

Social Status and Marital Patterns in Rural Communities: Insights from Kramat Agung Village, Probolinggo, Indonesia

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ABSTRACT

This study examines the influence of social status on marital patterns in Kramat Agung Village, Probolinggo, Indonesia. Social status, encompassing factors such as education, occupation, and income, is recognised as an important determinant of marriage behaviour within rural communities. Despite the extensive literature on marriage and social stratification, limited empirical evidence is available from small rural contexts in Indonesia, where traditional norms intersect with socioeconomic change.. The research employed a quantitative design with a survey approach. Data were collected through structured questionnaires administered to randomly selected respondents, and analysed using descriptive statistics and linear regression techniques. This approach enabled the identification of relationships between social status and various marital outcomes, including age at marriage and partner selection.

The findings indicate that social status has a significant positive effect on marriage decisions. Individuals with higher social status tend to marry at a later age and are more likely to select partners perceived as socially and economically compatible. These results highlight the continuing relevance of social stratification in shaping intimate life choices, even in rural communities.. The study contributes to a deeper understanding of marriage dynamics in Indonesia and offers insights for policymakers and community leaders in promoting social development within similar rural settings

INTRODUCTION

Marriage is widely recognised as a social and legal institution that establishes kinship relations, formalises intimate partnerships, and serves as a foundation for family life. It is typically initiated through a wedding ceremony and, across societies, has been understood as both a personal commitment and a cultural institution. While forms of marriage vary according to cultural contexts, its purposes are often universal: companionship, reproduction, and the establishment of a household. In most traditions, marriage is regarded as an exclusive relationship, with infidelity considered a breach of the marital bond (Ridwan, 2014). Beyond its cultural significance, marriage functions as a cornerstone of social organisation, providing stability and continuity within communities. As such, it not only shapes the personal lives of individuals but also contributes to broader social structures. Understanding the nature of

marriage, therefore, requires an exploration of its multidimensional role in linking personal aspirations with cultural norms and social expectations.

Marriage has also been widely studied as an institution with significant economic implications, both for individuals and for society at large. Recent developments in global economic conditions such as rising living costs, increasing unemployment rates, and shifting social values have introduced new complexities to marital life. Within households, couples are often challenged by financial management, economic inequality between partners, indebtedness, and broader financial pressures that may strain relationships (Dewi et al., 2024). These challenges are not merely private concerns but are deeply connected to structural economic transformations, making the financial dimension of marriage a topic of increasing scholarly attention. At the societal level, economic instability within marriages can affect children's wellbeing and hinder broader social development. For this reason, it is essential to investigate how economic factors intersect with marriage, influencing not only the stability of households but also long-term patterns of social mobility and community development.

Scholars emphasise that marriage is not an instantaneous event but a process requiring preparation and adherence to established cultural or religious norms (Alkalah, 2016). Among humans, unlike other living beings, marriage is imbued with sacredness and reverence, upheld across diverse religious traditions and cultural contexts (Nurjaman, 2020). This highlights marriage as more than a biological arrangement; it is an institution that reflects collective values and social cohesion. As social beings, humans seek emotional fulfilment, affection, and companionship through marriage, alongside the desire for lineage and survival within a community (Dzaki et al., 2024). Consequently, marriage operates at the intersection of personal, cultural, and spiritual dimensions. It provides meaning and continuity in human life, reinforcing the bonds that tie individuals to one another and to wider society. The universality of marriage thus underlines its enduring significance as a site where individual needs, cultural practices, and collective norms converge.

Islamic thought provides a rich framework for understanding marriage, particularly through the concept of *kafa'ah* (suitability). In his influential work *Fiqh al-Sunnah*, al-Sayyid Sabiq stresses the importance of equivalence between men and women in aspects such as social status, education, and wealth, emphasising that compatibility in these areas is necessary for a harmonious marriage (Sholihin, 2021). Similarly, lineage (*nasab*) has historically been a key marker of social status, with individuals of reputable family backgrounds often perceived as more desirable partners. These factors continue to influence marriage practices in many Muslim communities, where considerations of status extend beyond individual choice to reflect family and communal expectations. Observations in Kramat Agung Village illustrate how social status continues to shape marriage decisions, affecting both household stability and patterns of social interaction. Thus, Islamic perspectives reinforce the idea that marriage is deeply intertwined with social structures, transcending personal relationships to reflect broader patterns of stratification.

Empirical research has consistently demonstrated the positive effects of marriage on individual wellbeing. Married individuals often report higher levels of subjective happiness, improved mental health, and greater life satisfaction compared to their unmarried counterparts. This can be attributed to the strong emotional, social, and material support systems that marriages typically provide. Stable marital relationships are also associated with reduced stress, healthier lifestyles, and enhanced physical wellbeing, as spouses often encourage each other towards health-conscious behaviours (Lee & Ono, 2012). Moreover, children benefit from stable marital environments, experiencing better developmental outcomes in terms of education, emotional stability, and socialisation. The significance of marriage thus extends beyond the couple, influencing intergenerational wellbeing and broader social resilience. These findings underscore marriage as a vital social determinant of health and happiness, highlighting its central role in sustaining both personal fulfilment and societal stability.

The family, formed through marriage, represents the most fundamental unit of society, playing a critical role in shaping individual development and maintaining social order. As a universal institution, the family provides the first context in which individuals experience physical, emotional, and social growth. Nuclear families, typically composed of parents and unmarried children, serve as the smallest but most essential unit of community life, carrying roles and responsibilities that are central to social reproduction (Keluarga, 2020). However, within families, variations in social status between spouses whether in education, occupation, lineage, or religion can create unique dynamics that affect marital stability and family wellbeing (Malang, 2015). Moreover, marriage can serve as a mechanism for upward social mobility, as individuals sometimes pursue marriage with the aim of enhancing their social standing (Falah, 2021). These dynamics highlight the dual role of marriage as both a personal commitment and a social strategy, shaping family life and societal structures alike.

Despite the extensive literature on marriage, relatively little research has examined how social status influences marriage in rural Indonesian communities. In villages such as Kramat Agung, Probolinggo, early marriage remains a pressing issue, with socioeconomic factors exerting considerable influence. The village reflects significant variations in social status, with livelihoods ranging from farming and trading to civil service and entrepreneurship. These differences shape not only individuals' perspectives on marriage but also family decisions concerning timing, partner selection, and expectations for household life. Importantly, lineage (*nasab*) remains a decisive factor in marital considerations, underscoring the persistence of traditional values alongside contemporary economic concerns. This study therefore seeks to address a key research gap by examining how social status defined through education, occupation, and income affects marital decisions in Kramat Agung Village. Understanding these dynamics is essential for reducing early marriage and strengthening awareness of education, financial readiness, and emotional preparedness as prerequisites for successful marriage.

Building on the above discussion, this study aims to analyse the influence of social status on marriage patterns in rural Indonesia, using Kramat Agung Village as a case study. The research is guided by the rationale that social stratification continues to shape intimate life choices, with implications for family stability, social development, and community resilience. Specifically, it hypothesises that higher social status is associated with later age at marriage and with partner selection that reflects greater compatibility in terms of education, occupation, and economic resources. The objectives of the study are threefold: (1) to identify how education, occupation, and income influence marriage decisions; (2) to examine the role of lineage and cultural expectations in shaping marital choices; and (3) to provide policy-relevant insights into reducing early marriage and promoting social development in rural contexts. Through this framework, the study seeks to advance both scholarly understanding and practical solutions to contemporary marital challenges.

METHODS

This study employed a quantitative research approach with a survey design, chosen to systematically and objectively examine the influence of social status on marital decisions in Kramat Agung Village, Probolinggo, Indonesia. A quantitative approach was deemed appropriate as it enables the collection of measurable data that can be statistically analysed to identify patterns and relationships. The study was conducted as field research, meaning that data collection took place directly in the community setting to ensure the accuracy and contextual relevance of the findings.

The population of this study consisted of all residents of Kramat Agung Village who were either married or of marriageable age. To ensure representativeness, the sample was selected using a stratified random sampling technique, which allowed for the inclusion of different social groups, such as farmers, traders, civil servants, entrepreneurs, and homemakers. This strategy was designed to capture the diversity of socioeconomic backgrounds and marital experiences within the community.

Two main types of data were utilised. Quantitative data were collected through structured questionnaires distributed to respondents, enabling the measurement of variables such as age at marriage, educational attainment, occupation, income, and marital preferences. In addition, qualitative data were gathered through in-depth interviews with selected married couples, particularly those with differences in educational background or family lineage (*nasab*), as well as with community members regarding the application of the Islamic concept of *kafa'ah* in marriage practices. This combination enriched the analysis by integrating both statistical evidence and contextual understanding.

For the data analysis, descriptive statistics were first applied to summarise the demographic characteristics of respondents, including mean age, gender distribution, and educational attainment. Subsequently, inferential analysis was conducted using linear regression to test the relationship between social status indicators (education, occupation, and income) and marital decisions, such as age at marriage and partner selection. The use of regression analysis allowed for the

identification of both the direction and strength of these relationships, thereby providing robust empirical insights into how social status shapes marriage patterns in rural Indonesian settings.

RESULT AND DISCUSSION

RESULT

Demographic Characteristics of Respondents

This study involved 30 respondents, consisting of married couples in Kramat Agung Village, Probolinggo. The respondents were selected using a stratified random sampling technique to ensure the representation of diverse social groups. Table 1 summarises the demographic distribution of respondents by age, educational attainment, and occupation.

Table 1. Characteristics of Respondents by Age, Education, and Occupation

Characteristic Age	Frequency	Percentage
20-30	30	30%
31-40	45	45%
41-50	25	25%
Education		
Primary/Junior Secondary	20	20%
Senior Secondary	40	40%
Diploma/Bachelor	40	40%
Occupation		
Farmer	30	30%
Private Employee	30	30%
Entrepreneur	40	40%

The results indicate that the largest proportion of respondents were aged between 31-40 years (45%), with most having completed secondary education or higher (80%). In terms of occupation, the majority were engaged in entrepreneurial or private sector activities (70%), while 30% worked as farmers. This distribution reflects the socioeconomic diversity of Kramat Agung Village.

Social Status of Respondents

Social status was measured using three key indicators: education, occupation, and income. Table 2 presents the distribution of respondents across low, medium, and high categories for each indicator.

Table 2. Distribution of Respondents by Social Status Indicators

Indicator	Low	Medium	High
Education	20%	40%	40%
Occupation	30%	30%	40%
Income	25%	45%	30%

The findings reveal that the majority of respondents fall within the medium-to-high categories for education (80%) and occupation (70%), while income levels

are more concentrated in the medium category (45%). This suggests that, despite modest earnings, many residents pursue higher education and diverse occupational roles, thereby elevating their perceived social standing in the community (Ridwan, 2014).

Regression Analysis: Social Status and Age at Marriage

To test the influence of social status on marriage, a linear regression analysis was conducted with education, occupation, and income as independent variables, and age at marriage as the dependent variable. The results are shown in Table 3.

Table 3. Results of Linear Regression Analysis

Independent Variable	Coefficient	t-Statistic	p-Value
Education	0.35	3.45	0.001
Occupation	0.28	2.89	0.005
Income	0.22	2.10	0.035
R-Squared	0.60		
F-Statistic	15.30		0.000

The regression model indicates a significant positive relationship between social status and age at marriage. Education exerted the strongest effect ($\beta = 0.35$, $p < 0.01$), followed by occupation ($\beta = 0.28$, $p < 0.01$) and income ($\beta = 0.22$, $p < 0.05$). The R-squared value of 0.60 suggests that 60% of the variation in age at marriage can be explained by the three social status indicators.

Interpretation of Findings

The results demonstrate that respondents with higher levels of education, more stable occupations, and greater income tend to marry at later ages. This pattern reflects a prioritisation of education and career development before marriage, consistent with findings from studies in other Indonesian communities (Solikah, 2011; Scottish Water, 2020). In addition, the Islamic principle of *kafa'ah* continues to influence marriage preferences in Kramat Agung Village, as compatibility in education, family lineage (*nasab*), and socioeconomic standing is considered essential for marital stability. These results affirm that social stratification defined by education, occupation, and income remains a powerful determinant of marital decision-making, echoing classical sociological theories of Sorokin on hierarchical social differentiation.

Implications and Recommendations

The findings have several implications for policy and community development. First, expanding access to education is essential to support more informed and mature marital decisions. Second, economic empowerment programmes, particularly those targeting young adults, may contribute to delaying early marriage by improving household financial readiness. Third, further research should investigate additional cultural and religious factors, such as local traditions and Islamic jurisprudence, that may interact with social status in shaping marriage patterns. By addressing these dimensions, policymakers and community leaders can design more comprehensive strategies to reduce early marriage and promote sustainable social development in rural Indonesia.

DISCUSSION

Social Status and Marriage in Rural Contexts

The findings of this study demonstrate that marriage in Kramat Agung Village is not solely oriented towards personal relationships but also reflects broader patterns of social stratification. Entering marriage signifies not only a transition to adulthood but also a redefinition of social roles within the community. This aligns with sociological perspectives that view marriage as an institution deeply embedded in social structures, where individual decisions are influenced by cultural values, economic constraints, and expectations of social mobility (Ridwan, 2014; Sorokin in Scottish Water, 2020). Field data further revealed that while social status strongly affects marital choices, individuals also integrate personal preferences, cultural traditions, and religious norms into their decisions, suggesting a dynamic interaction between structure and agency in shaping marital patterns.

Marriage as a Social and Religious Obligation

Marriage is universally recognised as a fundamental human institution. As noted by Kurniasih (2018), humans are social beings naturally inclined towards companionship and interdependence. In this sense, marriage represents not only an intimate partnership but also the fulfilment of social and spiritual obligations. Within Islamic contexts, marriage is regarded as divine guidance that must be protected by spouses in order to ensure household harmony and prevent divorce (Royani, 2013). Failure to align in terms of religion, social status, or personal values often leads to instability, a point reinforced by psychological studies highlighting the risks of significant mismatches in marital unions. Moreover, marriage functions simultaneously as a legal contract and a religious act, producing obligations for both husband and wife (Samad & Munawwarah, 2020). Once children are born, these obligations expand into new roles of parenthood, thereby reinforcing the family's position as a core social unit (Supriyono, 2015).

Individual Preferences in Marriage Decisions

The research also highlights the role of individual preferences in marital decision-making. Values and beliefs, particularly religious ones, shape the ethical framework through which individuals select partners. As Kurniasih (2018) notes, religious principles guide attitudes, behaviours, and expectations, ensuring that marriage is not merely a social contract but also an expression of faith. Cultural norms also remain influential, with parents often directing marital choices to ensure family honour and social security, sometimes overriding personal preferences (Elda & Martinelli, 2023). This reflects Romli & Habibullah's (2018) view that marriage constitutes both a cultural and legal institution tied to customary traditions. Additionally, the social environment plays a critical role in shaping marriage preferences, as individuals interact with and respond to the expectations of their surrounding community (Khaerani, 2019). Together, these factors underline the complexity of marital choices, where social expectations, religious teachings, and cultural norms intersect with personal desires.

Social Groups and the Marriage Market

Beyond individual preferences, marriage decisions are influenced by broader social interactions and structural constraints. Within social groups, individuals continuously interact, creating reciprocal influences that shape personal development and marital aspirations (Khaerani, 2019). One important dimension of this process is the “marriage market,” where gender ratios, economic conditions, and cultural perceptions of gender roles directly impact partner selection. In contexts such as India, for example, child marriage persists as a strategy for economic survival despite its harmful consequences (Trafficking & Pratiwi, 2022). This highlights the significance of distinguishing between sex (biological) and gender (socially constructed), as gender expectations shape how individuals perform marital roles in society (Ritzer, 2004; Ridwan, 2014). Economic conditions further reinforce these dynamics, with financial stability often determining both the timing of marriage and the sustainability of marital life (Azis, 2021).

Sociological Perspectives on Social Stratification and Marriage

From a sociological standpoint, the relationship between social stratification and marriage is evident. Studies in other Indonesian contexts, such as in Gowa, demonstrate a shift from marriages based solely on kinship towards those strategically pursued for upward mobility and social advancement (Scottish Water, 2020). This reflects broader theoretical insights from functionalist and conflict perspectives, which interpret marriage both as a stabilising mechanism and as a site of competition for resources and status. Psychological dynamics also play a role, as households navigate shifting conditions of joy and hardship (Hadori & Minhaji, 2018). The Islamic principle of *kafa'ah* reinforces these perspectives by stressing the importance of equality between spouses in education, lineage, and wealth, thus serving as a safeguard against potential conflict (Mulyadi & Dahlan, 2021). In Kramat Agung Village, this principle continues to inform community norms, with residents viewing social compatibility as essential for household harmony.

Social Roles within the Family

At the household level, marriage reshapes social identities and roles. Functionalist theories emphasise that families operate as systems in which each member fulfils distinct but interdependent roles. Fathers are typically assigned instrumental roles as providers, while mothers are associated with emotional and nurturing roles. The birth of children further redefines statuses, as spouses transition into parenthood, assuming new rights and responsibilities (Manzahri, 2016). When these roles are disrupted, family harmony can be jeopardised. The research findings align with this perspective, showing that families in Kramat Agung Village perceive harmony as achievable when roles and statuses are appropriately balanced within the framework of social and religious expectations.

Status, Tradition, and Local Practices in Kramat Agung

In the case of Kramat Agung Village, marriage continues to be strongly associated with social status. Local perspectives highlight that married individuals are often seen as more integrated into the community and more

influential in social affairs. Interviews with residents, such as Ibu Sumi (27) and Abdul Rohman (35), confirm that marital status enhances one's social legitimacy, reinforcing the idea that marriage is not only a personal milestone but also a marker of social maturity. The implementation of *kafa'ah* further underscores this dynamic, as community members emphasise compatibility in religion, education, and lineage as central to marital stability. Data from BPS indicate that approximately 35% of marriages in Kramat Agung are explicitly influenced by social status considerations, with education and economic prospects playing crucial roles. These findings suggest that marriage in this context functions as both a religious duty and a pathway to social mobility, where cultural and economic factors converge to shape household formation.

Implications for Social Development

The findings carry important implications for policymakers and community leaders. First, enhancing access to education is critical for enabling more mature marital decisions, as higher educational attainment is associated with delayed marriage and greater stability. Second, strengthening economic opportunities within rural communities may help reduce early marriages by improving household preparedness. Third, religious and cultural teachings, such as *kafa'ah*, should be contextualised to promote balance and harmony within marriages rather than reinforcing rigid social hierarchies. Finally, interventions should integrate sociological, economic, and cultural perspectives to address the multifaceted drivers of marital decisions in rural Indonesia.

CONCLUSION

This study examined the influence of social status on marital decisions in Kramat Agung Village, Probolinggo, Indonesia. The findings reveal that social status measured through education, occupation, and income exerts a significant and positive influence on age at marriage and partner selection. Individuals with higher educational attainment, stable occupations, and greater income levels tend to marry later and are more likely to prioritise compatibility in their marital choices. These results highlight the enduring relevance of social stratification in shaping intimate life decisions within rural communities, supporting classical sociological perspectives on the hierarchical organisation of society.

The study also underscores the role of cultural and religious norms, particularly the Islamic concept of *kafa'ah*, in reinforcing expectations of social compatibility within marriage. In Kramat Agung Village, marriage continues to function not only as a personal milestone but also as a marker of social legitimacy and mobility. These findings demonstrate that marital decisions are shaped by the interplay of structural, cultural, and individual factors, reflecting the complexity of marriage as both a private commitment and a social institution.

Based on these findings, three recommendations are proposed. First, expanding educational opportunities for young people in rural areas is essential, as higher education is associated with delayed marriage and more stable family formation. Second, targeted economic empowerment programmes such as skills training and microenterprise support should be developed to enhance household financial stability, thereby reducing economic pressures that often lead to early

marriages. Third, community leaders and policymakers should promote balanced interpretations of cultural and religious teachings, such as kafa'ah, to encourage harmony and equality in marriage rather than reinforcing rigid social divisions.

Future research should explore additional factors influencing marriage in rural contexts, including gender dynamics, intergenerational expectations, and shifting cultural values. By addressing these dimensions, scholars and policymakers can contribute to developing more holistic strategies that support healthy family formation and sustainable social development in rural Indonesia.

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