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The Impact of Matchmaking on Family Harmony from the Perspective of Islamic Law: A Case Study in Klampar Village, Proppo District, Pamekasan Regency

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Abstract: This study examines the impact of matchmaking on family harmony from the perspective of Islamic law in Klampar Village, Proppo District, Pamekasan Regency. Matchmaking practices remain strongly maintained as hereditary traditions within Madurese society and are closely related to the preservation of lineage, kinship, and family honor. However, these practices often create tensions between cultural traditions and individual rights in determining marriage partners. This research aims to analyze the persistence of matchmaking traditions, their impact on household harmony, and the perspective of Islamic law regarding arranged marriages. The study employs an empirical legal research method with a qualitative approach. Data were collected through in-depth interviews, observation, and documentation involving married couples, parents, religious leaders, and community figures in Klampar Village. The findings reveal that matchmaking practices continue to be preserved because they are considered capable of maintaining family relationships and social values. Nevertheless, excessive parental intervention, lack of emotional readiness, and limited acquaintance before marriage frequently contribute to household conflict and disharmony. On the other hand, some couples successfully maintain harmonious relationships through adaptation, communication, religious commitment, and family support. From the perspective of Islamic law, matchmaking is permissible as long as it is conducted based on mutual willingness and without coercion. Therefore, achieving harmonious family relationships requires balancing cultural traditions with the individual rights emphasized in Islamic teachings.

Keyword: Matchmaking, Family Harmony, Islamic Law, Tradition, Marriage.

INTRODUCTION

Marriage in Islam is a sacred institution aimed at forming a family characterized by *sakinah*, *mawaddah*, and *rahmah* (Fauzan & Amroni, n.d.). From the perspective of Islamic law, marriage is not merely understood as a biological relationship between a man and a woman, but also as a spiritual and social bond built upon mutual consent, responsibility, and agreement between both parties (Harmony, 2025). Islam places great emphasis on the consent

of prospective spouses because family harmony is strongly influenced by the psychological and emotional readiness of husband and wife (Banoo, 2024). However, in the social reality of Indonesian society, especially in rural areas that strongly preserve customs and traditions, the process of marriage is often not entirely based on individual choice (Indonesian & Platt, n.d.). Matchmaking practices are still widely found as part of hereditary traditions believed to maintain family honor and strengthen kinship relations (Cve, 2026).

The phenomenon of matchmaking in Madurese society, particularly in Klampar Village, Proppo District, Pamekasan Regency, reflects a tension between cultural traditions and the principle of freedom in choosing a spouse within Islamic law (Ghufron, 2018). Parents hold considerable dominance in determining their children's life partners on the grounds of preserving lineage, maintaining family social relations, and preventing behavior considered contrary to religious and cultural norms. On the other hand, the younger generation today tends to desire freedom in choosing life partners based on love, comfort, and compatibility of character (Ivankina et al., 2015). These differences in perspectives often create internal conflicts within families before and after marriage takes place (Sadeghian et al., 2025). In several cases, arranged marriages have instead resulted in household disharmony due to lack of communication, incompatibility of character, and limited emotional closeness before marriage (F. Of & Sciences, 2024).

Normatively, Islamic law does not prohibit matchmaking practices; however, the legality of such practices is closely related to the issue of consent (*ridha*) and the authority of guardians (*wali*) within Islamic jurisprudence. Classical Islamic jurists differ in their interpretation regarding the extent of parental or guardian authority in determining marriage partners. The Hanafi school generally emphasizes the autonomy of adult women in choosing their spouses and limits the coercive authority of guardians, whereas the Shafi'i and Maliki schools recognize the concept of *wali mujbir*, namely a guardian who possesses certain authority to arrange marriage for a virgin daughter under specific conditions (Al-Zuhaili, 1997). Nevertheless, even within schools recognizing *wali mujbir*, coercion is not absolute because the guardian remains obligated to consider the welfare (*maslahah*) and compatibility (*kafa'ah*) of the prospective spouse.

In classical *fiqh* discourse, Islamic jurists also distinguish between the legal position of virgin women (*bikr*) and previously married women (*thayyib*) concerning marriage consent. A previously married woman possesses stronger autonomy and explicit authority in determining her spouse, while jurists differ regarding the extent to which guardians may intervene in the marriage of a virgin daughter. Several prophetic traditions indicate that the Prophet Muhammad SAW invalidated marriages conducted without the consent of women, particularly when coercion resulted in harm or injustice. This demonstrates that Islamic legal doctrine does not solely emphasize formal guardianship authority but also prioritizes the protection of individual dignity and psychological welfare within marriage.

In the Indonesian legal context, the principle of consent in marriage is explicitly recognized within positive law. Law Number 1 of 1974 on Marriage and the Compilation of Islamic Law (Kompilasi Hukum Islam/KHI) emphasize that marriage must be conducted based on the agreement of both prospective spouses. Article 6 paragraph (1) of the Marriage Law states that marriage must be based on the consent of both parties, while Article 16 of the KHI further reinforces that marriage approval from prospective spouses constitutes an essential requirement for marital validity. These provisions indicate that Indonesian Islamic family law reforms tend to adopt a more protective approach toward individual autonomy and reject coercive marriage practices. Consequently, although matchmaking traditions remain culturally accepted within certain communities, their implementation must still comply with both Islamic legal principles and Indonesian positive law concerning consent and protection of individual rights.

Furthermore, the issue of coercive matchmaking should also be analyzed through the framework of maqashid al-shari'ah. Islamic marriage is not merely intended to legalize relationships between men and women, but also to realize the broader objectives of preserving human dignity (hifz al-'ird), psychological well-being (hifz al-nafs), and family stability. Therefore, matchmaking practices involving pressure or coercion potentially contradict the substantive objectives of Islamic family law because they may undermine emotional tranquility (sakinah), affection (mawaddah), and compassion (rahmah) within marriage. In this context, Islamic legal analysis should not be limited to formal permissibility but must also consider whether a particular practice fulfills the ethical and social objectives underlying Islamic marriage law.(Uddin, 2023). However, social realities indicate that matchmaking practices in society often involve family pressure, making it difficult for prospective couples to reject their parents' decisions(Lalvani & Pal, 2022). Such conditions potentially contradict the principle of *an-taradhin* (mutual willingness) in Islamic marriage law(Islam, 2025). In fact, several studies indicate that marriages conducted without psychological readiness and full consent are more vulnerable to domestic conflict and poor family communication quality(Lxxiv, 2021). Thus, there exists a gap between the ideal principles of Islamic law emphasizing consent and the social reality in which family dominance in determining marriage partners is still strongly maintained(M. Ismail et al., 2025).

Previous studies concerning matchmaking practices have been conducted with various focuses(Levine, 2020). Siti Aisyah (2018) in the *Jurnal Hukum Islam* explained that matchmaking from the perspective of the Syafi'i school is permissible as long as it aims to maintain family welfare and fulfills the principle of *kafa'ah* between prospective spouses. However, the study primarily focused on normative fiqh analysis without empirically examining the impact of matchmaking on household life after marriage. Meanwhile, Abdul Karim (2023) in the *Jurnal Al-Ahkam* discussed the role of guardians in marriage between Islamic jurisprudence and social reality. The study emphasized that guardians possess authority in marriage but still need to consider the willingness of prospective spouses(Rafiq, 2015). Nevertheless, the research did not specifically examine the relationship between matchmaking practices and family harmony(Bejanyan et al., 2015).

Another study conducted by Nur Hasanah (2020) analyzed matchmaking practices and their implications for household harmony in Madurese society using a sociological approach(Fazilah & Fadilah, 2025). The findings demonstrated that matchmaking carried out through good communication and mutual agreement between couples tended to produce harmonious families(Rahmawati & Rina, 2025). However, the research emphasized empirical social aspects without deeply analyzing the issue from the perspective of Islamic law(Husain et al., 2024). In contrast, Muhammad Ridwan (2021) in the *Jurnal Syariah dan Hukum* examined matchmaking practices from the perspective of Islamic law and Indonesian positive law. The study focused on the legality of marriage and the consent of prospective spouses but did not explore the social and psychological impacts of matchmaking on household harmony.

Based on these previous studies, it can be understood that research concerning matchmaking practices remains relatively partial(Lalvani & Pal, 2022). Some studies focus only on the normative aspects of Islamic law, while others emphasize social realities without comprehensively connecting them to Islamic legal principles(A. I. Studies, 2025). Therefore, this study offers novelty by integrating empirical analysis of the impact of matchmaking on family harmony with comprehensive Islamic legal analysis(Al-amruzi & Adawiyah, 2025). Furthermore, this research specifically takes place in Klampar Village, Proppo District, Pamekasan Regency, where matchmaking traditions remain strongly preserved within the local culture.

This study aims to analyze matchmaking practices in Klampar Village, Proppo District, Pamekasan Regency, examine their impact on family harmony, and analyze the phenomenon

from the perspective of Islamic law. The main focus of the study is directed toward understanding how matchmaking practices are implemented within the community, how they influence household relationships among arranged couples, and how Islamic law views such practices within the context of harmonious family life.

The main argument of this study is that matchmaking practices do not always produce negative impacts on family harmony; rather, household harmony is strongly determined by consent, psychological readiness, communication, and the active involvement of prospective spouses in the matchmaking process. Conversely, matchmaking conducted unilaterally and involving coercion potentially contradicts the objectives of marriage in Islam and may trigger household disharmony. Therefore, a balance between cultural traditions and Islamic legal principles becomes an essential factor in creating harmonious families.

This research is important because matchmaking practices remain a living social reality within Madurese society, particularly in Klampar Village, Proppo District, Pamekasan Regency. The study is expected to contribute academically to the development of Islamic family law studies, especially regarding the relationship between social traditions and Islamic legal principles in the formation of harmonious families. In addition, the findings are expected to serve as a consideration for society, religious leaders, and parents in understanding the importance of prospective spouses' consent in achieving a family characterized by *sakinah*, *mawaddah*, and *rahmah*.

METHOD

This study employed empirical legal research with a qualitative approach. The qualitative approach was chosen because the research focuses on understanding social phenomena related to matchmaking practices and their impact on family harmony in depth and comprehensively (Kalimantan et al., 2026). Qualitative research allows the researcher to explore the experiences, perspectives, and social realities experienced directly by individuals involved in arranged marriages (Ferdouse, 2024). Through this approach, the researcher was able to analyze the relationship between cultural traditions and the principles of Islamic law in the implementation of matchmaking practices within the community (Nadia et al., 2024).

The research was conducted in Klampar Village, Proppo District, Pamekasan Regency (Listiana et al., 2025). This location was selected because matchmaking practices are still actively maintained by the local community as part of hereditary traditions (Ware & Linden, 2018). In addition, the researcher found various social realities related to family harmony among couples involved in arranged marriages, making the location relevant to the objectives of the study. The research was carried out from January to March 2026 through direct observation and field interviews with the community (Dinamika & Syariah, 2025).

The subjects of this research consisted of married couples involved in arranged marriages, parents who arranged marriages for their children, religious leaders, and community leaders in Klampar Village (Lazarus, 2024). These informants were selected purposively based on their direct involvement and understanding of matchmaking practices within the community. The researcher prioritized informants who had experiences related to arranged marriages and household dynamics in order to obtain comprehensive and valid data (Kalam et al., 2025).

The primary data of this study were obtained directly from the field through interviews, observations, and documentation. Primary data included information regarding the forms of matchmaking practices, the reasons behind the implementation of arranged marriages, family relationships after marriage, and community perspectives concerning matchmaking traditions. Secondary data were obtained from books, scientific journals, previous research, legal documents, and Islamic legal literature related to marriage, family harmony, and matchmaking

practices. These secondary sources were used to strengthen the theoretical framework and support the analysis of research findings (Desveaux & Gagliardi, 2018).

The instruments used in this research included interview guidelines, observation sheets, and documentation tools (Ua et al., 2011). Interview guidelines were prepared to ensure that the data collection process remained focused on the research objectives and problem formulations. Observations were conducted directly within the social environment of the community to understand the implementation of matchmaking practices and family interactions among couples involved in arranged marriages (Chaudhari, 2024). Documentation techniques were used to collect supporting data related to community conditions, demographic information, and other documents relevant to the study (Pan & Puente, 2005).

Data collection procedures were conducted through several stages. The first stage involved preliminary observation to identify social conditions and determine potential informants relevant to the study (LEWELLEN & R.I.SYKES, 1989). The second stage involved conducting in-depth interviews with research subjects to explore information related to matchmaking practices and family harmony. The third stage involved documentation and recording of important findings obtained during field research. Throughout the process, the researcher continuously compared and verified data from different informants to ensure data validity and consistency (Chand, 2025).

The data analysis technique in this study followed qualitative analysis procedures consisting of data reduction, data classification, data presentation, and conclusion drawing (Mezmir, 2020). Data reduction was carried out by selecting and simplifying information relevant to the research focus (ur Rehman et al., 2016). Afterward, the data were classified based on themes related to matchmaking practices, family harmony, and Islamic legal perspectives. The classified data were then systematically presented in descriptive form to facilitate interpretation and analysis (Neale, 2016). Finally, conclusions were drawn based on the overall findings and supported by relevant theoretical perspectives and Islamic legal principles (Ahmed, 2025).

To ensure the validity of the research findings, the researcher applied triangulation techniques through the comparison of interview results, observations, and documentation data (Lauri, 2011). Triangulation was intended to strengthen the credibility and reliability of the research findings by confirming information obtained from different sources and methods (Santos et al., n.d.). Through these procedures, the researcher aimed to produce comprehensive, objective, and academically accountable findings regarding the impact of matchmaking on family harmony from the perspective of Islamic law in Klampar Village, Proppo District, Pamekasan Regency (Latif et al., 2019).

RESULTS AND DISCUSSION

Results

This study finds that matchmaking practices in Klampar Village, Proppo District, Pamekasan Regency are still strongly maintained as part of hereditary traditions within the community. Based on interviews, observations, and documentation, arranged marriage is not merely understood as a personal matter between two individuals, but also as a social and cultural mechanism aimed at preserving family relationships and maintaining community values. The findings of this research are classified into three main aspects: the persistence of matchmaking traditions, the impact of matchmaking on family harmony, and the Islamic law perspective on arranged marriage practices.

The Persistence of Matchmaking Traditions in Klampar Village

The findings indicate that matchmaking practices continue to be preserved from generation to generation in Klampar Village. Parents and extended family members still play

an important role in determining marriage partners for their children because arranged marriage is considered part of inherited local traditions. Several informants explained that matchmaking has long been practiced by the community and is viewed as a normal social practice that should be maintained. This condition demonstrates that traditional cultural values continue to influence marriage patterns within the community.

The study also finds that matchmaking is commonly carried out to preserve lineage, strengthen kinship ties, and maintain family honor. Families tend to arrange marriages with individuals from familiar family backgrounds because such marriages are believed to strengthen social relationships and preserve family dignity. Marriage is therefore perceived not only as a relationship between husband and wife but also as a union between two extended families. The preservation of social reputation and family honor becomes one of the main reasons why matchmaking practices remain widely accepted in the community.

Another important finding reveals the existence of parental intervention and dominance in determining marriage partners. Several respondents admitted that parents possess considerable authority in deciding whom their children should marry. Some informants stated that they accepted arranged marriages voluntarily due to trust in parental decisions, while others admitted experiencing pressure because refusing parental arrangements was socially considered disrespectful. This finding demonstrates that parental authority remains highly influential in the matchmaking process in Klampar Village.

Table 1. Matchmaking Traditions in Klampar Village

No	Findings	Description
1	Matchmaking is maintained hereditary	Arranged marriage remains a long-standing tradition
2	Matchmaking preserves lineage and honor	Families prioritize kinship and social reputation
3	Parents dominate partner selection	Children’s autonomy is often limited

The Impact of Matchmaking on Family Harmony

The findings further indicate that arranged marriages produce different impacts on family harmony. Several couples involved in arranged marriages experienced conflicts and incompatibility after marriage. Household disputes commonly emerged because couples had different personalities, communication styles, and emotional expectations. Some respondents admitted that adaptation after marriage became difficult because they barely knew their spouses before marriage. As a result, misunderstandings and emotional tension frequently occurred during the early stages of household life.

Another finding demonstrates that the lack of a prior acquaintance process became one of the major causes of household disharmony. Several informants explained that arranged marriage limited opportunities for couples to build emotional closeness before marriage. Consequently, communication problems and misunderstandings frequently emerged after marriage. This finding indicates that emotional readiness and interpersonal communication are essential factors in maintaining harmonious family relationships.

Despite these challenges, the findings reveal that not all arranged marriages in Klampar Village resulted in household disharmony. The study identified at least three different patterns of arranged marriage practices within the community, namely voluntary arranged marriages, semi-coercive arranged marriages, and forced arranged marriages. Each category demonstrates different social and legal implications for household harmony. Voluntary arranged marriages refer to marriages in which prospective spouses accepted parental recommendations willingly and remained actively involved in the decision-making process. Semi-coercive arranged marriages occurred when prospective spouses initially expressed hesitation but eventually accepted parental arrangements due to emotional pressure, cultural expectations, or fear of

disappointing the family. Meanwhile, forced marriages referred to situations in which one party clearly rejected the arrangement but lacked sufficient social power to resist parental authority.

The findings indicate that couples involved in voluntary arranged marriages generally experienced more stable household relationships compared to couples involved in semi-coercive or forced marriages. For example, one respondent (R1, male, 29 years old) explained that although his marriage was initiated through parental matchmaking, he was still given adequate opportunity to know and communicate with his future spouse before marriage. According to him, “At first my parents introduced us, but they never forced me. We communicated for several months before marriage, so after marriage adaptation became easier.” This type of arrangement tended to produce more harmonious family relationships because both spouses entered marriage with emotional readiness and mutual acceptance.

In contrast, respondents involved in semi-coercive arranged marriages often experienced psychological pressure during the marriage process. One female respondent (R4, 24 years old) admitted that she initially rejected the proposed partner because she did not feel emotionally compatible, but she eventually accepted due to parental insistence and concerns about family reputation. She explained, “I accepted because my parents said refusing would embarrass the family. After marriage, communication with my husband was often difficult because we barely knew each other beforehand.” Such experiences indicate that although semi-coercive marriages may formally fulfill legal marriage requirements, they often create emotional tension and adaptation difficulties within the household.

More serious consequences appeared in marriages categorized as forced marriages. One respondent (R7, female, 26 years old) explained that she openly opposed the arranged marriage but was continuously pressured by her family until the marriage eventually took place. According to her testimony, “I cried and refused many times, but my family insisted because they believed the man came from a respected family. After marriage, I often felt emotionally trapped and uncomfortable.” This finding demonstrates that coercive matchmaking practices may create long-term psychological burdens, emotional alienation, and unstable marital relationships. In sociological terms, forced marriages tend to weaken emotional attachment and reduce the quality of communication between husband and wife because the marriage relationship begins without mutual willingness.

Nevertheless, the study also found that some couples involved in semi-coercive arranged marriages gradually succeeded in building harmonious family relationships after marriage through adaptation, religious commitment, and family support. One respondent (R5, male, 32 years old) explained that although he initially accepted arranged marriage due to parental encouragement, over time he and his wife learned to develop mutual understanding and emotional closeness. He stated, “At the beginning we were awkward, but after living together for several years, we slowly understood each other better. Religious advice from our parents also helped us maintain patience.” This finding suggests that household harmony is not solely determined by the initial form of matchmaking but also by post-marital adaptation processes and the willingness of both spouses to maintain the relationship.

These empirical findings demonstrate that arranged marriages cannot be treated as a single homogeneous category because each form of matchmaking carries different legal, psychological, and sociological implications. Voluntary arranged marriages tend to be more compatible with the principles of Islamic family law because they preserve the element of consent (*ridha*) emphasized in both classical *fiqh* and Indonesian positive law. In contrast, semi-coercive and forced arranged marriages raise more serious legal and ethical concerns because they potentially undermine the substantive objectives of marriage in Islam, particularly the realization of *sakinah*, *mawaddah*, and *rahmah*. Therefore, the issue of matchmaking should not merely be analyzed through the lens of cultural continuity, but also through the broader framework of individual autonomy, emotional well-being, and the protection of human dignity

within Islamic family law. Several respondents explained that harmony gradually developed through patience, adaptation, mutual understanding, and commitment to preserving the marriage. Family support and religious values also played important roles in strengthening household stability. These findings indicate that arranged marriage does not always produce negative outcomes when both spouses actively attempt to improve communication and emotional attachment after marriage.

Another important finding reveals that younger generations increasingly desire freedom in choosing life partners. Many young informants stated that marriage should ideally be based on love, comfort, and compatibility rather than solely on parental arrangements. Social transformation, modernization, and broader access to education have influenced younger people’s perspectives regarding marriage and personal autonomy. Consequently, differences in viewpoints between parents and children frequently create tensions related to marriage decisions.

Table 2. The Impact of Matchmaking on Family Harmony

No	Findings	Description
1	Couples experience marital conflict	Differences in personality and communication create disputes
2	Lack of acquaintance causes disharmony	Emotional distance affects household stability
3	Some couples remain harmonious	Adaptation and commitment strengthen marriage
4	Younger generations seek freedom	Modern perspectives influence partner selection

Islamic Law Perspective on Matchmaking Practices

From the perspective of Islamic law, the findings reveal that religious leaders strongly emphasize the importance of willingness and consent from both prospective spouses in marriage. Informants explained that Islam allows parents to provide advice and recommendations concerning marriage partners, but coercion is not justified within Islamic teachings. Marriage should be established through mutual agreement because willingness (*ridha*) constitutes one of the essential principles in Islamic family law.

The findings further indicate that matchmaking practices involving coercion potentially contradict the objectives of marriage in Islam. Several informants explained that marriages conducted under pressure often create psychological burdens, emotional discomfort, and unstable household relationships. In Islamic teachings, marriage aims to establish a harmonious family characterized by *sakinah*, *mawaddah*, and *rahmah*. Therefore, marriages lacking sincere willingness from both parties are more vulnerable to conflict and disharmony.

Finally, the findings demonstrate that imbalance between traditional cultural values and individual rights significantly affects family harmony in Klampar Village. On one hand, society continues to preserve matchmaking traditions as part of cultural identity and social order. On the other hand, individuals increasingly demand autonomy and freedom in choosing life partners. This tension between tradition and individual rights often creates conflict both before and after marriage. Consequently, achieving harmonious family relationships requires a balanced approach that respects cultural traditions while simultaneously protecting individual rights emphasized in Islamic law.

Table 3. Islamic Law Perspective on Matchmaking Practices

No	Findings	Description
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1	Islamic law emphasizes consent	Marriage requires willingness from both parties
2	Forced matchmaking contradicts Islamic objectives	Coercion threatens <i>sakinah, mawaddah, and rahmah</i>
3	Tradition and individual rights create tension	Cultural values and autonomy often conflict

Overall, the findings indicate that matchmaking practices in Klampar Village remain strongly influenced by cultural traditions and parental authority. While some arranged marriages successfully create harmonious households, others experience conflict due to lack of emotional readiness and limited autonomy in partner selection. These findings suggest that family harmony depends not only on cultural acceptance but also on communication, emotional preparedness, and mutual willingness between husband and wife.

Discussion

The Persistence of Matchmaking Traditions in Klampar Village

The findings of this study indicate that matchmaking practices in Klampar Village continue to be maintained as a hereditary tradition that has been passed down from generation to generation. This condition demonstrates that marriage in traditional Madurese society is not merely viewed as an individual relationship between a man and a woman, but also as a collective social institution closely related to family continuity, social solidarity, and cultural identity(A. Ismail, 2021). In the local community, parents and extended families still possess a central role in determining marriage partners because they believe that family involvement can guarantee social compatibility and long-term household stability(Jacobsen et al., 2004).

The persistence of matchmaking traditions reflects the strong influence of local cultural values within the social structure of Klampar Village(Lecturer, 2025). Berger and Luckmann’s theory of social construction explains that social realities become institutionalized through repeated practices accepted collectively by society(East, 2019). Matchmaking in Klampar Village has become part of a socially accepted reality because it is continuously reproduced through family traditions and community expectations. Consequently, arranged marriage is perceived not as coercion, but as a normal cultural mechanism intended to preserve social order and collective values(Tahir, 2021).

Another important finding reveals that matchmaking practices are primarily conducted to preserve lineage, strengthen kinship ties, and maintain family honor(A. Of, 2019). Families prefer arranging marriages with individuals from familiar social and religious backgrounds because such marriages are believed to strengthen solidarity between extended families and preserve family dignity within society(A. Studies et al., n.d.). This finding aligns with Durkheim’s concept of mechanical solidarity, which explains that traditional societies preserve social cohesion through shared values and collective consciousness. In this context, marriage functions not only as a personal relationship but also as a social instrument for maintaining communal harmony and preserving family identity(Harmony, 2025).

The findings further demonstrate that parental intervention and dominance remain highly influential in determining marriage partners(Baraka & Lawson, 2022). Several respondents admitted that they accepted arranged marriages because they respected parental authority and feared being considered disobedient if they rejected family decisions(Muchsinn & Said, 2025). This condition reflects the hierarchical family structure that still characterizes traditional Madurese society, where older family members possess stronger authority over important social decisions(Mountains et al., 2018). However, excessive parental dominance simultaneously creates limitations on children’s autonomy in determining their own future(.._1997_GrolnickDeciRyan.Pdf, n.d.).

From the perspective of Islamic law, parental involvement in marriage is not prohibited because Islam recognizes the role of parents and guardians in guiding children toward beneficial marriages (Yasin et al., 2024). Wahbah al-Zuhaili explains that family consideration in marriage can become part of *maslahah* (public benefit) when aimed at protecting family stability and moral values. Nevertheless, Islamic law also emphasizes that parental authority is not absolute and cannot eliminate the individual rights of prospective spouses (Keluarga & Volume, 2022). Therefore, although matchmaking traditions may be culturally accepted, such practices must still respect the willingness and consent of both parties involved in marriage (Al-dawood & Abokhodair, 2023).

The Impact of Matchmaking on Family Harmony

The findings of this study reveal that arranged marriages create varying consequences for household harmony (Tamimi, 2009). Several respondents experienced conflicts and incompatibility after marriage due to differences in personality, communication patterns, emotional expectations, and lifestyle habits (Dildar et al., 2013). Couples who lacked emotional closeness before marriage generally encountered greater difficulties in adapting to married life (Kieslich & Steins, 2022). This condition demonstrates that emotional readiness and interpersonal communication constitute important foundations for establishing harmonious family relationships (Guin, 2024).

The lack of a prior acquaintance process became another significant factor contributing to household disharmony among arranged couples (Singh & Pandey, 2023). Several informants explained that they barely knew their spouses before marriage because the relationship had been entirely arranged by their families (Nasrullah et al., 2014). Consequently, emotional attachment and mutual understanding were difficult to establish during the early stages of marriage (Psychologii, 2021). This finding supports family psychology theories emphasizing that emotional intimacy and communication quality are crucial elements in marital adjustment (Manne & Badr, 2008). Burgess and Locke explain that stable marriages require mutual understanding, emotional compatibility, and effective communication between spouses. Without these elements, household conflicts become more likely to occur (Junior et al., 2025).

Several respondents also admitted experiencing emotional discomfort and psychological pressure after marriage because they felt emotionally unprepared to build intimate relationships with partners they hardly knew beforehand (Violence, 1999). This condition reflects the importance of emotional maturity and personal readiness within marriage. Erich Fromm argues that love in marriage is not simply an emotional feeling but also a process involving responsibility, communication, understanding, and mutual care (Reza et al., 2026). Therefore, marriages established without emotional readiness tend to experience greater instability and disharmony (Maturity, 2022).

Despite these challenges, the findings also demonstrate that some arranged couples were able to maintain harmonious family relationships (Akhtar et al., 2017). Several respondents explained that harmony gradually emerged through adaptation, patience, mutual understanding, and commitment to preserving the marriage. Religious values and family support also played important roles in strengthening household resilience (Abuzar, 2024). In Islamic teachings, marriage is viewed as a process of *mu'asarah bi al-ma'ruf* (living together in kindness), which emphasizes mutual respect, patience, and responsibility between husband and wife. Consequently, harmonious family relationships can still be achieved in arranged marriages when both spouses actively strive to improve communication and strengthen emotional attachment after marriage (Utomo, 2025).

The findings further reveal that younger generations increasingly prefer freedom in choosing life partners (Liefbroer et al., 2016). Many young informants expressed the belief that

marriage should be based on love, comfort, and compatibility rather than solely on parental arrangements (Kh & Veena, 2020). This shift reflects the influence of modernization, education, and globalization on social values within Madurese society (Nain, 2025). Anthony Giddens explains that modern society experiences a transformation of intimacy in which personal relationships increasingly prioritize emotional satisfaction and individual autonomy (Das, 2025). Marriage is no longer viewed merely as a social obligation but also as a personal relationship requiring emotional fulfillment and equality between partners.

As a consequence, differences in perspectives between parents and children frequently create tensions concerning marriage decisions (Emig, 2002). Parents continue to prioritize cultural continuity and family reputation, while younger generations emphasize personal happiness and emotional compatibility (Article et al., 2025). This condition demonstrates that contemporary family relationships are increasingly shaped by negotiation between traditional cultural values and modern concepts of individual rights (Gillies, 2003).

Islamic Law Perspective on Matchmaking and Family Harmony

From the perspective of Islamic law, the findings strongly indicate that willingness and consent (*ridha*) are fundamental principles in marriage. Islamic teachings permit parents to provide suggestions and guidance concerning marriage partners, but coercion is not justified (Yasin et al., 2024). The Prophet Muhammad SAW explicitly prohibited forced marriage and emphasized the necessity of obtaining approval from prospective spouses before marriage takes place (Islamicus, 2012). This principle reflects Islam's commitment to protecting human dignity, emotional well-being, and justice within family relationships (Kader, 2026).

Ibn Qudamah in *al-Mughni* explains that a guardian (*wali*) does not possess the authority to force an adult woman into marriage without her consent because marriage directly concerns personal rights and emotional welfare. Similarly, Yusuf al-Qaradawi states that the objective of marriage in Islam is not merely legalizing relationships but creating emotional tranquility and affection between spouses (Yaumil et al., 2025). Therefore, marriages conducted under coercion contradict the ethical objectives of Islamic family law because they undermine emotional readiness and psychological comfort within the household (Xvi, 2017).

The findings further reveal that forced matchmaking practices potentially conflict with the objectives of *maqashid al-shari'ah*, particularly the protection of human dignity (*hifz al-'ird*) and psychological well-being (*hifz al-nafs*). Several respondents admitted experiencing emotional pressure and discomfort due to family coercion in marriage decisions (Tang et al., 2024). Such conditions indicate that coercive marriages may hinder the realization of *sakinah*, *mawaddah*, and *rahmah* as the primary objectives of marriage in Islam (Arfaizar & Sulong, 2025). Consequently, although matchmaking itself is permissible within Islamic teachings, coercive practices remain inconsistent with Islamic ethical and legal principles (Nadia et al., 2024).

Finally, the findings indicate that imbalance between cultural traditions and individual rights significantly affects family harmony in Klampar Village. On one side, society seeks to preserve matchmaking traditions as part of collective identity and cultural continuity (Uttam Narah, 2023). On the other side, individuals increasingly demand autonomy and freedom in determining life partners (Bröning, 2025). This tension often creates conflict both before and after marriage. Therefore, achieving harmonious family relationships requires a balanced approach integrating cultural traditions with Islamic principles concerning justice, consent, and emotional well-being (Ahyani et al., 2024). In this context, the ideal form of matchmaking in Islamic family law is not based on coercion, but on communication, mutual agreement, and shared responsibility between parents and prospective spouses (Firdaus, 2025).

CONCLUSION

This study concludes that matchmaking practices in Klampar Village, Proppo District, Pamekasan Regency continue to be preserved as hereditary traditions closely related to the preservation of lineage, kinship relations, and family honor within Madurese society. The persistence of arranged marriage traditions demonstrates that marriage is still socially understood not only as an individual relationship but also as a collective family institution influenced by cultural and communal values. Parents continue to play a dominant role in determining marriage partners because they consider matchmaking as part of their responsibility in maintaining social stability and protecting family dignity.

The findings further indicate that matchmaking practices produce both positive and negative implications for family harmony. Several arranged couples experienced conflicts and incompatibility after marriage due to lack of emotional readiness, limited communication, and minimal acquaintance before marriage. Nevertheless, some couples were able to build harmonious family relationships through adaptation, mutual understanding, religious commitment, and family support. These findings confirm that family harmony is not solely determined by the matchmaking process itself, but also by emotional maturity, communication quality, and the willingness of husband and wife to develop harmonious relationships after marriage.

From the perspective of Islamic law, this study confirms that matchmaking is permissible as long as it is conducted based on mutual consent and does not involve coercion. Islamic teachings emphasize the principle of *ridha* (willingness) as an essential foundation in marriage because the ultimate objective of marriage is the realization of *sakinah*, *mawaddah*, and *rahmah*. Therefore, matchmaking practices that limit individual autonomy and involve pressure from parents potentially contradict the ethical objectives of Islamic family law.

This study contributes to the development of Islamic family law studies by demonstrating that the relationship between cultural traditions and family harmony cannot be understood solely through normative legal perspectives, but must also consider sociological, psychological, and cultural dimensions within society. The study also strengthens the understanding that harmonious family relationships require a balanced integration between local cultural values and the protection of individual rights as emphasized in Islamic teachings.

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