

POST-MARITAL RESIDENCE PREFERENCES IN DONGGO SOCIETY: A SOCIOLOGICAL PERSPECTIVE OF ISLAMIC CULTURE AND LAW

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Abstract

This study examines post-marital residential preferences among the Donggo community from the perspective of cultural sociology and Islamic law. The Matrilocal tradition that requires couples to live with the wife's family is still dominant, but has begun to shift along with increasing education, social mobility, and the influence of modernity. Islam, as the majority religion, provides a flexible normative basis, emphasizing the principles of justice, security, and comfort in determining a place of residence, without specifying a specific location. This study uses a qualitative approach with interview techniques, observation, in the Donggo community, Bima, NTB. The results of the study indicate a negotiation between customary values, aspirations of young couples, and sharia principles. Neolocal choices are increasingly developing among young couples as an expression of independence, although they are still faced with traditional social pressures. This phenomenon reflects complex social dynamics, where customary law and Islamic law interact adaptively in responding to changes in cultural values. Thus, post-marital residential preferences in the Donggo community illustrate shifts in social structure, cultural transformation, and the actualization of justice values in the context of the Islamic family.

Keywords: Residence Preferences; Donggo Community; Matrilocal Tradition; Islamic Law; Social Modernity

Abstrak

Penelitian ini mengkaji preferensi tempat tinggal pasca nikah di kalangan masyarakat Donggo dari perspektif sosiologi budaya dan hukum Islam. Tradisi Matrilokal yang mewajibkan pasangan tinggal bersama keluarga istri masih dominan, namun mulai mengalami pergeseran seiring meningkatnya pendidikan, mobilitas sosial, dan pengaruh modernitas. Islam, sebagai agama mayoritas,

memberikan landasan normatif yang fleksibel, menekankan pada prinsip keadilan, keamanan, dan kenyamanan dalam menentukan tempat tinggal, tanpa menetapkan lokasi spesifik. Studi ini menggunakan pendekatan kualitatif dengan teknik wawancara, observasi, Di masyarakat Donggo, Bima, NTB. Hasil penelitian menunjukkan adanya negosiasi antara nilai adat, aspirasi pasangan muda, dan prinsip-prinsip syariat. Pilihan neolokal semakin berkembang di kalangan pasangan muda sebagai ekspresi kemandirian, meskipun tetap dihadapkan pada tekanan sosial tradisional. Fenomena ini mencerminkan dinamika sosial yang kompleks, di mana hukum adat dan hukum Islam berinteraksi adaptif dalam merespons perubahan nilai budaya. Dengan demikian, preferensi tempat tinggal pasca nikah di masyarakat Donggo menggambarkan pergeseran struktur sosial, transformasi budaya, serta aktualisasi nilai keadilan dalam konteks keluarga Islam.

Kata Kunci: Preferensi Tempat Tinggal; Masyarakat Donggo; Tradisi Matrilokal; Hukum Islam; Modernitas Sosial

Introduction

Residential preferences after marriage are an important aspect of family life that reflect the interaction between local culture, religious teachings, and the influence of modernisation. In the Donggo community, Bima Regency, decisions regarding post-marriage residence are not only determined by practical needs but are also influenced by symbolic, social, and religious values. The matrilocal tradition, which involves living with the wife's family, remains the primary choice, although recently there has been a rising tendency towards independent or neolocal living patterns, in line with increased education and awareness of family independence.

Several recent studies indicate that changes in social values occur alongside increased access to education and social mobility. Research by Suryani and Setiawan (2021) suggests that urbanisation and economic dynamics encourage young couples to choose more autonomous living arrangements, reflecting modern families that are less bound by old traditions.¹ In line with this, Rahmi (2020) notes that although customary pressure to maintain matrilocal patterns remains strong, the younger generation is increasingly voicing resistance for equality in roles and rights within the household.²

In the context of Islamic law, there are no explicit rules regulating the type of residence after marriage. Islamic teachings place greater emphasis on the principle of creating a home that embodies peace (*sakinah*), love (*mawaddah*), and mercy (*rahmah*), as described in Q.S. At-Talaq: 6. This indicates a space for

¹ Suryani, Nia, dan Ahmad Setiawan. "Transformasi Pola Tempat Tinggal Pasca Nikah di Kalangan Generasi Muda Perkotaan." *Jurnal Sosiologi Reflektif* 15, no. 1 (2021): 87–104.

² Rahmi, Annisa. "Negosiasi Adat dan Pilihan Neolokal dalam Keluarga Muslim Muda." *Jurnal Al-Ahwal: Hukum Keluarga Islam* 13, no. 2 (2020): 115–132.

adaptation that allows Islamic law to harmonise with local customs. According to Hamid and Yusuf (2022), Islamic law can accommodate community traditions as long as they do not violate the principles of justice and public welfare.³

Research in the field of family law also shows that in matrilineal societies such as Donggo, decisions regarding residence often reflect the dominance of women within the family. Maulida (2021) explains that religious interpretations are often used to reinforce the dominant role of men, even though Islamic religious texts do not rigidly determine residence⁴. In Harun's (2023) view, young couples are now beginning to renegotiate traditional values with a spirit of equality within the framework of Islamic legal sociology⁵.

The influence of modernity also shapes the mindset of young couples in choosing their place of residence. Siregar (2022) found that many couples prefer to live separately from the extended family for reasons of privacy and efficiency in managing household life⁶. This decision is further reinforced by economic and employment factors, as highlighted in the study by Fauziah and Iskandar (2019), which found that couples with stable incomes tend to choose independent living as a form of stability and life comfort⁷.

Within the context of the Donggo community itself, the shift from traditional residential patterns to neolocality reflects a compromise between custom and new aspirations. Nurdin (2023) observes that the local community is beginning to display a more open attitude towards partner choice, provided it does not create social conflict⁸. This phenomenon demonstrates the importance of a multidisciplinary approach in examining this social practice, which involves cultural, religious, legal, and socio-economic dimensions in a holistic manner.

Therefore, this article aims to explore how the Donggo community responds to changes in residential preferences after marriage, taking into account cultural sociology and Islamic law perspectives. In general, the theory of cultural sociology views social practices, including decisions related to residence, as the result of social constructions influenced by the value structures, symbols, and social relations within a society. In communities where customs remain strong, such decisions are often not individual, but are the outcome of negotiations between

³ Hamid, Faisal, dan Ahmad Yusuf. "Interaksi Hukum Islam dan Adat dalam Penentuan Tempat Tinggal Pasca Nikah." *Al-Ahkam: Jurnal Hukum Islam* 32, no. 1 (2022): 45–62.

⁴ Maulida, Siti. "Gender dan Relasi Kuasa dalam Keputusan Tempat Tinggal Pasca Nikah." *Jurnal Gender dan Sosial Keagamaan* 9, no. 1 (2021): 55–70.

⁵ Harun, Hidayat. "Sosiologi Hukum Islam: Negosiasi Pasangan Muda dalam Struktur Adat Patrilineal." *Jurnal Masyarakat dan Budaya* 25, no. 2 (2023): 211–228.

⁶ Siregar, Rahmawati. "Privasi dan Pilihan Tempat Tinggal Pasca Nikah: Perspektif Pasangan Muda Muslim." *Jurnal Ilmu Sosial dan Humaniora* 11, no. 3 (2022): 145–160.

⁷ Fauziah, Lina, dan Dedi Iskandar. "Faktor Ekonomi dan Pola Tempat Tinggal Pasca Nikah." *Jurnal Ekonomi Syariah dan Keluarga* 4, no. 2 (2019): 67–78.

⁸ Nurdin, Zulkifli. "Tradisi, Modernitas, dan Otonomi Pasangan Muda dalam Masyarakat Lokal." *Jurnal Antropologi Indonesia* 44, no. 1 (2023): 33–50.

individuals and groups.⁹ Meanwhile, from the perspective of Islamic law, no explicit provision is found regarding residence after marriage. However, fundamental principles such as the husband's obligation to provide a safe and proper dwelling (QS. At-Talaq: 6) serve as the basis for assessing whether a residential choice aligns with Islamic values.¹⁰ This indicates a degree of flexibility within Islamic law to interact with local culture as long as it does not contradict the fundamental principles of justice and welfare.¹¹ Previous studies, such as those conducted by (Hamid) and (Rahmi), (Harun, Hidayat), indicate that Islamic law at the local level often undergoes a process of inculturation, namely when normative Islamic teachings are implemented through local interpretations intertwined with culture. In this regard, the post-marital residence practice in the Donggo community is a concrete example of such interaction.

Research Methods

This research employs a qualitative approach with a descriptive-analytical research type. The research location is Donggo District, Bima Regency, West Nusa Tenggara. The research subjects consist of married couples who have been married within the last 5–10 years, as well as traditional and religious leaders. Data collection techniques include in-depth interviews and participatory observation. The data are analysed thematically using an interpretative approach, with a focus on the social meaning of post-marriage residence decisions.

Residential Preference Patterns and Their Social Context

The choice of residence after marriage in Donggo society is the result of a complex interaction between cultural values, social structure, and economic factors. Three main patterns emerge: living with the wife's family (matrilocal), with the husband's family (patrilocal), and living independently (neolocal). The latter pattern should ideally dominate as it relates to the inheritance system and the perception that sons are the primary heirs in traditional families.¹²

"However, the reality within the Donggo community implements a matrilocal pattern due to several factors: firstly, because of elderly parents; secondly, due to the workplace; and thirdly, if there is only one daughter in the family, making females in this matrilocal pattern more dominant in the Donggo

⁹ Auda, Jasser. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. London: International Institute of Islamic Thought (IIIT), 2008.

¹⁰ Departemen Agama RI. *Al-Qur'an dan Terjemahannya*. Jakarta: Yayasan Penyelenggara Penerjemah/Penafsir Al-Qur'an, 2002.

¹¹ Geertz, Clifford. *The Interpretation of Cultures*. New York: Basic Books, 1973.

¹² Arifuddin, "Perubahan Sosial Masyarakat Sasak," *Jurnal Sosiologi Reflektif* 10, no. 2 (2016): 215–230.

society. This matrilocal pattern may not occur if a patrilocal pattern is economically stronger, in which case the matrilocal pattern will choose to live at the husband's place, wherever he decides to reside, the wife will follow his decision. This is what happens in post-marriage residence preferences among the Donggo community”.

Thus, in certain contexts, the patrilocal pattern is also practised. The choice of residence reflects power relations within the household, and the neolocal pattern is now developing, particularly among young couples who are educated and have their own income.¹³

Neolocality is considered a form of independence and a response to the transformation of social values. Nevertheless, social pressure and economic challenges remain major obstacles for couples who choose this pattern. In general, this change signifies a process of value negotiation between tradition, economic needs, and the aspirations of young couples.

Living with the wife's family (matrilocality) still dominates, especially because it is related to the three factors mentioned above. The choice of matrilocality is often supported by customary norms. In some cases, social pressure is so strong that couples have few alternatives other than to follow this pattern.¹⁴ Conversely, the patrilocal pattern is less commonly practiced and generally occurs under certain conditions, such as when the husband is an only child or when the husband's family is economically stronger.¹⁵ This indicates that power dynamics within the household also influence decisions regarding residence.¹⁶

The neolocal pattern is also seen as a form of adaptation to modernization and economic transformation. For couples working outside their home region, living separately from the extended family becomes a logical choice.¹⁷ This pattern is even beginning to be perceived as a symbol of independence and progress.¹⁸ Nevertheless, couples who choose to live independently are not exempt from

¹³ William J. Goode, *World Revolution and Family Patterns* (New York: Free Press, 1963), 297.

¹⁴ E. Koentarto, "Sistem Kekerabatan dan Tempat Tinggal di Indonesia Timur," *Antropologi Indonesia* 22, no. 1 (1998): 41–58.

¹⁵ Selo Soemardjan, *Setangkai Bunga Sosiologi* (Jakarta: UI Press, 1991), 95.

¹⁶ Sylvia Chant, *Gender, Generation and Poverty* (Cheltenham: Edward Elgar, 2007), 140.

¹⁷ Judith Stacey, *Brave New Families* (New York: Basic Books, 1990), 162.

¹⁸ Arifuddin, "Perubahan Sosial Masyarakat Sasak," *Jurnal Sosiologi Reflektif* 10, no. 2 (2016): 215–230.

challenges, both economically and socially.¹⁹ They must adapt to a new environment that may not fully support their choice.²⁰

The Social and Symbolic Meaning of Residence

Post-marital residence is not merely a matter of physical needs, but is laden with symbolic meaning. Living with the wife's family, for example, is regarded as a form of respect towards the parents and the preservation of kinship traditions. In matriarchal societies, such as the Donggo, this pattern is often considered ideal. However, the neolocal pattern that is beginning to emerge indicates a shift in young couples' orientation towards autonomy and equality.

Highly educated couples tend to choose independent living arrangements as they have a better understanding of rights and responsibilities within the household.²¹ Meanwhile, indigenous communities are beginning to relax their norms and allow variations in living patterns as long as they do not disrupt social harmony.²²

For some communities, living with parents, whether from the husband's or wife's side, is seen as a form of respect as well as a way to maintain intimacy within the extended family.²³ In patriarchal societies, as commonly found in Indonesia, living with the husband's family is usual and even considered ideal.²⁴ Conversely, in matrilineal cultures such as the Minangkabau, living with the wife's family is prioritised.²⁵ With social changes, several communities have begun to relax their customary rules. Norms that were previously very rigid now allow couples greater freedom to determine their own way of life.²⁶ Changes in views regarding living arrangements also reflect a growing awareness of the importance of equal rights within the family. Today, many young couples are willing to express their aspirations to build balanced and equal households.²⁷ In this context, the dwelling becomes a symbol of negotiation between traditional values and the spirit of modernity.

Overall, the meaning of dwelling cannot be separated from the constantly changing social dynamics. In a diverse society, variations in dwelling patterns

¹⁹ D. E. Smith, *The Everyday World as Problematic* (Boston: Northeastern University Press, 1987), 112.

²⁰ M. L. Bowen, *Muslim Through Discourse* (Princeton: Princeton University Press, 1993), 178.

²¹ Arlie Hochschild, *The Second Shift* (New York: Viking, 1989), 23.

²² "Adat dan Hukum Islam dalam Penentuan Tempat Tinggal Pasca Nikah," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (2016): 97–112.

²³ Fakhri, Mansour. *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar, 1996.

²⁴ Geertz, Clifford. *The Interpretation of Cultures*. New York: Basic Books, 1973.

²⁵ Goode, William J. *The Family*. Englewood Cliffs: Prentice-Hall, 1964.

²⁶ Soemardi, Soelaiman. *Setangkai Bunga Sosiologi*. Jakarta: CV Rajawali, 1987.

²⁷ Weber, Max. *Economy and Society*. Berkeley: University of California Press, 1978.

actually enrich cultural heritage. Through an interdisciplinary approach, we can understand that dwelling is not merely a geographical matter, but also closely related to social significance, power, and cultural change within family life.

The Interaction between Islamic Law and Local Traditions

In Islamic law, the place of residence is the right of the wife and the duty of the husband, as mentioned in QS. At-Talaq: 6. However, the location of the residence is not specified, allowing for adaptation to local culture.²⁸ In Donggo community practice, decisions regarding the place of residence are often determined through extended family deliberation. Islamic law is positioned as a moral and spiritual guideline that negotiates customary values deemed inconsistent with the principles of justice and comfort.²⁹

According to local religious leaders, as long as a residence provides a sense of safety and is suitable, it is considered permissible in Islam, even if it is within the husband's family home. This reflects the flexibility of fiqh in responding to societal conditions.³⁰ In various regions, including West Nusa Tenggara, the practice of determining a place of residence after marriage often follows local customs, such as living with the husband's or the wife's family depending on the kinship system followed.³¹ This shows that Islamic law is quite flexible in accommodating local customs as long as they do not conflict with the principles of Sharia.

In the Donggo customary community, for instance, choosing to live with the wife's family is often regarded as a form of social responsibility towards the elderly parents.³² This choice reflects the values of mutual cooperation and respect for parents, who are considered the main pillars in their social structure.³³ Therefore, living with the wife's family is seen as consistent with local social and religious values. Classical jurists, such as Al-Kasani and Ibn Qudamah, indeed discussed the obligation of the husband to provide a residence, but did not specify in detail the location or type of dwelling.³⁴ Their focus was more on the necessity to meet the wife's needs for comfort, security, and adequacy according to prevailing cultural

²⁸Departemen Agama RI, *Al-Qur'an dan Terjemahannya* (Jakarta: Yayasan Penyelenggara Penerjemah/Penafsir Al-Qur'an, 2002), QS. At-Talaq: 6.

²⁹ Zubaedi, *Islam Lokal: Menuju Rekonstruksi dan Reorientasi Agama* (Yogyakarta: LKiS, 2007), 102.

³⁰ Al-Kasani, *Bada'i al-Sana'i fi Tartib al-Syara'i*, vol. 4 (Beirut: Dar al-Kutub al-Ilmiyyah, 1986), 85.

³¹ Al-Zuhaili, Wahbah. *Al-Fiqh al-Islami wa Adillatuhu*. Jilid 7. Damaskus: Dar al-Fikr, 1985.

³² Jaih Mubarak. *Hukum Islam dalam Teori dan Praktik*. Bandung: Refika Aditama, 2001.

³³ Kamali, Muhammad Hashim. *Principles of Islamic Jurisprudence*. Cambridge: Islamic Texts Society, 1991.

³⁴ Muhammad Abu Zahrah. *Al-Ahwal al-Syakhshiyyah*. Kairo: Dar al-Fikr al-'Arabi, 1957.

norms.³⁵ This underscores that adaptation to local traditions is not a deviation from sharia, but rather an implementation of the maqashid al-shariah.³⁶ In practice, negotiations between the families on both sides often serve as the initial step in determining the residence after marriage.³⁷ This agreement is generally reached through deliberation, which is a core value in Islamic teachings. Therefore, the choice of residence is not merely administrative, but also reflects deep cultural and spiritual values.³⁸

Islamic law emphasises the principle of justice (al-'adl) and prevents harm. If living with the husband's family has the potential to cause conflict or psychological pressure, the couple is permitted to choose another option, such as living separately or with the wife's family.³⁹ This demonstrates that Islamic law is dynamic and solution-oriented, rather than static and rigid.

Local traditions support the implementation of Sharia, while Islamic law provides a moral and ethical foundation to ensure that traditions remain in line with the values of public welfare.⁴⁰ This represents an embodiment of the concept of living law which evolves in accordance with the prevailing socio-cultural dynamics.

Thus, there is no single model of residence after marriage that is considered the most ideal under Islamic law. What is most important is reaching an agreement between husband and wife, ensuring the principle of justice, and fulfilling the suitability of the residence. Islamic law, in fact, allows room for cultural diversity and social practices that enable family life to take place in a peaceful and harmonious environment.⁴¹

Modernity and Social Rationalisation in Post-Marriage Residential Choices

Modernity has changed the orientation of young couples in determining their place of residence. Rational factors such as employment, access to education, and public facilities have become the primary considerations.⁴² Urbanisation accelerates the adoption of neolocal patterns, particularly for those who work far from their hometown.⁴³

³⁵ Muhammad Rawwas Qal'ah Ji. *Mausu'ah Fiqhiyyah Muyassarah fi al-Ahwal al-Shakhsiyyah*. Beirut: Muassasah al-Risalah, 1996.

³⁶ Rahardjo, Satjipto. *Hukum dan Perubahan Sosial*. Jakarta: Sinar Baru Algensindo, 2007.

³⁷ Rofiq, Ahmad. *Hukum Islam di Indonesia*. Jakarta: Rajawali Press, 1995.

³⁸ Soekanto, Soerjono. *Sosiologi Hukum*. Jakarta: Rajawali Press, 1986.

³⁹ "Adat dan Hukum Islam dalam Penentuan Tempat Tinggal Pasca Nikah." *Al-Ahwal: Jurnal Hukum Keluarga Islam* Vol. 9, No. 1 (2016): 97-112.

⁴⁰ Rofiq, Ahmad..*Ibid*.

⁴¹ An-Na'im, Abdullahi Ahmed, *Ibid*.

⁴² Ronald Inglehart, *Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies* (Princeton: Princeton University Press, 1997), 67.

⁴³ Claude S. Fischer, "The Urban Experience," *Annual Review of Sociology* 1 (1975): 97.

Although living apart, many couples still maintain close relationships with their extended families through modern communication. This demonstrates that cultural transformation does not necessarily sever family values, but rather adapts them to the context of modern life.⁴⁴

This change also reflects the process of social rationalisation as described by Max Weber, where family decisions are made based on functional logic and efficiency.⁴⁵ Modernity does not necessarily eliminate tradition, but creates space for negotiation between the two.⁴⁶

The choice of residence after marriage is one concrete example. Thus, this phenomenon illustrates a social transformation that involves not only structural changes but also cultural and symbolic ones. Social rationalisation through education, urbanisation, and technology has created a more dynamic lifestyle that is responsive to the increasingly complex challenges of the times.

Post-Marriage Residence in the Perspective of Civil Law and Population Administration

Within the framework of Indonesian civil law, post-marriage residence is not only understood as a domestic space of social and cultural nature, but also as a legal domicile with juridical consequences. Legal domicile serves as the basis for state recognition of the family's existence, as well as determining administrative validity in various civil matters concerning husband and wife. Therefore, the choice of residence after marriage carries legal implications that cannot be ignored.⁴⁷

Legislation in Indonesia, particularly Law Number 23 of 2006 concerning Population Administration as amended by Law Number 24 of 2013, stipulates that every resident is required to have an identity that clearly and accurately states their place of residence. In the context of marriage, the transition from individual to nuclear family status necessitates the adjustment of population data, including the Family Card and Identity Card, in accordance with the couple's actual place of residence.⁴⁸

In civil law, domicile plays a strategic role as it is related to determining legal authority, court jurisdiction, and the administration of various family law matters. Officially registered residence provides legal certainty in managing civil rights and obligations, such as filing family cases, handling child rights, and accessing public

⁴⁴ Peter Berger, *The Homeless Mind: Modernization and Consciousness* (New York: Vintage, 1974), 58.

⁴⁵ Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. Talcott Parsons (London: Routledge, 2001), 25.

⁴⁶ Zygmunt Bauman, *Liquid Modernity* (Cambridge: Polity Press, 2000), 14.

⁴⁷ Soerjono Soekanto, *Sosiologi Hukum* (Jakarta: Rajawali Press, 1986), 112.

⁴⁸ Republik Indonesia, *Undang-Undang Nomor 23 Tahun 2006 tentang Administrasi Kependudukan* sebagaimana diubah dengan *Undang-Undang Nomor 24 Tahun 2013*, Pasal 13–15.

services provided by the state.⁴⁹ Thus, domicile is not merely administrative, but also serves as a legal protection instrument for the family.

In the social practices of the Donggo community, the choice to live with the wife's family (matrilocal) is often carried out as a form of adherence to custom and kinship solidarity. However, in some cases, this living arrangement is not always accompanied by updates to administrative population data. Couples who actually reside with the wife's family are sometimes still recorded administratively at the husband's parents' residence or at the address before marriage. This condition reflects a discrepancy between socio-cultural practices and the order of administrative law.⁵⁰

From the perspective of administrative law concerning population, the discrepancy between factual residence and legal residence has the potential to cause various problems. Among them are obstacles in obtaining public services, difficulties in managing children's education and health, and limited access to social assistance programmes. Therefore, determining the place of residence after marriage should be understood as a legal decision requiring official registration, rather than merely a customary or family agreement.⁵¹

Furthermore, the choice of residence also influences legal relationships within the family structure. The national legal system recognises the nuclear family as an independent administrative unit. In this context, the neolocal pattern tends to be more in line with the principle of family autonomy as recognised in modern population administration systems. Nevertheless, matrilocal and patrilocal patterns are legally valid as long as there is clarity in domicile and administrative registration in accordance with the couple's factual situation.⁵²

Thus, the discussion regarding post-marriage residence preferences needs to be placed within an integrative framework of customary law, Islamic law, and positive law. The state plays a role in ensuring legal certainty through population administration mechanisms, while custom and religion provide social legitimacy and ethical values in decision-making. The synergy between these three becomes an important foundation for establishing legal order, justice, and the protection of rights in family life.⁵³

⁴⁹ Satjipto Rahardjo, *Hukum dan Perubahan Sosial* (Jakarta: Sinar Baru Algensindo, 2007), 85.

⁵⁰ Zulkifli Nurdin, "Tradisi, Modernitas, dan Otonomi Pasangan Muda dalam Masyarakat Lokal," *Jurnal Antropologi Indonesia* 44, no. 1 (2023): 41.

⁵¹ Soerjono Soekanto, *Pengantar Penelitian Hukum* (Jakarta: UI Press, 1986), 67.

⁵² Ahmad Rofiq, *Hukum Perdata Islam di Indonesia* (Jakarta: Rajawali Press, 2013), 156.

⁵³ Hidayat Harun, "Sosiologi Hukum Islam: Negosiasi Pasangan Muda dalam Struktur Adat," *Jurnal Masyarakat dan Budaya* 25, no. 2 (2023): 224.

Conclusion

Post-marriage residential preferences in the Donggo community reflect a dynamic interaction between customary traditions, Islamic teachings, and modernity. Although the matrilocal pattern remains dominant, patrilocal and neolocal patterns are beginning to emerge alongside increasing education, social mobility, and modernization. Islam does not rigidly dictate the place of residence, but rather emphasises principles of justice, comfort, and mutual agreement between partners. Modernity encourages rational decision-making in choosing a place to live, considering economic factors, access to services, and privacy. Overall, these changes indicate a negotiation between traditional values and the aspirations of young families for independence without entirely abandoning social and religious norms.

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