

THE IMPLEMENTATION OF *NUCU NGORUH* IN THE TRADITIONAL MARRIAGE OF THE DAYAK SIANG TRIBE***PELAKSANAAN NUCU NGORUH DALAM PERKAWINAN ADAT SUKU DAYAK SIANG***

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Abstract: this study aimed to analyze the implementation, support, and inhibiting factors of *nucu ngoruh* in Dayak Siang traditional weddings. A qualitative method with observation, interviews, and documentation was utilized to get the research finding. The implementation of *nucu ngoruh* in traditional Dayak Siang marriages in Saripoi Village consisted of two versions. The first version of the wedding procession was making *pondong*, making *lawang sakepeng*, making *hompong*, and the marriage contract process. The second version of the marriage procession was *pantan pulut*, *pali manasai*, *ngiap* or *kandan ngiap*, second *hompong* and third *hompong*, which includes *hompong balanga*, *lawang sakepeng*, Manasai dance, *hompong* human/female, and the bride and groom sat side by side on the Mura gong. The supporting factor for *nucu ngoruh* was that indigenous peoples highly respected the provisions of social and divine values, so indigenous people adjusted to the provisions for the preparation of traditional goods, and the procession of traditional marriages might also be under customary rules. Finally, there were four inhibiting factors for *nucu ngoruh*. First, the groom was not ready either physically or mentally. The second was the lack of financial support provided. The third was the absence of people who mastered the art of sculpture was make statues to complete the implementation of the traditional Dayak Siang wedding. Fifth, there was no written text or manual procedure for implementing the traditional Dayak Siang wedding procession.

Abstrak: kajian ini bertujuan untuk menganalisis implementasi serta faktor pendukung dan penghambat *nucu ngoruh* dalam pernikahan adat Dayak Siang. Kajian ini menggunakan metode kualitatif dengan observasi, wawancara, dan dokumentasi. Pelaksanaan *nucu ngoruh* dalam perkawinan adat Dayak Siang di Desa Saripoi terdiri atas dua versi. Versi pertama dari prosesi pernikahan yaitu membuat *pondong*, membuat *lawang sakepeng*, membuat *hompong*, dan proses akad nikah. Prosesi perkawinan versi kedua yaitu *pantan pulut*, *pali manasai*, *ngiap* atau *kandan ngiap*, *hompong* kedua dan *hompong* ketiga yang meliputi *hompong balanga*, *lawang sakepeng*, tari Manasai, manusia/perempuan *hompong*, dan kedua mempelai duduk berdampingan di gong Mura. Faktor pendukung *nucu ngoruh* yaitu masyarakat adat sangat menjunjung tinggi ketentuan nilai sosial dan nilai ketuhanan sehingga penyiapan barang adat disesuaikan dengan ketentuan dan prosesi adat perkawinan juga harus sesuai dengan aturan adat. Faktor penghambat *nucu ngoruh* yaitu mempelai pria belum benar-benar siap baik lahir atau batin, kurangnya dukungan dana yang diberikan, belum adanya orang yang benar-benar menguasai seni pahat

yang akan membuat patung untuk melengkapi pelaksanaan pernikahan adat suku Dayak Siang, serta tidak ada teks tertulis/buku pedoman terkait tata cara pelaksanaan prosesi adat perkawinan adat Dayak Siang.

INTRODUCTION

Marriage for society is not only a union between different sexes like other creatures but marriage aims to form a happy and eternal family. Article 1 Marriage Law Number 1 of 1974 describe about the Basics of Marriage. From a sociological point of view marriage is a biological process (mechanism) as a human embodiment to pass on personality and heredity to the next generation with a maturity, while according to a psychological review marriage is an institution of sexuality.

Since the early 1990s Asian society has experienced modernization pressures. New models of consumption, family setting, and recreation have been introduced largely by electronic media. For example, in urban areas of society in Asia multi-channel TV technology was introduced in 1991 (Zahid, 2007). However, despite increasing exposure to Western lifestyles and values there is strong resistance from society especially in more conservative communities (Derne, 2005; Walle, 1998). For example, in Bangladesh some academics even complain that globalization is a threat to the survival of culture, societal norms, ethics, and values (Shahen, Hossain, & Jahan, 2019). However, the direct effects of globalization may be overstated, especially when it comes to old customs and traditions.

Marriage is not only determined by the spouse but needs to get approval from the families of both parties. In India individuals often prefer parental involvement in the decision to choose a partner rather than just their own choice due to the knowledge and wisdom of parents which are believed to ensure the stability of marriages (Derne, 2005; Medora, 2003; Soy & Sahoo, 2016). According to India's 2016 national survey more than 84% of married young adults (ages 18-34) were arranged in an arranged marriage (Sampath, 2017). However nowadays the younger generation generally has more to say in the mate selection process than their parents.

Matchmaking is also a preference among those who are not married, with only 12%

expressing a preference for marriage of their own choosing. In addition, in Bangladesh most marriages are still arranged by parents (Amin & Das, 2013; El-Saharty et al., 2014). The results of a survey in Bangladesh on a nationally representative sample overall 35% of all women interviewed said they had a say in husband choice when they first married (Amin & Das, 2013). Among older women (over age 45), the proportion was 20% compared to 52% for younger women (under age 25).

However there appears to be a shift in attitudes about traditional values among the young urban middle class in India. Traditionally Indian culture has and to some extent still values collectivism (Rathor 2011). Historically this shared norm has increased the prevalence of arranged marriages, and/or early marriages to meet and preserve community needs rather than prioritizing individual needs and desires (Talbani & Hasanali, 2000). There is a gradual shift towards a more Western and egalitarian view of mutually agreed marriages through courtship in which two individuals unite through love and assume equal responsibilities in the relationship (Netting, 2010; Coontz, 2005). At the same time marriage is basically the union of two families becoming an alliance of two individuals.

Similar transformations in terms of marital tradition/culture are also observed in East Asia. In an analysis of contemporary Korean family arrangements most of the unmatched marriages favored by today's modernization narratives are hybrid forms that include elements of traditional arrangements as Western practices (Baldacchino, 2008). Female students from Dhaka were more accepting of matchmaking than their male counterparts (Peterson et al., 2011). Cultural hybridity not westernization is perhaps the most characteristic result of globalization, at least in the personal and interpersonal spheres (Melluish, 2014). Globalization also affects the traditional culture that exists in a community group.

From a woman's point of view the arranged marriage tradition may seem very oppressive

when she is not given the freedom to choose. According to the Indian-American social scientist, Sharangpani, matchmaking systems are an artifact of patriarchy invested in maintaining caste purity, class privileges, and gender hierarchies (Sharangpani, 2010). This is often the case for the less educated rural population where forced marriages are still common and about 66% of girls are married before they reach the legal age of 18 (Abdullah, Qureshi, & Quayes, 2015). However, it is still debated whether urban middle- and upper-class women would perceive matchmaking as equally oppressive especially as the tradition has changed significantly over the past two decades. At least in the upper social strata women can voice their preferences freely or veto their parents' choices.

In the implementation of marriage in accordance with customary law the procedures for the stages of the marriage process must be followed in detail. So that in the process of marriage it clearly contains meaning in marital objects as well as matters concerning the rights and obligations of a bride and groom. Given the importance of the position in the process of customary marriage procedures in household ties in writing this study aims to examine this how the views of other communities to know the importance of the marriage procedures in question. Based on the above background this study discusses two issues namely the implementation of *nucu ngoruh* in the traditional marriage of the Dayak Siang, supporting and inhibiting factors of *nucu ngoruh* in the traditional marriage of the Dayak Siang.

METHODS

This study used a qualitative method to determine the results of the data in the form of written and spoken words from people or observed behavior, either by observation, interviews, or documentation. Based on the description above there are five main characteristics of qualitative research namely descriptive, has a natural setting, tend to use an inductive approach, more emphasis on work processes, and gives a point of emphasis on meaning which is a direct focus on the problems of human life. The purpose of this study using qualitative data is to find out the results of descriptive data in the form of written and spoken words from the people who are the research subjects. In qualitative study the data

obtained and generated from interviews are used as data and researchers become important instruments in it. Data analysis techniques, the authors use data collection, data reduction, data presentation or data display then draw conclusions or verify data.

RESULTS AND DISCUSSION

Implementation of *Nucu Ngoruh* in the Traditional Marriage of the Dayak Siang

Significant differences in the prevalence of marriage among ethnic groups reflect differences in traditional beliefs, cultural values, and social norms. It is a concern that people create a culture along with human development therefore it is the same with the development of culture itself. Members of each ethnic group have a set of rules, values, customs, symbols, and traditions that are generally accepted as social identities that define the moral fiber of the community. The strong desire to prevent young girls from engaging in premarital sex reflecting the high value placed on girls' premarital virginity status (Bicchieri et al., 2014; Wahhaj, 2015; Hunnicutt, 2009; Kambarami, 2006; Lai et al., 2018). The strong stigma associated with premarital pregnancy and its implications for family honor in traditional societies has been prominent in the culture of girl marriage frameworks.

Among indigenous peoples in Indonesia where the principle of kinship based on genealogical ties is still strong. Marriage can be defined as a life value that can continue offspring, maintain genealogy and social status in question. So, marriage here is a means of approaching and making peace with relatives. On the side of marriage, it is always related to inheritance, position, and wealth. In the implementation of marriage both men and women who are not mature enough or who are mature and hope to be able to live independently must be interfered with by parents, family, or relatives of both parties. Marriages that are carried out alone without interference from family or relatives. In the community's view are marriages that are legally binding contrary to local customary law.

Furthermore, in order to regulate marriage procedures among the Dayak Siang community there are unwritten legal rules that are recognized, respected, and implemented by the community in everyday life called customary law. In traditional Dayak ceremonies between one area

and another there are differences with various variations of course this is understandable due to environmental conditions, time, and place that affect each place there are some changes that tend to simplify traditional events. In national development the presence of regional culture which is part of the national culture needs to have a place and its continuity guaranteed to be able to preserve and be considered a culture in the region that also colors the national culture.

The form of the conservation effort in question cannot be separated from the goal of fostering the spirit of national unity and love for the homeland and in one form of regional culture that also colors the national culture are *nucu ngoruh* in traditional marriages of the Dayak Siang in Saripoi Village, Subdistrict Tanah Siang, Murung Raya Regency. *Nucu ngoruh* is a traditional marriage of the Dayak Siang community which is often carried out by local indigenous peoples so that the term *Nucu Ngoruh* is not foreign to the Dayak Siang community who live in the inland area of Barito precisely in the Murung Raya district, Central Kalimantan. One form of cultural preservation is the customary way of marriage of the Dayak Siang Tribe in Murung Raya Regency, Central Kalimantan Province which is precisely located in the upper part of the Barito River.

Saripoi Tanah Siang District, Murung Raya Regency one of the customs which is the culture of the Dayak Siang tribe that is still practiced by the community is the marriage custom or generally called the "Marriage Customary Way". But unfortunately, at the present time the origin of marriage customs is not known with certainty. Therefore, in the following matters relating to the understanding and origin of the fulfillment of the traditional way (although mythological in nature) will be presented from various sources presented by several sources who understand matters related to the fulfillment of the traditional way.

Since Putir Sikan has a descendant named Ajoh Pokin Asu, that's when Mahotara (God) ordered Bura (Angel) to come down to earth to teach traditional procedures including marriage customs. And when he came down to earth Bura brought equipment such as *tamiang* bamboo, *komalai* bird, *takari* (incense), and *tana malai*. The place where Bura taught traditional procedures was *Datah Tangguh Siwo* while the

people taught by Titih Unoi, Sauk, Totoh Oncoh, then passed on their knowledge to the village elders so that a customary stakeholder, *mangku* was formed, *signs*, *damang*, and *tomenggong*. The meaning of *nucu ngoruh* is as a way for the community to maintain the existing culture so that it is not displaced by modern culture. Apart from the status of this marriage as a local cultural marriage this marriage is still highly guarded by the Saripoi community because its function is as a sacred procession to form a new life. Another meaning of *nucu ngoruh* is to increase community solidarity.

Based on the stories from various versions it seems that the source of customary law regarding marriage comes from Mahotara (God) thus customary law including customary law of marriage, has divine, sacred, and spiritual values. In the same understanding there is a very strong emphasis on the divine role. This emphasis on the divine role emphasizes how noble and sacred a marriage is in the understanding and appreciation of the life of the Dayak Siang community. Furthermore, based on the understanding of customary law sources about marriage originating from the divine world it can be believed that marriage (mate) comes from the divine (Mahotara).

The implementation of *nucu ngoruh* in the Dayak Siang traditional marriage in Saripoi Village consists of two versions. The first version of the marriage procession is making *pondong*, making *lawang sakepeng*, making *hompong*, and process of marriage ceremony. The marriage procession of the second version of *pantan pulut*, *pali manasai*, *ngiap* or *kandan ngiap*, second *hompong* and third *hompong* is *hompong balanga*, *lawang sakepeng*, Manasai dancing, *hompong* human/girl, and the bride and groom sit side by side on the Mura gong.

The Kulatung (gong) which is used as the seat for the bride and groom is sounded three times by Basir and Nyorigin Umpa Kapali. The bride and groom are invited to sit on a chair to smear the mixture of chicken blood and pig blood with each other using free-range chicken eggs *pinjan panyuka*, *popa koruh*, bridal advice. In this event *pinjan panyuka* and *lawung ara* was presented. After the bride's advice was issued *lawung ara* and *torah koruh* performed a series of traditional marriages which eventually led to the *torah koruh* event which is a type of wood

provided by the women to be erected by the men in the family's yard.

In principle by considering some differences in the marriage procession the value of marriage itself for the Dayak Siang community is not merely a human cultural activity but also signs of the presence of divinity in the history of human life. In this case marriage contains noble and sacred values because according to the Divine Stability which is also a demonstration of life taking place in the divine realm. It is also necessary to obtain an analysis related to the parties involved in Dayak Siang from the various versions that exist in marriage both at the ritual marriage ceremony and in marital life involving many parties namely the bride and groom, the families of both parties, and the traditional stakeholders.

Taking into account this fact in the view and appreciation of the Dayak Siang people a marriage certificate is a socio-religious deed. Marriage is not only a matter of two people/ husband and wife but also a matter of family and society as a whole even a matter of divinity. In this case the responsibility for marital life is not only between husband and wife but also between husband and wife and the extended family of both parties and members of indigenous peoples in general including to the Divine. This fact will emphasize how strong the alliance that a family needs to build and how strong the marriage bond is.

Precisely because marriage is something sacred and noble it needs to be arranged according to a slightly complicated and complete traditional way of marriage both in the implementation of the ritual marriage ceremony and in the life of the marriage that will take place later. Marriage agreements should be based on legal norms, moral norms, and religious norms that apply in Indonesian society (Nurdiyanawati & Hamidah, 2019). The strong stigma associated with premarital pregnancy and its implications for family honor in society (Bicchieri et al., 2014; Wahhaj, 2015; Hunnicutt, 2009; Kambarami, 2006; Lai et al., 2018). The religious element in a marriage is not only part of the cultural aspects of culture besides that it is also a symbol of their religious observance especially preventing young girls from having premarital sex which reflects the high value placed on girls' premarital virginity status.

Taking into account the discussion above several important points were found relating to marriage according to the customary law of the day. Dayak Siang customary law includes customary marriage law or the traditional way of marriage originating from the world of divinity (Mahotara). Along with the position of such customary law all customary stakeholders who are responsible for carrying out and inheriting customary law have divine authority. Therefore, respect for customary law needs to be carried out in tandem with respect for customary stakeholders so that the divine will is carried out proportionally. In this case the traditional way of marriage contains the value of divinity.

Along with the divine value contained in the traditional way of marriage for the Dayak Siang tribe apart from being a human cultural deed it is also a sign of the presence of divinity or a demonstration of the life that takes place in the divine realm embodied in the history of human life. Thus, marriage contains noble and sacred values so it needs to be carried out according to divine laws or arranged according to a complicated and complete marriage. Customary way both in the implementation of the marriage ceremony and in subsequent marital life where marriage is not an arbitrary event but ceremony that is full of nobility and sacred.

By taking into account the values contained in the traditional way of marriage and the marriage itself for the Dayak Siang tribe marriage is a socio-religious deed. In this case marriage is not only a matter of two people (husband and wife). Marriage both in ceremonial rituals and in later marital life is a deed that involves all parties, both husband and wife, family members of both parties, members of indigenous peoples in general, and the divine. This fact will emphasize how strong the bond alliance that needs to be built between husband and wife in building a family and how strong the marital bond is.

Supporting and Inhibiting Factors of *Nucu Ngoruh* in the Traditional Marriage of the Dayak Siang

Supporting factors in the Dayak Siang marriage process were found in terms of facilitating the marriage procession including marriages that are carried out are not just marriages but marriages here must meet both individual provisions. Readiness between the

two prospective brides must also be carried out based on applicable regulations in accordance with customs related to social values and divine values, as long as this cannot be fulfilled, the marriage will not be carried out. The preparation of traditional goods must be in accordance with the provisions that have been passed down from generation to generation.

The goods provided related to traditional goods are still being traded and if they are not available, then the customary goods are replaced or dowry with money. The traditional marriage procession must also be in accordance with the customary rules that have been applied from generation to generation. Marriage is not only meaningful for the prospective bride and groom but more than that marriage has to do with the families of both parties as a whole because by this marriage the extended families of both parties make a new big family for all.

The inhibiting factors in the event that the fulfillment of customary goods in the procession of the customary marriage is carried out correctly in accordance with the size according to the applicable customary provisions and if it cannot be fulfilled it will result in the disruption of the traditional marriage procession. Therefore, the items must be complete otherwise the marriage will be postponed. Another obstacle on the part of the groom must be really ready both physically and mentally as well as the financial support that has been prepared. The traditional stakeholders including the elders need to be anticipated by preparing the younger group as a substitute by studying the customary procedures used in Dayak Siang traditional marriages.

The absence of someone who really mastered the art of sculpture who would make a statue to complete the implementation of the customary marriage of the Dayak Siang tribe. The absence of written rules makes the traditional holders only rely on habits based on memory perhaps this can lead to errors in the arrangement of preparing the traditional marriage procession according to the Dayak Siang tribe. There is no written text/handbook in the form of a book as a handbook related to how to carry out the procession of the traditional way of marriage and a written agreement to make it a guide for interested parties related to the implementation of marriage according to the customs of the Dayak Siang tribe.

Inhibiting factors in traditional Dayak Siang marriages can be overcome if the community must be able to fully support the efforts of all parties in preserving the wedding procession especially the traditional wedding procession. The community especially in the Murung Raya district is to learn and find out how and how the traditional Dayak noon marriage is carried out which is an indigenous custom of the region. The village head in issuing information relating to the legalization of marriage in a traditional manner or the fulfillment of marriage customs with the identity data of the prospective husband/wife. The traditional stakeholders should really apply the rules of customary law that apply to every marriage activity. Which must be dealt with as soon as possible. The families of both parties should find mutually beneficial solutions. To the prospective brides both male and female in particular do not dare to marry if the customary marriage goods cannot be provided and the marriage should be postponed.

In general culture plays an important role in the progress of a nation. The state advances Indonesian national culture in the midst of world civilization and makes culture an investment to build the future. Diversity of regional culture is the wealth and identity of the nation that is needed to advance Indonesian national culture in the midst of the dynamics of world development. As is the case in regenerating local wisdom of Lebon art as the ancestral culture of Pangandaran in West Java, preserving Toraja culture, Pappaseng local wisdom of the Bugis community, and many others (Sofyan et al., 2021; Sandarupa, 2014; Abbas, 2013). Along with the development of today's science and technology it has become an obligation to preserve regional culture in order to maintain the identity of our nation which is ethnic and cultured. Preserving culture is the duty of every individual especially all Indonesian people. As a cultured country where there are various cultures in Indonesia we should guard this culture so that it is not claimed by other countries as its culture. Every culture that exists in this country must be our responsibility to be preserved.

CONCLUSION

The implementation of *nucu ngoruh* in the Dayak Siang traditional marriage in Saripoi Village consists of two versions. The first version

of the marriage procession is making *pondong*, making *lawang sakepeng*, making *hompong*, and process of marriage ceremony. The marriage procession of the second version of *pantan pulut*, *pali manasai*, *ngiap* or *kandan ngiap*, second *hompong* and third *hompong* is *hompong balanga*, *lawang sakepeng*, Manasai dancing, *hompong* human/girl, and the bride and groom sit side by side on the Mura gong. Supporting factors of *nucu ngoruh* namely marriage here must meet the provisions of social values and divine values, the preparation of customary goods must be in accordance with the provisions, and the traditional marriage procession must also be in accordance with the customary rules. Inhibiting factors of *nucu ngoruh* namely the groom must be fully prepared both physically and mentally and with the financial support provided, the absence of someone who really masters the art of sculpture who will make a statue to complete the implementation of the customary marriage of the Dayak Siang tribe, and there is no written text/handbook related to how to carry out the procession of the traditional way of the Dayak Siang traditional marriage.

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