

MOYOKETEN VILLAGE COMMUNITY PERSPECTIVE ON ONLINE MARRIAGE

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ABSTRACT

Organizing weddings during the COVID-19 pandemic experience obstacles therefore adjustments were needed in the wedding ceremony. The development of increasingly sophisticated technology becomes the intermediary. One of them is to hold a marriage covenant online through a video call application. The purpose of this study is to find out how the PERSPECTIVE OF THE COMMUNITY OF MOYOKETEN VILLAGE, TULUNGAGUNG REGENCY toward online marriage. This research is expected to find the best way to organize weddings during the COVID-19 pandemic. This type of research is research that uses a qualitative method with a case study approach that aims to understand the community's perspective on marriages held online in Moyoketen Village. The results showed that the people of Moyoketen Village had various views and opinions on online marriage. It is suggested to the people of Moyoketen Village to get more information about marriage online.

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1. INTRODUCTION

Marriage is something that is very coveted by some people. The meeting of two people of the opposite sex who tied the knot is proof that both of them have a strong sense and desire to spend a lot of time together in order to create peace and tranquility in their hearts. This has been stated in the Al Qur'an Surah Ar Rum Ayah 21 which means:

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

Allah SWT created humans in pairs so that humans can have offspring and can connect kinship ropes as the word of Allah SWT in the Al Qur'an Surah An Nisa Ayah 1 which means:

"O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate,¹ and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and "honour" family ties. Surely Allah is ever Watchful over you."

Rasulullah SAW also emphasized and made it a Sunnah for his followers to get married in order to reduce the risk of an unlawful relationship between two people who do not have a legal relationship status. He also mentioned that with marriage, a servant can complete half of his religion, as he said in the hadith narrated by Thabrani and Hakim which means:

"Whoever marries, then he has completed half of his worship (religion). And let him fear Allah SWT in maintaining the other half." (HR. Thabrani and Hakim).

However, holding a wedding during the current pandemic is a new challenge for everyone, considering the regulations from the government that prohibit face-to-face activities and gathering in groups in one place to prevent the rising case of the Covid-19 virus. This is the main cause of online marriages that can be done using an application or video call software on a smartphone or other device.

In addition, online weddings that limit the distance between couples who want to get married and guests who want to attend raise pros and cons among the public. This research presented people's opinions about online marriage which might deviate a little from the customs and ethics that are usually carried out during normal times and solutions that take the middle ground regarding innovation in the field of marriage in this 4.0 digitalization era. For this reason, the author was interested in researching and writing this Qur'anic scientific paper, entitled COMMUNITY PERSPECTIVE ON ONLINE MARRIAGE.

2. METHODOLOGY

This type of research was research that used a qualitative method with a case study approach that aimed to understand the community's perspective on marriages held online in Moyoketen Village. Data collection was carried out on married villagers. Informants were determined by purposive sampling while data collection techniques were conducted through interviews and documentation. Then, it was analyzed through the stages of data collection, data presentation, and drawing conclusions.

3. RESULT AND DISCUSSION

Since the enactment of PPRI No. 43 of 2020 regarding handling the pandemic, normal weddings are difficult to do and special permits are needed that allow users to hold events that cause crowds. Therefore, people who have an intention and want to get married immediately without the need to bother themselves to take care of a permit are starting to think about changing wedding arrangements in line with the rapid development of technology in today's era. People who have intentions also need to pay attention to and manage the details of events that may be easily carried out offline and replace them with a virtual event that requires the person to consider various things that may be left out or carried out when the wedding takes place.

After taking a random sample, the researchers got some answers from the residents of Moyoketen Village, Tulungagung Regency for our inquiries regarding online weddings. Their opinion is as follows:

1. Wigiono: "Online marriage is legal, yes, it's okay, but if it can be done normally, then let it be just doing as normally".

Mr. Wigiono is a resident of Moyoketen Village who works as a farmer. He said that online marriages have legitimate credibility in terms of law, both in Islam and in terms of government records. Online weddings are also easy to do during this pandemic, considering the government is trying to deal with the Covid 19 virus outbreak. However, it would be nice if the wedding could be held normally as usual.

2. Siti Fatlilah: "It's okay, there's no need for '*rejaan*' but who wants to have their wedding done online now? we don't know who's there (a married couple) if it's done online."

Mrs. Siti Fatlilah, the wife of Mr. Wigiono, said that there were no legal problems with online marriages, but in online marriages, she expressed her concern about the identity of the couple who wanted to marry online. She also believes that there is no problem with changing and replacing the event rundown (Javanese wedding customs) that must be carried out when carrying out online weddings.

3. Mamik: "Not good enough, in my opinion, the custom and culture should be preserved, if you can get married here, just hold it. If you can't, it will be postponed. Online marriage is only for people who are '*kebentel*' like those who are having LDR or who go out of the island or country."

Mamik is an employee whose husband works outside Java. She said that marriages conducted online were not complete because they had to abandon a series of Javanese wedding customs. She also argues that if a couple carries out a marriage that is done online, it is only done by people who are in a state of urgency, such as having long-distance relationships with each other, both on the island and in other countries.

4. Winoto: "If you ask if it's legal or not, it's legal, the evidence is that there is much news about online marriages. But if you ask me whether it's good or not, I think it's not enough."

A resident of Moyoketen Village, who wants to carry out a marriage, argues that online marriage has a valid law and can be proven by the circulation of news related to marriage online in the mass media and the absence of emergency response from domestic scholars regarding the law and its implementation. However, if the marriage requires the bride and groom to leave the usual (Javanese) customs and wedding ceremonies, according to him, is not good to do.

In the results of our research, there are pros and cons regarding the responses of the people of Moyoketen Village, Tulungagung Regency of online marriage. This is intended to express the positive and negative sides according to the views of the people of Moyoketen Village regarding online marriage.

4. CONCLUSION

The current Covid-19 pandemic is the main cause of the rise of online marriages among the public. The government has taken great steps in an effort to overcome it and issued new regulations that prohibit various groups of people from holding events that can be a means of spreading the virus, such as gathering in one place and not maintaining a safe distance between individuals. This also has an impact on the continuity of public events in society, one of which is marriage.

In the results of this study, the people of Moyoketen Village located in Tulungagung Regency have several different perspectives regarding online marriage, such as online marriages are not easy to do because it leaves the customs and culture of marriage in an area and concerns the identity and original documents that must be completed by the prospective bride and groom. However, some people in Moyoketen Village also gave positive responses regarding the legality of online marriages as long as they are still in accordance with the religious procedures followed by the prospective brides.

Henceforth, there are several suggestions to be the solution. It is necessary to give some understanding to the public about online marriage so that there is no misunderstanding about whether or not the marriage is valid according to Islamic religious law. The customs and culture that are usually carried out at weddings are dependent on each individual's personal principles and cannot be forced regarding having to be abolished or can be postponed until the reducing case of the Covid-19 virus with an emphasis that the public must also be able to understand the current emergency in Indonesia.

It will be nice if the public can postpone all events that are prone to being a means of spreading the Covid 19 virus until a time that allows. If there are still doubts about online marriage information, the public can review the definitions and laws related to marriage online through local religious experts or other trusted sources, such as *ustadz* and *kiai* so that people have no doubts about it.

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