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NEGOTIATING THE IDENTITY OF THE HEAD OF HOUSEHOLD IN THE GANJURAN TRADITION IN BRONDONG, LAMONGAN

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Abstract

The Ganjuran tradition in Brondong District, Lamongan Regency, presents a distinctive phenomenon in which the woman's side takes the initiative to propose marriage to the man. This qualitative study analyzes in depth the negotiation of managerial roles and the identity of the head of household after marriage in this coastal community. Primary data were gathered through in-depth interviews with couples who practiced the tradition and with local religious and community figures, and were analyzed using the interactive model. The results indicate that the Ganjuran tradition is harmoniously integrated through theological re-framing and pre-proposal exploration. Drawing on Role Negotiation Theory, the study finds that although men occupy a "passive" position during the proposal, this position is answered by positive role compensation after marriage. In the domestic sphere, wives play the dominant part in managing the family in pursuit of the welfare envisaged by the principles of Maqashid Shariah. *Nevertheless, the husband's formal authority as head of the family remains fully preserved, in line with state population administration (Dukcapil) and Article 31(3) of the Marriage Law.*

Keywords: *Ganjuran Tradition; Role Negotiation; Household Management; Head of Household; Maqashid Shariah*

Abstrak

Tradisi Ganjuran di Kecamatan Brondong, Kabupaten Lamongan, menghadirkan fenomena unik di mana pihak perempuan mengambil inisiatif untuk melamar pihak laki-laki. Penelitian kualitatif ini menganalisis secara mendalam negosiasi peran manajerial dan identitas kepala keluarga pascapernikahan pada masyarakat pesisir tersebut. Data primer dikumpulkan melalui wawancara mendalam dengan pasangan pelaku tradisi serta tokoh agama dan tokoh masyarakat setempat, kemudian dianalisis menggunakan model interaktif. Hasil penelitian menunjukkan bahwa tradisi Ganjuran terintegrasi secara harmonis melalui pembingkaian ulang secara teologis (theological re-framing) dan penjajakan pralamaran. Dengan mengacu pada Teori Negosiasi Peran (Role Negotiation Theory), penelitian ini menemukan bahwa meskipun laki-laki menempati posisi "pasif" saat proses lamaran, posisi tersebut diimbangi oleh kompensasi peran yang positif setelah menikah. Dalam ranah domestik, istri memegang peran dominan dalam mengelola rumah tangga demi mewujudkan kemaslahatan yang dicita-citakan oleh prinsip-prinsip Maqashid Shariah. Kendati demikian, otoritas formal suami sebagai kepala keluarga tetap terjaga sepenuhnya, selaras dengan administrasi kependudukan negara (Dukcapil) dan Pasal 31 ayat (3) Undang-Undang Perkawinan.

Kata Kunci: *Tradisi Ganjuran; Negosiasi Peran; Manajemen Rumah Tangga; Kepala Keluarga; Maqashid Shariah*

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INTRODUCTION

In the discourse of Islamic law, *khitbah* (marriage proposal) plays a fundamental role as the prelude to the bond of marriage. The concept of *khitbah* goes far beyond the mere process of choosing a prospective spouse; it is the first manifestation of a man's responsibility and commitment toward a woman and her family.[1] Ideally, it reflects a process of deliberation and agreement between both parties, even though the initiative to propose generally lies with the man.[2] The proposal tradition practiced in Brondong District, Lamongan Regency, is Ganjuran, a proposal process in which the woman's family visits the man's family to ask for him as a prospective spouse. This tradition applies when both the woman and the man come from Lamongan. The series of Ganjuran ceremonies has become an established tradition for the community,[3] particularly in Brondong District, Lamongan Regency.

The Ganjuran tradition is not merely a customary procession of the past that is beginning to be abandoned, but a cultural reality that remains very much alive. Field data indicate that approximately 90 percent of the community in Brondong District, Lamongan Regency, consistently continue to practice this woman-initiated proposal tradition in their premarital procedures.[4] This high percentage indicates a tangible legal pluralism on the ground, in which custom continues to dominate the premarital phase, which in turn drives the dynamics of role negotiation and the division of domestic managerial authority after marriage.

The continuity of local traditions amid the currents of modernization depends not only on their cultural value but also on how they are managed and negotiated by stakeholders. The Ganjuran tradition in Brondong District, Lamongan Regency, for example, is not a static historical rite but an active space of negotiation between the preservation of ancestral values, social adaptation, and community management. Understanding the dynamics of this tradition therefore requires an approach grounded in conflict management and cultural negotiation

[1] Ahmad Mustakim and Nurul Kholipah, "Konsep Khitbah dalam Islam," *Jas Merah: Jurnal Hukum dan Ahwal al-Syakhsiyyah* 1, no. 2 (2022): 28–30, https://ejournal.staidapondokkrempyang.ac.id/index.php/jmjh/article/view/141.

[2] Isnadul Hamdi, "Ta'aruf dan Khitbah Sebelum Perkawinan," *Juris: Jurnal Ilmiah Syariah* 16, no. 1 (2017): 43, https://doi.org/10.31958/juris.v16i1.959.

[3] Vina Tri Agustinningrum and Sukarman Sukarman, "Tradisi Ganjuran di Desa Ngambeg Kecamatan Pucuk Kabupaten Lamongan (Teori Folklor)," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra dan Budaya* 2, no. 5 (2024), https://doi.org/10.61132/morfologi.v2i5.927.

[4] S. (head of RT, Ngesong), interview by the authors, Brondong, Lamongan, February 19, 2026.

strategies, so that its values remain relevant without losing their essence. There is, however, a discrepancy between state law and the Ganjuran tradition, given Article 31(3) of Law No. 1 of 1974 on Marriage in conjunction with Article 79(1) of the Compilation of Islamic Law (KHI).[5]

To date, the literature on local traditions has tended to be trapped in romantic historical-descriptive narratives that focus only on origins and static rituals. Such conventional approaches often overlook managerial dimensions and contemporary challenges, such as internal community friction, clashes with formal regulations, and the bargaining process involved in sustaining a tradition. The result is an analytical vacuum regarding how local leadership structures manage resources and negotiate interests under the pressure of modernization. Without a critical study of this negotiation aspect, the Ganjuran tradition risks being viewed as an obsolete artifact of the past rather than as a dynamic and adaptive social entity.

The urgency of this study therefore lies in a critical analysis of the negotiation of domestic family management after the practice of the Ganjuran tradition. This study sets out to unravel the real contradiction between the rigid codification of civil law and the rigidity of state population administration (Dukcapil), on the one hand, and the managerial reality of the domestic sphere, on the other. Through this approach, the study aims to demonstrate how negotiation strategies and managerial flexibility within the family maintain the balance of the social system amid the clash between formal state regulation and the traditional division of roles. In doing so, the study not only fills an academic gap in the study of cultural management but also offers a new perspective on the resilience of local communities in facing modern bureaucracy.

The Ganjuran tradition has been examined by previous researchers from various perspectives. Anifa Nur Faidah, in her study "Tinjauan Hukum Islam terhadap Tradisi Perempuan Meminang Laki-Laki di Kecamatan Modo Kabupaten Lamongan," assesses the tradition as *'urf* in Islamic law and examines its validity and acceptance normatively.[6] Mukhamad Bagus Irawan and colleagues, in "Tinjauan Teori Feminisme Liberal terhadap Tradisi Lamaran Ganjuran di Desa Mayong Kabupaten Lamongan," analyze gender equality with a focus on women's agency and roles.[7] Cintya Ratnaduhita and Edi Dwi Riyanto, in "Ganjuran: Refleksi Spiritualitas Masyarakat dan Identitas Budaya Lamongan," emphasize the symbolic meaning and cultural identity of the

[5] *Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 tentang Perkawinan*, art. 31(3); *Kompilasi Hukum Islam* (Instruksi Presiden Republik Indonesia Nomor 1 Tahun 1991), art. 79(1).

[6] Anifa Nur Faidah, "Tinjauan Hukum Islam terhadap Tradisi Perempuan Meminang Laki-Laki di Kecamatan Modo Kabupaten Lamongan," *El-Usrah: Jurnal Hukum Keluarga* 5, no. 1 (2022): 5–7, https://doi.org/10.22373/ujhk.v5i1.11941.

[7] Mukhamad Bagus Irawan et al., "Tinjauan Teori Feminisme Liberal terhadap Tradisi Lamaran Ganjuran di Desa Mayong Kabupaten Lamongan," *Familia: Jurnal Hukum Keluarga* 6, no. 1 (2025), https://doi.org/10.24239/familia.v6i1.278.

wider community.[8] Arisa Sifa and Masrokhin, in "Pandangan Tokoh Agama tentang Khitbah Wanita kepada Laki-Laki," take a normative, legal, and descriptive approach to the proposal process.[9] Finally, Shivi Mala Ghummiah and colleagues, in "Agensi Perempuan dalam Khitbah: Historisitas, Filosofi Maslahah, dan Dekonstruksi Gender dalam Tradisi Ganjur di Lamongan," likewise focus on women's empowerment.[10]

Although these studies have made significant theoretical contributions, there remains a substantial research gap concerning the dynamics of negotiating men's identity as heads of household, particularly in Brondong District, Lamongan Regency. On the basis of this gap, the study addresses two main questions: first, how the process and mechanisms of role negotiation unfold as a result of the contradiction between the rigidity of state administrative law (Dukcapil) and the sociological reality of the Ganjuran tradition; and second, which actor holds the more dominant managerial authority in the domestic sphere. Accordingly, this study aims to describe the dynamics of managerial role negotiation comprehensively and to analyze their implications for family stability through a synthesis of civil law and the *Maqashid Shariah* approach.

Theoretical Framework

Legal Pluralism Theory

Legal pluralism is a concept in the sociology of law which holds that, within a given social field, law is not singular (legal centralism); it is often understood as the diversity of law. Werner Menski's view of legal pluralism is that there is no more relevant way of addressing legal problems in today's globalized era than through three approaches, normative, empirical, and philosophical, applied proportionally, since a purely normative legal approach is limited and rigid.[11] In the context of this study, the community of Brondong District, Lamongan Regency, lives under three normative systems at once:

a. State law, in the form of the formal rules of the Marriage Law and the population administration system (Dukcapil);
b. Islamic law, in the form of the provisions of *fiqh munakahat* and the Compilation of Islamic Law (KHI); and

[8] Cintya Ratnaduhita and Edi Dwi Riyanto, "Ganjuran: Refleksi Spiritualitas Masyarakat dan Identitas Budaya Lamongan," *Al-Mada: Jurnal Agama, Sosial, dan Budaya* 8, no. 1 (2025): 22–24, https://doi.org/10.31538/almada.v8i1.6351.

[9] Arisa Sifa and Masrokhin Masrokhin, "Pandangan Tokoh Agama tentang Khitbah Wanita kepada Laki-Laki (Studi Kasus Desa Tenggulun Kecamatan Solokuro Kabupaten Lamongan)," *Journal Sains Student Research* 3, no. 3 (2025): 382–85, https://doi.org/10.61722/jssr.v3i3.4761.

[10] Shivi Mala Ghummiah, Ibnu Akbar Maliki, and Muhammad Khusaini, "Agensi Perempuan dalam Khitbah: Historisitas, Filosofi Maslahah, dan Dekonstruksi Gender dalam Tradisi Ganjur di Lamongan," in *Prosiding Hukum Keluarga Islam* (2025).

[11] Belinda Pudjilianto and Emy Handayani, "Penerapan Pluralisme Hukum dalam Masyarakat," *Diponegoro Law Journal* 11, no. 2 (2022): 344, https://doi.org/10.14710/dlj.2022.34957.

c. Customary law, in the form of the unwritten provisions of the Ganjuran tradition.

Legal pluralism is used as an analytical tool to examine the real contradictions that arise when state administrative rules clash with the sociological reality of local custom. The interaction of these three legal systems opens a space for compromise and role negotiation within the family in order to reconcile obligations under state law with adherence to local custom.

Family Resource Management Theory

People spend most of their time in two main domains, work and family. As times change, family needs increase, requiring families to maximize the use of their resources.[12] In this study, family resource management theory is applied as an analytical tool to examine the practical mechanisms of household management. The focus is on how the family unit allocates, organizes, and integrates various forms of domestic "capital," including finances, the distribution of time, and the deployment of labor, in order to achieve stability and meet household needs.

Role Negotiation Theory

Role negotiation theory in the sociology of the family explains that such negotiation is not always formal but takes place culturally and pragmatically in everyday life.[13] This reality often gives rise to tension, however, especially when normative understandings of the status of the head of the family and the division of domestic authority are interpreted textually and rigidly. In this study, the practice of the Ganjuran tradition, in which the woman acts as the initiator of the proposal, carries psychological consequences that require husband and wife to negotiate their roles after marriage. The theory is used to analyze two main issues:

a. The negotiation process: how couples communicate the limits of their authority within the household in order to defuse conflict arising from the symbolic reversal of roles at the beginning of the marriage.
b. Role dominance: identifying which party ultimately emerges as more dominant in controlling the family as its principal manager.

Duties and Position of the Head of Household

From the perspective of positive law and state administration, Article 31(3) of Law No. 1 of 1974 on Marriage states that "the husband is the head of the family and the wife is the mother of the household," while Article 34(2) provides that the wife is obliged to manage household affairs as well as possible.[14] In the population administration system of the Population and Civil

[12] Euis Sunarti et al., "Manajemen Sumber Daya Keluarga, Konflik Kerja-Keluarga, dan Tugas Keluarga," *Jurnal Ilmu Keluarga dan Konsumen* 14, no. 1 (2021), https://doi.org/10.24156/jikk.2021.14.1.1.

[13] Moh. Mohlas, "Negosiasi Tanggung Jawab Nafkah Suami dan Istri dalam Perspektif Hukum Keluarga Islam," *Asasi: Journal of Islamic Family Law* 6, no. 2 (2026).

[14] *Undang-Undang Nomor 1 Tahun 1974*, arts. 31(3) and 34(2).

Registration Office (Dukcapil), the husband is ordinarily recorded as the Head of Family on the Family Card (*Kartu Keluarga*).[15]

From the perspective of Islamic law, this is consistent with Article 79(1) of the Compilation of Islamic Law, which designates the husband as head of the family, and Article 80(2), which obliges the husband to protect his wife and to provide for the needs of household life according to his means.[16] This concept is rooted in the principle of *qawwam* (leadership) in Islamic jurisprudence, which is oriented toward legal responsibility and the protection of the family.

Although the principal duties of the head of household are attached to the husband under both state and religious law, this does not preclude a division of day-to-day managerial functions. Entrusting the role of principal family manager to the wife is regarded as a dynamic accommodation aimed at achieving stability and welfare (*Maqashid Shariah*) in the household without undermining the husband's formal status as head of the family in the eyes of the law. Through the lens of family resource management theory, this delegation is a functional strategy by which couples practically organize their domestic capital, whether financial, temporal, or physical, to achieve efficiency in household governance.

RESEARCH METHODS

This field research uses a qualitative method with a case study approach. It was designed to explore, in depth and in context, the process of negotiating the role of family manager within the Ganjuran tradition. Primary data were gathered through in-depth interviews with 10 informants in Brondong District, Lamongan Regency, representing married couples who practiced the tradition as well as local community and religious figures (see Table 1).

The primary data were complemented by secondary data drawn from the Civil Code (*Burgerlijk Wetboek*),[17] population administration regulations (Dukcapil),[18] sociological literature,[19] and relevant policies on domestic governance. All data were analyzed using the interactive analysis model. The case of how domestic authority is divided was examined critically through three lenses: legal pluralism theory, to dissect the clash of norms between state bureaucratic regulation and custom; role negotiation theory, to identify which actor dominates

[15] *Undang-Undang Republik Indonesia Nomor 24 Tahun 2013 tentang Perubahan atas Undang-Undang Nomor 23 Tahun 2006 tentang Administrasi Kependudukan*.

[16] *Kompilasi Hukum Islam*, arts. 79(1) and 80(2).

[17] *Kitab Undang-Undang Hukum Perdata (Burgerlijk Wetboek)*, trans. R. Subekti and R. Tjitrosudibio (Jakarta: Pradnya Paramita, 1961).

[18] *Undang-Undang Nomor 24 Tahun 2013*.

[19] Rustina, "Keluarga dalam Kajian Sosiologi," *Musawa* 6, no. 2 (2014), https://media.neliti.com/media/publications/114514-ID-keluarga-dalam-kajian-sosiologi.pdf.

managerial control; and family resource management theory, to describe in practical terms how couples manage financial capital, time, and labor in the household.

Table 1. *Profile of Research Informants*

No.	Name	Age	Status	Interview Date
1	Mr. S.A.	41	Religious leader	February 19, 2026
2	Mr. R.I.A.	27	Teacher	February 12, 2026
3	Mrs. K.	22	Wife of Mr. R.I.A.	February 12, 2026
4	Mr. A.S.	33	Teacher	February 16, 2026
5	Mr. R.H.A.	33	Trader	February 18, 2026
6	Mr. A.H.	37	Fisheries	February 18, 2026
7	Mrs. S.	38	Wife of Mr. A.H.	February 18, 2026
8	Mr. S.	34	Head of RT, Ngesong	February 19, 2026
9	B.W.A.	22	University student	February 19, 2026
10	P.N.S.P.	23	Employee	February 20, 2026

RESULTS AND DISCUSSION

Results

The System and Dynamics of Negotiating the Family Manager Role in the Ganjuran Tradition

Field research in Brondong District, Lamongan Regency, found that the Ganjuran tradition does not reverse domestic roles instantly. Instead, it proceeds through a process of "exploration" and personal agreement before the customary procession begins. This was revealed by two practitioners of the tradition, K. and R.H.A., who stated:

> *"Actually, we already knew each other and had agreed to be serious. So I went to her parents first to ask permission, and only after that did her family come to formally propose at my house, following the Ganjuran custom here."*[20]

This shows that an initial stage of role negotiation takes place before the marriage. The dynamic then develops after marriage, when a distinctive interaction of legal pluralism emerges among three normative systems: state law (the Marriage Law and Dukcapil), Islamic law (KHI), and customary law (the Ganjuran tradition). Formally and administratively, under Dukcapil and Article 31(3) of the Marriage Law in conjunction with Article 79(1) of the KHI, the husband's status as Head of Family remains absolute on the Family Card.[21] Sociologically, however,

[20] K. and R.H.A. (practitioners of the Ganjuran tradition), interview by the authors, Brondong, Lamongan, February 18, 2026.

[21] *Undang-Undang Nomor 1 Tahun 1974*, art. 31(3); *Kompilasi Hukum Islam*, art. 79(1).

authority within the household is divided, and the wife is entrusted with the role of principal family manager.

Seen through the lens of legal pluralism, the real contradiction between state administrative rules and domestic managerial reality does not create destructive conflict but rather a harmonious space of legal accommodation.[22] The Brondong community respects state law formally, practices custom symbolically through the proposal, and treats Islamic law as its moral bridge.

Nevertheless, this negotiation of identity has given rise to diverse views in the community. On the one hand, S.A., a religious teacher (*ustadz*), views the phenomenon of women proposing positively by referring to Islamic history:

> *"It is fine, because historically it was Lady Khadijah who proposed to the Prophet Muhammad, peace be upon him… This tradition still strengthens the husband's position as head of the family, because it is simply a matter of competing in doing good (*fastabiqul khairat*)."*[23]

On the other hand, sociological resistance related to masculine pride was found among the younger generation. Two young residents, B.W.A. and P.N.S.P., expressed:

> *"Honestly, in my personal opinion, I don't really agree with this tradition (Ganjuran). Young people today have knowledge and insight, especially about proposals and marriage, so according to religious practice the man should start first, by proposing to the woman. This (Ganjuran) tradition can undermine a man's pride."*[24]

This tension is analyzed using role negotiation theory, which shows that role identity in Brondong District, Lamongan Regency, is not singular. Young people worry that the position of "being proposed to" may displace the husband's authority. Married couples in Brondong therefore negotiate their roles periodically after marriage to agree on the limits of their authority, so that the wife can dominate the management of domestic affairs without negating the husband's position as the highest leader.

The Dominance of the Family Manager Role and a Maqashid Shariah Perspective

In answer to the question of which party is more dominant in holding domestic authority, the field data consistently show that the wife emerges as the more dominant party, acting as the principal family manager. From the perspective of role negotiation theory, the wife's dominance in the financial and day-to-day operational management of the household is neither coercion nor a negation of the husband's rights, but a rational agreement reached after marriage.

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[22] Pudjilianto and Handayani, "Penerapan Pluralisme Hukum."

[23] S.A. (religious leader), interview by the authors, Brondong, Lamongan, February 19, 2026.

[24] B.W.A. and P.N.S.P. (young residents), interviews by the authors, Brondong, Lamongan, February 19 and 20, 2026.

The husband's "passive" status during the proposal in fact triggers positive role compensation once the couple live together. Men in Brondong District, Lamongan Regency, feel an extra responsibility to prove their masculine integrity. As R.I.A., a practitioner of the tradition, explained:

> *"After marriage, the duties continue as men's duties generally do. But in my personal opinion, there is a particular challenge, in that the man has to make an extra effort to prove that he is still worthy of respect and able to hold full responsibility as the head of the family or head of the household."*[25]

The husbands' extra efforts to prove themselves, through providing maintenance (*nafkah*), making major decisions, protecting the family, and offering religious guidance, show that their authority as leader (*qawwam*) is not eroded by the customary procedure at the beginning of the marriage. The authority of the head of household is judged substantively through dedication after marriage, not ceremonially at the time of the *khitbah*.

From the perspective of *Maqashid Shariah*,[26] entrusting the dominant family manager role to the wife is a manifestation of *hifz al-mal* (protection of family assets and finances) and *hifz al-nasl* (preservation of family harmony and stability). When the wife is able to manage the household effectively with her husband's consent, the welfare (*al-maslahah*) of the family can be achieved to the fullest.

From a normative legal standpoint, this model of role division operates in harmony with, and does not violate, Article 79(1) of the KHI.[27] The wife's "victory" as the dominant principal manager in the domestic sphere is the result of healthy negotiation, in which the husband retains supremacy as the legitimate Head of Family under civil law, Islamic law, and state administration (Dukcapil). This reconciliation of roles keeps the family structure of the coastal community of Brondong stable and balanced amid modernity.

Discussion

Ganjuran Practice and the Dynamics of Legal Pluralism in Negotiating Male Identity

The Ganjuran tradition in Brondong District, Lamongan Regency, symbolically places men in a "passive" position as the party being proposed to. In the strongly patriarchal culture of this coastal region, this position could unsettle the image of masculinity and men's identity as initiators. The field findings show, however, that the Brondong community employs highly dynamic techniques of identity negotiation to preserve men's authority and dignity. This dynamic

[25] R.I.A. (practitioner of the Ganjuran tradition), interview by the authors, Brondong, Lamongan, February 12, 2026.

[26] Muhammad Fuad Mubarok and Agus Hermanto, "Hak dan Kewajiban Suami Istri dalam Konsep Kesetaraan Gender Perspektif Maqasid Syariah," *The Indonesian Journal of Islamic Law and Civil Law* 4, no. 1 (2023), https://doi.org/10.51675/jaksya.v4i1.298.

[27] *Kompilasi Hukum Islam*, art. 79(1).

is a concrete manifestation of legal pluralism, in which customary law (the Ganjuran tradition), Islamic law (*fiqh munakahat*), and state law (the Marriage Law) interact and negotiate within a single social space.

The first negotiation technique is theological re-framing, which aligns customary law with Islamic law. Religious figures and practitioners invoke the history of Lady Khadijah, who proposed to the Prophet Muhammad,[28] as normative legitimation that "being proposed to by a woman" is justified in the shariah (*sunnah fi'liyyah* or *taqrir*), as the religious leader S.A. stated in the interview quoted above.[29]

The second negotiation technique is a personal pre-proposal stage (exploration) before the customary procession takes place. This initial agreement shows that, instead of a clash of laws, the community engages in skillful legal accommodation. Men retain control and initiative at the outset, so that when the Ganjuran procession, in which the woman's side formally brings the betrothal gifts, takes place, the man's masculine authority does not collapse sociologically. Legal pluralism in Brondong District, Lamongan Regency, thus succeeds in creating a space of compromise in which state law is respected formally, customary law is practiced ceremonially, and Islamic law acts as a moral umbrella that safeguards the essence of the husband's leadership (*qawwam*).

Juridical-Administrative Contradictions and the Dominance of the Family Manager Role

Theoretically, from the standpoint of role negotiation theory, the shift of men into the position of the party "being proposed to" in the Ganjuran tradition may trigger an identity crisis when gender role expectations in the community are static and rigid. This psychological resistance is evident among the young informants in Brondong District, Lamongan Regency, who tend to disagree with the continuation of the tradition because it is seen as risking a pejorative reconstruction of male pride.

From the perspective of legal pluralism, the balance of domestic roles after the Ganjuran tradition is evident in the testimony of A.H., who stated:

> *"When it comes to money from the sea and daily shopping, it's indeed my wife who holds it completely. But for big decisions, I'm still the one who has the final say."*[30]

This shows that although the wife dominates management, the husband's supremacy as head of the family remains unshaken. The study finds that the potential crisis is defused through a

[28] Heriyansyah, "Perjalanan Bisnis Nabi Muhammad S.A.W.," *Ad-Deenar: Jurnal Ekonomi dan Bisnis Islam* 2, no. 2 (2018): 190, https://doi.org/10.30868/ad.v2i02.356.

[29] S.A., interview.

[30] A.H. (practitioner of the Ganjuran tradition), interview by the authors, Brondong, Lamongan, February 18, 2026.

system of dividing domestic authority after marriage. It is here that a striking real contradiction emerges between state administrative law and the sociological reality within the household. Formally and juridically, under Article 31(3) of Law No. 1 of 1974 on Marriage in conjunction with Article 79(1) of the KHI,[31] the husband's position as Head of Family is absolute. This state rule is rigid and binding in the recording of population documents by Dukcapil, where the husband's name is entered as head of the household on the Family Card.[32]

Husbands consciously hand over this managerial function because they consider their wives to have more effective domestic resource capacity. As A.H. confirmed, the wife's active involvement as principal manager eases technical and financial preparations, so that the economic system of fishing households remains stable. The challenge of "being proposed to" at the beginning of the marriage is answered by husbands through positive role compensation after marriage.

From the perspective of *Maqashid Shariah*, the wife's dominance as family manager, born of this negotiation process, is a manifestation of *hifz al-mal* (protection of family assets and finances) and *hifz al-nasl* (preservation of family harmony).[33] When roles are divided flexibly for the sake of welfare (*al-maslahah*), the stability of a *sakinah* family can be achieved without undermining the husband's formal status in the eyes of the law.

Compared with previous literature, this study is consistent with the findings of Sifa and Masrokhin, who confirm that, from a normative religious standpoint, a woman's proposal can be well accepted.[34] This study goes further, however, by filling a gap not addressed by Sifa and Masrokhin, namely the post-marital sociology-of-law dimension: how the contradiction with state administrative rules (Dukcapil) is resolved through the negotiation of the family manager role, and which party is more dominant in domestic authority.

The novelty of this study lies in its socio-juridical analysis of the Ganjuran tradition, which has so far been examined predominantly from a normative *fiqh* perspective. Its implications show that family resilience in the patriarchal coastal community of Brondong is strongly determined by the flexibility of role negotiation, so that the wife's "victory" as principal manager in the domestic sphere can coexist harmoniously with the man's supremacy as the legitimate head of the family under civil law, Islamic law, and state administrative law.

[31] *Undang-Undang Nomor 1 Tahun 1974*, art. 31(3); *Kompilasi Hukum Islam*, art. 79(1).
[32] *Undang-Undang Nomor 24 Tahun 2013*.
[33] Mubarok and Hermanto, "Hak dan Kewajiban Suami Istri."
[34] Sifa and Masrokhin, "Pandangan Tokoh Agama."

CONCLUSION

Role negotiation within families practicing the Ganjuran tradition proceeds through dynamic legal accommodation. Formally and juridically, under Article 31(3) of the Marriage Law in conjunction with Article 79(1) of the KHI, the husband remains recognized as the Head of Family on the Dukcapil Family Card. The husband's "passive" position when he is proposed to is offset through theological re-framing based on the story of Khadijah and through pre-proposal exploration, which together preserve his masculine authority.

After marriage, the wife holds the dominant role of principal family manager on the basis of a rational agreement made for the welfare of the household, in line with *Maqashid Shariah* (*hifz al-mal* and *hifz al-nasl*). This dominance does not erode the husband's authority but instead prompts positive role compensation, in which the husband remains the highest leader (*qawwam*) for major family decisions.

This study has several limitations. Its focus is confined to the coastal community of Brondong District, Lamongan Regency, so its findings cannot yet be generalized to wider cultural contexts. It is also limited to 10 informants whose characteristics vary only modestly in terms of age, educational background, and gender dynamics, and it relies solely on a qualitative case study design that cannot provide a quantitative macro picture. Future research is therefore encouraged to conduct comparative studies in non-coastal areas, such as agrarian or highland communities, to test the consistency of these patterns of family role negotiation. Further work could also broaden the analytical lens through mixed methods and social psychology to examine the effects of household management patterns on child development and to formulate more responsive family law policies.

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