

## **The Analysis Of Stenberg's Triangle Love Theory On Early Adult Couples Of Ba'lawi Arab Descent Who Experienced Arranged Marriages**

**Naziha Syihab, Aisyah Syihab, Sri Juwita Kusumawardhani**

Universitas Pancasila

Corresponding Email : zizishahab@gmail.com

### **Abstract**

This study aims to determine the distribution of types of love based on Stenberg's Triangle Love Theory in primary adult of Ba'alawi Arab descent couples in Jakarta who experienced an arranged marriage. This study uses a quantitative descriptive method with descriptive statistical analysis. The measuring instrument used is the Triangular of Love Scale (TLS) to measure the type of love and the Arranged Marriage Questionnaire (AMQ) to see attitudes in selecting a partner for marriage. Respondents in this study were 154 people, with the sample characteristics being early adults aged 21-40 years, experiencing arranged marriages, married with a marriage age range of 0-10 years, and the last education was at least high school, and lived in Jakarta. The results of this study indicate that the distribution of the type of love that respondents have is more dominant in non-love (53.9%), consummate love (22.1%), and empty love (11%). In this study, it is understandable that respondents prefer to marry in a way that tends not in an arranged marriage (56.5%).

**Keywords:** Types of love, Stenberg's Triangle Love Theory, Arranged Marriage, Early Adulthood, Arabic Ba'alawi

Submission	Review Process	Revised	Accepted	Published
January 30, 2020	April 18, 2020 – December 5, 2021	December 14, 2021	December 15, 2021	December 29, 2021

### **Introduction**

Ba'alwy Arab descent is a group of brotherhood and kinship based on genealogy originating from Fatimah RA (the youngest daughter of the Prophet Muhammad) and Ali bin Abi Talib RA, especially the generation that was passed down from their children, namely Husein bin Ali bin Abi Talib RA (Al-Hinduan, 2008). This group entered Indonesia, it is estimated that since the 18th century AD, from Hadramaut, Yemen (Van den Berg, 1989).

Until now (in 2021), there are sixty-eight (68) Baalwy Arab clans belonging to this group in Indonesia, among them are: Shahab/Shihab, Assegaf, Alatas, Alhabsy, Alhaddad, Bin Sheikh Abubakar, and Alaydrus (Sumandoyo, 2017). According to Shahab (2005), the descendants of Arab Baalwy live in groups in a number of areas in Jakarta, namely in Condet and Kampung

Melayu (East Jakarta); Rawabelong (West Jakarta); and Tanah Abang (Central Jakarta).

According to Al-Huseini (2018), the descent of Ba'alawi Arab community has several rules that must be obeyed, one of them is the obligation to marry a fellow of Arab Ba'alawi descendant or better known as *sekufu'* in order to maintain and sustain the genealogy of their descendants. In society of Arab Ba'alawi descent, *sekufu'* meant is if men and women have similarities in religion and morals, descent, and wealth (Taslim, 2018)..

The regulation is more stringently applied to women, because Ba'alawy Arab descent adheres to a patrilineal system (lineage from the father), This means that if a woman marries a person who is not of Baalwy Arab descent, then her child is not included in this group anymore (Aisyah, 2013). Based on Aisyah's research (2013), quite a lot of the

members of this group are obedient and loyal in obeying this rule, because not only they believe that is the rules passed down since the beginning of this group exists, they also proud, honoured and grateful to be part of the descendants of Arab Baalwy. Therefore, many of them get married by means of an arranged marriage.

Marriage is defined as personal relationship between a man and a woman who has the purpose of reproducing and maintaining the descendant which biologically the purpose of marriage is to ensure survival and (Stone in Wimalasena, 2016). Marriage it self can be divided into two types, namely *love marriage*(on the basis of love) and *arrange marriage*(match making). Marriage on the basis of love is a marriage based on a romantical interested chosen by the bride and groom (Yalom & Carstensen, 2002); and an arranged marriage is a situation where one of the parents selects a partner to marry by their childrens (Mehndiratta, Paul & Mehndiratta, 2007).

Another Ba'alawy Arab's reason to marry by arranged is because they assume that a marriage is a very important periode in arabic descendant so they need to consideration from parents and relatives (Alamudi, 2015). In addition, it is also due to their belief (in islam), they feel that the blessing of Allah SWT comes from the blessing of their (the hadith of prophet Muhammad SAW narrated by Bukhari Muslim, in Al-Hinduan, 2008), so they do not mind getting married by arranged marriage.

Based on the results of research conducted by Xiahoe and Whyte (1990), states that marriages done on the basis of love are more satisfying than marriages through arranged marriages. However, Blood (in Allendorf & Ghimer, 2013), states that arranged-married does not always fail and does not rule out the possibility that it will be very satisfying for some people who have been matched.

In arranged marriage Peterson, Kim, McCarthy, Park, and Plamondon (2011) suggest that there are seven levels are determined based on attitude in arranged marriage. At levels 1 to 3 (*low arranged-marriage*) parents play a role in determining their child's mate but still consider their child's opinion, whereas at levels 4 to 7 (*high arranged-marriage*) parents still play a role in determining a mate for their child but little or no consider the opinion's of their child at all.

This arranged-marriage also occurs at the age of around 21 years for women and 24 years for men. This is in line with what had stated by Santrock (2012), that at the age of 21-40 years a person has started to have more intimate-relationships with other people such as dating or getting married. According to Papalia, Feldman, and Martorell (2014) in couples who experience arranged-marriage, the love component that occurs is only in commitment, because both partners have different expectations of theirs, causing a decrease in intimacy and love.

Sternberg (1986) states that in love there are three components, namely intimacy, passion, and commitment. *Intimacy* refers to the feelings of closeness, attachment, and attachment that arise in a love relationship. *Passion* is the energy that leads to love, physical attraction, and sexual perfection. *Commitment* refers to a person's decision to love another person in the near future and to maintain the love in the long term. Within these components, Sternberg (1997) produces eight types of love, namely: (1) *Non-love* refers to the absence of the three components of love, (2) *Liking* is felt by a person when only experiencing the intimacy component, (3) *Infatuated love* arises only from the experience of the passion component (4) *Empty love* only comes from a person's decision to commit to a relationship with another person (5) *Romantic love* comes from a combination between intimacy and passion components' (6)

*Companionate love* comes from a combination between *intimacy* and *commitment* (7) *Fatuous love* comes from a combination between *passion* and *commitment* (8) *Consummate love* consists of these three components (*intimacy*, *passion*, and *commitment*).

Based on the background that has been described, this study focuses on knowing the distribution of the types of love (based on the Stenberg's Triangle Theory) in compatible couples of Arab Ba'alawi descent.

### Research Methods

The research method used is a quantitative approach with descriptive research methods. The researcher chose this method because the data obtained through the questionnaire then going to be analyse through statistical tests to see the description of the sample characteristics and cross tabulation to analyse the relationship between research variables. This study aims to determine the distribution of love types based on Stenberg's Triangle Love Theory in early adult couples of Ba'alawi Arab descent who experience an arranged marriage. The variable that will be examined in this study is the type of love.

The population in this study is a married couple of Arab Ba'alawi descent who live in Jakarta. There are four characteristics of the sample used in this study, namely: 1) Early adults aged 21-40 years. Researchers took samples of early adulthood. This age is one of the stages of development where a person has started to have more intimate relationships with other people, such as dating and marriage, 2) Having arranged marriages with Arab Ba'alawi, because in this society they have an obligation to marry other members of their group, 3) Had married with a marriage age range of 0-10 years, because at the age of 10 years up is the end of the initial period of marriage (Walgito, 2017), and 4) Minimum education is high school.

Respondents in this study as many as 154 people and the questionnaires distribution using *google form*. The sampling technique used is *Non-Probability* with the types used are *purposive* and *snowball sampling*. This study using two measuring instruments , namely: *Triangular of Love Scale* (Sternberg in Insel and Roth, 2012) to measure the kind of love and *Arranged Marriage Questionnaire* (Peterson, Kim, McCarthy, Park, & Plamondon, 2011) to measure the attitudes in choosing a partner. On measuring tools *Triangular of Love Scale* reliability results are obtained based on *person reliability* 0,95 *alpha cronbach* 0,98 dan *item reliability* 0,77.

### Results and Discussion

#### Results

#### Respondents Demographic Overview

Table. 1 Demographic Respondents Data

Characteristic	Frequency	Percentage
Gender	Female	93
	Male	61
Total	154	100%
Age	21-25 years old	55
	26-30 years old	59
	31-35 years old	31
	36-40 years old	9
Total	154	100%
Education's Level	SMA	19
	Diploma	24
	S1	85
	S2	24
	S3	2
Total	154	100%
Age On Married	15-20 tahun	18
	21-25 years old	83
	26-30 years old	50
	31-35 years old	3
Total	154	100%
Clan	Shahab	37
	Alhabsyi	14
	Assegaf	17
	Alhaddad	12
	Alattas	13
	Alhamid	8
	Maulakheilah	7
	Almuhdor	5
	Bin Yahya	4
	Aljufri	10

	Bin Syekh Abubakar	4	2,6%
	Alaydrus	4	2,6%
	Almasyhur	6	3,9%
	Assyatiri	3	1,9%
	Bafaqih	3	1,9%
	Ba'aqil	1	0,6%
	Alkaff	3	1,9%
	Almunawwar	1	0,6%
	Alhaddar	1	0,6%
	Albar	1	0,6%
Total		154	100%
Marriage duration	0-5 year	118	76,6%
	6-10 year	36	23,4%
Total		154	100%
Number of children	having children	111	72,1%
	not having children	43	27,9%
Total		154	100%
Occupation	Work	103	66,9%
	Jobless	51	33,1%
Total		154	100%
Income Range (per month)	0	37	24%
	<2,5 million	14	9,1%
	2,5 million – 4,9 million	17	11%
	5 million – 7,4 million	12	7,8%
	7,5 million – 9,9 million	13	8,4%
	10 million – 12,4 million	8	5,2%
	12,5 million – 14,9 million	7	4,5%
	15,5 million – 19,9 million	5	3,2%
	>20 million	4	2,6%
Total		154	100%

From table 1, it had been obtained general description from research respondents. From 154 respondents, dominant gender is female as much as 60,4%, compared to men as much as 39.6%.

In terms of age, 38.3% of respondents are aged 26-30 years, while at least 5.8% of respondents are aged 36-40 years.

Based on the education level of the respondents, the majority of respondents have undergraduate education, namely 55.2%, while those with a minimum education of S3 are 1.3%

Judging from the age at marriage, most of the respondents in this study 53.9% married at the age of 21-25 years and at least 1.9% at the age of 31-35 years.

It can be seen that the majority of respondents in this study, as much as 24% are in the category of the Syahab clan and at least are in the category of the clans of Ba'agil, Almunawwar, Alhaddar, and Albar by 0.6%.

Respondents who were in the marriage duration of 0-5 years had a higher number of 76.6%, compared to respondents who were in the marriage duration of 6-10 years by 23.4%.

Meanwhile, based on the number of children, respondents are more dominant in respondents who already have children as much as 72.1%, compared to those who do not have children as much as 27.9%.

On the other hand, respondents who work are also more dominant at 66.9%, compared to those who do not work at 33.1%.

Respondents in this study 24% were in the category of no income (per month) and at least 1.9% in the category of income range 17.5 million – 19.9 million (per month)

### Respondents' Description of arranged-married

**Table. 2 Respondents arranged-marriage Data**

	level	Frequency	Percentage
Ideal Condition	<i>Low arranged-marriage (level 1-3)</i>	87	56,5%
	<i>High arranged-marriage (level 4-7)</i>	67	43,5%
	Total	154	100%
Actual Condition	<i>Low arranged-marriage (level 1-3)</i>	49	31,8%
	<i>High arranged-marriage (level 4-7)</i>	105	68,2%
	Total	154	100%

From the table above, it can be seen that in general, the respondents in this study tended to want to get married by non-arranged at the

*low-arranged-marriage level*, totaling 87 people (56.5%), and in actual conditions more are married by arranged marriages way at the level of *high arranged-marriage* at 68,2% compared to *low arranged-marriage* 31,8%.

### Love Component Score Norm

**Table. 3 Love Component; Intimacy, Passion, and Commitment**

Aspect	Norm	Frequency	Percentage
<i>Intimacy</i>	High	40	26%
	Low	114	74%
Total		154	100%
<i>Passion</i>	High	50	32,5%
	Low	104	67,5%
Total		154	100%
<i>Commitment</i>	High	59	38,3%
	Low	95	61,7%
Total		154	100%

Table 3 above shows that the three components are in the low category, the percentages are intimacy of 74%, passion of 67.5%, and commitment of 61.7%.

### Results Type of Love

**Table. 4 Type of Love**

Type of Love	Frequency	Percentage
<i>Non-love</i>	83	53,9%
<i>Liking</i>	2	1,3%
<i>Infatuated Love</i>	8	5,2%
<i>Empty Love</i>	17	11%
<i>Romantic Love</i>	2	1,3%
<i>Companionated Love</i>	2	1,3%
<i>Fatuous Love</i>	6	3,9%
<i>Consummate Love</i>	34	22,1%
Total	154	100%

Based on Table 4 shows that there are three types of love that dominate; non-love by 53.9%, perfect love by 22.1%, and empty love by 11%.

### Cross Tabulation Results

**Table. 5 Cross Tabulation of Type of Love with Arranged-marriage**

Arrange d-marriage	Type of Love	Frequency	Percentage
<i>Low arranged-marriage (level 1-3)</i>	<i>Non-love</i>	16	10,4%
	<i>Liking</i>	1	0,6%
	<i>Infatuated Love</i>	1	0,6%
	<i>Empty Love</i>	6	3,9%

<i>High arranged-marriage (level 4-7)</i>	<i>Romantic Love</i>	0	0%
	<i>Companionated Love</i>	1	0,6%
	<i>Fatuous Love</i>	4	2,6%
	<i>Consummate Love</i>	20	13%
	Total	49	31,8%
	<i>Non-love</i>	67	43,5%
	<i>Liking</i>	1	0,6%
	<i>Infatuated Love</i>	7	4,5%
	<i>Empty Love</i>	11	7,1%
	<i>Romantic Love</i>	2	1,3%
	<i>Companionated Love</i>	1	0,6%
<i>High arranged-marriage (level 4-7)</i>	<i>Fatuous Love</i>	2	1,3%
	<i>Consummate Love</i>	14	9,1%
	Total	105	68,2%

Based on Table 5, respondents who married by arranged way (*high arranged-marriage*) more dominant has the type *non-love* by 43,5%, but in respondents who not arranged-marriage (*low arranged-marriage*) the more dominant type of love is *consummate love* by 13%.

### Discussion

In this study, the researchers found that the components of love, which consisted of intimacy, passion, and commitment, were in the low category. This indicates that the Ba'alawi Arab couple lacks an emotional bond (*passion*) and sexual desire with their partner (*intimacy*), and is less committed to maintaining a relationship in marriage (*commitment*). When these three components of love are low in a marriage, especially the commitment component, there will be a high probability of divorce, unhappiness and marital dissatisfaction experienced by the couple in the marriage (Story, 2015; Rahaju, Hartini, Hendriani, 2019).

Based on the study results, it found the type of love that dominates is *non-love*, *consummate love* and *empty love*. This shows that the Ba'alawi Arab couple who experienced arranged marriages only had relationships with ordinary interactions without any feelings of

love in them, but they also have an effort to maintain their relationship. However, in the component of love itself in this couple, there is a commitment that is more dominant as seen from the type of love; *consummate love* and *empty love* in which there is a commitment component. This is in line with the statement of Papalia, Feldman, and Martorell (2014), that a soul mate only has a love commitment component because of differences in expectations, causing a decrease in the intimacy and love components.

Furthermore, the results showed that the duration of marriage was mostly 0-5 years, the results obtained in this study were respondents with the duration of marriage showed intimacy, passion, and commitment in the low category. These results are not in line with the results of research conducted by Indriastuti and Nawangsari (2014) that at the early marriage age (0-10 years), couples will have high intimacy, passion, and commitment, because at the beginning of marriage, the wife will be more focused to cultivate a warm relationship with her husband. Lemieux and Hale (2002) also stated that in their research, the components of love; intimacy and passion would decrease with the length of marriage, whereas the component of love commitment will increase along the length of marriage.

From the results of this study, it was found that more respondents wanted to get married by not being arranged (*low arranged-marriage*), whereas in actual conditions the respondent is vice versa (*high arranged-marriage*). This is come along with the results of research conducted by Syihab and Vinaya (2016), which states that the majority of women of Arab Ba'alawi descent marry by arranged marriage. Therefore, the researcher assumes that there is a possibility that respondents are more dominant in experiencing *non-love* because of their unwillingness to be matched, but in the end they are still married by an arranged marriage

way. This supported by the results of research presented by Aisyah & Mansoer (2014) that most of these Arab Ba'alawi descent couples are also willing to be married by an arranged marriage, because of a sense of obedience to their parents and pride as a Ba'alawi group too.

## Conclusion

Based on the results of the analysis that had been done the researchers draw the conclusion that:

1. In Arab Ba'alawi couples who experience an arranged marriage, there is a love component; *intimacy*, *passion*, and *commitment* are in the low category.
2. The type of love that dominates the Ba'alawi Arab couple is *non-love*, *consummate love*, and *empty love*.
3. A Ba'alawi Arab couple wants to get married without an arranged marriage way, but in actual circumstances, they are married by an arranged marriage way.
4. Based on the level of arranged-marriage *high arranged-marriage* the dominant type of love is *non-love*, while in low arranged-marriage the type of love that dominates is *consummate love*.

## Suggestions

1. For future research

Can use the correlation method between the type of love and attitude in arranged-marriage which is seen from their view on an arrange-marriage before and after marriage, make friends with people of Arab Ba'alawi descent to know more about Arab culture, because this society tends to be closed, and if you are interested in researching the Ba'alawi Arab community, you can add another psychological variable related to marital commitment, marital satisfaction, marriage readiness, and so on.

2. For Parents

Provide education to their children so that they know and understand Ba'alawi Arab

culture and values so that they do not just fulfill their obligations to their parents and provide opportunities for their children to determine their partner, so that children can establish closeness, a sense of comfort, until finally a sense of love grows.

### 3. For arrange-marriage couples

Can communicate more often with partners, maintain romanticism and also try to increase commitment in marriage.

## References

- Aisyah. (2013). Hubungan pola asuh *authoritarian* dan komitmen beragama dengan kebahagiaan yang dimoderatori *arranged-marriage*: Studi pada wanita keturunan Arab baalwy dengan berbagai tahapan usia dewasa di Jakarta. Tesis. Fakultas Psikologi. Program Studi S2 Ilmu Psikologi Peminatan Psikologi Perkembangan. Universitas Indonesia.
- Aisyah., & Mansoer, W. W. (2014). Are they happy? The relation of authoritarian parenting style and religious commitment with happiness mediated by arranged-marriage among Arabic Baalawy women in Jakarta. *Humanities and Social Sciences Review*, 3(2), 417-428.
- Alamudi, A. (2015). Strategi manajemen konflik pada pasangan suami istri yang menikah dengan diijodohkan pada keluarga Arab. *Commonline Departemen Komunikasi*, 4(2), 438-448.
- Al-Hinduan, S. A. A. (2008). *Rasulullah SAW mempunyai keturunan & Allah SWT memuliakannya*. Surabaya: Cahaya Hati.
- Al-Huseini, A. A. (2018). *Kupas tuntas kafa'ah syarifah*. Jakarta Timur: Saraz Putra Mulia.
- Allendorf, K., Ghimire, D. J. (2013). Determinants of marital quality in an arranged marriage society. *Journal of Social Science Research*, 42(1), 59-70.
- Indriastuti, I., & Nawangsari, N. A. F. (2014). Perbedaan cinta (*intimacy, passion, commitment*) ditinjau dari lamanya usia perkawinan pada istri yang bekerja. *Jurnal Psikologi Industri dan Organisasi*, 3(3), 151-157.
- Insel, P. M., & Roth, W. T. (2012). *Connect core concepts in health (12<sup>th</sup> ed.)*. New York: McGraw-Hill.
- Lemieux, R., & Hale, J. L. (2002). Cross-sectional analysis of intimacy, passion, and commitment: Testing the assumptions of the triangular theory of love. *Psychological Reports*, 90, 1009-1014.
- Mehndiratta, M. M., Paul, B., & Mehndiratta, P. (2007). Arranged marriage, consanguinity and epilepsy. *Neurology Asia*, 12(1), 15-7.
- Papalia, D. E., Feldman, R. D., & Martorell, G. (2014). *Menyelami perkembangan manusia: Experience human development (ed 12.)*. Jakarta: Salemba Humanika.
- Peterson, B. E., Kim, R., McCarthy, J. M., Park, C. J., & Plamondon, L. T. (2011). Authoritarianism and arranged marriage in Bangladesh and Korea. *Journal of Research in Personality*, 45, 622-630.
- Rahaju, S., Hartini, N., & Hendriani W. (2019). Is commitment related to marriage stability? *North American Journal of Psychology*, 21(1), 165-167.
- Santrock, J. W. (2012). *Life-span development: Perkembangan masa hidup (13<sup>th</sup> ed.)*. Jakarta: Erlangga.
- Shahab, Y. Z. (2005). Sistem kekerabatan sebagai katalisator peran ulama keturunan Arab di Jakarta. *Antropologi Indonesia*, 29(2), 123-132.
- Sternberg, R. J. (1986). A triangular theory of love. *Psychological Review*, 93(2), 119-135.
- Sternberg, R. J. (1997). Construct validation of a triangular love scale. *European Journal of Social Psychology*, 27, 313-335.
- Story, C. A. (2015). The relationship between marital commitment, spiritual well-being,

- and satisfaction in marriage. Disertasi. Sam Houston State University.
- Sumandoyo, A. (18 Januari 2017). Seluk beluk para habib: Mereka yang habib dan bukan habib. *Tirto.id*. Diakses dari: <https://tirto.id/mereka-yang-habib-dan-yang-bukan-habib-chde>
- Syihab, A., & Vinaya. (2016). Gambaran religious commitment, self-esteem, dan kepuasan hidup berdasarkan tipe arranged marriage pada wanita keturunan Arab baalawy. *Jurnal Psikologi Ulayat*, 3(2), 128-142.
- Taslim, A. (2018). *Menikah dengan yang tak sekufu*. <https://www.binainsankamil.ponpes.id/menikah-dengan-yang-tak-sekufu/>
- Walgito, B. (2017). *Bimbingan dan konseling perkawinan: Edisi revisi*. Yogyakarta: Andi Offset.
- Wimalasena, N. A. (2016). An analytical study of definitions of the term “Marriage”. *International Journal of Humanities and Social Science*, 6(1), 166-174.
- Xiaohe, X., & Whyte, M. K. (1990). Love matches and arranged marriage: A chinese replication. *Journal of Marriage and the Family*, 53(3), 709-722.
- Van den Berg, L. W. C. (1989). *Orang Arab di nusantara*. Terj. Dari *Le Hadhramout et les colonies Arabes dansl, archipel Indien*. Oleh Rahayu Hidayat. Depok: Komunitas Bambu.
- Yalom, M., & Carstensen, L. L. (2002). *Inside the American couple: New thinking / new challenges*. California: University of California Press.