Contemporary Social Dynamics in Choosing an Islamic Family Life Partner

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ARTICLE INFO	ABSTRAK
Volume: 2 ISSN: **KEYWORD** Social dynamics, partner selection, family	This article discusses contemporary social dynamics in the selection of a life partner in an Islamic family, looking at the shift in marriage patterns basically not only in the process or in determining a partner. Instead, it is more about the impact on achieving the goals and functions of the family itself, currently there are various forms of models in the family. commonly encountered. The author uses a type of qualitative research with the data collection technique used, namely using literary study techniques sourced from existing books or journals while also using a sociological perspective by focusing on one's experiences, desires and considerations in choosing a life partner, data sources in the article This is primary and secondary data. Data interpretation techniques used are textual, contextual and intercontextual interpretations.shows the form of eligibility indicators seen in two main dimensions, namely the ability of potential partners to take into account religious aspects, and economic aspects. while the second dimension is whether or not a partner is allowed to be chosen and the marriage takes place. It is no less important that prayer and istikharah prayer are recommended ways to ask for guidance and support in the form of heart stability, when a proposal comes or when you are about to propose to someone. If all of these steps have been carried out, but the reality is that we still find a partner who is not quite right, or a partner who cannot be invited to form a harmonious family, that is actually a test of our faith. Because we cannot be said to have faith if we have not passed the test.

1. Introduction

Choosing a Life Partner is the first step before entering marriage. There are several things that can drive someone when determining the criteria for choosing a life partner. Like the lifestyle of the Millennial Generation, there are many generations who are very selective in choosing a Life Partner, such as Weight Seeds and must be commensurate with their current situation (Ali Yusuf As-Subki, 2010)

The best dream of every couple is almost the same, which is to have a good husband or a good wife for the world and the hereafter. This is of course very reasonable, if you remember that marriage is a lifelong worship, so choosing a life partner certainly cannot be arbitrary. keep up with the times that are increasingly making developments, now in choosing a potential life partner following the trend among today's youth, choosing a potential partner with an eye on equality.

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It is indeed not easy to choose the criteria for a candidate for a life companion according to Islamic law, whether it's choosing the criteria for a candidate for a husband according to Islam, especially in this day and age where lifestyles are increasing which both directly and indirectly have played a role in increasing the number of divorces. Therefore, it is necessary to be careful, precise and careful in getting a match, so that regrets do not arise in the future. (Abdul Aziz Muhammad Azzam and Abdul Wahhab Sayyed Hawwas, 2014)

Islamic teachings require several criteria for how to choose a potential life partner that must be owned by a person, both male and female, so that they are suitable as partners as explained in QS.Ar-Rum: 21 below:

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Translated:
"And among the signs of His power is that He created for you wives of your own kind, so that you are inclined to and feel at ease with him, and He made them between you with love and affection. Verily, in that there are signs for people who think."

To be able to find out the morals and religion of the future husband, one way that can be done is to observe the daily life of the future husband. From the description above, it can be concluded that it is very important for us to choose a good potential partner, so that later married life will be peaceful, peaceful, and happy. A person will marry because of 4 things: his wealth, lineage, appearance, and religion. HR. Al Bukhori said in his hadith "choose because of the religious factor, you will surely be lucky". Islam also does not prohibit seeking because of wealth, appearance or lineage, but Islam recommends choosing criteria that are in accordance with their religion because of their religion we can carry out marriages in accordance with the Shari'a taught by religion.

Changes in rationality in the process of choosing a mate from originally synonymous with the dependence of children on parents and family to become independence, are inseparable from changes in the pattern of marriage itself. In the past, marriage with daughters after marriage became the full property of the husband. The role of the wife as the owner of poverty is absolutely determined by the husband. The wife bears the duty of filial piety over her husband. The pattern of owner poverty generally applies to traditional societies, where the selection of a mate is so strict and controlled by parents and family. This is intended so that children can get the right partner "seed, weight, weight", to ensure that children are treated well and achieve happiness. In today's society, the pattern of marriage is relatively more dynamic. Many new marriage patterns have developed, such as head complement, senior-junior partner marriage patterns, to equal partners. In these three patterns, the position of the wife in the family is relatively more differentiated and even balanced with the husband. So that children in the process of selecting a mate are more dominant in determining, because they will undergo a relationship that prioritizes personal commitment compared to stratified husband and wife relationships. This of course brings consequences to the weakening of the role of parents and family in the process of selecting a mate and marriage. (Robert, 1952). the wife's position in the relative family gets a position that is more differentiated and even balanced with the husband. So that children in the process of selecting a mate are more dominant in determining, because they will undergo a relationship that prioritizes personal commitment compared to stratified husband and wife relationships. This of course brings consequences to the weakening of the role of parents and family in the process of selecting a mate and marriage. (Robert, 1952). the wife's position in the relative family gets a position that is more differentiated and even balanced with the husband. So that children in the process of selecting a mate are more dominant in determining, because they will undergo a relationship that prioritizes personal commitment compared to stratified husband and wife relationships. This of course brings consequences to the weakening of the role of parents and family in the process of selecting a mate and marriage. (Robert, 1952). This of course brings consequences to the weakening of the role of parents and family in the process of selecting a mate and marriage. (Robert, 1952). This of course brings consequences to the weakening of the role of parents and family in the process of selecting a mate and marriage. (Robert, 1952).

However, in certain societies, the problem of selecting a mate and marriage is very often associated with issues of religion, certain beliefs, certain customs, procedures and culture, and so on. The process of marriage regulation shows an interesting

scope of possibilities. Some societies follow certain rules where two children from different families have been determined by their relatives to become husband and wife, so that personal choices are no longer necessary. Parents have the right to arrange marriages or without considering the wishes of the partner.

Based on what the writer has stated above, the writer is interested in looking deeper into this problem, seeing how the contemporary generation chooses their life partner. Because of this, the writer wants to look at this problem by using some literature in articles or books related to this article.

2. Literature Review

Social dynamics is social change that occurs due to the interaction of two or more individuals in a society who have a clear psychological relationship in the situation experienced. In the dynamics of society, social interactions, social groups and social classes can occur. Every rural community or urban community will experience social dynamics. Mutual influencing relationships will occur during interactions between humans and between groups, giving rise to social dynamics. Forms of social dynamics in the form of social values, social norms, individual and organizational behavior patterns, social structures, social classes and government systems in a society. Social dynamics can be studied through the social processes that occur in society and culture, namely internalization, socialization, enculturation, diffusion, acculturation,

Selection of a life partner is one way for individuals to find and choose someone of the opposite sex to be friends throughout life. Preference for choosing a life partner is a very important and complex process of determining decisions that are carried out at least once in life and is one of the needs of human life.

The family is the smallest unit of a society consisting of the head of the family and several people who gather and live somewhere under a roof in a state of interdependence (UU.No.10 of 1992). The family is a bond between a man and a woman based on law and legal marriage laws living together in the bonds of family rules. Family is a group of people with marriage, birth and adoption ties that aim to create, maintain culture and enhance the physical, mental, emotional and social development of the family.

3. Methodology

The type of research that the writer uses is library research. In this research the writer collects literature literature data worthy of being used as a source by describing and explaining the data related to the themes raised by the author, such as books, articles, and others that supports the theme that the author adopted. The approach used in this study is a qualitative descriptive approach that is intended to describe a situation or phenomena as they are.

4. Results and Discussion

The social definition understands individuals as unique and specific social beings, so that in understanding this social reality, individual understanding becomes the main object which is the main focus of attention. Social phenomena are understood as a reality that is formed on an individual's internal understanding.

Components in the family in their interaction relationships have an understanding in interpreting every action taken. This understanding is formed from various processes of socialization and habitualization in people's lives which have been internalized to become part of oneself in the form of a stock of knowledge. This understanding is also an indicator for each individual in understanding, interpreting and interpreting an action.

Social relations within the family are also formed on the basis of a collective understanding which is built through a process of meaning. This collective meaning means that apart from being understood by oneself subjectively, it is also understood by society in general. So that meaning becomes a unifier in interpreting and interpreting expectations, roles and obligations in the family. Interactions and social actions within the family and society are built, run and maintained based on collectively understood meanings. In the interaction relationship within the family, the family is always organized in an understanding that grows, changes and adapts according to the development of social conditions. (Soerjono, 1990)

2.1 Partner selection

The definition of a partner according to the Big Indonesian Dictionary is someone who always accompanies in family life, partner, soul mate, partner. Meanwhile, according to the language, the partner comes from two words, namely: fit and wishful thinking. Pas can mean something that is right in place or in the right position , something that feels right because it feels comfortable, something that is more than enough. Meanwhile, wishful thinking can be interpreted as anything that makes a shadow or something that is thought about the future fate. In contrast to the term that a partner is defined as someone who is placed in the best position and is chosen in the heart of someone who chooses him. Or it can be said that someone who becomes his friend in wading through life is from the opposite sex. In the sense that women are for men and vice versa,

Basically, the partner selection process involves various assessment processes both personally, family and society. These assessments are ideal aspects that must be considered in choosing a partner and marriage. In a society that adheres to Eastern values, the process of selecting a partner and marriage is considered more sacred. Considerations in determining a partner in marriage require a person to be selective in choosing a partner.

There are many things to consider such as marrying a partner of the same religion, being able to pray and recite the Koran and other religious understandings. This argument certainly shows the sacredness in choosing a mate where religion is the main factor that must be considered in choosing a mate and marriage. However, based on the results of the research, it is known that the aspect of insacredity in choosing a mate actually lies in the understanding of destiny which is understood in a fatalistic way. The religious aspect is the most important factor but with the simplest rationality considerations. This can be seen from the understanding of mate, sustenance and death that has been determined, encouraging individuals to be passive towards destiny, especially for economic and health factors. Although in determining a partner there are several ideal considerations, in real conditions it is not always fulfilled. The fatalistic condition of seeing a partner as a destiny that cannot be changed. So that if social interaction and the process of association with someone leads to a serious relationship, then this is considered a decree of fate. In this case the rationality of various considerations is not realized. Religious understanding of destiny also tends to be simplified (simplified). Even though understanding religion is a major demand, but in a simple understanding without further considering religious teachings about destiny that can be changed and destiny that cannot be changed (Qada' and Qadar). So that when someone proposes, it will bring up the thought that that person is his destiny

Family background is not an issue in choosing a mate in contemporary families. Considerations in choosing a mate, seen from family background, are not too demanding. The thing that is considered is more on the suitability and desire of each party in seeing the child happy. In addition, because after getting married, every child is required to be able to be independent and committed to the decisions that have been taken

Then based on the legal system in force in Indonesia, namely the Marriage Law Number 1 of 1974 concerning marriage, specifically in article 7 paragraph 1 regulates the minimum age limit for marriage, namely 16 years for women and 19 years for men. Formally, these regulations are the main guideline, but in society, religious teaching standards also apply, namely regarding the age of puberty as an indicator that marriage may take place. by some members of the public. Age is an indicator of a dilemma in the marriage process. On the one hand must follow the rules, but on the other hand with regard to issues of morality so that in the end the impact that occurs is underage marriage. In some circles of youth and society tend to simplify the age limit that is classified as permissible to marry. Religious advice regarding the age of puberty as a minimum indicator for marriage tends to be understood simply. Even though religious standards define baligh age as the age that can be classified as able to marry. However, it needs to be further understood that with various factors the age of puberty is getting earlier, so it must be balanced with the maturation of the age of marriage where baligh is not the only condition for someone to be said to be allowed to marry. In some circles of youth and society tend to simplify the age limit that is classified as permissible to marry. Religious advice regarding the age of puberty as a minimum indicator for marriage tends to be understood simply. Even though religious standards define baligh age as the age that can be classified as able to marry. However, it needs to be further understood that with various factors the age of puberty is getting earlier, so it must be balanced with the maturation of the age of marriage where baligh is not the only condition for someone to be said to be allowed to marry. In some circles of youth and society tend to simplify the age limit that is classified as permissible to marry.

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In addition to the minimum age limit, the legal aspect that must be considered is marital status, in this case whether the chosen partner is married, widowed or widower. This is not only to see the legality of marriage but also to ensure that the marriage does not conflict with the ethics prevailing in society. This is a complicated condition that shows insacredity in choosing a mate that doesn't pay attention to legal aspects, in this case the status of a partner. This certainly does not only have a moral impact,

2.1 Contemporary Family Social

The family as the smallest social institution in the social system is also one of the institutions affected by social change. Each family will have different values, customs, and culture. The family is the first environment for the individual before he enters the actual environment, namely society with its various complexities. The family is a very important institution because it is from the family that various individual characters are formed. In addition, the family is the first place for individuals to recognize social status and roles. Bailon and Maglaya define a family as two or more individuals who are united by blood, marriage and adoption in one household and interact with one another in their respective roles and maintain a culture. (Bailon and Maglaya).

The family is one of the objects of sociological study that is substantially understood in understanding various social realities. Goodness and peace in society will always be realized if everyone is able to act "right" in the family. This also means that various problems that occur in the community are the result of anomalies that occur in the family. Various problems such as poverty, divorce, juvenile delinquency, family disorganization, and various other problems are forms of problems that can arise when roles and functions within the family do not work as they should.

In almost every form of society, marriage is the recognized mechanism for raising a family. Marriage is a form of process of institutionalizing family relations. This institutionalization process is useful for minimizing the tendency of immoral biological instincts, namely free sex. For this reason, marriage is almost always a cultural process in which each individual tries to adjust the social needs that are manifested through marriage in order to gain social and cultural legitimacy. Although cultural legitimacy is one of the essential factors in ensuring the success of a marriage, there are other aspects that must be fulfilled to achieve family goals.

Sociologically, one of the factors that determine the success of a household or family is the selection of a partner and the underlying socio-cultural conditions. According to Robert Winch, in choosing a partner, everyone looks for a candidate who, in his estimation, can be the answer to their expectations in meeting their needs. Thus, it cannot be denied that social change has implications for the partner selection process itself which enlarges the role of the individual compared to the influence of the family and the socio-cultural environment. Although it is not something that is prohibited, the process of birth of a family through the process of choosing a mate with the dominant role of the individual requires various considerations and the individual must be mature enough, including socially, to be able to religiously, economically,

The selection of a partner in contemporary society is an arena of tug-of-war between the individual and the family with the demands of sociocultural conditions. Although there is a tendency that nowadays partner selection has become a private domain for individuals who wish to marry. Consideration of love, affection and emotional and affective relationships is one of the most dominant bases for choosing a partner that determines marriage for contemporary families. The dominant tendency of personal considerations in the process of choosing a partner also has an impact on the diminishing influence of collective values such as the roles of the extended family, as well as socio-cultural considerations such as religion, law, economics and so on.

Shifts in various considerations that influence a person's preferences in choosing a partner will have implications for many things. This is because the family is a social unit that is integrally organized with society. This means that talking about relationships in the family is not only about the relationship between husband and wife, parents and children, as well as internal relationships in other families. Further with regard to the network of social structures in society. Therefore, the

process of selecting a partner cannot be seen as a mere process of emotional connection and affection, however, there is a role and influence of socio-cultural conditions that need to be considered in the process of determining a mate.

5. Conclusion

The form of contemporary social dynamics in choosing a marriage partner for an Islamic family can be seen from two main dimensions, namely the ability of potential partners to consider religious aspects, and economic aspects. while the second dimension is whether or not a partner is allowed to be chosen and the marriage takes place. It is no less important that prayer and istikharah prayer are recommended ways to ask for guidance and support in the form of heart stability, when a proposal comes or when you are about to propose to someone. If all of these steps have been carried out, but the reality is that we still find a partner who is not quite right, or a partner who cannot be invited to form a harmonious family, that is actually a test of our faith. Because we cannot be said to have faith if we have not passed the test.

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