: arranged marriage and non-arranged marriage. The phenomenon of endogamous marriage is influenced by five primary factors: lineage preservation, tradition, parental authority, arranged marriage, and equality (sekufu). An analysis of endogamous marriage in Sidoresmo, Surabaya, through the lens of structural functionalism and employing the AGIL framework reveals several key dimensions: first, adaptation, wherein arranged marriages serve as a mechanism for conforming to the cultural norms and principles of the community; second, goal orientation, as endogamous marriage seeks to foster harmony by minimizing identity conflicts and preserving lineage and familial genealogy; third, integration, highlighting the pivotal role of parents in instilling familial values and acting as the main proponents of endogamous unions among close relatives; fourth, pattern maintenance (latency), indicating that endogamous marriage will persist as a means of safeguarding and perpetuating lineage. The conclusion is that endogamous marriage in Sidoresmo Dalam, Surabaya, is a form of social adaptation maintained through the dominant role of parents and family traditions to preserve lineage, social equality, and social order within the framework of structural functionalism.

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