

Interpersonal Communication Conflicts in Marriages Between Sayyid and Non-Sayyid Women: A Case Study from Takalar Regency

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Abstract

This research aims to analyze the types of interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women in Kabupaten Takalar, examining the factors causing these conflicts, and exploring strategies to address them. This qualitative study adopts a case study approach through in-depth interviews. The findings reveal that marriages between Sayyid and non-Sayyid women in Takalar give rise to identity conflicts influenced by several factors, including social dilemmas and cultural identity, injustice, misunderstandings, individual differences, and family disorganization. To address these conflicts, interpersonal communication is crucial, involving open dialogues among family members and individuals involved in the marriage.

Keywords: *Interpersonal, Communication Conflict, Wedding Culture*

INTRODUCTION

Marriage is a relationship that involves physical and spiritual dimensions between a man and a woman, where they become husband and wife with the aim of forming a harmonious family based on the belief in one Almighty God. This concept is formally stated in Law Number 1 of 1974 concerning Marriage (Faruq, 2022). In general, marriage is a lasting relationship between a man as a husband and a woman as a wife with the primary goal of forming a harmonious and strong family, based on fundamental principles rooted in the belief in one Almighty God. Therefore, it is only fitting for both prospective spouses in choosing their partners to seek someone who is compatible or comparable to them in many aspects, because compatibility or comparability in choosing a spouse is one of the principles in building a complete and harmonious family (Ramadan, 2022).

Marriage is aimed at creating a life of happiness, love, and blessings within the household. Etymologically, marriage refers to the union of two individuals who were previously separate and independent, becoming one complete and partnering entity. Therefore, it can be interpreted that marriage provides someone with a legitimate life partner. Whatever the problem, relationships in marriage should be maintained, including in mixed marriages which are prone to issues. Differences in cultural backgrounds, ethnicity, and lineage among couples can easily lead to interaction issues such as role problems, customs, and traditions of a husband or wife between both parties who have been bound in the marriage bond (Toyyibah, 2023).

The requirements for marriage generally involve the consent of both prospective bride and groom, as well as obtaining blessings from parents, the marriage guardian (wali nikah), and witnesses through the process of *ijab kabul*, which has a religious dimension. Marriage is usually conducted following the provisions of religion and national law. However, if aspects of tradition and culture are also involved, the marriage process can become more complex. The marriage process often involves challenges, including issues arising from a lack of family approval. Family approval plays a significant role in fostering marital life, and when this approval is not obtained, the marriage process can become more difficult (Faruq, 2022).

In Indonesia, there are many different ethnicities and cultures. Each region has its own unique traditions and cultures, especially regarding marriage. This is evident in Takalar Regency, specifically in Cikoang Village, where there is a community of Sayyid people who have their own rules in choosing partners for their daughters (Arwini

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Bahram, 2020). The Sayyid community comprises direct descendants of al-Husain, the grandson of Prophet Muhammad, who hold significant positions in religious and social leadership, highly respected within society. This community is often referred to as "Habaib," not only because of their esteemed lineage but also because they occupy the highest positions in the religious authority hierarchy in various places. They meticulously maintain the purity of their lineage through various means, including strict selection criteria for kinship and marriage. The Sayyid group firmly believes that marrying within their own community, especially for daughters, is of utmost importance. This belief has been passed down through generations and has become an integral part of their culture. The Sayyid lineage is a direct line of descent from the Prophet Muhammad, starting from his daughter Sayyidah Fatimah Az-Zahra, through her grandsons Hasan and Husain, and their subsequent descendants. Due to their esteemed direct lineage from the Prophet, they feel obligated to maintain the purity of their lineage. Therefore, they emphasize that their daughters (syarifah) should marry men who hold the title of Sayyid (Fatmawati Azis, 2021).

In the marriage tradition of the Sayyid community, which operates under different rules from the general marriage system, ancestral values are highly revered. This community even upholds the concept of severing family ties if their daughters marry men who are not Sayyid descendants, as it is considered to lower the status and dignity of the family. The customs within the Sayyid descendant community in Cikoang Village, Takalar Regency, serve as a concrete example of the complexity of the marriage process for Sayyid women. Sayyid women are forbidden from marrying men who are not from their own ranks, namely Sayyid descendants. In contrast, Sayyid men have the flexibility to marry women who do not come from Sayyid lineage. This statement implies that Sayyid daughters are not allowed to engage in more serious relationships with men who are not part of their community because they are bound by rules and customs inherited from their parents. However, some Sayyid daughters do not adhere to these rules and traditions. Some of them even defy these customs for various reasons. For instance, a Sayyid daughter might engage in a relationship with a man who is not from the Sayyid group if they interact with people outside the Sayyid community (Ramadhani, 2023).

They are aware that traditions and rules bind them, and their families would punish them if they were to violate them. Research by Adriana Mustafa and Arwini Bahram (2020) identified challenges and issues arising from marriage traditions in Cikoang Village, particularly within the Sayyid community. The emphasis on prohibiting Sayyid women from marrying outside their community indicates the need for approaches such as dialogue, education, and reevaluation of laws and customary norms that may restrict freedom in choosing partners. However, these approaches must consider local wisdom and still respect local culture and traditions. Overall, this research provides valuable insights into the dynamics of gender relations and descent in Sayyid marriages in Cikoang Village, Takalar Regency, illustrating the complexity of this issue within the cultural and religious context.

Based on the research findings of Haifaa Jawad and Ayse Elmali-Karakaya (2020), Muslim women have two main approaches in dealing with religious differences in the context of family life: pre-marriage discussions and conflict avoidance. Pre-marriage communication helps couples understand each other's beliefs and expectations, while avoiding conflict involves understanding and compromising on differences in beliefs and cultures. The research also highlights the importance of having faith in the same God to overcome religious differences, even through different religious paths. Cultural factors also play a crucial role in marriage, where alignment of family values, religion, and culture can greatly impact the success of a marriage. Although some women may ask their husbands to convert to their religion for family acceptance, such conversions are often symbolic and may not be sufficient to overcome the challenges arising from interfaith marriages.

Encountering people outside the Sayyid group allows a Sayyid daughter to form more serious relationships with men who are not part of the Sayyid community. They are aware that traditions and rules bind them, and their families would punish them if they were to violate them (Mustafa and Bahram, 2020). If women living in Cikoang marry outside the Sayyid Muslim community, it would make their lives more difficult. This phenomenon serves as the background for further studying marriage conflicts between Sayyid daughters and non-Sayyid men.

Based on this phenomenon, this is what the author examines: the types of interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women, the factors causing interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women, and methods to overcome interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women in Takalar Regency.

RESEARCH METHOD

The research method used is qualitative research. According to Sugiyono (2010), qualitative research method is a research method based on philosophy used to examine scientific conditions (experiments) where the researcher acts as the instrument, data collection techniques and analysis are qualitative and emphasize meaning. This research focuses on the conflicts that occur in the marriage between Sayyid and Non-Sayyid in Takalar Regency.

Table 1 List of Names of Research Informants

No	Informant's Name	Age	Work	Information
1	SM	28 years old	Self-employed	Sayyid descendants who married non-sayyid men
2	MU	28 years old	Self-employed	Husband of SM
3	NS	29 years old	Housewife	Close relatives of SM and MU
4	SU	36 years old	Self-employed	Sayyid women who marry non-Sayyid men
5	AA	41 years old	Self-employed	Sayyid Male
6	SA	47 years old	-	Sayyid community
7	TR	55 years old	-	Sayyid community

The approach used by the researcher is the case study method. A case study is a part of the qualitative method used to deeply explore a particular case by gathering various sources of information. In this research, the focus is on analyzing the interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women (Marriage Study in Takalar Regency). This research method is specifically used to understand individuals, groups, institutions, and specific contexts in depth.

RESULTS AND DISCUSSION

Types Of Interpersonal Communication Conflicts in Marriages Between Sayyid Women and Non-Sayyid Men in Takalar Regency

In marriages between Sayyid women and non-Sayyid men in Takalar Regency, one of the main conflicts is related to lineage identity, where Sayyid women feel pressured to uphold their lineage heritage, while non-Sayyid men struggle to meet the expectations and norms of the Sayyid lineage. In general, interpersonal communication is the direct interaction among individuals that influences how they understand each other (Anggraini, 2023).

In a marriage, there are norms and regulations that determine the validity of the marriage. This means that marriage plays a crucial role in human life, both personally and in the community context (Jamil, 2016). In Sayyid society, marriage norms and regulations are highly significant, and the concept of kafaah becomes a determining factor for the compatibility between prospective male and female spouses. Marriages between Sayyid women and non-Sayyid men can lead to conflicts, both between the couple and the woman's family. Results from interviews with informants, who are Sayyid women, indicate the serious impact of family disapproval on their marriage. The informants experienced changes in the dynamics of their household, facing isolation from the Sayyid women's family. This reflects the complexity of family dynamics in dealing with differences in lineage and values within the context of marriage. Interviews with the informant's husband (a non-Sayyid man) also revealed discomfort as a member of the Sayyid women's family. Although efforts were made to maintain ties, feelings of unease and non-acceptance remained obstacles.

Kurniawati's research (2013) indicates that communication plays a crucial role in marriage because through communication, couples can understand each other, open up, and facilitate adjustments in marriage. The quality of the marital relationship serves as the foundation for addressing conflicts, aiding the smoothness of married life overall. This aligns with the research of Dewi and Sudhana (2013), who state that marital harmony is difficult

to achieve without positive interpersonal relationships between husband and wife. Building good interpersonal relationships requires effective communication to avoid situations that can disrupt balance, thus maintaining marital harmony.

Based on the research, interpersonal communication conflicts in marriages between Sayyid women and non-Sayyid men in Takalar Regency encompass several main aspects:

Lineage Identity: Conflict arises because Sayyid women feel pressured to uphold their lineage heritage, while non-Sayyid men struggle to meet the expectations and norms of the Sayyid lineage.

Differences in Values and Traditions: Sayyid women are bound by the cultural values of their family, while non-Sayyid men find it difficult to adapt.

Religious Aspects and Practices: Sayyid women have expectations for their partners to be more involved in specific religious practices related to the Sayyid family, but non-Sayyid men struggle to understand and meet these expectations.

Recognition within the Family: Sayyid women are not fully recognized as members of their partner's family, and non-Sayyid men find it difficult to gain full support.

The consensus theory suggests that societal institutions work together to maintain social cohesion and stability. In this context, if interpersonal communication conflicts occur in such marriages, consensus efforts from societal institutions such as families, religious institutions, and the community as a whole can play a role in balancing and resolving these conflicts. For example, families from both sides can facilitate dialogue, offer support, and promote cross-cultural understanding to reach agreements and stability in the marriage. Religious institutions also provide guidance and advice in resolving conflicts based on the principles of the adopted religion. Thus, through consensus efforts from various societal institutions, interpersonal communication conflicts in marriages between Sayyid women and non-Sayyid men in Takalar Regency can be addressed to achieve the desired social cohesion and stability.

Table 2 Conflict Matrix in Marriages between Sayyid Women and Non-Sayyid Men

Aspect	Description
Lineage Identity	The Sayyid women feel pressured to uphold the lineage heritage, while non-Sayyid men struggle to meet the expectations and norms of the Sayyid lineage.
Differences in Values and Traditions	The Sayyid women are bound by the cultural values of their families, while non-Sayyid men struggle to adapt, creating tension.
Conflict of Religion and Religious Practices	The Sayyid women have expectations for their partners to be more involved in specific religious practices, while non-Sayyid men struggle to understand and meet those expectations.
Recognition within the Family	Sayyid women are not fully recognized as members of their partner's family, while non-Sayyid men struggle to gain full support.
Expectations and Social Pressure	Sayyid women face pressure to uphold the dignity and heritage of their lineage, while non-Sayyid men feel pressured by high expectations regarding marriage with Sayyid women.
The concept of Kafa'ah in Sayyid society.	This concept determines the compatibility between prospective male and female spouses in aspects such as religion, lineage, and educational background, which can lead to conflicts in marital relationships.
Traditions and Sayyid Lineage	Sayyid women are only allowed to marry men who also come from Sayyid lineage, while men have the freedom to choose life partners from any background.
The Impact of Marriage Without Family Consent	The breakdown of communication between the couple and the woman's family due to the lack of marriage consent creates emotional and social isolation, and it can exacerbate family dynamics.

Source: Interview Results and Data Reduction

Causes Of Interpersonal Communication Conflicts in Marriages Between Sayyid Women and Non-Sayyid Men

In this study, interpersonal communication conflicts in marriages between Sayyid women and non-Sayyid men can be influenced by various factors. According to Myers (2012), there are several common factors that can trigger communication conflicts as follows:

Social Dilemmas

The existence of social dilemmas in marriages between Sayyid women and non-Sayyid men in Cikoang Village, Takalar Regency, can be identified in several aspects. The first dilemma is the conflict of cultural identity. This intercultural marriage brings pressure for the couple to uphold and respect their respective traditions and cultural identities. The couple attempts to find a middle ground through open communication, compromise, and participation in cultural activities to maintain harmony amid differences. Interview results indicate that this couple is aware of the importance of preserving traditions without harming each other.

The second dilemma arises from family and societal expectations. Norms imposed by extended family or social environment can be a source of conflict as they may not always align with the couple's life choices. Questions about how to reconcile family expectations with personal needs and aspirations create potential tension. There are differences in education levels and modern mindsets that need to be addressed.

The third social dilemma involves differences in life views, especially regarding employment, child education, and gender roles. This couple faces difficulties in reaching agreements, which can hinder interpersonal communication and joint decision-making. The influence of religion and tradition is a crucial factor, with the couple having to navigate the integration of religious teachings and traditional values with the needs of modern life. Additionally, social pressure regarding women's roles also poses a dilemma in this marriage.

Therefore, it can be concluded that the factors causing conflicts and social dilemmas in interpersonal communication between Sayyid women and non-Sayyid men in marriages in Takalar Regency may include differences in culture, traditions, values, and underlying expectations of each party. For example, conflicts may arise due to differences in religious practices, social norms, or conflicting family expectations.

In this context, the consensus theory, which believes that societal institutions work together to maintain social cohesion and stability, can provide insight into how such conflicts can be overcome. Institutions such as families, religious institutions, and society as a whole can play a role in helping resolve these conflicts. For instance, families from both sides can help alleviate conflicts by facilitating dialogue, offering support, and promoting cross-cultural understanding. Religious institutions can also provide guidance and advice based on the principles of the adopted religion, thus helping both parties find common ground in their differences. Thus, the consensus theory can serve as a useful framework for understanding how societal institutions work together to address conflicts and social dilemmas in interpersonal communication between Sayyid women and non-Sayyid men in marriages in Takalar Regency, with the aim of maintaining cohesion and social stability within them.

Injustice

In marriages between Sayyid women and non-Sayyid men, there is potential for injustice related to differences in social status between the partners. These differences create complex dynamics that can lead to a number of issues, especially related to social and cultural discrimination. Society tends to judge these couples with stereotypical views or prejudices about their social status differences, leading to stigmatization and unfair treatment. Pressure from family and the environment can also exacerbate this injustice.

The difference in freedom to choose a partner between men and women in the Sayyid community, where men are given freedom while women are not allowed to freely choose a spouse who is not of Sayyid descent, creates inequality in the right to choose a partner. High expectations from the family also contribute to injustice in this marriage. The couple feels trapped between personal needs and family expectations, creating a situation where they feel undervalued or unfairly treated.

Ineffective communication serves as a complementary factor to this injustice, where difficulty in expressing feelings and views can detrimentally affect the sustainability of the relationship. Interviews with Mrs. SM highlight the importance of openness, honest communication, and cooperation in addressing family issues, especially when relations with the family are strained. Solutions to overcome injustice involve open communication, understanding, and strong collaboration between partners. A compromise approach, open discussions about expectations, and a better understanding of each partner's values and needs are key to addressing these issues. Consistent with other research, the wife's interpersonal communication skills can

contribute to marital satisfaction, underscoring the importance of building a strong communication foundation to achieve a harmonious and fair life together.

In line with Fatiah's study (2021), which shows a positive correlation between wives' interpersonal communication skills and marital satisfaction, the better the wife's interpersonal communication skills, the higher her marital satisfaction. Thus, their marital journey can become more harmonious and build a strong foundation for a happy life together, free from injustice in their marriage. It's commonly understood that in marriages between Sayyid women and non-Sayyid men, differences in social status can create injustice and discrimination. Therefore, with the consensus theory emphasizing that societal institutions, such as families and religious institutions, work together to address these issues, it maintains social cohesion and stability.

Misunderstanding

In marriages between Sayyid women and non-Sayyid men in Takalar Regency, there is potential for misunderstandings that can affect the dynamics of their relationship. One emerging misunderstanding is the lack of understanding or knowledge about the cultural and value differences between their families. This can create misunderstandings among families, especially regarding the choice of life partner.

Based on interview results, it's evident that families pay close attention to religious and lineage factors, especially Sayyid lineage, in choosing a spouse. This highlights the importance of maintaining religious values and family traditions. However, this can also be a source of misunderstanding, especially if traditional values do not align with the individual preferences of daughters in finding a life partner. Incompatibility in communication, especially regarding expectations about household chores, family decisions, or individual responsibilities, can also lead to misunderstandings.

Unspoken assumptions or unanswered differences of opinion can harm relationships. The influence of the environment and social norms in Takalar Regency can also affect misunderstandings in this marriage. Common views or social prejudices about the differences in social status between Sayyid and non-Sayyid can create injustice and inequality in relationships.

Misunderstandings can arise due to pressure from family or society regarding their marriage. Therefore, there needs to be an approach of mutual understanding and open communication in addressing these misunderstandings. Awareness of cultural and value differences, along with honest and open dialogue, can help couples understand each other's perspectives. Discussing each other's expectations and finding solutions together can build trust and reduce uncertainty, creating a more solid foundation for marriage amidst cultural complexities and the local environment.

In marriages between Sayyid women and non-Sayyid men in Takalar Regency, the potential for misunderstandings arises due to a lack of understanding of the cultural and value differences between their families. This affects relationship dynamics, especially regarding the choice of life partner and household chores. Social norms that influence views on differences in social status can also create injustice. Therefore, the consensus theory emphasizes the importance of open communication and mutual understanding to maintain social stability in this marriage, focusing on honest dialogue, cultural understanding, and trust-building.

Individual Differences

Analysis of interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women in Takalar Regency highlights individual differences as a factor influencing their relationship dynamics. Differences in cultural values and norms between partners can be a source of conflict, as different expectations and perspectives can lead to misunderstandings.

Personality differences and communication styles can also significantly contribute to conflicts in this marriage. Preferences in communication styles, whether more open or closed, can create barriers in understanding and responding to the needs of the partner. Additionally, differences in understanding and handling conflicts can also arise from personality differences, which can hinder the achievement of effective solutions. The difference in social status between Sayyid and non-Sayyid women also adds another dynamic to the conflict.

Research results indicate that the decision to marry without the presence of family is caused by Sayyid lineage factors, but the result is isolation from the original family and the possible consequences of choosing a partner outside the Sayyid lineage circle. Inequality in the division of roles and responsibilities within the household can result from differences in social status, creating a sense of unfairness and dissatisfaction among partners. These differences can create inequality in decision-making, division of household chores, and family responsibilities, all of which can be sources of conflict.

The influence of the social environment and community norms in Takalar Regency also plays a role in shaping individual differences in this marriage. Social prejudices against differences in social and cultural status can create external pressures that affect perceptions and decisions of couples, especially for daughters. Violations of these rules can lead to serious social sanctions, including being considered never to have been born in this life. These rules reflect the importance of maintaining the Sayyid lineage to uphold family dignity, but also indicate tensions between traditional values and individual aspirations in choosing a life partner.

In facing individual differences, effective communication is key to overcoming differences and conflicts. Awareness of cultural and value differences, along with honest and open dialogue, can help couples understand each other's perspectives. Discussing expectations and seeking solutions together can build trust and reduce uncertainty, creating a more solid foundation for marriage amidst cultural complexities and the local environment. Therefore, in this context, the consensus theory emphasizes the importance of societal institutions, such as families and religious institutions, working together to maintain social cohesion and stability by promoting open dialogue, cross-cultural understanding, and effective conflict resolution.

Family Disorganization

Research on family disorganization in marriages between Sayyid and non-Sayyid women in Takalar Regency illustrates several issues that can trigger conflicts in their relationships. Women who marry non-Sayyid men face the risk of social punishment and loss of recognition within the family. This creates internal pressure and marital conflicts that can affect the stability of the marriage. Imbalance in decision-making also arises as a result of family disorganization. The different social statuses between Sayyid and non-Sayyid women create inequality in family decision-making.

Research findings indicate that mutual agreement between couples is a key factor in determining the dynamics of decision-making. Family disorganization also encompasses ambiguity in family communication. The common belief that Sayyid descendants have greater decision-making authority in the household does not always hold absolutely true. The factor of mutual agreement between couples becomes a significant determinant, highlighting the complexity and variations in family dynamics.

In the context of Sayyid society in Takalar Regency, religious and lineage factors are the main determinants in choosing a life partner. Interviews with the community show that strict rules regarding marriage, especially for daughters, become a source of conflict if they violate established norms. Efforts to address family disorganization in marriages between Sayyid and non-Sayyid women require open and honest communication between couples.

Within the framework of consensus theory, it is important for societal institutions such as families and religious institutions to work together in maintaining social cohesion and stability by facilitating open dialogue, promoting equality in decision-making, and addressing social injustices that may arise in such marriages. Awareness of differences in values, expectations, and needs among them can help create a more organized framework. Additionally, in-depth discussions about the roles, responsibilities, and decision-making within the family need to be conducted to avoid potential conflicts. Effective communication and mutual respect for differences are key to building a strong foundation for marriage amidst the complexities of family dynamics. This research is in line with the opinion of Malihah (2017) that conflicts in family life, if not properly addressed, can lead to family disorganization.

Table 3 Matrix of Factors in the Marriage between Sayyid Women and Non-Sayyid Men

Factors	Description
Social Dilemma	a. Cultural identity conflict b. Pressure from family and society c. Differences in perspectives on life
Injustice	a. Social and cultural discrimination b. Family pressure c. Differences in expectations and values
Misunderstandings	a. Lack of understanding about cultural and values differences b. Differences in choosing life partners c. Influence of environment and social norms
Differences Among Individuals	a. Differences in values and cultural norms b. Differences in personality and communication styles c. Influence of social environment and societal norms
Family Disorganization	a. Imbalance in decision-making b. Lack of clarity in family communication c. Influence of social environment and norms

Source: Interview Results and Data Reduction

How To Overcome Interpersonal Communication Conflicts in Marriages Between Sayyid and Non-Sayyid Women in Takalar Regency

In responding to interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women in Takalar Regency, several approaches can be taken to achieve harmony in the marital relationship. Firstly, it is important to understand that each marriage has its own dynamics and challenges. Awareness of cultural, value, and background differences between partners is crucial in creating harmony. Sayyid community elders emphasize that conflict resolution should begin early, such as through the selection of prospective partners in Sayyid and non-Sayyid women's marriages.

Based on research findings, it is suggested that Sayyid women should be given firmness to marry Sayyid men to maintain lineage and family dignity. Focusing on partner selection can be the initial step in preventing potential conflicts. However, even if Sayyid women are matched with Sayyid men, interpersonal conflicts may still occur. Therefore, other steps need to be taken. In interviews with informants, it was explained that Sayyid girls have been educated early to prevent them from marrying outside the Sayyid group. Early education and explanations of possible consequences can help reduce potential conflicts in the future.

However, this does not guarantee conflict avoidance, and the actual solution lies in good communication skills between partners. The proposed steps to address interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women in Takalar Regency involve commitment and cooperation between both parties. Mediation and marriage counseling approaches can help couples explore the causes of conflict, facilitate healthy communication, and provide guidance to rebuild trust and connection. Consistent with Aulia et al.'s research (2023), openness in marriage is considered a key element in maintaining marital closeness and strengthening communication between partners. Thus, based on interviews and direct observations, there are several steps that can be taken to address interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women:

Firstly, it requires willingness from both parties to engage in open dialogue, whether Sayyid or not. Effective communication is the key to expressing feelings, hopes, and concerns. Listening empathetically without judgment can help identify the root of the problem and create a basis for mutual solutions. Mediation and marriage counseling can be effective tools in guiding couples through this process. A professional can help them explore the causes of conflict, facilitate healthy communication, and provide guidance to rebuild trust and connection. Secondly, conflict management needs to be handled positively. Avoiding defensiveness and showing empathy towards the partner can help create a supportive atmosphere. A deep understanding of cultural and religious differences is the basis for greater respect for each other's uniqueness. Additionally, couples can try to find common ground and shared interests as a foundation to strengthen their bond.

Understanding and appreciating each other's values can create a solid foundation for a more harmonious marital life. Building a healthy social network with neighbors and non-Sayyid family members can provide moral and

practical support in facing conflicts while maintaining family privacy. Addressing interpersonal communication conflicts in marriage requires commitment, perseverance, and willingness to grow together as Sayyid and non-Sayyid couples. With good approach and commitment to growing together, couples can build a strong foundation for their marriage wherever they live. Thus, resolving conflicts in marriage requires hard work, patience, and dedication from both sides. With good communication and commitment to improving the relationship, many conflicts can be overcome, and the relationship can become stronger.

Furthermore, to address interpersonal communication conflicts in marriages between Sayyid and non-Sayyid women in Takalar Regency using the consensus theory, several approaches can be taken: Firstly, involving community institutions such as families, religious institutions, and the community as a whole in resolving conflicts. These institutions can provide the necessary support, guidance, and cross-cultural understanding. Secondly, encouraging open dialogue between couples to understand cultural, value, and expectation differences. Open dialogue helps achieve a better understanding of each other's perspectives and find mutually beneficial solutions. Thirdly, promoting equality in decision-making within the household, regardless of social status or cultural background. This ensures that decisions are made fairly and based on mutual agreement. Fourthly, increasing understanding of cultural and value differences between partners through education and awareness. This step helps reduce prejudice and promotes appreciation of diversity. Fifthly, teaching constructive conflict resolution techniques, such as empathetic listening, finding common ground, and creating solutions that meet the needs of both parties.

CONCLUSION

Marriages between Sayyid women and non-Sayyid men in Takalar Regency give rise to conflicts of identity regarding lineage, religion, and cultural values. These differences create social pressure, a sense of discomfort as family members, and emotional isolation. Open communication and a deep understanding of the root causes of these conflicts are considered crucial for addressing them and building harmony in the marriage. Interpersonal communication conflicts in marriages between Sayyid women and non-Sayyid men in Cikoang Village, Takalar Regency, are influenced by several factors: a) Social Dilemmas and Cultural Identity: Conflict arises from social dilemmas, particularly regarding cultural identity. These couples must navigate differences in cultural backgrounds, traditional values, and family pressures. Open communication, compromise, and participation in cultural activities are deemed important for maintaining harmony amidst differences. b) Injustice: Differences in social status between Sayyid women and non-Sayyid men create potential injustice. Social and cultural discrimination, along with high expectations from families, can add extra pressure to the relationship. There is inequality in the freedom to choose partners between men and women in the Sayyid community, which can create complex dynamics. c) Misunderstandings: Lack of understanding about cultural and value differences between families, especially regarding partner selection, can create misunderstandings. Unrealistic expectations from family and society, along with communication mismatches, can complicate conflict dynamics in marriages. d) Differences Between Individuals: Differences in values, cultural norms, and communication styles among individuals in the couple can trigger conflicts. Differences in personalities and expectations regarding roles in marriage can also create significant barriers. e) Family Disorganization: Family disorganization, particularly regarding social strata, role distribution, and decision-making, triggers conflicts. Strict rules regarding marriage in the Sayyid community can also create disorganization and external pressure. As for resolving conflicts in marriages between Sayyid and non-Sayyid women in Takalar Regency, partner selection, especially among Sayyid descendants, is considered important by parents. However, complexity arises with some women opting for their own choices. Marriage conflicts are not only related to lineage but also influenced by the communication abilities of the couple. Engaging in open dialogue, listening without judgment, and gaining a deep understanding of cultural differences are key. Although there are efforts to preserve lineage through arranged marriages, the reality varies with partner selection. For Sayyid women, openness, empathy, and effective conflict management with their partners are crucial factors in building harmonious relationships.

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