

Civic culture: The marriage values of the Catholic Church on the Dayak Tamambaloh marriage tradition

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ABSTRACT

This study has been motivated by the phenomenon of married life facing various challenges of the times. Therefore, this study has taken the topic of the importance of morals in married life, especially in realizing a harmonious and lasting family life. By focusing on Dayak Tamambaloh in Santo Martinus Parish, Sintang Diocese. This study aims to explore the values of marriage customs in light of the moral teachings of the Catholic Church. Dayak Tamambaloh views marriage as a lifelong union of a man and a woman that lasts a lifetime. This Tamambaloh Dayak marriage custom is manifested in the prohibition of adultery, the ideal form of marriage that is heterosexual and has children, and the ban on divorce. The marriage custom of the Dayak Tamambaloh is in line with the nature of marriage in the Catholic Church, which is monogamous and indivisible. This phenomenon has shown the Tamambaloh Dayak as an ethnic group that can adapt their lives to the morality and spirituality of the Catholic Church. Likewise, the Catholic Church has demonstrated a high appreciation for the noble values of the Tamambaloh Dayak culture.

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Introduction

Dayak Tamambaloh's family life is founded on marriage customs and Catholic Church teachings. A legal marriage is sanctioned by the Catholic Church and the Dayak Tamambaloh tradition. Church and customary marriages complement each other because their functions do not overlap (Efriani, et al., 2020). The values of traditional Dayak Tamambaloh marriage are consistent with the morality of marriage taught by the Catholic Church, namely monogamous and indivisible marriage. The Dayak Tamambaloh marriage ritual is based on a family life concept known as *Sikondo Takin Bunga*, *Sianyam Tolang Manik*, and *Tio' Satutuan*. Living together or together in a whole, complementary, harmonious, and beautiful life, and together throughout life, is the philosophy of family life. This Dayak Tamambaloh family life philosophy is supplemented by numerous standards and decency of married life. In a nutshell, the moral of married life in Dayak Tamambaloh is consistent with the Catholic Church's moral of marriage, which is also monogamous and irrevocable (Konferensi Waligereja Indonesia, 1994).

Given the issues that continue to destroy family life, the moral of marriage in family life is highly vital (Sunarto, 2018; Zahra et al., 2019). Public acceptance of cohabitation, sexual behavior outside of marriage and reproduction, artificial contraception, pornography, increasing divorce rates, and

generally favor of same-sex marriage has resulted in permissive perceptions and secularization of sacred and sacred marriages. Furthermore, different facets of marital life, from economic to psychological, frequently impede the continuance of husband-wife concord in family life and even induce divorce (Zahra et al., 2021). Statistics Indonesia data shows that in 2018 there were 408,202 cases of live divorce; in 2019, there were 439,002 cases; and in 2020, there were 291,677 cases (Badan Pusat Statistik Indonesia, 2021). Adultery, unfaithfulness by leaving a spouse, polygamy, domestic violence, physical handicap, or disease that renders them unable to carry out their tasks as husband or wife are all common causes of the disintegration of domestic life, even to the point of separation/divorce. Disputes and quarrels that never end in harmony result from forced weddings by other parties, resulting in no love in marriage and economic/financial troubles that frequently disturb family life (Lestari et al., 2016).

The Church believes that several perceived threats to the welfare of Catholic marriage and family life have an impact on the destruction of the sanctity of Catholic marriage and the ability of the family to operate as a domestic Church. The Catholic Church has paid particular attention via the Council of Vatican II to the issues experienced by persons living in marriage, as indicated in the pastoral document *Gaudium et Spes* on December 7, 1965. The Second Vatican Council recognized that husband and wife have the right to establish and control their married life in concord, but they must also face the varied circumstances of modern life. Various situations today are seen as often an obstacle for husband and wife, such as the number of children, faithfulness of love and full fellowship of life are usually not easily maintained, the intimacy of family life is broken, not infrequently the value of loyalty is threatened, and the welfare of children is destroyed (Paus Paulus VI, 1964). Under these conditions, many married couples face complicated realities, so some dare to solve these problems inappropriately (Konferensi Waligereja Indonesia, 2019).

The Catholic Church places great importance on the communion of husband and wife in the holy marriage bond because of the different problems and obstacles in family life. All Christian faithful, especially Church officials (hierarchy), believe that the family is the center of deep faith growth and development. The family is regarded as the Church of the Household (*Ecclesia Domestica*) by the Second Vatican Council, and every Catholic family is intended to be a model of the genuine Church. Pope John Paul II views, values, and places marriage and family life in his pastoral vision and mission which he concretely puts in the form of a very well-known recommendation, namely the *Apostolic Exhortation Familiaris Consortio*. Regarding married life, Pope John Pope II emphasized that "Marriage and family life are among the most precious human values and are desired by God in His act of creating the world." Therefore, every family who consecrates their love in the Sacrament of Marriage of the Catholic Church is bound by the morals of Catholic marriage (Konferensi Waligereja Indonesia, 2019).

Furthermore, the Dayak Tamambaloh ethnicity places a premium on family life. Marriage rituals bind this ethnicity from pre-marriage through married life and separate husband and wife even after death. The Dayak Tamambaloh ethnicity is bound together by several processions and ceremonies relating to marriage and married life, including the kinship system. Marital customs do not disappear from family life because they are full of rules and values that guide family life. These rituals strive to preserve domestic and even kinship life in extended family ties, as well as husband-wife harmony and inheritance (Primadhani & Yunanto, 2019).

The Catholic Church conveys its opinions on the noble values embodied in the customs and culture it comes into contact with. The Catholic Church has called for respect for the teachings, standards, and rules of life that radiate truth and enlighten all people in *Nostra Aetate* (Paus Paulus VI, 1965). Thus, this research investigates the Christian moral ideals embedded in Dayak Tamambaloh's marital rituals. This study is relevant to religious institutions' efforts to achieve peace

and harmony in family life (Kustini & Bulan, 2015), especially in the Church's endeavors to transmit the word of Christ to all nations through the use of many cultures and traditions, as well as in accomplishing its universal mission in communion with various civilizations (Paus Paulus VI, 1964).

Method

Ketamanggungan Tamambaloh, located in Embaloh Hulu Sub District, Kapuas Hulu Regency, West Kalimantan Province, was the site of this study. The Dayak Tamambaloh is known as the indigenous people of *Ketamanggungan* Tamambaloh because they lived on the land and the banks of the Tamambaloh river before the arrival of Europeans led by Capuchin missionaries from the Catholic Church. Currently, in the middle of the Dayak Tamambaloh tribe, the Parish of St. Martinus, Sintang Diocese, celebrated its first century or 100th anniversary on July 13, 2013 (Paroki Santo Martinus, 2013). The ethnography of the Dayak Tamambaloh, which includes the ethnography of the Dayak Tamambaloh family system, has been studied since 2014 (Efriani, 2014). A study on the Marriage Procedures for the Samagat Dayak Tamambaloh was also undertaken in 2018, and among the data are marriage patterns and the Dayak Tamambaloh marriage system (Gilang et al., 2018). In 2021, the author continued his research by comparing Dayak Tamambaloh marriage practices with Catholic Church Marriage Morals.

This study was designed using an exploratory qualitative method to discover the marriage values of Dayak Tamambaloh's marriage rituals in light of the Catholic Church's marriage. In-depth interviews with *Tamanggung Tamambaloh* and the traditional leader of the Dayak Tamambaloh were used to do research for this study. Furthermore, the author collects data on Dayak Tamambaloh's married life from the "Book of Adat and Customary Law of the Tamambaloh Dayak" (Dunz, 2008) to determine Dayak Tamambaloh's marital values. The writers assessed the data using a comparison technique on the Catholic Church's teachings and morals of marriage, which were sourced from many Second Vatican Council papers and Catholic marital theology publications. Comparative analysis in this study was used to explore and find the similarity of moral values in traditional Dayak Tamambaloh marriages with the morals of Catholic Church marriages.

Results and Discussion

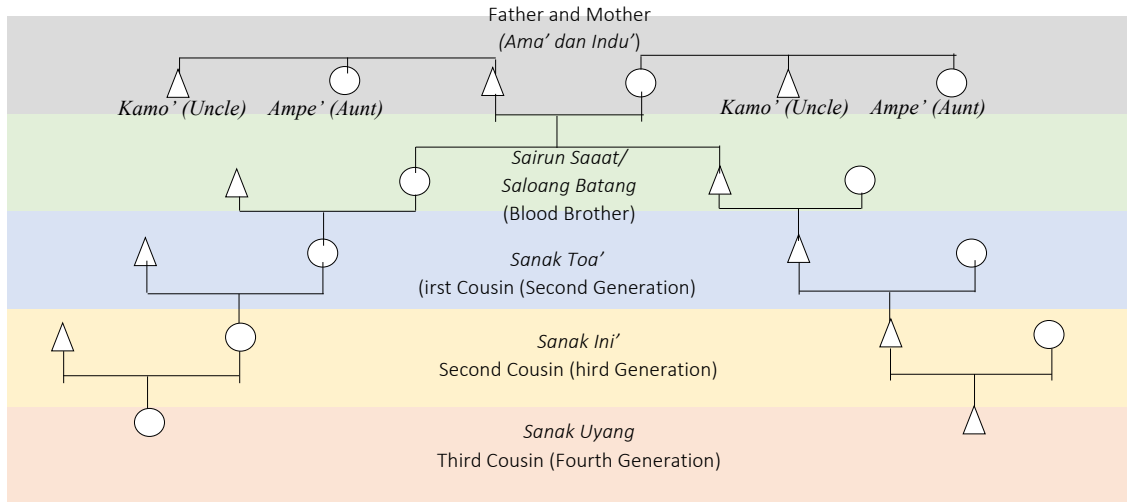
Kinship System and Marriage Patterns of Tamambaloh Dayak

Dayak Tamambaloh recognizes bilateral kinship patterns, which means that the lineage is passed down from both parents (Ma, 2011). In family life, all children, boys, and girls, have the same rights and obligations, particularly regarding their parent's inheritance. The pattern of exogamous marriage in the nuclear family is likewise determined by the bilateral kinship structure. Dayak Tamambaloh bans marrying other members of the nuclear family, namely second-degree descendants. The ideal marriage for a Dayak Tamambaloh is an endogamous union between the Dayak, known as *siala sanak ini'*, and the fourth generation, known as *siala sanak uyang*.

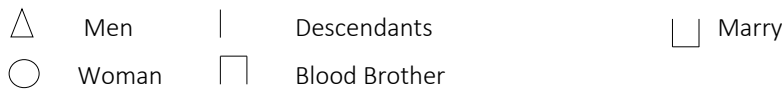
The third and fourth descendants are descended from the same grandmother and grandfather. In this situation, the third and fourth descendants are genetically related. This marriage is also considered ideal because it functions as a kinship glue. After all, the lineage after the fourth level is generally said to be distant relatives, and if there is no marriage in the fourth line offspring, the kinship will be further apart. Marriage at the third and fourth level lineages is the reunification of the inheritors of the ancestral inheritance. In the third and fourth level lineages, generally, they are the inheritors of the same natural resources, and they have the same rights and obligations to the inheritance of the extended family, so the marriage of the two is considered a pattern of protecting the ancestral heritage. As a result, the two brothers in the second degree (*sanak toa*) often wish for their offspring to marry each other. *Maloa* is a marriage coveted by both parents, or a marriage based

on the agreement of both parents of a married pair, at this stage of marriage. Marriage at this level is also viewed favorably because both parties have known each other since childhood.

Figure 1
Dayak Tamambaloh Kinship Patterns

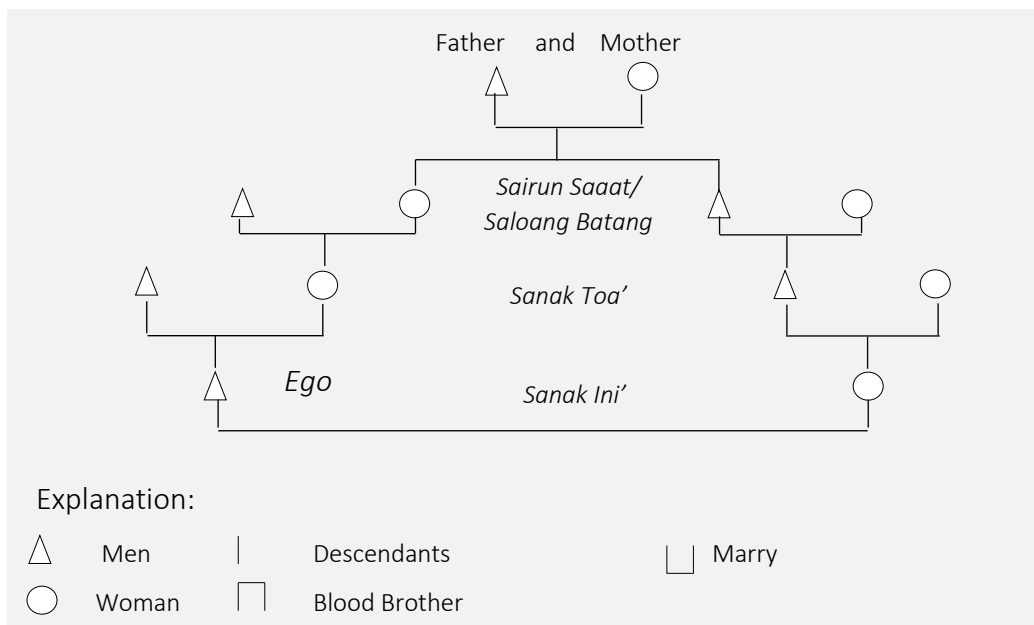


Explanation:

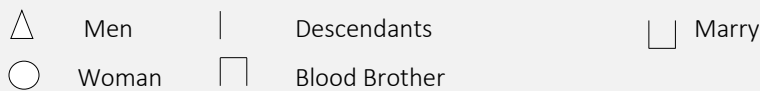


Source: (Efriani, 2014)

Figure 2.
Dayak Tamambaloh Marriage Pattern



Explanation:



Source : (Efriani, 2014)

Marriage is performed in stages by the Dayak Tamambaloh until the marriage is pronounced valid or formal as husband and wife. First, the exploratory *maloa* stage is carried out. This step will be continued with *Sitaju'*, where an agreement and mutual acceptance was reached at the time of *maloa'*. *Sitaju'* is a traditional *sijaratan* engagement ceremony. *Sijaratan* refers to binding each other, specifically by tying the *manik tanjungan* seed on the hand of the prospective husband or the *tanang*

bead on the hand of the future wife as a symbol of the sacredness of marriage. *Sitaju'* is also accompanied by the arrival of a package containing expensive items such as clothing and jewels. At this stage, the wedding schedule is also set. The next stage is marriage or kawen in the Tamambaloh language. *Kawen* is the culmination of a series of journeys toward the marital life of the Tamambaloh Dayak.

In the Tamambaloh Dayak, the site of residency after marriage is ultra local, which means that a newly married couple creating a household may dwell near the wife's relatives or the husband's relatives (Koentjaraningrat, 1998). On the other hand, this new family may live far away from their relatives, for example, at the assignment location outside Tamambaloh Security. However, there are some guidelines in the custom of remaining after marriage. First, the bridegroom must dwell in the same house as the bride, either at the bride's or the in-laws' (father and mother of the bride). This is meant to be the groom's commitment to the bride's parents. The groom must spend at least one year at the bride's home. Second, if the bride and groom have lived in the house of the bride's parents for at least a year, they can separate and form a nuclear family. Third, if the groom cannot stay at the bride's parent's home for at least a year, he will be subject to the *Surang dudukan*. Custom as a replacement for the bride.

As the core of family life, social, cultural, and economic life, the new family establishes an inner family. Children are cared for, reared, and schooled about culture and social life in the inner family. The Dayak Tamambaloh inner family likewise becomes a manufacturing unit by controlling the household economy independently. The inner family relationships constitute a social unit known as a village or hamlet. The nuclear families dwell in the same village permanently from one extended family. Kinship relationships amongst nuclear families are extremely close in the community. These nuclear families appear to be a single large nuclear family. This community, which has a large inner family, comprises compound houses.

Catholic Marriage

The Church recognizes that the nature of marriage is the union of husband and wife's entire lives for the benefit of the household and the birth and education of children. According to the Church, "an irrevocable covenant of marriage or personal agreement establishes the deep communion of married life and love, established by the Creator and supported by His laws." The holy link for the welfare of husband and wife, children, and society is not exclusively dependent on human choice. Marriage, which encompasses values and objectives, was created by God alone" (Paus Paulus VI, 1964b). In the book *"By the Covenant of Marriage, a man and a woman form between them the cooperation of the whole of life; from the nature of the agreement, it is directed at the welfare of the husband and wife as well as the birth and education of children; through Christ the Lord, the marriage covenant between baptized persons is elevated to the dignity of a sacrament,"* the Church reaffirms in the book of Canon Law (Konferensi Waligereja Indonesia, 2006).

Marriage is a life partnership or consortium related to personal and unitive elements. The marriage bond confirms the fellowship of all life built on love. In the marriage covenant, husband and wife work together to become more and more *"united in the same mood, united in the effort to sanctify one another, so that they – by following Christ, the source of life, in times of joy and sorrow in their calling, because of their love faithful – bear witness to the mystery of love, which God revealed to the world in His death and resurrection"* (Konferensi Waligereja Indonesia, 2019b; Paus Paulus VI, 1964b).

In this partnership, husband and wife share the same responsibility and rights in matters about the marital partnership. This signifies that the "whole life" includes the time dimension, namely

throughout one's life and lifetime, and the personal dimension, namely all aspects of one's life. Thus, a legal marriage creates a tie between husband and wife that is permanent, exclusive, monogamous, and indivisible (Paus Paulus VI, 1968). A man and a woman are "no longer two but one" because of the marriage commitment (Compared with Mat 19:6; Kej. 2:24). They are called to continue growing in fellowship in daily adherence to their marital vows of complete submission to one another.

The Holy Spirit poured out at the sacramental celebration, bestows the Christian couple the gift of a new loving fellowship. The fellowship of life is alive and genuine because it is a specific union that makes the Church the Lord Jesus' undivided Mystical body. The gift of the Holy Spirit is a lifetime commandment and a driving force for Christian spouses and wives to move toward a fuller fellowship between them on all levels, body, character, heart, intellect, will, and soul. Thus, this unity enables the Church and the world to experience the new communion of love granted by Christ's mercy (Paus Yohanes Paulus II, 1981).

The fellowship is not only characterized by unity but is also irrevocable; "As the mutual self-giving between two persons, this intimate union, as well as the interests of the children, demands the complete fidelity of husband and wife, and demands an indissoluble union between them" (Paus Paulus VI, 1964b). Complete and comprehensive personal surrender between husband and wife makes the nature of the marriage irrevocable and is required for the welfare of the children. The irrevocable nature of marriage is based on God-revealed truth. God's irrevocable nature is God's will and grace for the life of a husband and wife as a demand for absolutely loyal love, a symbol of God's love for humans, and the love of the Lord Jesus for the Church (Komisi Keluarga KWI, 2008).

Regarding the duties and vocations of the family in the present world, Pope John Paul II addressed and underlined in the text *Familiaris Consortio* that there are four major vocations and obligations of Christian marriage and family. *The first* is to build a personal community, *the second* is to serve life, *the third* is to participate in community development, and *the fourth* is to participate in the Church's life and mission (Konferensi Waligereja Indonesia, 2019). The vocation and mission of the Christian family are so noble, which by nature is the call of God, a symbol of the communion between the Church, Christ, and His people, and which has been elevated to the dignity of a sacrament by the changing times, is faced with various problems, so that there is a gap between what should be and what is.

The Church declares a valid marriage to be a marriage that meets the following conditions, as regulated in the Kita Canon Law (Konferensi Waligereja Indonesia, 2006). *First*, the two spouses have no barriers/prohibited from entering into marriage. These barriers include impotence (permanent) experienced by the man or woman, previous marriage ties, previous priesthood ordination or vows of chastity perpetuation in public, forced marriage, murder of a former spouse to enter into the current marriage, and marriage between close relatives. *Second*, the marriage ceremony must comply with prescribed regulations ("canonical form"), such as the presence of a church representative and two witnesses. Furthermore, "mixed marriages" between a baptized Catholic and a spouse of another Christian denomination or faith are illegal unless suitable dispensations are obtained by Church authorities. The issuance of this marriage license is contingent on the Catholics promising to do everything possible to ensure that every child born from the marriage is baptized and reared in the Catholic Church.

Third, marriage is an agreement and consent between the couple. Spouses must be able to provide permission and acknowledge that marriage is a lifelong partnership between a man and a woman that involves procreation and openness to procreation. Consent should not be granted in the face of imminent violence or significant fear. *Fourth*, a legal marriage must be carried out through sexual intercourse. Although an exclusive and valid Catholic marriage cannot be dissolved, the marriage can be annulled if the marriage bond is not completed by sexual intercourse. An annulment

or ruling that the marriage did not occur may be issued by church officials. When such an annulment occurs, one of the spouses is normally free to remarry.

Catholic Marriage Moral Actualization in Dayak Tamambaloh Marriage

On August 2, 1913, the Catholic Church arrived in the heart of the Dayak Tamambaloh ethnic group, led by Capuchin Order missionaries (Efriani, 2021). The Catholic Church was once present in the form of a station at Banua Banyu', presently known as Banua Karaam Desa Banyu'. The location was then renamed Saint Martin after its benefactor. The Catholic Church is active in a variety of missions, particularly in education, health, and social activities. The Dayak Tamambloh are open to and embrace any missionary effort from the Catholic Church, hence mission work is expanding quickly. Dayak Tamambaloh has no difficulty adapting to the traditions of the Catholic Church.

Dayak Tamambaloh feel that elements of their culture do not conflict with the Catholic religion's teachings. The compatibility between the Dayak Tamambaloh culture and the traditions and teachings of the Catholic Church facilitates and forms an awareness of appreciation of the values in Catholic teachings. Especially in marriage customs, since the Dayak Tamambaloh ethnic has accepted the Catholic Church in their lives, they recognize and carry out the two traditions and morals of marriage. The two marriages are called as marriages according to the procedures of the Catholic religion and the customary marriages of the Dayak Tamambaloh. Marriage according to the order of the Catholic Church is undertaken through the sacrament of marriage which is received in the marriage blessing at the church, while customary marriage is carried out in the Sijaratan traditional ceremony. Regarding to the implementation of these two forms of marriage ordinances, the Church's authority has resulted in the holding of customary marriages as a form of culture that exists and is rooted among indigenous peoples. The church views that the essential values of the Dayak Tamambaloh marriage are in line with the characteristics of marriage in the Catholic Church, namely monogamy, indivisible and upholding fidelity (Eminyan, 2000).

Figure 3

Dayak Tamambaloh Marriage in the Catholic Church



Source: Research Documentation, 2016

The following are 10 Dayak Tamambaloh couples who receive the sacrament of marriage at St. Martin's Parish:

Table 1
Ten Couples Recipient of the Sacrament of First Marriage

No	Date	Couple Name			Ceremonial		
		Men	Origin	Woman	Origin	The Place	Priest
	April 11, 1912	Petrus Djanan	Boekong	Koedjap	Ookit- Ookit	Ookit- Ookit di Lebajan	Pst. Gonsalfus, OFM.CAP.
	July 28, 1912	Yakobus Penjikan	Temau	Teresia Djengan	Temau	Temau	Pst. Gonsalfus, OFM.CAP.
	July 16, 1914	Patrisius Sani	Boekong	Maria Djangkang	Ookit- Ookit	Ookit- Ookit di Lebajan	Pst. Gonsalfus, OFM.CAP.
	March 16, 1917	Paulus Intang	Boekong	Prisca Janmian	Boekong	Santo Martinus	Pst. Flavianus, OFM.CAP.
	September 25, 1917	Gregorius Jawa	Keram	Helena Laekoet	Keraam	Santo Martinus	Pst. Flavianus, OFM.CAP.
	August 26, 1918	Libertus Anjang	Ben. Oedjoeng	Liberta Sialam	Pat	Kampoeng Pat	Pst. Flavianus, OFM.CAP.
	September 20, 1918	Tarsisius Seloeang	Ben. Oedjoeng	Fidelia Loemaka	Ben. Oedjoeng	Santo Martinus	Pst. Flavianus, OFM.CAP.
	May 27, 1920	Simon Oerais	Temau	Martha Karing	Temau	Santo Martinus	Pst. Flavianus, OFM.CAP.
	May 27, 1920	Wilhelmus Poesong	Na. Soengai	Yakoba Soerat	Belimbis	Santo Martinus	Pst. Flavianus, OFM.CAP.
	July 27, 1920	Lukas Koeng	Boekong	Magdalena Badjano	Boekong	Santo Martinus	Pst. Flavianus, OFM.CAP.

Source : (Paroki Santo Martinus, 2013)

The following is an actualization of the Catholic Church's contextual marriage moral teachings on the Dayak Tamambaloh marriage custom.

Monogamy

The forms of marriage vary widely, there are forms of monogamous marriage (between two partners), there are also forms of polygynous marriage (one husband, many wives), and some cultures practice polyandry (one wife, many husbands) (Misran & Agustina, 2017). In general, the form of marriage that is practiced is the relationship between people of different sexes, although some communities have practiced same-sex marriage (Sirait, 2017; Vider, 2017). Dayak Tamambaloh views marriage as the life partnership of a man and a woman. The life partnership of a man and a woman has two meanings: the first prohibition of committing adultery and, secondly, heterosexual marriage.

1. Prohibition of Adultery

The nature of this monogamy emerges from several decencies such as the custom which regulates the prohibition of adultery. Adultery is defined as a love affair or even intercourse between a married person and another person who is not a partner outside of a legal marriage. The act is carried out on a consensual basis where one of the two has been bound by a legal marriage. The act of adultery is an act that violates the decency of marriage, because the act received customary witnesses, as follows:

- a. Adultery committed by a married man with an unmarried woman is subject to the customary sanction of the *marang palulung laki*. Because of his actions, the husband is subject to the

- maarang palulung* custom and pays politeness/pamalu banua. The husband is sanctioned by paying 4 *kaletau amas* to his wife and the husband along with his mistress pay 1 *kaletau amas* as a traditional *kasopan/pamalu toa* and 1 chicken to *saut* to the sons and his wife if the family already has children.
- b. Suppose a woman (not a wife) is the cause of adultery with a married man. In that case, the woman is subject to customary sanctions in the form of: paying the man's wife 4 *kaletau amas* and both paying 1 *kaletau amas kasopan/pamalu toa* custom and 1 *kaletau amas kasopan/pamalu toa* custom and 1 a chicken for *saut* of son if the man already has children.
- c. Adultery committed by a woman who is a legal wife with a man who is not married or already married is subject to the customary sanction of *siukan bainge*. Because of his actions, the wife is subject to the custom of *siukan bainge* and pays *kesopan/pamalu banua*. The wife is sanctioned by paying 4 *kaletau amas* to her husband and the wife along with her mistress pays 1 *kaletau amas as a traditional of kasopan/pamalu toa* and 1 chicken to *saut* of her daughters and husband when the family has children.
- d. Suppose a man (not a husband) is the cause of adultery with a married woman. In that case, the man is subject to customary sanctions: paying the woman's husband 4 *kale or amas* and both of them pay 1 *kale or amas Kasopanan Toa Custom* and 1 chicken for the daughter if the woman already has children.
- e. If a man who is still the legal husband of a woman commits adultery of a woman who is also the legal wife of a man, both of them are subject to a fine of 16 *kale or amas*, each fined also 2 *kaletau amas* as polite/ Pamalu Toa custom. It is added a fine of 1 *garantung raa*, each paying or returning the marriage custom to their respective husbands/wives, then handing over 1 cow, 2 pigs, 2 chickens for the wife and husband and children. their son and *saut banua*. Furthermore, both were expelled from the village or handed over to the authorities for further processing according to state law.
- f. Suppose adultery is committed between a man still the legal status of another woman's husband and a widow and causes pregnancy. In that case, the customary sanction is 8 *kale or amas* to be paid to the wife, 1 *kaletau amas kasopan/pamalu toa adat* and 1 chicken to *saut* to the wife and children if the boy or girl already has children. Then men have the obligation to finance / provide for women from 6 months of pregnancy until the child born is 1 year old.
- g. If *Pooan* (taking a partner) is carried out by a man who is not yet married to a woman who has the status of a person's wife at the will of both parties, then both of them are subject to traditional sanctions of *pooan Bainge* each 4 *kaletau amas*, 1 *kaletau amas as kasopan/pamalu tua adat*, 1 *Garantung Raa* and if this adultery causes a divorce between the woman and her husband, then the custom is added with 4 *kaletau amas* and paying/replacing the marriage custom to the husband of the woman who is taken away, the woman does not demand the distribution of property to her husband, the woman must leave the house without bringing her husband. anything from home, as well as giving 1 chicken for one child.
- h. If *pooan* (taking a partner) is carried out by a woman who is still a girl/widow against another man's husband at the will of both parties, then a *pooan laki*, custom sanction is imposed, both are subject to a customary fine of 4 *kaletau amas*, 1 *garantung raa*, 1 *garantung raa*, 1 *kaletau amas kasopanan toa adat*, and if it causes a divorce between a man and his wife, the customary sanction is increased by 4 *kale or amas*, the man may not demand the distribution of property to his wife, give *saut* to his child and have the responsibility to pay for their immature children.
- i. If the *pooan* is conducted by a man and a woman who are both married and become the legal husband and wife of another person, both are subject to a customary fine of 8 *kaletau amas* plus 1 *kaletau amas as a kasopan/pamalu toa adat*.

- j. If the *poaan* is carried out by force and there are no acts outside the marriage ethics of Dayak Tamambaloh, then the party carrying out the coercion is subject to adat 1 *kaletau amas* and *kasopan* of $\frac{1}{2}$ *kaletau amas* as *kasopan/pamalu toa Adat*.
- k. Suppose the *poaan* is carried out with acts of violence such as persecution, in addition to the custom. In that case, the *poaan* will also be subject to customary sanctions of persecution (if severe persecution is in the form of 4 *kaletau amas* and treatment costs) and if mild persecution is 1 *kaletau amas* and treatment costs.

The prohibition of adultery on the decency of the customary marriage of the Dayak Tamambaloh aims for the survival of a monogamous life alliance. Monogamous marriages have a natural tendency for lasting and exclusive marriages to preserve marriage as a central site of intimacy, procreation, and nurturing of children anak (Browning, 2011). Likewise, the Catholic Church strictly forbids adultery. Adultery is a very detrimental sin to humans, which is why the punishment for adultery is very severe, namely the death penalty. Adultery according to Jesus is not just an illegitimate sexual relationship but comes from the heart. Adultery is a matter of the human heart, while visible actions are only the result of desires that arise in the human heart. In addition, in the social life of the Indonesian people, adultery is categorized as a criminal complaint (Hadziq, 2019; Kustini & Rofiah, 2015).

2. Heterosexual Marriage

Besides to the prohibition of adultery, monogamous life is also interpreted as the union of two different sexes, namely a woman and a man. Dayak Tamambaloh strictly prohibits homosexual marriages or marriages carried out by two people of the same sex. In addition, the Dayak Tamambaloh also prohibits the marriage of humans with animals or plants. For the Dayak Tamambaloh the ideal marriage is a marriage between third- and fourth-degree cousins, or even exogamous marriages of nuclear families.

In accordance with the Tamambaloh people, a good marriage is siala sanak ini' or siala sanak uyang. Thus, the Tamambaloh people have many prohibitions on marriage or taboo marriages known as Kudi. Marriages that are prohibited in the Dayak Tamambaloh tradition are marriages between siblings, marriages between uncles or aunts and nephews, marriages between fathers or mothers and children, marriages between grandparents and grandchildren, marriages between cousins at the first level, namely sanak toa'. Further, what is included in prohibited marriages also includes sexual relations between men and men and women and women (homosexual), as well as sexual relations between humans and animals (Interview 19 September 2021).

The Catholic Church views marriage as an outer and inner bond between a man and a woman in the life of a husband and wife whose purpose is to form a family, give birth to children, and build a happy and prosperous life (Eminyan, 2000b). It is merely through marriage that family life is realized; without it, there is no family life. The Christian family is called as the preserver of life, forming a life fellowship based on love and characterized by personal relationships between a man and a woman (Go, 2003).

Monogamy involves two individuals in a marital bond forming an emotional bond in sex and reproduction (Uz, 2016). The evangelist Matthew says that Christ restored marriage to its original and indivisible union (Matt. 19:6). Therefore, Monogamous marriage is deeply rooted in the Christian tradition. The commandment "What God has joined together, let no man separate" (Mark 10:9) is a major part of the Catholic wedding ceremony. Marriage is the inseparable union of a man and a woman for the procreation and education of children. Therefore, the Church does not advocate same-sex unions (Laing, 2011).

In the natural law of Saint Thomas Aquinas, marriage is defined by its role as an institution functioning for the procreation and rearing of children and marital fidelity, thus, necessitating marriages to be of different sexes, monogamous and lifelong. According to this view, marriage requires an inseparable and irrevocable surrender in a complementary union embodied in sex where the two can become one (Gilarso, 1996). The union of the different sexes is distinguished by a comprehensive union of bodies that is possible only through the union of the procreative organs of the different sexes. In the moral law, marriage requires sex that is morally permissible. In monogamous marriages, sex acts are exchanged for reciprocal ownership rights in reconciling sex with respect for humanity (Brake, 2019a).

A monogamous married life embodies the trinity relationship between father, mother, and child in marriage through triple sex bound together in an incomparable and inseparable bond. In this trinity relation, man exists not only because he is a biological reality but also because he is known—recognized by the three members of this one flesh unit (Brunner, 1975). This moral is God's will as Matthew 19:6 *“Thus they are not two anymore, but one flesh. Therefore, what has been united by Allah, shall not be divorced by anyone.”* Catholic marriage and the customary marriage of Dayak Tamambaloh have been built on the unity of the agreement to carry out offspring through procreation between one man and one woman for life. Marriage is the center of family life and views sexuality as exclusive in heterosexual marriage. Thus, this concept is not only normative but also prescriptive.

Inseparable/ No Divorce

Marriage is a partnership between individuals who are equal to respecting their personal needs (Cherlin, 2009; Coontz, 2005). In general, marriage serves to legitimize procreation and build a household together, carry out economic and political functions, as a lifelong fellowship of love, friendship, or intimate relationships (Coontz, 2014). Therefore, several norms have prohibited or limited the dissolution of marriage (divorce), although meanwhile there are also norms that allow divorce (Shah, 2016). Marriage provides privacy, protects erotic love from the threat of marital breakdown and other disturbances. Marriage involves a promise to love, including a promise to love unconditionally; and if we cannot promise to do what is beyond our control, then we cannot promise to love (Brake, 2019b).

In the Catholic Church, marriage means an agreement (*foedus*) between a man and a woman to form togetherness to live forever and be indivisible (Lon, 2019). This agreement must arise from the husband and wife themselves, not from other people, presupposes the freedom of each party to confirm their marriage, and must be declared publicly and legally according to legal norms. The marriage covenant is consecrated as a sacrament, because it is through and in the agreement between a woman and a man to build togetherness throughout life, which thanks to the grace of baptism are elevated by Christ to the dignity of the sacrament (Prodeita, 2019). Therefore, couples who have made marital vows do not have the authority to stop their marriage (Kancak, 2014). The marriage lasts a lifetime, cannot be divorced by anyone or for any reason except by death (Raharso, 2014). Monogamous marriages are equipped with an indissoluble nature of marriage, which means that after marriage occurs between persons who are legally baptized (*ratum*) and perfected with intercourse (*consummatum*) to realize the purpose of marriage, namely the welfare of husband and wife, birth of children, and education of children.

In Dayak Tamambaloh, the marriage agreement is carried out in a *sijaratan* rite. *Sijaratan* means binding each other, which is done with prayers and sacred objects. The traditional *sijaratan* ceremony is an inauguration for the Dayak Tamambaloh ethnicity in marriage customs. *Sijaratan* means binding and intertwined and inseparable. *Sijaratan* symbolizes a marriage that is sustainable,

never separated or separated, let alone divorced. Thus, marriage to the Dayak Tamambaloh also has a meaning as a union in a bond that lasts a lifetime and is indivisible.

The Tamamboh people can only live in a husband and wife pair and are not allowed to divorce. Therefore, for those who violate the marriage customs, they will receive a customary fine, *unjangan bainge* for a man who divorces his wife and a male allowance for a woman who divorces her husband. married couple, handa can be separated by death. (interview on 12 September 2021).

Therefore, divorce or sarak in the Tamambaloh community is an act that is not good and violates morals, therefore those who do divorce will be subject to the *unjangan bainge* custom or the male allowance custom. *Unjangan bainge* for men who divorce their wives and men's allowances for women who divorce their husbands. Whoever divorces, both male and female, is required to pay the customary 4 kale or *amas* divorce. If a man who divorces is fined with a divorce custom in the form of paying the obligation to provide for the child and the cost of the child's education, he is not entitled to the assets and inheritance obtained during the marriage. If a woman divorces her husband, she is obliged to return the marriage customs and dowry to her husband and is not entitled to the property and inheritance obtained during the marriage. Divorce for reasons that do not make sense or for reasons that are sought, then the party causing the divorce is subject to customary sanctions of 4 *kaletau amas*. If in the future, the couple who have officially divorced and want to reconcile, both can reconcile but will be subject to custom in accordance with family decisions and *toa-toa adat*.

Dayak Tamambaloh marriages can only end by death, but Tamambaloh Dayaks do not recognize *liverat* or *sororat* marriages. In relation to separation due to death, Dayak Tamambaloh recognize the *adat pabalu* for a husband or wife who is left by a spouse due to death. *Pabalu* is a tradition of abstinence that is followed by a widower or widow from the first day of the death of their spouse. The *pabalu* period is determined at least 3 months and a maximum of 1 year from the first day of the death of the spouse. However, it is not infrequently the *pabalu* period is lived longer as a period of mourning by the abandoned bride. The husband who is abandoned by his wife during the *pabalu* period is called *baka balu*, while the woman who is abandoned by her husband during the *pabalu* period is called *bainge balu*. The end of the *pabalu* period in *baka balu* and *bainge balu* is marked by the *manjalaang bawi paibarang balu*. *Manjalaang bawi paibarang balu* is a family discussion between the abandoned bride and the deceased bride's family. *Manjalaang bawi paibarang balu* is a handover of a pig by the bride who is left behind to the family of the dead bride, usually handed over to an elder family member.

If a man who is still in the period of *pabalu (baka balu)* commits adultery with a woman who is also still in the period of *balu (bainge balu)* the two must be married and subject to a customary fine of 8 *kale tau amas* plus 1 *kale tau amas* as a *kasopan/pamalu toa adat*. If a person who is bound in the *balu* period (*bainge balu/baka balu*) violates the *balu* custom, then the *pabalu* custom is imposed in the form of 4 *kaletau amas* and as *adat kibaran balu* and 1 *kaletau amas* as a *kasopan/pamalu Toa adat*.

Likewise, even the Dayak Tamambaloh Catholic Church views divorce as a very unwelcome situation and an immoral act. Divorce can be defined as an event to break or leave, and the end of the marriage bond (Härkönen, 2015). Divorce undermines commitment to marriage as a context for sexual relations and childbearing (Su, 2017). In an intact marriage, children benefit from marriage, and conversely Conflict in marriage has a high potential to harm children. Parental divorce has a direct and prolonged negative effect on adolescent behavior, including increasing children's delinquent behavior and criminal and violent behavior in adulthood (Weaver & Schofield, 2015).

Children are born as a direct result of marriage. Because in the marriage vows that have been made, a man and a woman are united in a life partnership equipped with procreation and child education. Therefore, parents have the most serious obligation and the ultimate right to do everything in their power to provide their children with physical, social, cultural, moral, and religious education (Konferensi Waligereja Indonesia, 2006b).

Dayak Tamambaloh Marriage Tradition as Civic Culture

Even though the Tamambaloh Dayaks have embraced Catholicism and practiced the teachings of that religion, they have not separated themselves from their ethnic identity. Marriage customs, which until now continue to be implemented and used as a family life philosophy, have become their ethnic identity as their original culture. Moral values in Dayak Tamambaloh marriages are universal, so they can become Indonesian characters or identities, which is part of civic culture. This affects the culture of citizenship and indigenous peoples as a nation and state. Therefore, the original culture of indigenous peoples needs the development and preservation of cultural values and local wisdom, which can lead to one of the fields of science that examines local wisdom or regional culture contained in citizens, namely civic culture or citizenship culture (Abraham & Verba, 2018).

Civic culture includes a set of ideas that can be realized by showing cultural expressions. The citizenship culture that develops in the Dayak Tamambaloh indigenous community is part of the national identity, character and national culture (Itut et al., 2022). National identity in Indonesia is not only related to the politics of a country, as Almond & Verba (1967) asserts that national identity only comes from one side, namely the state. Almond's belief is not in line with the reality in Asian and African countries that adhere to the nation-state system. Moreover, nation-states like Indonesia highly uphold traditional values and local wisdom built since ancient times. Civic culture is closely related to national identity, a sense of brotherhood, or kinship ties between tribes. National identity and kinship in this case are intended as identities related to culture, local wisdom, and customs in each region in Indonesia (Fatmawati & Dewantara, 2022). Civic culture will be beneficial amid the heterogeneity of Indonesian society as a support and guide for living with indigenous people (Efriani, et al., 2020; Olendo & Dewantara, 2022).

The values and morals of the Dayak Tamambaloh marriage are ethnic cultures that support Indonesian diversity. These values and morals can be a source of citizenship morals and for forming a civic culture. The moral values of citizenship contained in the marriage morals of Dayak Tamambaloh are honesty, loyalty, responsibility, care, and obedience. These values are very important and useful in a country with the concept of a welfare state, as an obligation to improve and ensure the welfare of all citizens.

Conclusion

In several studies, religion and culture often show dialectic and even contestation, but not a few values between religion and culture are ultimately harmonized to form acceptance and acculturation. This study has shown a harmony between culture and religion, completing a series of studies on meeting cultural and religious values in realizing human life towards harmony. Religion and culture in this study show a function as a guide to life which contains many moralities, which leads humans to a harmonious and civilized life. The marriage morals of the Catholic Church and the marriage customs and kinship system of the Tamambaloh Dayak, influence each other. Dayak Tamambaloh understand marriage as the life unit of a man and a woman as a lifelong partner. For them marriage is a very special event in the cycle of life and a sacred event. This is in line with religious institutions in general and the Catholic Church which expresses the importance of moral and spiritual influence in married life.

This phenomenon shows the ability of the Dayak Tamambaloh to integrate external cultural elements, namely elements from the Catholic Church, into their native culture. The values of the Catholic Church and the Dayak Tamambaloh culture are integrated in life, carried out together without replacing each other. High appreciation is given by the Catholic Church to the marriage customs of Dayak Tamambaloh, so that in an encounter between the two they do not eliminate each other. The moral of Catholic marriage is based on the theology and traditions of the Catholic Church, while the marriage customs of Dayak Tamambaloh depart from the traditions of their ancestors. In both, marriage and family life are characterized by the essential qualities of exclusivity and indissolubility. A marriage that has been legalized and consummated cannot be separated by human power or for any reason other than death.

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