



**PROHIBITION OF MARRIAGE BETWEEN TWO  
SIBLINGS AT THE SAME TIME  
(An Examination of Islamic Law and the Cultural Reality of the Pasir  
Sialang Village Community in Kampar Regency, Riau)**

**Muh. Rizki**

Universitas Cokroaminoto Yogyakarta  
[muh\\_rizki@ucy.ac.id](mailto:muh_rizki@ucy.ac.id)

**Amrin Borotan**

STAI Tuanku Tambusai  
[amrin.borotan91@gmail.com](mailto:amrin.borotan91@gmail.com)

**Andre Afrilian**

UIN Sunan Kalijaga Yogyakarta  
[andreafrilian4498@gmail.com](mailto:andreafrilian4498@gmail.com)

**Ardiansyah**

UIN Sunan Kalijaga Yogyakarta  
[ardiansyahkudi22@gmail.com](mailto:ardiansyahkudi22@gmail.com)

**Muhammad Zakiy Najdee bin Shahirul**

International Islamic University Malaysia  
[najdeekerja@gmail.com](mailto:najdeekerja@gmail.com)

**Abstract**

*In the current discourse on Islamic family law, cultural aspects cannot be separated from the scope of family law, especially marriage. As in the view of the Pasir Sialang Village community, when conducting a marriage, considerations must be taken into account, such as the community's perception of the prohibition of two siblings marrying at the same time. The purpose of this article is to determine the views of the Pasir Sialang Village community regarding the prohibition of marriage between two siblings at the same time and the impact of this prohibition from a cultural anthropology perspective. This research is empirical legal research using a cultural anthropology approach. The results of this study confirm the existence of a prohibition on the marriage of two siblings at the same time and the community's belief in the impact of such marriages. This is due to the influence of traditional culture and the reality of beliefs that exist in the community as a result of violating established rules, as evidenced by past occurrences in the Pasir Sialang community. Such as divorce, death,*

*and miscarriages during pregnancy. From a cultural anthropology perspective, the phenomenon of marriage prohibition cannot be permanently prohibited, due to social considerations that influence understanding in society.*

**Keywords:** *Prohibition of Marriage Between Siblings, Cultural Anthropology, Pasir Sialang Village.*

## **Abstrak**

Dalam diskursus hukum keluarga Islam saat ini, aspek kebudayaan tidak bisa dilepaskan dari ruang lingkup hukum keluarga khususnya pernikahan. Seperti dalam pandangan masyarakat Desa Pasir Sialang dalam mengadakan pernikahan haruslah melakukan pertimbangan-pertimbangan yang diperhitungkan, seperti persepsi masyarakat akan larangan pernikahan dua orang saudara dalam waktu yang bersamaan. Adapun tujuan penulisan artikel ini untuk mengetahui pandangan masyarakat Desa Pasir Sialang terhadap larangan pernikahan dua orang saudara dalam waktu yang bersamaan dan dampak yang ditimbulkan dari larangan pernikahan dua orang saudara dalam waktu yang bersamaan dilihat dalam perspektif antropologi budaya. Penelitian ini merupakan penelitian hukum empiris dengan menggunakan pendekatan Antropologi budaya. Adapun hasil dari penelitian ini ditemukan kebenaran adanya larangan pernikahan dua orang saudara dalam waktu yang bersamaan dan keyakinan masyarakat akan dampak yang ditimbulkan dalam praktik pernikahan tersebut, hal ini disebabkan karena pengaruh kebudayaan yang turun-temurun dan realitas kepercayaan yang ada di masyarakat akibat melanggar aturan yang telah dibuat, terbukti pernah terjadi di masyarakat Pasir Sialang. Seperti terjadinya cerai hidup, cerai mati, dan terjadinya musibah keguguran dalam kehamilan. Perspektif antropologi budaya, fenomena larangan pernikahan tersebut tidak bisa selamanya dilarang, karena pertimbangan keadaan sosial yang mempengaruhi pemahaman di masyarakat.

**Kata Kunci:** Larangan Menikah Dua Saudara Kandung, Antropologi Budaya, Desa Pasir Sialang.

## **INTRODUCTION**

Indonesia, as a multicultural country, has a unique cultural wealth in each of its regions. This cultural diversity also has an impact on marriage rules in each region of Indonesia.<sup>1</sup> Some tribes in Indonesia even have their own concept of an ideal marriage, where marriage occurs because of a certain view that does not conflict with the provisions and norms that apply in that region. Marriage in Indonesia generally follows customary rules, and one example is the customary rules in the village of Pasir Sialang, which still maintains traditions in marriage ceremonies. In addition to complying with religious norms, traditions also play an important role in the implementation of these marriages. The people of Pasir Sialang village always involve various customs before,

---

<sup>1</sup> Jeri Ardiansa, "Pendekatan Antropologis, Historis, Dan Sosiologis Terhadap Budaya Barapan Kerbau Suku Samawa," *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 7, no. 2 (2021): 57, <https://doi.org/10.32884/ideas.v7i2.340>.

during, and after the wedding takes place. This pattern of behavior has made it an integral part of every wedding ceremony held.<sup>2</sup>

In the view of the Pasir Sialang Village community, when holding a wedding, careful consideration must be given. There is a perception among the community that it is forbidden for two siblings to marry at the same time. This prohibition certainly has a purpose and objective, because prohibitions in a community certainly have positive or negative effects on individuals and families. The community of Pasir Sialang Village believes that the consequences of doing so include divorce, the death of one of the spouses, and the miscarriage of the first child.

The existence of the customary rule prohibiting simultaneous marriages among the community of Pasar Sialang Village has the potential to create a better social order. This culture is rich in positive values that serve as guidelines for social interaction. This is especially true when viewed in relation to a cultural anthropological approach. It is important to conduct cultural anthropological studies in order to see the other side of customary rules in a comprehensive manner.<sup>3</sup>

Anthropology is a discipline within the social sciences that focuses its analysis on humans. The scope of anthropology includes the study of human existence in the context of society, ethnicity, culture, and behavior. When referring to cultures related to religious aspects, anthropology observes religion as part of cultural phenomena, without getting involved in interpreting religious teachings carried out by the Prophet or other forms of teaching.<sup>4</sup> Looking at cultural phenomena in the Sialang Pasir community, it can be understood that customary rules prohibiting simultaneous marriages are clearly not prohibited when viewed in terms of Sharia law. However, in the realm of customary law, this prohibition seems to be deeply ingrained in every community.<sup>5</sup> Therefore, the urgency of this study is to examine the community's views on the prohibition of marrying at the same time. This study then attempts to examine the impact of these

---

<sup>2</sup> Arie Sulistyoko, "Perkawinan Masyarakat Adat Banjar Kalimantan Selatan ( Telaah Antropologis Dan Sosiologis )," *An-Nuha* 7 (2020): 19–32.

<sup>3</sup> Ardiansa, "Pendekatan Antropologis, Historis, Dan Sosiologis Terhadap Budaya Barapan Kerbau Suku Samawa."

<sup>4</sup> Moh. Nailul Muna, "MENDIALOGKAN LEGITIMASI NIKAH SIRRI DALAM RANAH TEOLOGIS DAN YURIDIS (Interpretasi Hadits Larangan Nikah Sirri Dalam Perspektif Antropologi)," *Journal TA'LIMUNA* 7, no. 1 (2018): 1, <https://doi.org/10.32478/ta.v7i1.144>.

<sup>5</sup> Muhammad Rizal Soulisa, "Praktik Pernikahan Sepupu di Desa Kalola Kecamatan Bambalamotu Kabupaten Pasangkayu (Analisis Antropologi Budaya)," *IAIN PALU* (2020)..

customary rules using cultural anthropological analysis, with the hope of viewing these issues from a different perspective.

## **METHOD**

In writing this article, the author uses empirical legal research by observing the reality in the field. The study uses a cultural anthropology approach as an analytical tool. Through this approach, the researchers analyze the issue not only from the standpoint of Islamic law but also from the cultural values and traditional norms that shape community behavior. The cultural anthropology framework helps to understand how traditions, beliefs, and social interactions in the Pasir Sialang community influence their interpretation of Islamic legal principles concerning marriage. Data were obtained from field observations, interviews, and documentation. The interviews involved traditional leaders, religious figures, and local residents who possess knowledge of marriage customs. These qualitative data were then analyzed descriptively to interpret the community's collective beliefs and the reasons behind the continued observance of this customary prohibition. Thus, this study integrates legal and cultural analysis to provide a comprehensive understanding of how religious norms and local traditions intersect in the practice of marriage among the Pasir Sialang community.

## **DISCUSSION**

### **A. Marriage in Islam**

Marriage is a contract that makes sexual relations between a man and a woman lawful and aims to create a spiritual bond of *sakinah*, *mawaddah*, and *rahmah*, as stated in Article 1 of the Marriage Law of 1974, which defines marriage as a physical and spiritual bond to create a happy family between a man and a woman with the status of husband and wife based on the One Almighty God.<sup>6</sup> In addition, marriage is included in the acts of worship that are highly recommended in Islamic law, and there are conditions and pillars that have been regulated by Islam in marriage. The Creator created humans in pairs, male and female, so that both would feel peace and be filled with love as a form of worship to Allah alone. Getting married means opening the door to the longest worship of your life, with one person who is compatible with your mission and goals. Therefore, walking down the aisle requires sufficient knowledge, not just biological age and material wealth, neither of which guarantee a lasting marriage.

---

<sup>6</sup> Pasal 1 Undang-undang Perkawinan No. 1 Tahun 1974.

In essence, Islam strongly encourages individuals who are ready to immediately enter into marriage to avoid falling into sinful acts, as explained by the Prophet through his hadith:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَنَا رَسُولُ اللَّهِ: يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ; فَإِنَّهُ لَهُ وَجَاءٌ.

Six levels of heading are allowed as follows:

Meaning: “*O young men, whoever among you is ready to provide for a household should marry. Indeed, this can lower the gaze from sinful things and protect one's chastity. If one is unable to marry, then at least fast, for fasting can reduce sexual desire.*”<sup>7</sup>

From this hadith, we can see that getting married early is highly recommended in Islam because the Almighty God created His servants in pairs of two different genders so that they would feel at peace and full of love as a form of worship to Allah alone. Getting married means opening the door to the longest worship of one's life. However, the meaning of this hadith does not necessarily apply the command to marry to all groups because the circumstances and situations experienced by each mukallaf are different, so the law of marriage is then categorized into five types by the fiqh scholars, namely:<sup>8</sup>

1. Obligatory, the obligation to marry is for those who are capable of marrying and are in a situation where if they do not marry, they will fall into adultery.
2. Sunnah, determined for those who want to marry and have the means and funds to provide for their spouse and other needs.
3. Makruh, for people who cannot marry because they cannot provide for their wife financially or are potentially impotent.
4. Haram, for people who want to marry with the intention of hurting or neglecting their wife. This prohibition also applies to people who cannot afford to pay for their wife, even if their sexual desire is not urgent.

---

<sup>7</sup> Bukhari, *Ṣaḥīḥ Bukhārī*, (Riyadh, Baitul Afkar Al-Dauliyyah: 1998) Hlm. 1005, hadis nomor 5066, “Kitāb an-Nikāḥ,” “Bāb Man lam yastathi’ al-Bāah fal yaṣum.”

<sup>8</sup> Sulaiman Rasyid, *Fiqh Islam* (Bandung: Sinar Baru Algensindo, 2010). Hlm. 374.

5. Permissible, for those who are not compelled by circumstances that require them to marry immediately or prohibit them from doing so.

To carry out a marriage in Islam, all the pillars and conditions that have been set must be fulfilled. The pillars of marriage include: the presence of the groom, the presence of the bride, the presence of a guardian for the bride, the presence of two witnesses who have reached puberty, and the *ijab kabul* (marriage contract)<sup>9</sup>. Meanwhile, the conditions for a valid marriage are that the couple are not mahram, they are free (of their own free will/not forced), they are not performing *ihram* (hajj), and for women, they are not currently married to another man.

In performing a marriage, these requirements and pillars must be fulfilled, or the bride must not be in a state of *iddah*. However, in certain circumstances, marriage is also prohibited according to Islamic law. The following are prohibitions on marriage according to Islamic law:<sup>10</sup>

1. Due to a blood relationship
2. Due to a marital relationship (mother-in-law, stepchild, son-in-law, stepmother, etc.)
3. Due to a relationship through breastfeeding
4. Marrying two sisters at the same time
5. Marrying a woman who is still married to another man
6. Marrying a wife who has been divorced three times
7. Marrying more than four women at the same time
8. Marrying an adulterer.
9. Marrying someone of a different religion.

## **B. Pasir Sialang Village**

Pasir Sialang Village is the largest village in terms of area and population in Bangkinang Subdistrict, with a population of 9,553 and 2,375 households (KK) and a diverse range of ethnic cultures gathered in a harmonious and peace-loving community led by a village head named Elvina Yusrianti, S.STP. It consists of 28 neighborhood associations (RT) and 10 community associations (RW). In accordance with Law No. 23 of 2014, the lowest level of government after the subdistrict is the subdistrict, which

---

<sup>9</sup> Slamet Abidin dan H. Aminuddin, *Fiqh Munakahat*, (Bandung: Pustaka Setia, 1999), hlm. 68.

<sup>10</sup> Agus Hermanto, *Larangan Perkawinan "Dari Fikih, Hukum Islam, Hingga Penerapannya Dalam Legislasi Perkawinan Indonesia"*, (Lampung: Lintang Rasi Aksara Books, 2016), hlm. 11

is a component of the subdistrict. Pasir Sialang Subdistrict is one of 2 subdistricts and 7 villages in Bangkinang Subdistrict.

Pasir Sialang Village is one of the villages that has undergone various exchanges and changes. This is because the people who inhabit this area are also diverse in ethnicity and culture due to the transmigration program and also migrants who come from neighboring provinces, causing Pasir Sialang Village to now experience ethnic and cultural diversity. Pasir Sialang Village has a heterogeneous population consisting of Malay, Javanese, and Batak ethnic groups, with an area of 21,991 hectares. The total population is 9,553, with 4,850 males and 4,703 females.

The education level of the Pasir Sialang sub-district community shows that 6,714 people or 70.28% have not attended school, 961 people or 10.06% have elementary school education, 837 people or 8.76% have junior high school education, 811 people or 8.49% have senior high school education, and 230 people or 2.41% have college education. From the above data, the author concludes that the education level of the people of Pasir Sialang Village is still relatively low, with a large number of people who have not attended school, totaling 6,714 people or 70.28%.

From a social perspective, the residents of Pasir Sialang Village have various types of jobs to meet their daily needs. It can be seen that the dominant profession of the people of Pasir Sialang Village is farming, with 1,937 people or 20.28%, followed by laborers, with 1,123 people or 11.75%. There are 348 people or 4.02% who work as traders, 124 people or 1.30% who work as craftsmen, 470 people or 4.92% who work as civil servants/military personnel, and 658 people or 6.88% who work as entrepreneurs. From the above data, the author concludes that the dominant occupation of the community in Pasir Sialang Village, Bangkinang District, Kampar Regency is farming, with 1,937 people or 20.28%.

### **C. Prohibition of Marriage Between Two Siblings at the Same Time in Pasir Sialang Village**

In Islam, a marriage that fulfills the above requirements and pillars is considered ideal in the religion, unlike an ideal marriage according to traditional communities. An ideal marriage according to indigenous communities is a marriage that is desired and believed to be good because of certain views, which in its implementation does not conflict with the norms and regulations that apply in that area. Therefore, each region

has its own views and ways regarding the marriage ceremony and reception that are considered ideal for that community. Most of the beliefs held by indigenous communities originate from myths in their environment. Myths themselves are stories of a nation about gods and heroes of ancient times that contain interpretations of the origins of the universe, humans, and the nation itself, which have profound meanings expressed in a supernatural way. Or, in this context, they can be interpreted as a collection of traditional stories related to culture and the procession of activities that are considered sacred and have been passed down from generation to generation.<sup>11</sup> Myths are also always accompanied by negative social consequences or sanctions that are believed by the community.

In Sialang Village, there are rules for wedding receptions that have been followed by the community for many years and are considered one of the requirements for an ideal marriage. One of these rules, which is believed by the community, is that two siblings are not allowed to have their wedding receptions at the same time. The emergence of this prohibition, which continues to be followed by the community to this day, is not without reason, but rather because of factors that have increased the community's belief in continuing to follow it. The reason the community continues to follow the marriage custom of not holding wedding receptions for two siblings at the same time is because it is considered to have a negative impact on the continuity of the marriage and the integrity of the household. as evidenced by the many cases of couples who held wedding receptions for two siblings at the same time in Pasir Sialang Village, who either divorced or died separately from their spouses. This has happened to one couple, whether it be an older or younger sibling, because it is common in the Pasir Sialang Village community. Therefore, this belief continues to this day and is believed by the local community.

In addition, the impact of the practice of two siblings getting married at the same time, as believed by the people of Pasir Sialang Village, is that something bad will happen to the child born to one of the two couples. It is believed that if such a practice is carried out, it will have a negative impact on the first child born, such as the child

---

<sup>11</sup> Wadiji, *Akulturasi Budaya Banjar di Banua Halat*, (Yogyakarta: Pustaka Book Publisher, 2011), hlm. 10-11.

developing an illness or even dying. This is as stated by Asma, a traditional leader in Pasir Sialang Village.<sup>12</sup>

When examined in the context of Islamic teachings, there is no basis for this belief, as it is merely a belief and tradition in the community as a form of caution and tawakkal (trust in God) so that a marriage bond can last until old age. The beliefs of the Pasir Sialang Village community, when examined, can teach all parties to introspect before going through with the marriage process, not just considering one or two aspects. This teaching is usually actualized by the Pasir Sialang Village community in the form of spiritual prohibitions. The hope is to avoid obstacles and hindrances.

#### **D. Cultural Anthropological Review of Beliefs in Indigenous Communities**

The existence of community beliefs and customary laws in Indonesia has a significant influence and impact on people's lives, especially in the Riau community, particularly in the village of Pasir Sialang. Every individual often feels a great sense of pride in the origins of their hometown and the tribe they come from. A person may hold fast to the customs of their tribe, which are often found in matters related to marriage, because each region has its own unique ways and distinctive characteristics in terms of customs and traditions. Therefore, in cultural anthropology studies, this is explained as a series of mindsets, actions, and behaviors of a community in a particular community that reacts when faced with an appreciation of interpretation that is educated in the area where the community lives.

Cultural anthropology is the study of anthropology that examines the entire system of ideas and feelings, actions, and works produced by humans in social life, which are made their own through learning and used to deal with the environment in which humans live.<sup>13</sup> Universally, no matter how vast the cultures spread across the globe, they will include the seven elements of culture that can be examined through language, knowledge systems, social organization, tools and technology, livelihoods, religious systems, and art systems.<sup>14</sup> These seven universal cultural elements are very important because they are able to map the level of needs and desires of society. Although formed from a group of individuals with different attitudes and perceptions,

---

<sup>12</sup> Asma S.Pd (Tokoh Adat Desa Pasir Sialang), Wawancara, (Desa Pasir Sialang, 23 Agustus 2023).

<sup>13</sup> Gunsu Nurmansyah, *Pengantar Antropologi: Sebuah Ikhtisar Mengenal Antropologi*, (Bandar Lampung: CV. Anugrah Utama Raharja, 2019) hlm. 73.

<sup>14</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi*. (Jakarta: Rineka Cipta, 1990) hlm. 204.

through learning, a synthesis of a shared worldview is formed which can be assessed from the seven elements of culture that surround it.

Through the cultural anthropological approach above, we can understand the importance of culture and beliefs held by society for social growth because humans are cultural beings. Through a cultural anthropological review of this study on the community's belief in the prohibition of two siblings getting married at the same time in Pasir Sialang Village, we can also see the extent to which religion influences human aspects in the formation of beliefs and culture in social life. In this case, even though the practice of holding wedding receptions for two siblings at the same time is considered to have positive economic value in terms of reducing wedding costs and there are no prohibitions from religious teachings, it is still not justified to blame what has been believed by the community from generation to generation. because the culture and beliefs of the community did not arise without reason, but rather there were many things that were considered for the sake of the common good and the well-being of society and community life.

## **CONCLUSION**

The prevailing opinion in the Pasir Sialang village community regarding the prohibition of marriage between two siblings at the same time is based on ancestral beliefs and teachings from traditional leaders. The community considers that the simultaneous marriage of two siblings is a widely recognized prohibition in the view of the Pasir Sialang community. The impact of the prohibition of marriage between two siblings at the same time is the potential for the couple to experience various forms of separation, whether through death, divorce, or miscarriage if one of the partners becomes pregnant. In the context of Islamic law, this impact is considered to be God's decree. In the context of cultural anthropology, cultural values in the marriage of the Pasir Sialang village community are still very strong and are practiced to this day. The manifestation of cultural values that have been passed down from generation to generation colors various processes and taboos in marriage. Of course, a culture that has been ingrained for a long time cannot be changed just like that. In short, cultural anthropology is used as an instrument to study and analyze how culture in society influences all aspects of life, especially those related to marriage.

## BIBLIOGRAPHY

- Agus Hermanto, *Larangan Perkawinan “Dari Fikih, Hukum Islam, Hingga Penerapannya Dalam Legislasi Perkawinan Indonesia”*, (Lampung: Lintang Rasi Aksara Books, 2016).
- Ardiansa, Jeri. “Pendekatan Antropologis, Historis, Dan Sosiologis Terhadap Budaya Barapan Kerbau Suku Samawa.” *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 7, no. 2 (2021): 57. <https://doi.org/10.32884/ideas.v7i2.340>.
- Asma S.Pd (Tokoh Adat Desa Pasir Sialang), Wawancara, (Desa Pasir Sialang, 23 Agustus 2023).
- Bukhari, *Ṣaḥīḥ Bukhārī*, (Riyadh, Baitul Afkar Al-Dauliyyah: 1998) Hlm. 1005, hadis nomor 5066, “Kitāb an-Nikāḥ’,” “Bāb Man lam yastathi’ al-Bāah fal yaṣum.”
- Gunsu Nurmansyah, *Pengantar Antropologi: Sebuah Ikhtisar Mengenal Antropologi*, (Bandar Lampung: CV. Anugrah Utama Raharja, 2019).
- Koentjaraningrat, *Pengantar Ilmu Antropologi*. (Jakarta: Rineka Cipta,1990).
- Muna, Moh. Nailul. “MENDIALOGKAN LEGITIMASI NIKAH SIRRI DALAM RANAH TEOLOGIS DAN YURIDIS (Interpretasi Hadits Larangan Nikah Sirri Dalam Perspektif Antropologi).” *Journal TA’LIMUNA* 7, no. 1 (2018): 1. <https://doi.org/10.32478/ta.v7i1.144>.
- Rizal Soulisa, Muhammad. “Praktik Pernikahan Sepupu Di Desa Kalola Kecamatan Bambalamotu Kabupaten Pasangkayu (Analisis Antropologi Budaya).” *IAIN PALU*, 2020.
- Sulistiyoko, Arie. “Perkawinan Masyarakat Adat Banjar Kalimantan Selatan ( Telaah Antropologis Dan Sosiologis ).” *An-Nuha* 7 (2020): 19–32.
- Slamet Abidin dan H. Aminuddin, *Fiqh Munakahat*, (Bandung: Pustaka Setia, 1999).
- Sulaiman Rasyid. *Fiqh Islam*. Bandung: Sinar Baru Algensindo, 2010.
- Sulistiyoko, Arie. “Perkawinan Masyarakat Adat Banjar Kalimantan Selatan ( Telaah Antropologis Dan Sosiologis ).” *An-Nuha* 7 (2020): 19–32.
- Wadiji, *Akulturası Budaya Banjar di Banua Halat*, (Yogyakarta: Pustaka Book Publisher, 2011).