

Study of the Syarifah's Cultural Revolt in Modern Indonesia: Personal Blog Social Media in Perspective Marriage between Noble Female Arab and Ordinary Male Non Arab

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Keywords: Syarifah, Ahwal, Cultural Change, Marriage.

Abstract: This paper discusses the revolt of some Syarifah over the marriage tradition by marrying Ahwal (non Sayyid) in Jakarta. The author is interested in discussing this theme from an anthropological point of view by looking at the cultural changes that occur in Syarifah's life and examining the background of their courage to make choices that are contrary to the general view of the Sayyid group. This research discuss the anthropological study. It used data from survey online and offline. The online data from Personal Blog Social Media, and choose data location in Jakarta as a cosmopolitan city has also contributed to a change in the culture of the marriage of the Sharifah. We used descriptive analytic method to describing and categorizing the collected data. Finally, we divide them into certain number of unit analysis. The result of this study finds that many Syarifah's considered to have also the right just anybody else to marry their future husbands that they like, including those from the ahwal group. Their courage was resulted from the widespread mobility of the profession and their environment. They do not only stay at home and them waiting for the coming of their future husbands. Many of them of them also pursue their tertiary education; work at sectors whose workers come from various ethnic groups.

1 INTRODUCTION

Arab society is one of the ethnic groups that inhabit Indonesia. Reflecting on a number of historical literatures, many of them are descendants of Arabs from Hadramaut, Yemen, or better known as Hadrami Arabs (L.W.C. Van den Berg , 2010). They occupy middle to upper position in the Indonesian social strata. They have been known as traders and respected preachers. In the eyes of the indigenous population, Hadrami Arabs are often placed in noble positions because of their profession.

The descendants of Arabs in Indonesia are divided into two groups, namely the Sayyid and Masyayikh groups (Natalie Mobine Kesheh and Hadrami Awakening, 1999).The Sayyid group is a Hadrami Arab descendant who has a blood relationship with the Prophet Muhammad. While the Masyayikh group refers to Hadrami Arab descendants who have no genetic relationship with the Prophet Muhammad.

Since the 18th century, the relations between the Hadrami Arabs and the indigenous Indonesian population have been increasingly intertwined. At that time, many Hadrami residents were travelling abroad, including to Indonesia, because of economic necessity. Most of them are men. When they arrived in Indonesia, many of them married indigenous women. In the eyes of the Arabs, the Indonesian population is already considered like their own family. Indigenous people who have been considered the family, in the association of the Arabs got the term ahwal. In the aftermath, this term expanded, referring to indigenous people who were not from Hadrami Arabs.

Arabs belong to ethnic groups who are persistent in preserving their traditions and customs. One way to illustrate this maintenance is marriage tradition. The Sayyid family generally wants to marry their children to a partner from another Sayyid family. A Sayyid man is allowed to choose his partner from the Sayyid family or other groups from the Masyayikh or

2014

Subchi, I. and Nurhayati, .

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DOI: 10.5220/0009938720142022

In *Proceedings of the 1st International Conference on Recent Innovations (ICRI 2018)*, pages 2014-2022

ISBN: 978-989-758-458-9

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indigenous groups. The same allowance does not apply to Syarifah (a daughter of a Sayyid group). She is only allowed to marry her future husband from the Sayyid group. Syarifah who is persistently married to non-Sayyid or Ahwal is considered a disgrace in a Sayyid family (A. Muzakki, 2017).

Days by days, many Sharifah break the tradition of the Arab community by choosing a partner from the ahwal. This situation shows the existence of a form of cultural resistance by Syarifah's, because they have realized that there have been in equal opportunities given to them. They argue that in fact, they have the same right as their male partner to determine a partner. This openness is the impact of their heterogeneous and inclusive social environment. The author conducted a number of interviews to find out about this problem.

2 REVIEW OF LITERATURE AND BASIC THEORY

2.1 Literature Review

The study of Arabs becomes interesting from various perspectives. This is evidenced by the existence of a number of writings in the form of books, research reports and articles discussing the theme. According of (Deliar Noer, 1972), (Bisri Affandi, and Syekh Ahmad Al-Surkati, 1976), (Yasmine Zaky Shahab, 1975), (Hisyam Ahmad, 1977), (Abdurrahman Patji, 1983), (Hamid Algadri, 1996), and (Husain Haikal, 1987) were interested in revealing the lives of Arabs through the existence of two important organizations in the history of the Arabs, namely Jamiat Khair and Al-Irsyad.

According of (Deliar Noer, 1972), (Bisri Affandi, and Syekh Ahmad Al-Surkati, 1976), (Hamid Algadri, 1996), and (Husain Haikal, 1987) interested in studying the role of the Arab community in the arena of national movements and their efforts to fight for Indonesian independence.

According of (Yasmine Zaky Shahab, 1975), (Hisyam Ahmad, 1977), and (Abdurrahman Patji, 1983) chose the theme of assimilation of Arab descent with indigenous people in Pekalongan, Jakarta, and Surabaya.

In their studies (Deliar Noer, 1972) and (Bisri Affandi, and Syekh Ahmad Al-Surkati, 1976) emphasize the description of the development

thought, activities, and organizations of two Arab community groups in Indonesia. They trace their contribution to the indigenous people through the development of their organizations: Jamiat Khair (for the Sayyid group) and Al-Irsyad (for the Non-Sayyid group). Jamiat Khair was founded on July 17, 1905. This organization also functioned as a forum for the Sayyid group that distinguished them from the Non-Sayyid groups.

The Sayyid group saw a different principle between them and the Non-Sayyid group. One of the things shown is about the difference in status between them. The Sayyid considered themselves in a noble position among the Non-Sayyids or others, because they had continuity of blood until the Prophet Muhammad. This capital simultaneously raises their social status in the presence of other groups. On the other hand, the Non-Sayyid group initiated a campaign that all human beings are equal.

This assumption is considered the Sayyid group as a challenge which then encouraged them to establish Jamiat Khair. In its development, some differences among them emerged in the way of thinking and worship activities of the Sayyid and Non-Sayyid groups in later times (Deliar Noer, 1996). The difference in degrees between Sayyid groups and indigenous groups (ahwal), especially in the field of marriage, is not too emphasized in the descriptions by (Natalie Mobine Kesheh, Hadrami Awakening, 1999). Nevertheless, this book is important to understand the position of Arab groups with other groups in the modern history of Indonesia.

Besides the theme of organization, history and assimilation, there are several other important studies about the Arabs in Indonesia. (Freitag and W. G. Clarence-Smith, 1977), (Huub de Jonge dan Nico Kaptein, 2002), (Sumit Kumar Mandal, 1994), (Natalie Mobini Kesheh, 1999) focused on the diaspora of Hadrami Arabs in their overseas countries, including the Indian subcontinent and Southeast Asia. The word "diaspora" is interpreted specifically to denote the existence of an ethnic group coming from an area and settlement in another country. They still maintain the sentimental and material culture of their home country. (Natalie Mobini Kesheh, 1999), and (Kurnia Rizkiati, 2012) prove that the Hadrami Arab community has a close relationship with the Hadramaut, their homeland. Mandal explained that their motivation to get out of their place of origin was found the right place to live (finding their place). Natalie Mobini Kesheh present

the diaspora of Arab Hadrami in Indonesia around the 20th century. In Indonesia, the Hadrami Arab group also expressed their relationship with terms such as *al-nahdhah al-Haramiyah* (revival of Hadrami consciousness or *nahnHadramiyyin 'ala kulli al-Sya'i* (we are Hadramaut people, feeling superior over other groups). (Kurnia Rizkiati, 2012)

The study of marriage in the Arab community was carried out by a number of academics such as (Kurnia Rizkiati, 2012), (Noor Hasanah, and Jihan Suroyyah, 2014). These studies confirm that the marriage tradition among Arabs is endogamous, namely a closed marriage between relatives, especially among Syarifah and Sayyid.

According (Adlin Sila, 2005) Gender and Ethnicity in the Sayyid Community of Cikoang, South Sulawesi: *Kafa'ah*, a Marriage System among Sayyid Females explained the problems that occurred in South Sulawesi between the sayyids and non-sayyids, on the basis of children on their father's status. Therefore, women sayyid will only marry within the Sayyid group or choose to remain unmarried. A complexity degree of systems and status categories are connects different of marriages.

According (Muhammad Jawad al-Mughniyah, 2006) to the law provisions in the Shafi'i *Kafa'ah* school does not constitute a legal requirement of a marriage, *kafa'ah* is the right reserved for the woman and the guardian, because that is when there is a marriage that is not between a man and a woman who is not equal to the woman's the marriage is valid. But, *kafa'ah* is a legal requirement for marriage when a woman does not want (*ridhho*) marries a man who is not equal to her. As a result, essentially *kafa'ah* is not a legitimate marriage requirement if the woman wants, and becomes her legitimate condition when women do not want to.

While the provision stipulates that *kafa'ah* in *nasab* is not a legitimate requirement of marriage because the Prophet himself had sent Fatimah binti Qois, a quraisy female descendant with Usamah, a slave, then he married both, if *kafa'ah* *nasab* became a requirement Nabi would not carry on the wedding.

According (<https://quran.com/33>), The Holly Qur'an al-Ahzab verse :33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ
اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا

The translate: “And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification”.

The opinion from some Imam Mahzab is different about the issue of the criteria for the *kafa'ah*, except in matters of religion. The *Syafi'iyah*, *hanafiyyah* and *hanabilah* groups are agree that *nasab* is part of the *kafa'ah* criteria. They argue that Arabian's *kufu* one another. Quraish people are *kufu* other Quraish people. Therefore the concept of *kafa'ah* is what later underlies the scholars in determining whether or not marriage between *syarifah* and non-sayyid men is permissible because it is considered not as secret and will destroy the descendants of the Prophet Muhammad's descendants. That was level of *nasab* is attributed to a father (*patrilineal*) system.

The position of *madzab* or a high degree where Allah SWT has given specifically *Ahl al-bayt* is the basis of our obligation to love *Ahl al-bayt*, even if we do not hurt him. The *Jumhur* ulama agree the superiority of *Ahl al-bayt*, because they are people who are cleansed from sin as the word of Allah SWT in Holly Quran Al -ahzab verse 33.

Imam Ar-razi argues that what is meant of the verses of the verse are all the descendants of the prophet Muhammad SAW, the wives of the prophet and the descendants of *hasan* and *husen*. It is stated that the purpose of *lafadz liyudziba* and *wa yuthorikum* the Allah SWT is willing to cleanse from sins and give them a noble degree. (Imam ar-Razi, page 350)

2.2 Basic Theory

Culture is an element of society created by human responses to their environment (Michael Thompson, 2018). Anthropological studies focus on the region. What is referred to as human beings refers to their ability to create ideas, both material and immaterial, which is the result of their dialectics with their surroundings. Culture is not static, but dynamic. At least, this understanding can be seen from the cultural model of Arab society in Indonesia.

Arab society, especially Hadrami Arabs, is a group of Arab nations that have a long journey come to Indonesia. Besides trading, they also have other motives, namely to spread the teachings of Islam (Ishac Diwan etc, 2018). Their arrival seized the attention of local authorities. Their position was glorified because of their activities helped move the local economy, while introducing Islamic teachings to the population. Because of their second profession, they also occupy positions like priests in Hindu-Buddhist times. They become a place to ask questions, learning religious knowledge. (Rhiza Eka Purwanto. etc, 2018).

As mentioned above the Arab groups who migrated to Indonesia carried with them their home country culture. Their residence is not only a place of recitation; they also often breed Arabic traditions in their neighbourhoods. Arabs have a strong cultural patron, giving rise to a view that incomplete understanding of Islamic teachings without understanding Arab culture. This can be seen in the present. A *habib lover* (another name for *Sayyid*), tries to follow the cultural procedures of his teacher. For example, in terms of dress, intonation of voice while talking in front of a crowd (lecture) to participating in studying Arabic music. (Ahmad Ali Riyadi, 2017).

When Arab culture has met with local traditions and customs, then there is a cultural dialogue. Arab culture faces a position where they must dominate or are succumbed to the existing practices. In some places such as Gresik (Pulopancikan and Gapurosukolilo) by (Fikri Mahzumi, 2014) and Jakarta (Condet and Pekojan) by (Ahmad Fadli HS, 2011) Arab culture dominates, but in other places such as in Aceh Arab culture fades and is succumbed to the flow of local cultural heterogeneity. (Latifah Abdul Latiff, 2017).

In anthropology studies, the phenomenon of intercultural encounters, such as Arabic culture and local culture is the setting for a situation called cultural change. Cultural change occurs because of a cultural contact with another culture. Cultural change does not always come from outside influences. In some cases, cultural changes occur due to responses from internal circles of a society who are moved to follow or hold a number of compromises with a cause for other cultures.

R. Linton said that there are two possibilities of a culture when dealing with other cultures. There is distinction between the cultural core (covert culture) and the outer culture (overt culture). The core part of culture encompasses a system of cultural values, religious beliefs in the future, some forms of indigenous products that are being studied by a community and traditional products that have been widely distributed in the community. Conversely, the external parts of culture include physical culture such as tools and objects used in everyday life, science, procedures, lifestyle and recreation to meet inner needs. The core of culture is a difficult part to change. Therefore, in a process of cultural change, change does not always occur holistically in the same time at all cultural facts, but occurs gradually and the process occurs differently or differentially. (R. Linton, 1936).

According (Koentjaraningrat, 1986) In one occasion, when analyzing cultural changes, researchers will be faced with the phenomenon of cultural diversity. Usually, in heterogeneous societies, there is a diversity of cultures that have horizontal vertical differences. Vertical differences are related to differences in social class and caste, while horizontal differences are related to differences in ethnicity, religion and race. These cultural identities will influence the process of cultural change.

Intercultural dialogue publishes various patterns and changes in the original culture of the two different cultural forms. This is the impact of the existence of both contacts that take place continuously. In principle, cultural change cannot take place quickly, but through a number of long stages and times. The first process, both cultures pass through the diffusion phase. This phase allows one culture to transmit or disseminate elements of its culture to other cultures. (William A. Haviland, 1993)

In the second process, a culture will go through the stage of evaluating other cultures as recipients.

This process is crucial, because it will involve accepting or rejecting an element or idea. If the element or idea is accepted after evaluation, then it likes to combine with the recipient culture. However, if the element of culture is forcibly applied, it causes rejection in the early cultural environment.

There are several alternatives related to intercultural relations. The firstly is incorporation. This method allows the immigrant cultural element to join the recipient culture, with no tension occurring. The element of recipient culture is fundamentally, unchanged.

The Second is the process of replacement. This process is opposite to incorporation. New cultural elements will replace the old cultural elements. This process resulted in the old cultural condition being like "patched fabric", where the new fabric did not necessarily match the old fabric. This process has the potential to bring disintegration because the new cultural elements are not necessarily accepted by the old culture.

The third and fourth ways are syncretism or fusion and compartmentalization or isolation. The third pattern is the fusion of the migrant and recipient culture into a pattern that is different from the previous one. The fourth pattern shows the state of disintegration in the recipient culture. This situation is found when there is a compulsion of migrant culture in the recipient culture. The Culture from accepted of the element reluctantly and it only small talk. In practice, this condition still accepted but isolated or separated from the old culture. The old system, which wants to be replaced with a new system, doesn't just disappear, but is still used in a closed way. As long as the force of force still exists, new elements will find momentum to be used. If the forced system is lost, the old system will continue. (E.K.M. Masinambow, 1997)

Research on the types of marriages of Arab women (Syarifah) with non-Arabs (ahwal) was conducted for four months, starting from April to June 2016. This study used an ethnographic and historical approach. As a research tool, ethnography is a method of observation to gain an understanding of the way Arabs interact and collaborate with indigenous people in daily life.

Ethnography is also often understood as writing or a report written by an anthropologist taken from field work within a certain period. The focus of

ethnographic research is on the state of life of a society (a way of life of society) by (James Spradley, 1979), (B. Malinowski, 1950) and (Clifford Geertz, 1973). Stated that the purpose of ethnography is to describe and build the social and cultural structure of a society (B. Malinowski, 1950). Frey added that ethnography was used to examine human behaviour in a specific and scientific environment. The main characteristic of ethnography is the thick description [36] based on participatory observation (observatory participant). (Deddy Mulyana, 2001).

In ethnographic research, researchers are not enough to just conduct interviews, but also while making observations. (James Spradley, 1979) To support the analysis, a historical approach is also used. This approach will comb the time series of Arab life in the archipelago, including in Jakarta and the dynamics of its culture. In addition to qualitative data, the authors also collect quantitative sources. The literature used revolves around the lives of Arabs, including references written by Arabs.

The author is interested in using the theory of social change initiated by Auguste Comte. He mentioned that there were at least three stages of social change, namely the theological stage, the metaphysical stage and the positivism stage. The theological stage gives an understanding that all forms of phenomena that occur in the human environment are the result of God's creation. Religious figures are central to everything. They get trust compared to other humans. The second stage is metaphysical. At this stage, God's will changed by an abstract causes. The principles of reality are understood by reason and belief. Ideas and ideologies become dominant in human daily life. The third stage is positivism. At this stage humans are very dependent on empirical reasoning. Traditions that become their living space undergo massive evaluation. Science and industrialism color the human life cycle. In the end, these elements have the potential to destroy established traditions. (K. Bertens, 1998)

The informants consisted of parties who knew Arabic culture, including matters concerning Arab marriages. Their information occupies an important position in this paper. Most informants are Syarifah's in several cities in the province of DKI Jakarta. (Pertti J. Pelto, and Gretel H. Pelto, 1978)

The stages of the research carried out are: 1) A comprehensive orientation phase, by doing as

Spradley calls the observation grand tour; 2) The observation phase focuses on the selection of mate, application process, marriage process and its impact on Syarifah ; 3) Evaluate the findings with the check technique, which is confirmation to other informants about the truth of the information obtained from the previous informant. If there is a difference in information, a review will usually take place to find out the authenticity of the information; 4) Data analysis phase. Actually, the data obtained is mature data because it has been analyzed in the field. The method of field analysis is carried out by questioning the answers of informants continuously, confirming the answers of other informants, relating them to the relevant theoretical tools. Then the informant's answer was set as the working hypothesis. Then this hypothesis was tested again in the field by questioning it again. If the same data is found, then there is the same pattern and a new development is not found, so this step is considered complete. These data are considered to have fulfilled the requirements of scientific procedures.

3 RESULT AND DISCUSSION

Social change occurs along with the dynamics in the body of a society. Arab descendants in Indonesia, especially in Jakarta, experience this situation in almost all joints of human life, including marriage. According to Hadrami Arabic tradition, a Sharifah should be married to Sayyid. While Sayyid can choose to marry Syarifah or ahwal. It seems that this principle is not always kept, because there are several cases that indicate cultural changes among Syarifah who decide to marry ahwal

Since in Hadramaut, the Sayyid group has determined that marriage between Sayyid and Syarifah is a necessity. This tradition is strengthened by the opinions in the Syafi'i school of thought about the necessity of Syarifah to marry Sayyid. In his lifetime, Imam Syafi'i was known as a person who glorified the family of Ahl al-bayt. Imam Ahmad bin Hanbal, another leader of the school of thought, also positioned the Sayyid family in a higher position than the other Muslims. According to him, a non-Sayyid who wants to marry Syarifah must ask for permission from Syarifah's extended family. Therefore, most Sayyids choose Syafi'i school of thought and Muslims in Indonesia also practice Syafi'i, the problem of marriage between Sayyid families becomes something related to the Syafi'i school of thought of jurisprudence law directly. In other words, this marriage is not just a relationship of the opposite

sex, but it has been justified and recommended in the law of jurisprudence.(Perti J.Pelto dan Gretel H. Pelto, 1978).

Auguste Comte mentions that theological thinking is highly identified with religious nuances. This can be seen from Syarifah's lifestyle in the early days of their arrival in the archipelago. Public opinion among Sayyid said that a Sharifah must marry Sayyid. If there is a Syarifah married to ahwal, then the law is haram. The argument about the illegitimacy of marriage is based on the texts of the Quran and several traditions of the Prophet Muhammad that talk about kafa'ah, or equivalence in marriage.

In the social strata of Hadramaut people, Sayyid and Syarifah occupy a noble position compared to other community groups. Their group holds religious authority. If a Syarifah violates the provisions in the circles of Ahl al-bayt, then she is included in violating the provisions of religion. This is considered a disability in the majesty of the position of the grandchildren of the Prophet Muhammad. The purity of marriage between Sayyid and Syarifah must be maintained and traditionalized continuously even though there are many Hadramaut who live abroad.

The metaphysical stage the life and marriage of the Sharifah changes. They are known as a rich ethnic group and have adequate religious understanding, so most of them become leaders in the community. The important point here is that communication is very well built with the bearer community. Increasingly tight relations have created a resistance among the Sayyids to realize an institution that seeks to maintain their traditions and status. In the Hadramaut, they established an institution called naqabah which was involved in this problem. In this institution, traditions that live in the Sayyid community are defined as law. Then this law is obeyed by the community. Some legal products are exclusive, which means they only apply to groups such as Sayyid, one of them is about their marriage to Syarifah.

The positivist stage, Hadrami Arabs face other changes related to their position in the overseas country. Most of Hadrami's migrants are men. In Indonesia, they face a new phenomenon that is also driven by personal needs, namely to marry indigenous people (ahwal). Initially, this is a difficult choice, but the situation makes them have to rethink their traditions. The children from their mixed marriages are called muwallad or Hadrami Arab descendants born in Indonesia. Of course the mixed pair is different from the pair Sayyid and Syarifah as

is usual in Hadramaut which is better known as aqhah. (Adlin Sila. 2005). This historical memory is always used as an acknowledgment of a Syarifah married to ahwal. At first their own mother was an ahwal. (Imam Subchi, 2016). The phases of social change above illustrate the changing background of Syarifah's way of thinking to marry ahwal.

Urbanism is something that affects Syarifah's marriage with ahwal. The main characteristic of urbanist society is openness. Then this openness approaches the dimensions of tradition that will give birth to a cultural dialogue. Ten speakers interviewed by researchers, they are urban communities who live in Jabodetabek urban areas. They only see kafaah from the point of view of religion not ethnicity. Most of them were Syafi'i's mazhab but, two of them used Maliki's mazhab. They said that kafaah only applies at the religious thought of couples. The main reason for a Syarifah to marry Sayyid is only because their nasab. This view is one reason Syarifah chose the ahwal. (Siroj Munir. 2012).

On average, the Syarifah interviewed came from rich families. They are studying up to college. This learning experience makes them motivated to work and a career that emphasizes their high reliability, more than most women with low education who only take care of household problems.

The Syarifah's respondents who are married to ahwals is teacher. She was once a bank employee before married. Syarifah have large society. Of course they can choose of couple in society. They are engaged and can meet their husbands in educational institutions, workplace. Acceptance of the couple is also motivated by the family. Some ahwal said that his family was not a group that emphasized the issue of kafa'ah. The large social relationship among them. The education and job between of them as reason to make them falling love each other. This heterogeneous family background makes it is not limited in choosing a life companion. Cross-ethnic human relations allow socialization among them. Tribal attributes have merged between them, which then developed is the similarity in activity, as often found in a work environment, such as in offices. Occasionally, socialization can give birth to a biological connection between humans of the opposite sex caused by the intensity of the meeting. This instinct cannot be ruled out because the mutual love between humans is a necessity and natural law. (Imam Subchi, 2016)

Changing the perspective of marriage in the lives of some Sharifahs has proven that they have gone out of their tradition from several aspects. That people who still up hold tradition are closed typologies or referred to as badawah in the term Ibn Khaldun. Whereas people who have received elements that change their traditions, live in heterogeneous environments and have varying degrees of mobility referred to as hadharah groups.

Furthermore, Ibn Khaldun explained that the community of badawah has the courage of great character, high social spirit and respect for social norms and traditions. Typical behaviors such as group solidarity, tribal fanaticism and tribal sentiments appear in their behavior. Usually the hadharah community can be seen in city life. In general, they live in a comfortable, luxurious place and follow a lot of lust or desires that come from themselves without considering the social impact that comes from their environment. (Nanang Martono, 2012).

Apparently, the dynamics will always hit Hadrami Arab groups in Indonesia. This is based on social settings that live in cities, such as Jakarta. Although the Hadrami tradition, including marriage kafa'ah, is still alive, there is always a gap to step in, especially for Syarifah who have a broad relationship with people from ethnic and other professions. The choice to marry to ahwal has an impact on similar choices for their children and grandchildren. Ahwal said that he gave fully to his child in choosing a spouse.

Social changes that occur in Syarifah marriage with ahwal can be understood through cycle theory. This theory believes that the change and development of society does not stop at one situation, but still rotates until it returns to the initial stage and then to the next stage. This can be seen from one of syarifah's wedding with Ahwal's husband. Initially, he felt his marriage to non-Sayyids was the right choice.

This marriage was blocked by her parents who married not with a Sayyid. She chooses to remain in his choice. Finally, She's marriage did not last long, because at one time she felt traumatized and she guilty for her decision. She did not hear the advice of her parents in the past. Her marriage ended up in divorce.

The bitter experience of being married to ahwal was also experienced by another syarifah. She felt her marriage to her husband, ahwal's background, did not feel happy. When the time comes, she does not want her daughter to marry ahwal, and hopes to get a partner of a Sayyid. In this way, she hoped that his

descendants could improve his status. By marrying Sayyid, the relationship that was originally broken between her family and the other Sayyid family can be reconnected.

From the syarifah's story, there was an understanding that Syarifah's marriage with ahwal could lead to a state of isolation for herself or her family. Arab society is bound by similarities in religion and customs, including marriage. When there are families who do not follow tradition, such as marrying their children with fellow Sayyid families, then there is the potential for the emergence of a social sanction, in the form of isolation or disgrace for the Arab community itself. This assessment applies to certain cases and not a holistic assessment.

Social changes regarding Syarif and ahwal marriages are a cultural necessity. This is inseparable from the openness that is characteristic of urban communities living in the midst of ethnic diversity. The preservation of the tradition of a community group, namely the Hadrami Arab community, certainly faces various external problems that affect the dynamics of cultural order that has been maintained and preserved. The cases of social change above are backed by Syarifah's association which has come out of the veil of the Hadrami Arab tradition, in which Syarifah is only provided to accept the proposal of the Sayyids.

4 CONCLUSIONS

The Sayyids are a group of people who have a glorified position in the eyes of Muslims in Jakarta. This is because they still have a genetic connection with the Prophet Muhammad, and their ancestral profession which is an Islamic preacher and wholesaler. This glory is increasingly maintained when a wedding tradition is established that Syarifah is required to marry Sayyid. This is an equal form of marriage (kufu). Marriage between Sayyid families is a tradition that is recommended in the Shafi'i mazhab of thought, and to protect the purity of the descendants of the Prophet Muhammad

Over time, Syarifah and Sayyid's marriage traditions faded. There is a new meaning among Syarifah that they also have the right to choose their own spouse, including those from the ahwal group. Syarifah's courage to sue tradition was due to the widespread mobility of the profession and their environment. Syarifah does not only stay at home to wait for a mate, but many of them take tertiary education including working in sectors whose

workers come from various ethnic groups. The state of Jakarta as a cosmopolitan city has also contributed to a change in the culture of the marriage of the Sharifah.

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