The Practice of Exogamous Marriage from the Perspective of the Indonesian Islamic Da'wah Institution In Wonogiri Regency

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Abstract: This study aims to explore LDII's views on exogamy or marriage with individuals outside the community. The problem that arises is that people outside LDII believe that marriage between LDII members and people outside the organization is not valid. This study employs a qualitative empirical method with a phenomenological approach to analyze the phenomenon of exogamous marriage within the LDII community. Field data collection was conducted through interviews and participatory observation involving LDII leaders, LDII officials, and members who practice exogamous marriage. The results of the study indicate that although LDII tends to support exogamous marriage, there is flexibility that allows for exogamous practices if they are considered to bring social benefits and strengthen solidarity between communities. LDII views exogamy as part of its efforts to create social harmony and maintain diversity within a broader society, without neglecting the internal values that have been built within their community. This study contributes to efforts to deconstruct social stigma toward the LDII community regarding exogamous marriage practices, while providing a more contextual understanding of the organization's stance on social pluralism. These findings also enrich academic discourse on intergroup marriage within Islamic religious organizations in Indonesia and provide an empirical foundation for the development of more inclusive social and intercommunity policies.

Keywords: Marriage; Exogamy; LDII

Abstrak: Studi ini bertujuan mengeksplorasi pandangan LDII terhadap eksogami atau pernikahan dengan individu di luar komunitas. Problem yang terjadi, pemahaman di kalangan masyarakat di luar anggota LDII adalah bahwa pernikahan anggota LDII dengan orang di luar organisasi tersebut tidak sah. Studi ini menggunakan metode kualitatif empiris dengan pendekatan fenomenologis, yang akan menganalisis fenomena pernikahan eksogami di lingkungan anggota organisasi masyarakat Islam LDII. Pengumpulan data lapangan (penelitian lapangan) dilakukan melalui wawancara dan observasi partisipatif yang melibatkan tokoh LDII, pengurus LDII, dan anggota yang mempraktikkan pernikahan eksogami. Hasil penelitian menunjukkan bahwa meskipun LDII cenderung mendukung pernikahan eksogami, terdapat fleksibilitas yang memungkinkan praktik eksogami jika dianggap membawa manfaat sosial dan memperkuat solidaritas antar komunitas. LDII memandang eksogami sebagai bagian dari upaya menciptakan harmoni sosial dan menjaga keragaman dalam masyarakat yang lebih luas, tanpa mengesampingkan nilai-nilai internal

yang telah dibangun dalam komunitas mereka. Penelitian ini berkontribusi pada upaya mendekonstruksi stigma sosial terhadap komunitas LDII terkait praktik eksogami, sekaligus memberikan pemahaman yang lebih kontekstual mengenai sikap organisasi terhadap pluralitas sosial. Temuan ini sekaligus memperkaya diskursus akademik tentang pernikahan antar kelompok dalam organisasi keagamaan Islam di Indonesia, serta memberikan dasar empiris bagi pengambilan kebijakan sosial dan interkomunitas yang lebih inklusif.

Kata Kunci: Perkawinan; Eksogami; LDII

INTRODUCTION

Marriage is a beautiful and magnificent gift from God Almighty to humankind, one of its purposes being to enable people to grow and carry out the process of regeneration in the world together with their lawful spouse.[1] According to Islam, marriage is not merely a relationship or civil contract, but rather a sunnah of the Prophet Muhammad SAW.[2] Marriage is also a suitable medium between the guidance of Islam and the biological needs of humans.[3] In addition, Islam also views marriage as having meaning and value as an act of worship. Marriage is defined as an agreement between a man and a woman that makes their relationship as husband and wife lawful, in which both parties help and complement each other, so that each of them has rights and obligations.[4] It is a divine decree that Allah SWT has created everything in pairs, as explained in Surah Adz-Dzariat (51): 49, which states: "We created everything in pairs so that you may remember (the greatness of Allah)."

Similarly, God created two genders, male and female. To bind the two in a legitimate relationship, marriage must be performed.[5] The primary purpose of marriage is to achieve peace and happiness by fostering love and affection between husband and wife, often referred to as *sakinah, mawaddah, and rahmah*.[6] As explained in Q.S. Ar-Rum (30): 21, which states: "Among His signs is that He created mates for you from among

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[1] Bisbon Sibutar-Butar dan Yasmirah Mandasari Saragih, "Tinjauan Hukum Terhadap Perkawinan Eksogami dalam Persfektif Hukum Islam", Innovative: Journal Of Social Science Research, 3 no. 4 (2023): 6358-6370," *Innovative: Journal Of Social Science Research* 3, no. 4 (3023): 6358, https://doi.org/DOI: https://doi.org/10.31004/innovative.v3i4.

[2] Rusdaya Basri, *Fiqh Munakahat 4 Mazhab dan Kebijakan Pemerintah* (Sulawesi Selatan: CV Kaaffah Learning Center, 2019), 12.

[3] Ahmad Atabik dan Khoridatul Mudhiiah, "Pernikahan dan Hikmahnya Perspektif Hukum Islam," *Yudisia: Jurnal Pemikiran Hukum dan Hukum Islam* 5, no. 2 (2014): 1, https://doi.org/DOI: 10.21043/yudisia.v5i2.703.

[4] Wasman Wasman dan Wardah Nuroniyah, *Hukum Perkawinan Islam di Indonesia* (Yogyakarta: Teras, 2011), 33.

[5] Muhammad Sopiyan, "Analisis Perjanjian Perkawinan dan Akibatnya Menurut Undang-Undang Perkawinan di Indonesia," *Misykat Al-Anwar Jurnal Kajian Islam dan Masyarakat* 6, no. 2 (2023): 175, https://doi.org/DOI : 10.24853/ma.6.2.175-190.

[6] Abdul Kholik, "Konsep Keluarga Sakinah dalam Perspektif Quraish Shihab," *Jurnal Inklusif: Jurnal Pengkajian Penelitian Syariah dan Ilmu Hukum Pasca Sarjana UIN Siber Syekh Nurjati Cirebon* 2, no. 2 (2017): 20, https://doi.org/DOI: 10.24235/inklusif.v2i2.1912.

yourselves so that you may find tranquility in them. He placed between you affection and mercy. Indeed, in that are signs for a people who reflect."

Based on the two verses above, it is clear that Allah SWT created everything in pairs, including humans, there are men and women. Allah SWT's purpose in creating this is not without reason. Allah SWT created everything, including pairs, for a purpose. In the context of marriage, Allah SWT created all of this so that humans would understand, love, complement, and provide peace and tranquility to one another.

Marriage does not happen overnight; rather, there are several processes that must be gone through, starting from the selection/search for a partner to the marriage stage. The process of selecting a partner is considered very important, as it is the first step that will determine how the family that is formed will function in accordance with its purpose and role.[7] The Prophet Muhammad (peace be upon him) advised men who are about to marry to choose a woman based on her religion. Similarly, when selecting a male partner, Islam encourages choosing a man based on his religious understanding and good character. As the Prophet Muhammad (peace be upon him) said: "From Abu Hurairah, may Allah be pleased with him, from the Prophet, peace and blessings be upon him. He said: "A woman is married for four reasons: for her wealth, for her lineage, for her beauty, and for her religion. So choose her for her religion, and your hands will be filled with dust (blessed)." (Reported by Bukhari and Muslim).

There are three systems and practices of marriage in the selection of a spouse, including: First, endogamy, which is a marriage system that only allows marriage between members of the same tribe, religion, village, and social class. Second, exogamy, which is a marriage system involving individuals outside one's own ethnic group, religion, family, or clan. Third, eleutrogamy, which is a system that does not impose restrictions or requirements like those found in endogamous or exogamous marriage systems. In other words, it does not restrict the community in terms of partner selection.[8]

As explained above, in the context of anthropology and sociology, exogamy is a form of marriage in which individuals are required to marry outside a particular social group, such as a tribe, clan, or religion. This concept aims to expand social networks, strengthen intergroup relations, and prevent the potential genetic risks caused by marriage within the same group (endogamy).

The Indonesian Islamic Propagation Institute (LDII) is one of the Islamic mass organizations (ormas) in Indonesia that has specific views and practices regarding exogamous marriage. LDII emphasizes the importance of marriage as a means to

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[7] Ahmad Soleh Hasibuan, "Penomena Ta'aruf Online; Analisis Istishab Dan Maslahah Mursalah," *Jurnal Al-Maqasid: Jurnal Ilmu-Ilmu Kesyariah dan Keperdataan* 7, no. 1 (2024): 97.

[8] Ida Royani, Ramlah Ramlah, dan Umar Yusuf, "Perkawinan Eksogami Ditinjau Dari Hukum Keluarga Islam (Studi Desa Simpang Limo Kecamatan Jambi Luar Kota Kabupaten Muaro Jambi)," *Innovative: Journal Of Social Science Research* 5, no. 1 (2025): 7.

strengthen ukhuwah Islamiyah (Islamic brotherhood) and improve the quality of religious life among its community members. Inter-organizational marriage, or more commonly referred to as marriage between CSOs, is an intriguing and complex topic, particularly within the context of religious mass organizations (CSOs) in Indonesia such as LDII. There are several notable facts regarding the concept of inter-organizational marriage within LDII.

First, LDII tends to encourage marriage within the organization to preserve the integrity of its teachings and values. However, LDII does not explicitly prohibit marriage with members of other organizations, but there are several special considerations that must be taken into account. *Second,* one of the main reasons why LDII encourages marriage within the organization is to maintain unity in terms of beliefs and religious practices. Differences in worship, traditions, and religious interpretations can pose challenges in family life if the couple comes from different organizations. *Third,* for couples from different organizations, LDII typically provides premarital guidance and counseling to ensure that they understand any potential differences and how to address them. This also involves understanding the core values of LDII, which may differ from those of other organizations. *Fourth,* inter-organizational marriages often require the approval and consensus of both families and organizations. This is important to ensure strong support from both sides, both from the families and the organizations. *Fifth,* inter-organizational marriages can have a significant impact on the social and religious lives of the couple. They must learn to navigate and respect differences in religious practices, which may include differences in worship practices, views on gender roles, and other views related to religion. *Sixth,* couples from different organizations must demonstrate the ability to integrate and adapt to two potentially different organizational cultures. This requires flexibility, tolerance, and a willingness to learn and understand different perspectives.

LDII's view on exogamous marriage is interesting to study, because many people judge that marriages between LDII members and non-LDII members are invalid, which has an impact on the view of some people that LDII is a deviant sect. Additionally, this issue of exogamous marriage is intriguing because it directly or indirectly influences the social structure and community cohesion of LDII members.

This study aims to examine the concept of exogamous marriage from the perspective of LDII, focusing on how this organization interprets and applies the principle of exogamy in its daily practices. This study is expected to provide a deeper understanding of the social and cultural dynamics within the LDII community, as well as the implications of the application of exogamy on social integration and intergroup relations in Indonesia's diverse society.

This study is a qualitative empirical study that aims to understand the practice of exogamous marriage from the perspective of the Indonesian Islamic Propagation Institute (LDII) in Wonogiri Regency. This method was chosen because it is suitable for exploring a deep understanding of complex and contextual socio-religious phenomena. This study employs a phenomenological approach, with the objective of understanding the meaning of exogamous marriage practices as experienced and interpreted by LDII members and officials. The data presented in this study were collected through in-depth interviews with several LDII figures in Wonogiri Regency, as well as LDII members, and participatory observation. Following this, data analysis will be conducted, beginning with data reduction, data presentation, and the drawing of research conclusions.

Studies on the practice of exogamous marriage from the perspective of the Indonesian Islamic Propagation Institute (LDII) have been widely discussed in several recent studies. Listyorini highlights that marriage emphasizes religious aspects, which is in line with the vision and mission of LDII as the main purpose of marriage. In her study, she states that there are no written rules prohibiting LDII members from marrying non-LDII members. However, it is preferable to choose a life partner who is also a member of the same organization, namely LDII.

Hidayah shows the same thing, that inter-Islamic organization marriages are not always a problem, meaning that religious leaders from each Islamic organization allow their members to engage in exogamous marriages (across Islamic organizations). However, LDII recommends marrying within the same religious organization.[9] Meanwhile, Saputra's study shows that inter-Islamic organization marriages are common and frequently occur. However, LDII leaders are concerned that such marriages should not take place, as the ideologies between Islamic organizations differ. Ramadana and Amiluddin show that the LDII Central Leadership Council (DPP) issued an ijtihad regulating its members to marry fellow LDII members. Since they share the same LDII ideology, this aims to achieve harmonious family life. This study also reveals that LDII continues to emphasize the importance of strong religious understanding and practice as the foundation for such marriages.[10] Additionally, research conducted by Sari found that group similarity in choosing a life partner is a requirement for forming relationships within the LDII organization. Her study revealed that this is done to preserve the traditions passed down by LDII and to maintain the purity of its teachings. Meanwhile, Hidayah (in her study) adds that although there is support for exogamous

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[9]   Indah Listyorini, "Perkawinan Anggota Lembaga Dakwah Islam Indonesia Menurut Hukum," *Qanun: Jurnal Hukum Keluarga Islam* 1, no. 2 (20233): 39, https://ejournal.untirta.ac.id/qanunjhki.

[10]   Lukman Ari Ramadana dan Muh. Zumar Amiluddin, "Ijtihad Lembaga Dakwah Islam Indonesia (LDII) Tentang Perkawinan Lintas Organisasi Masyarakat Islam," *Jurnal Al-Hakim* 3, no. 2 (2021): 214, https://doi.org/10.22515/alhakim.v3i2.4454.

marriage, LDII also has a selective approach to ensure that such marriages do not compromise the fundamental religious principles upheld by the organization. This demonstrates a balance between social openness and commitment to religious teachings within the LDII community. These studies provide valuable insights into how LDII in Wonogiri Regency manages exogamous marriage practices within a dynamic social and religious context.

DISCUSSION
Exogamous Marriage: A Theoretical Framework

Marriage is a fundamental right of every human being guaranteed by the 1945 constitution. This is enshrined in the 1945 Constitution Amendment II Article 28B Paragraph (1), which states, "Every person has the right to form a family and continue their lineage through a valid marriage." Marriage is defined as a consensual contract between a man and a woman, and is lawful, wherein the relationship between the man and woman is mutually supportive and complementary, and each has rights and responsibilities. Under Law No. 1 of 1974, as amended by Law No. 16 of 2019 on Amendments to the Marriage Law No. 1 of 1974 on Marriage, it is explained that "Marriage is a spiritual and physical bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family (household) based on the Oneness of God."

Exogamy comes from the Greek words exo and gamos, which literally mean "outside marriage." Exogamy refers to the prohibition of marriage between men and women from the same tribe.[11] Exogamy is marriage with someone outside the tribe or clan of a family (village exogamy, clan exogamy). Thus, it can be understood that exogamous marriage is a marriage between someone within a tribe and clan and someone outside that tribe and clan, thereby prohibiting intermarriage between tribes and clans within the exogamous system. In other words, exogamous marriage is a marriage that requires its members to marry someone outside their tribe, clan, or lineage.

Exogamous marriage is an anthropological and sociological concept that requires members of a social group to marry outside their group. This principle aims to prevent incest or marriage within close families, which can increase the risk of genetic problems in offspring. Exogamous marriage also plays a role in expanding social networks and strengthening alliances between different groups. By encouraging individuals to seek partners from outside their communities, exogamy helps create broader social bonds and increase genetic diversity within a population.

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[11] Abdul Manan dan Muhammad Ruzaipah, "Perkawinan Exogami Perspektif Undang-Undang Perkawinan; Studi Kasus di Desa Tanjung Pauh Kec. Singingi Hilir Kab. Kuantan Singingi Provinsi Riau," *Legitima: Jurnal Hukum Keluarga Islam* 3, no. 2 (2021): 149, https://doi.org/10.33367/legitima.v3i1.

In addition to biological aspects, the theory of exogamous marriage also has significant social and cultural implications. In many traditional societies, exogamous marriage is seen as a means to expand economic, political, and social relationships. For example, by marrying outside one's ethnic or tribal group, individuals can strengthen intergroup relations, which in turn can reduce conflict and enhance cooperation. This theory also reflects universal values regarding the importance of diversity and inclusivity, and demonstrates how marriage practices can play a crucial role in shaping more complex and integrated social structures.

The Concept of Marriage in the Indonesian Islamic Propagation Institute

Marriage in LDII has several characteristics and procedures that may differ from marriage in general in Indonesia. This is designed to ensure that every marriage is conducted in accordance with Islamic teachings and the values held by the organization. LDII is a religious organization that has a specific interpretation and application of Islamic teachings. Here are some concepts of marriage in LDII:

1. Consistency with Islamic law. Marriage in LDII remains based on the principles of Islamic law, including the obligation of dowry (mas kawin), marriage guardian, and witnesses. Marriage must fulfill the pillars and conditions of a valid marriage according to Islamic teachings. The pillars of marriage in LDII are the same as in the Muslim community in general, such as the presence of a guardian, witnesses, both prospective spouses (man and woman), and ijab and qabul (shigat/akad).[12] As for the conditions, they consist of material and formal conditions, the details of which are as follows:[13]

   a. Material Requirements:
      1) The existence of consent from both prospective spouses. It means that there is no coercion from any party for both of them to get married.
      2) Have reached the minimum age to get married. For men, the minimum age is nineteen years, while for women, the minimum age is eighteen years.
      3) There is no valid marital relationship with anyone else.

   b. Formal Requirements:
      1) Notification to the staff of the Office of Religious Affairs (KUA) that a marriage will be conducted.
      2) Notification by the marriage registrar regarding the filing process and the time of implementation.
      3) The conduct of the marriage according to the religious law adhered to by both prospective spouses.
      4) Marriage registration conducted by marriage registration officers.

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12   Kumedi Ja'far, *Hukum Perkawinan Islam di Indonesia* (Bandar Lampung: Arjasa Pratama, 2021), 34–35.

13   Listyorini, "Perkawinan Anggota Lembaga Dakwah Islam Indonesia Menurut Hukum," 101–2.

2. Matchmaking Through Organizations. One of the distinctive features of LDII is its structured matchmaking system. Prospective couples are often introduced through the organization's internal network. This process is supervised by figures or leaders within the organization, ensuring that both parties are active members of LDII and have an understanding of religion that is in line with LDII teachings.

3. The Ta'aruf Process Before Marriage. Before marriage, prospective couples are usually introduced (ta'aruf) and given the opportunity to get to know each other, but still under supervision and certain restrictions in accordance with religious norms. This is to ensure that the relationship being built is for the purpose of serious marriage and not for an unlawful relationship. This process is commonly known as "anjangsana."[14]

4. Marriage Ceremony. Wedding ceremonies in LDII are usually simple but meaningful. The procession is carried out in accordance with local customs, but still adheres to Islamic principles, such as the recitation of ijab qabul, prayers, and receptions, which are usually held in a simple manner.

5. Post-Marriage Supervision and Guidance for Couples. After marriage, the couple will usually continue to receive guidance and supervision from LDII leaders or figures. This is to ensure that they live their married life in accordance with Islamic teachings and LDII principles.

6. Obedience to the Organization. Couples who marry under the auspices of LDII are expected to actively participate in organizational activities and follow the directions and advice of LDII leaders or figures. This obedience covers various aspects of life, including marriage and family.

7. Strict Religious Education for Children. LDII emphasizes the importance of religious education for children from an early age. Children from LDII families are usually educated in an environment that strongly emphasizes Islamic values and are taught to be obedient members of LDII, and are expected to continue this tradition in their lives.

The concept of marriage in LDII is very focused on fulfilling Islamic law and the values upheld by the organization. A structured matchmaking system, guidance from religious leaders, and obedience to the organization are some of the main characteristics of marriage within LDII. Marriage within LDII is not merely seen as the union of two individuals, but also as a means to strengthen the community and live in accordance with strict Islamic teachings and LDII values.

In general, the purpose of marriage is to achieve peace, love, and affection from one's lawful spouse. This is often referred to as *sakinah, mawaddah, wa rahmah*. Therefore,

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14 Ruslan, interview, 28 June 2024.

a strong religious understanding is the foundation for building a peaceful, harmonious, and happy household. Ruslan Suparlan, the Marriage Team Leader of LDII PAC (Branch Leadership) Sidoharjo, opines that: "One thing I strongly believe in is that marriage should lead to sakinah, mawaddah, wa rahmah. One of the goals of marriage is to achieve peace of mind. This team (marriage team) was formed as a form of guidance and nurturing for all LDII youth who have reached marriageable age and are ready to get married."[15]

It is undeniable that every human being desires peace in their life, and according to Ruslan, one way to achieve this is through marriage. The marriage team formed by the LDII organization is a form of guidance and preparation for LDII youth of marriageable age who are ready to marry. Thus, those who have reached marriageable age and are ready to establish a household will strive to find suitable criteria.

The LDII Marriage Team is a team formed by LDII with the aim of fostering independence and preparing LDII teenagers of marriageable age to have the courage to take the next step toward marriage. "The Marriage Team was formed, yes, one of its purposes is to prepare our teenagers to have the courage to go through the process of getting married. In addition, it also serves as a means for LDII teenagers to develop independence, so that hopefully they will have the courage to go through the process and ultimately have the courage to get married."[16]

The informant's statement explains the purpose and function of establishing the Marriage Team in the context of the LDII community. The following is an explanation of the statement:

1. Preparing Teenagers for Marriage. One of the main objectives of establishing the Marriage Team is to prepare LDII teenagers to be ready for the process of getting married. This includes various aspects, such as understanding the importance of marriage, the processes involved, as well as mental and emotional readiness.

2. Building Teenagers' Independence. This team also serves as a means for teenagers to develop independence. In this context, independence means the ability to make mature decisions, manage personal life well, and be ready to face responsibilities in married life.

3. Courage to Go Through the Process. With the support and guidance of the Marriage Team, it is hoped that teenagers will have the courage to go through the process of getting married. This includes various steps such as introduction, courtship, engagement/proposal, and finally the marriage itself.

Overall, the Marriage Team was formed to guide LDII youth so that they are ready and confident to undergo the process of marriage with independence and responsibility.

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[15] Ruslan, Interview, 28 June 2024.
[16] Ruslan, Interview, 28 June 2024.

The duties and responsibilities of the Marriage Team formed by LDII include:

1. Encourage and guide unemployed teenagers to find halal and barokah jobs. It cannot be denied that having a good financial condition is essential in a marriage, because divorce usually occurs when the financial condition is unstable. *"Our first task is to guide our youth (LDII) to work for those who have not yet found employment. We usually do this by holding independence events, such as motorcycle assembly, entrepreneurship seminars, cooking competitions, distributing job vacancy information, and so on."*[17]

   This statement shows that the team not only provides moral support but also offers practical training and necessary information to help LDII youth become independent and successful in the workplace.

2. Encouraging and guiding LDII youth to prepare for marriage, which begins with being introduced to each other or taaruf by the Marriage Team. The introduction method, known as "anjangsana," typically involves activities to build rapport, such as games, lotisan (a type of fruit salad), and cooking competitions.

   "Additionally, we (the Marriage Team) also guide LDII youth to be bold in choosing a life partner. One of the approaches we take is during the anjangsana event. This event is usually filled with bonding activities, games, lotisan, and cooking competitions. What is the hope? The hope is that they (LDII youth) at least have a perspective that aligns with what is in their hearts, so that ultimately they can marry soon."[18]

   This statement explains how the LDII Marriage Team uses an enjoyable and interactive approach to assist youth in the process of choosing a life partner, with the ultimate goal of preparing them to be ready and confident to marry.

3. Guiding married teenagers in dealing with issues that may arise after marriage. This is done by providing advice on such matters during regular religious study sessions and holding special sessions for young fathers and mothers (who have recently married). "We are also entrusted with guiding them (couples who have recently married). We incorporate advice related to the material. Additionally, we hold study sessions specifically for young fathers and mothers. The purpose is, among other things, to equip them with the tools to face potential challenges in the future."[19]

   The informant's statement above illustrates how the LDII Marriage Team provides guidance and support to newlywed couples through material advice and special

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[17] Ruslan, Interview, 28 June 2024.
[18] Ruslan, Interview, 28 June 2024.
[19] Ruslan, Interview, 28 June 2024.

study sessions, with the aim of preparing them to face the challenges of married life.

4. Supporting programs within the new family. This means that newly married couples will certainly have programs for running their household, one example being a business program to meet their economic needs. "In addition, yes, we also support the programs they have established to facilitate their worship, such as business ventures. If we support their businesses and they run smoothly, insha'Allah, their worship and charity will also run smoothly. One of the objectives is to prevent cracks in the household".[20]

5. The statement explains that the LDII Marriage Team supports newly married couples by helping them implement various programs designed to facilitate married life, including business programs to meet economic needs. In addition, the Marriage Team also supports programs that facilitate the couple's worship. The aim is to ensure a good religious life, thereby reducing the potential for conflict and maintaining harmony in the household, preventing cracks in the marital relationship.

6. Providing counseling in matters of marriage. If a conflict arises in a valid relationship, it is the Marriage Team's responsibility to provide counseling. "If, for example, there is an argument or conflict in the household, then we (the Marriage Team) are responsible for giving them advice. (Such as) inviting them to study the Quran, be grateful, accept whatever is given, and accept things as they are. With this advice, our hope is that their hearts will soften and harmony will be restored".[21]

7. The informant's statement explains that when there is an argument or conflict within the household, the LDII Marriage Team has the responsibility to provide advice to the disputing couple. The advice given includes encouraging them to attend religious study sessions, be grateful, accept all gifts with sincerity, and accept their partner as they are. The hope is that through this advice, the hearts of the conflicting couple will soften, so that the conflict can subside and family harmony can be restored.

As a member of the LDII Marriage Team, Ruslan responded to the issue of exogamous marriage from the perspective of the LDII organization, stating that marriage is a matter of the heart (belief), not a matter of difference. "The issue of exogamous marriage is a matter of the heart, not a matter of difference. It is not a matter of ethnic differences or anything else; we are not talking about making distinctions here

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[20]   Ruslan, Interview, 28 June 2024.
[21]   Ruslan, Interview, 28 June 2024.

and there. How would I marry someone if my prospective spouse had never been exposed to religious issues".[22]

Ruslan also provided an example of someone marrying a partner who has never been exposed to religious issues. Religion is the most important criterion within the LDII community, so young people seeking marriage are encouraged to prioritize religion as the primary requirement when seeking a spouse. This is in line with the hadith of the Prophet SAW: "A woman is married for four reasons: for her wealth, for her lineage, for her beauty, and for her religion. So choose her for her religion, and your hands will be filled with dust (blessings)." (Hadith narrated by Bukhari and Muslim).

Meanwhile, Rohmad, a member of the LDII PAC Sidoharjo Scientific Team, explained the importance of marrying fellow LDII members:

> "Marriage is a sunnah practiced by the Prophet, and it is also forbidden to hate, because if you hate, it means that you are not one of the Prophet's followers who follow his sunnah." Marriage is the longest form of worship, as it lasts until old age, even until death." If two people share the same vision, for example, both being LDII members, then the future will be easier. Because they already understand each other".[23]

If we analyze what Rohmad said, it impli "Marriage is a sunnah practiced by the Prophet, and it is also forbidden to hate, because if you hate, it means that you are not one of the Prophet's followers who follow his sunnah." Marriage is the longest form of worship, as it lasts until old age, even until death." If two people share the same vision, for example, both being LDII members, then the future will be easier. Because they already understand each other. es that when someone marries someone who shares the same beliefs, the likelihood of conflicts related to religion and worship is small. Because, fundamentally, marriage is a lifelong act of worship. Therefore, choosing a partner with the same religious organizational background is one effort to achieve the purpose of marriage itself. Additionally, the LDII PAC Sidoharjo Dika Academic Team also shared their opinion on the importance of marrying fellow LDII members: "Marriage essentially has one purpose, which is that the husband and wife must share the same goal. If they don't share the same goal, one will go right and the other will go left, and they won't be able to unite".[24]

The opinion expressed by Dika as the LDII Scientific Team essentially states that marriage fundamentally requires a shared purpose between husband and wife. If there is no mutual understanding and shared purpose between the two, they cannot unite. Based on this opinion, it can be understood that shared goals in the marriages of LDII

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[22] Ruslan, Interview, 28 June 2024.
[23] Ruslan, Interview, 28 June 2024.
[24] Dika, interview, 11 June 2024.

members are very important. Therefore, it can be concluded that one of the reasons for this shared goal is their shared membership in LDII. Those who are not LDII members but marry LDII members naturally have different religious views and understandings, making it more difficult to achieve the same goals as one another.

Analysis of Exogamous Marriage from the Perspective of LDII Wonogiri Regency

In general, LDII is an Islamic organization that has Islamic beliefs and is based on the Quran and Hadith, with the aim of spreading Islamic teachings, which is the responsibility of every individual in society.[25] The Indonesian Islamic Propagation Institute (LDII) is one of the Islamic organizations in Indonesia that has unique views and practices in various aspects of life, including marriage. Regarding exogamous marriage, the following are some of the views and concepts found within LDII. LDII strongly emphasizes the importance of choosing a spouse who shares the same faith and has a compatible understanding of religion. They encourage marriages that align with Islamic teachings and tend to prioritize endogamous marriages, meaning marriages within the LDII community itself. According to Rohmad, exogamous marriage, in this context, refers to marrying someone from a different Islamic organization. This means differing interpretations of religious teachings, which could have negative consequences if there are discrepancies in understanding Islamic laws. For example, regarding purity. Rohmad explains that within LDII, the issue of purity is instilled and strongly emphasized from an early age.

> "If what is meant is marrying someone outside the LDII organization, so for example, if there is an LDII member who marries someone outside the LDII organization, the impact will still be there, whether big or small. Because within LDII, since childhood, the issue of purity has always been emphasized, whereas some other organizations do not emphasize it as much (the issue of purity)."[26]

Maintaining purity is one of the things that is strongly emphasized in the LDII organization, which is not often found in other Islamic organizations. In his presentation, he explained that if an LDII member marries someone outside the LDII, it will inevitably have an impact, both on the individual and their family life. This principle encompasses various aspects of life, including morality, ethics, and interpersonal relationships, with the aim of creating a harmonious and dignified society. In the context of marriage, LDII strongly encourages marriage among its members to maintain this purity. This perspective is based on the belief that couples who share and practice LDII values will be better able to create a household aligned with religious and social principles.

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[25] Faizin Faizin, "Pemikiran Lembaga Dakwah Islam Indonesia (Ldii): Analisis Praktik Keagamaan Dan Pengaruhnya Di Kabupaten Kerinci," *Jurnal Islamika* 16, no. 2 (2016): 64.

[26] Rohmad, interview, 13 June 2024.

Rohmad also conveyed LDII's practice in maintaining purity, especially regarding uncleanliness from urination. He said that in LDII, when urinating, all lower garments (pants) must be removed. This is an effort to protect oneself from uncleanliness caused by urine. "The issue of purity is like the issue of impurity, where LDII members must remove their pants when urinating or defecating. However, some people outside LDII do not remove their pants when urinating and do not even wipe themselves, so they do not wash their genitals, causing impurity to spread everywhere".[27]

This is based on the hadith: "From Abu Hurairah RA, he said: that the Prophet Muhammad SAW said, 'Most of the causes of punishment in the grave come from urine." Referring to this hadith, Rohmad gave an example of when people with different understandings get married, it is possible that they will experience some obstacles. This is because there are already differences in understanding religious matters. For example, when a member of LDII who is accustomed to protecting themselves from impurity marries someone who is unwilling or unable to protect themselves from impurity when urinating or defecating, this can lead to undesirable consequences, such as arguments or commotion."[28]

The informant's statement illustrates one of LDII's concerns regarding exogamous marriage, namely marriage between LDII members and individuals outside their community. In LDII, maintaining purity and cleanliness from impurities is an important part of daily religious practice. Here, impurity refers to anything considered unclean and must be avoided or cleansed according to Islamic teachings, such as urine residue. For example, if an LDII member who is very disciplined in maintaining personal cleanliness marries someone who is not accustomed to or does not follow the same cleanliness practices, this could lead to issues in their household life.

Differences in hygiene habits can cause tension and conflict, such as arguments or fights. This shows how differences in values and practices in daily life can affect harmony and peace in the household, especially if both parties do not have the same understanding and commitment to these values.

Dika echoed this sentiment, saying that marriage must be based on a shared understanding of religious matters. "So, in a marriage, you have to have the same goals and understanding. If you don't, then undesirable things will happen, such as arguments between husband and wife."[29]

The informant's statement emphasizes the importance of shared goals and understanding between husband and wife in running a household. In this context, having shared goals means that both parties must share aligned visions, values, and

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27 Rohmad, interview, 13 June 2024.
28 Rohmad, interview, 13 June 2024.
29 Dika, interview, Wonogiri, 11 June 2024.

principles across various aspects of life, including morality, ethics, and religious practices. If a husband and wife lack shared direction or aligned understanding, this can lead to various unwanted issues within the household, such as arguments or conflicts.

Shared goals and understanding help couples work together to overcome challenges and achieve common goals. Conversely, significant differences in this regard can cause tension and conflict that negatively impact household harmony and stability. It is understandable that the general principle in marriage according to LDII is that couples must agree with LDII in understanding and practicing Islamic law.

LDII has certain criteria for choosing an ideal life partner, which include loyalty to religion, good character, and a commitment to following LDII teachings and practices. If someone chooses to marry someone outside the community, a discussion and permission from the family and LDII leaders is usually required. When entering into a marriage relationship with a female member of LDII, discussions are held between the family of the prospective spouse, the family of the prospective partner, and LDII leaders/officials regarding the relationship between the two prospective spouses, including their commitment to following the teachings and practices of LDII.

The above is in line with what Dika said. Even if you are looking for a partner outside your community/organization, it must be balanced by ensuring that people from outside the LDII organization are at least able to follow what is happening within the LDII organization, such as being ready to attend regular recitations held by the LDII organization. "Marrying someone outside the LDII organization may be permissible, but if possible, one of them should be able to adapt, so that the person from outside the organization can at least follow the practices of those within the organization (LDII)."[30]

The informant's statement explains that although marriage with someone outside the LDII organization may be permitted, there is an expectation that one party, particularly the non-LDII member, must be able to adapt to the values and practices embraced by LDII. This means that spouses from outside the LDII community are expected to follow and adopt the principles and customs practiced by LDII members.

The aim is to ensure harmony in family life and reduce the potential for conflict that may arise due to differences in values and practices. Thus, LDII-affiliated couples who are willing to adapt will help create harmony and stability in the household, as well as ensure that the values of goodness and morality upheld by LDII are maintained. This also reflects the importance of shared understanding and commitment to the values embraced.

Although there is a tendency to prioritize endogamous marriages, LDII does not explicitly prohibit exogamous marriages. However, they expect non-LDII members to be willing to understand and follow LDII values and teachings in order to maintain

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[30] Dika, interview, Wonogiri, 11 June 2024.

family harmony. "Actually, there isn't (no prohibition). But it's better to do it within our own community (LDII)."[31]

Formally, there is no prohibition for LDII members to marry people outside the LDII community. However, there is a recommendation that it is better if the marriage takes place within the LDII community itself. This recommendation is based on the belief that marriages between LDII members are more likely to result in harmonious households due to shared values, principles, and religious practices.

Dika also believes that a shared understanding of religious law will lead to a more harmonious marriage. "Then the family will be harmonious. Because their opinions are the same. Perhaps from a religious perspective, if they are both members of LDII, then they have been taught these principles, so if they are both LDII members, they can understand how LDII practices these principles."[32]

According to him, marriages between LDII members are more likely to result in harmonious families. This is because couples from the same community tend to have similar views and understandings, especially in terms of teachings and practices.

In LDII, religious laws and rules are explained in detail, and community members are taught to obey and follow them. When both partners come from LDII, they share the same understanding of the religious laws that must be followed. This includes various aspects of daily life that are regulated by religious teachings, thereby minimizing the potential for conflict that may arise from differences in opinion or practice.

Starting from a shared understanding of the sharia and values upheld by LDII, husband and wife couples are expected to lead a more harmonious and aligned household life. This shared perspective facilitates better communication, easier decision-making, and a more solid collaboration in facing various life challenges,

N, also stated that the LDII mass organization does not restrict its members from marrying anyone, including people outside of the LDII organization, as long as they are both Muslims. "The essence is that LDII does not restrict its members from marrying people outside of LDII. However, it is better to marry someone who shares the same beliefs and understanding, as having the same understanding in religious matters is important."[33]

The informant's statement indicates that LDII does not prohibit its members from marrying people outside the LDII community. However, it is advised that the marriage be conducted with someone who has the same understanding and comprehension. The emphasis on this shared understanding and comprehension aims to ensure harmony

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[31] Dika, interview, Wonogiri, 11 June 2024.
[32] Dika, interview, Wonogiri, 11 June 2024.
[33] N, interview, 3 June 2024.

and alignment in household life. This similarity includes aspects such as worship practices, morality, ethics, and other religious rules adhered to by LDII.

If a partner from outside LDII wants to become a member, they usually have to go through a process of training and introduction to LDII teachings. This is done to ensure that the partner truly understands and accepts the teachings adhered to by LDII. As T explained during the interview, when he was about to marry a woman who is a member of LDII, he had to understand and comprehend the matters within the LDII organization first by attending the regular study sessions held by LDII. He mentioned that the first thing taught by the ustadz or the administrators was the study of the book of prayers.[34]

This book explains the chapter on prayer. This is based on a hadith that states the first deed to be judged is prayer. From Anas bin Malik radhiyallahuanhu, "The Messenger of Allah shallallahu alaihi wa sallam said: 'The first thing a servant will be questioned about on the Day of Judgment is prayer. If it is good, then all his deeds will be good, and if it is bad, then all his deeds will be bad.'" (HR At-Thabrani).

In general, LDII emphasizes the importance of unity in religious practices and maintaining family harmony. Therefore, although it does not explicitly prohibit exogamous marriages, LDII prioritizes marriages conducted between members who have similar religious understanding and practices. LDII usually views exogamous marriages with several considerations as follows:

1. The integrity of religious understanding. They are concerned that differences in religious understanding and practices between partners can lead to disagreements and conflicts within the family. As stated by Ruslan as part of the Marriage Team: "Well, if you were to marry someone who doesn't share your beliefs, what do you think you would feel in the future?" If it were us personally, we would feel uncomfortable, there would be conflicts, or maybe even a divorce. Why? Yes, because of that difference in understanding. So, honestly, we are also worried if an LDII member marries someone who is not an LDII member. But, well, it all comes back to the individual's personal choice."[35]

   The statement outlines the concerns felt by LDII members if they marry someone with a different understanding, especially in terms of religion and the values they adhere to. Marriage with someone who does not share the same beliefs can lead to feelings of discomfort. Misunderstandings in terms of religious principles and practices can cause tension and conflict in daily life. For example, differences in worship practices, views on cleanliness, or moral values can become sources of conflict.

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[34] T, interview, 5 July 2024.
[35] Ruslan, interview. 28 June 2024.

2. Harmony in children's education. LDII emphasizes the importance of providing consistent religious education to children. With partners who have different religious understandings, there is concern that there could be differing approaches in raising the children. A strong understanding of religion becomes the foundation in educating their future children. Because a child is born in a state of purity, as explained in the hadith which means "Prophet Muhammad (PBUH) said: every baby that is born is in a state of fitrah (purity), then it is the parents who make him a Jew, a Christian, or a Magian" (H.R Bukhari and Muslim). "If I were to look for a partner, and if they did not meet my criteria (which is to marry someone who shares the same beliefs as me, namely the LDII belief), how would I educate my future children?" How to pray, how to teach obedience to parents, how to raise pious children."[36]

    The statement shows Ruslan's consideration of faith and religious values in seeking a life partner. Within the LDII belief network, the importance of adhering to religious beliefs can be a primary factor in choosing a life partner. If someone decides to marry someone who does not share this belief, then there is a question about how to educate the children later on.

3. Potential for social and cultural conflict. There is concern that marrying someone outside the community can create cultural and value differences that could lead to conflicts within the family. According to Rohmad, if one marries someone who shares the same beliefs or has similar practices/cultures in following religious laws, it will minimize the occurrence of social and cultural conflicts. "If possible, LDII members should marry within LDII. This doesn't mean that LDII prohibits its members from marrying outside LDII, but if LDII members marry each other, it will be easier in the future. If both parties are LDII members, they are already accustomed to maintaining cleanliness and so on, so it will be easier in the future because they already understand each other."[37]

The statement describes the views or policies of LDII regarding exogamous marriage (marrying someone outside the LDII community). In summary, the statement states that although LDII does not explicitly prohibit its members from marrying outside LDII, it is preferable for LDII members to marry fellow LDII members. The reason is to make future household life easier.

Regarding exogamous marriage, one of the LDII youths and also a teenager of marriageable age, Indah, gave her response. Indah believes that choosing a partner is each person's right, whether they will use the exogamous or endogamous marriage

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[36] Ruslan, interview, 28 June 2024.
[37] Rohmad, interview, 13 June 2024.

system. "In my opinion, that's actually a normal thing. People who want to marry outside the community, that's their business."[38]

The statement indicates the view that, for Indah, marriage outside the community is a common matter and a personal affair. Indah, as a young LDII member of marriageable age, desires to marry within her organization, namely LDII. She also believes that LDII youths who marry outside their organization might not fully understand the future implications. Returning briefly to the initial discussion, household life will feel more serene, peaceful, and happy if both husband and wife share the same foundation/understanding, in this case, regarding their religious beliefs. "Maybe the LDII youth out there who want to marry someone outside the community (LDII) might not fully understand the future implications. As for me, I have the desire not to marry outside my community (LDII)."[39]

The informant's statement reflects two main points. First, there is a possibility that LDII youth who want to marry someone outside the community do not fully understand the long-term consequences or impacts of their choices. Second, personally, Indah asserts her desire not to marry outside the LDII community. This shows that she considers the importance of maintaining the values and religious identity that she deems important in married life. Another opinion was given by Nella, who is also a marriageable LDII youth. "I hope that exogamous marriages are not undertaken by the youth of LDII. Because, he believes that exogamous marriages can have negative impacts in the future." One example is the chapter on keeping oneself free from impurities."[40]

Based on the interviews conducted, it appears that LDII's view on inter-organizational marriages shows a tendency to be flexible yet still selective. The LDII sources revealed that, in principle, inter-organizational marriages are not necessarily contrary to Islamic teachings, as long as both parties have the same understanding and commitment to Islamic values. One of the sources emphasized, "The essence is that LDII does not restrict its members from marrying people outside of LDII."[41]

However, they also emphasize the importance of a shared vision in religious practice and family life, considering that organizational differences often reflect different approaches in religious practice. For example, the Scientific Team of LDII PAC Sidoharjo that was interviewed stated that, "However, it would be better to marry someone who shares the same beliefs and understanding, as having the same understanding in religious matters is important."[42]

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[38]   Indah, interview, 11 Juni 2024.
[39]   Indah, interview 11 June 2024.
[40]   Nella, interview, 11 June 2024.
[41]   N, interview, 3 June 2024.
[42]   N. Interview, 3 June 2024.

According to the results of the interview, it can be concluded that LDII does not explicitly reject inter-organizational marriages, but rather emphasizes the importance of harmony in beliefs and religious practices to ensure the creation of a harmonious household in accordance with Islamic principles. This attitude shows that LDII supports the integration of the community as long as it does not sacrifice the integrity and unity of faith within Muslim families. On the other hand, LDII also encourages its members to marry fellow LDII members, which is considered to preserve the unique culture that has been passed down through generations by the LDII organization, as well as to maintain the purity of its teachings. Based on interviews with LDII leaders, they stated that exogamy is considered religiously valid as long as it meets the pillars and conditions of marriage. This shows an openness in the social-religious practices of LDII, although in practice, there is still a preference for endogamy. The author assesses that this open attitude reflects the dynamics between religious values and social needs within the LDII community in Wonogiri.

In Islam, the principle of ikhtiyar in choosing a life partner is highly emphasized, including considering compatibility (kaafah) in marriage. Although there are no verses or hadiths that specifically mention marrying within certain communities like LDII, the concept of ikhtiyar and wisdom in choosing a partner can be found in various verses of the Quran and Hadiths that teach the importance of harmony and shared goals in family life. One of the relevant verses is from Q.S An-Nisa (4): 1 which states: "O mankind, fear your Lord, who created you from one soul (Adam) and created from it its mate (Eve)." From both of them, Allah has spread many men and women. Fear Allah, through whom you ask one another, and maintain the ties of kinship. Indeed, Allah is always watching over and observing you."

Q.S Ar-Rum (30): 21 also mentions: "Among His signs is that He created partners for you from your own kind so that you may find tranquility in them. He placed love and mercy between you." Indeed, in that there are truly signs (of God's greatness) for those who reflect." The relevant hadith is the hadith narrated by Imam Bukhari and Muslim which states: "From Abu Hurairah raddliallahu 'anhu, from the Prophet shallallahu 'alaihi wasallam. He said: 'Women are married for four reasons: for their wealth, for their lineage, for their beauty, and for their religion, so choose for religion, for you will be successful." (H.R Bukhari and Muslim).

Both the verses and hadiths show that in Islam, choosing a life partner is part of human effort that is encouraged to create a harmonious family goal. Choosing a partner by considering religion (kafaah in marriage) is a principle emphasized in Islamic teachings to maintain harmony and shared goals in family life.

The concept of compatibility in marriage (kafaah) to achieve this goal is highly emphasized in Islamic teachings, although it does not specifically indicate choosing a

partner from within or outside a particular community. Teaching and interpretation in the context of LDII or other communities are often guided by values and principles based on the verses of the Qur'an and the hadiths of the Prophet Muhammad (peace be upon him), with the aim of building families based on harmony and balance in religion and daily life.

CONCLUSION

The research results show that although LDII generally tends to facilitate endogamous marriages (within the internal community), exogamous marriage practices still occur among their community members. However, emphasis is still placed on the similarity of understanding and knowledge. This aims to ensure harmony and alignment in household life. This similarity encompasses aspects such as worship practices, morality, ethics, and other religious rules adhered to by LDII. From a religious perspective, LDII does not explicitly prohibit exogamous marriages, as long as the conditions and pillars of marriage are fulfilled according to Islamic teachings. However, there is a nuance of caution and more intensive guidance towards exogamous couples, especially in aspects of faith and the practice of worship. This indicates a concern about the potential shift in values if the partner comes from outside the LDII community organization. The author believes that LDII's attitude towards this exogamous practice reflects an adaptive and moderate approach. Although there is an internal preference, they do not completely close themselves off from inter-community marriages. This reflects that the da'wah conducted by LDII has transformed from an exclusive approach to a more contextual and open approach to the social realities of modern society.

However, the practice of exogamy also poses a unique challenge for the internalization of LDII values within the new family. The author believes that the success of exogamous marriages in the context of LDII highly depends on the readiness of both parties to undergo the process of adaptation and the continuous cultivation of religious values. Thus, this research successfully addresses the initial objective, which is to understand LDII's practices and views on exogamous marriages, as well as to reveal the internal dynamics of the community in responding to social changes. The practice of exogamy within the LDII community organization indirectly opens up space for internal and external Islamic dialogue, and encourages the community to be more open to the diversity of religious practices. This can also strengthen social cohesion between LDII members and the wider community. From the research, it addresses the implication that LDII's open attitude towards exogamy demonstrates the organization's flexibility in responding to social dynamics, which can ultimately enhance the appeal of LDII's outreach in non-LDII communities.

Furthermore, this research also opens a new perspective that exogamous marriages are not always a threat to the existence of community values, but can instead serve as a bridge for dialogue and the dissemination of more moderate Islamic values. LDII can view exogamy as part of a more contextual da'wah strategy, as long as it maintains the principles of faith and worship that are the foundation of the organization. The suggestion given by the author regarding exogamous marriages within the religious organization LDII in Wonogiri Regency includes recommending that the Indonesian Islamic Da'wah Institute in Wonogiri Regency develop a more inclusive and open approach to religious guidance, particularly in accompanying exogamous couples. Dialogical and collaborative mentoring can help reduce rigidity in the process of adapting religious values. Meanwhile, for exogamous couples, it is advised to strengthen communication and commitment in understanding religious values and worship practices. Awareness of background differences and readiness to learn from each other are key to the success of exogamous households in the LDII environment.

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