

## **Marriage of Different Islamic Community Organizations (Ormas) and Its Implications for Household Harmony: A Review of Sigmund Freud's Psychoanalysis**

**Alief Budiyo, Akhmad Roja Badrus Zaman**

*Universitas Islam Negeri Prof. KH. Saifuddin Zuhri Purwokerto, Jawa Tengah, Indonesia,*

*Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia*

*alief@uinzaizu.ac.id, badruszamana@gmail.com*

### **Abstract**

In this study, the author wants to answer the formulation of the problem, how the reality of the household life of couples with different religious organizations and how the implications for domestic harmony using Sigmund Freud's psychoanalytic review. The object of the research is a couple who married different religious organizations in Sirau Village, Kemranjen District, Banyumas Regency. In this study, the author uses a descriptive-qualitative approach, and this research is classified as field research. In data collection techniques, the authors use interviews, observation, and documentation. From the study conducted, it can be seen that first, the reality of the married life of married couples Marriages with different religious organizations in Sirau Village, Kemranjen District, Banyumas Regency can be classified into two types, those who are able to foster household harmony and those who are unable to foster household harmony. Second, the people of Sirau Village who do marriages with different organizations have an awareness that marriage is a nature (fitrah) for humans and can bring good (Id). In the midst of this awareness, they are then faced with organizational differences that can potentially lead to household harmony (Ego). However, the couple's ego is also influenced by several factors such as sublimation or shifting the gaze to something acceptable, for example, good looks—both husband and wife; reaction of formation or opposing attitudes experienced by fantasy until such as optimism for personal maturity so that potential conflicts based on organizational differences can be minimized. Negotiations that occur at the ego level in the next phase are then realized by getting married (Superego). Third, figures from each Islamic organization (Ormas) in Sirau Village have different views regarding marriages of different organizations. Based on Sigmund Freud's psychoanalytic theory, it can be seen that the NU personality structure Ego or Das Ich tends to reject based on facts on the ground who are unable to foster household harmony, while the Muhammadiyah character Ego or Das Es personality tends to accept it.

Keywords: Marriage, Different of Organizations, Id, Ego, Supe Ego, Sirau Village.

## Introduction

Most of the people of Banyumas Regency are people who still adhere to the values of traditional community life. Apart from that, there are also modern groups of people who are influenced by city life—most of them are immigrants from outside the city, or local generations who are influenced by culture from “outside.” By the people of Banyumas, religious organizations such as Muhammadiyah and NU, are used as reference institutions and role models in carrying out daily activities. The organization has influenced the thinking of the people of Sirau Village, Kemranjen District, Banyumas Regency, so that it often causes differences of opinion between Hatta's brothers who are considered “enemies” if they have different views. There are often unhealthy debates, increasing disputes, blaming each other, even feeling that the most powerful and true have never reached consensus, both for social and personal interests, so that bringing each other down has become their habit.

However, fate says otherwise, love has united one of them to marriage. Marriage or marriage in Arabic fiqh literature is called by two words, namely marriage and *zawaj* (Syarifudin, 2007, p. 35). Marriage according to Islamic law is a very strong contract or *miithaaqan ghaliizan* to obey Allah's commands and doing so is a form of worship (A. G. Abdullah, 1994, p. 78).

The purpose of the household is marriage in terms of social aspects, namely bringing inner peace, causing *mawaddah*, *mahabbah* and *rahmah* between husband and wife, children and all family members, as stated in the Qur'an which reads:

*“And among His signs (greatness) is that He created partners for you from your own kind, so that you tend to and feel at ease with them, and He created between you love and compassion. Indeed, in that there are indeed signs (of Allah's greatness) for a people who think.”*

Based on the verse above, the purpose of marriage is to create a peaceful family, full of happiness, which is decorated with mutual love, affection and love between two parties, so as to create the desired harmony (Nasution, 2002, p. 3). However, it becomes interesting if the marriages are carried out by two people with different ideological bases and community organizations. Will the purpose or orientation of marriage be realized or not—by looking at the perspective of the village community who tend to be fanatical with certain Islamic organizations.

In the concept of *al-uhwah* (brotherhood), the marriage of different organizations is an example of *al-uhwah al-islamiyyah*, namely differences of opinion among Muslims do not always mean hostility, instead mutual respect for each other (Tamrin, 2007, p. 91). Therefore, a harmonious household is like a building that cannot be separated from storms, earthquake shocks, flashes of lightning and termites, therefore a strong foundation is needed, both partners must work hand in hand to build a strong foundation and there is a will to realize the following points: The first is commitment, the second is religion and social norms, the third is maturity, the fourth is wisdom, the fifth is integration and partnership, the sixth is romanticism and beauty (Aman, 2006, p. 74).

There are not many studies that discuss inter-organizational marriages. Most of them focus on the phenomenon of interfaith marriage. Among these studies include: *First*, Zaidah Nur Rosidah, with his article entitled “*Sinkronisasi Peraturan Perundang-undangan mengenai perkawinan beda Agama.*” *Second*, Ana Lela F. CH, Ken Ismi Rozana and Shifa Khilwiyatul, with his article entitled “*Fikh Pernikahan Beda Agama sebagai Upaya Harmonisasi Agama: Studi Perkawinan Beda Agama di Jember.*”

*Third*, Jumaiyah with his article entitled, “*Analisis Hukum Islam terhadap Keluarga Sakinah dan Perkawinan Beda Agama.*” *Fourth*, Wafiyatul Muflichah with his article entitled “*Pandangan Muhammad Quraish Shihab tentang Perkawinan Beda Agama.*”

Apart from the 4 (four) studies above, there is one study on marriage of different sects in Islam. One of them is Abdul Haris with his writing entitled “*Perkawinan Sunni dan Syiah: Studi Pandangan Tokoh Agama Sunni dan Syiah di Bangil Kabupaten Pasuruan.*” This study aims to examine the views of religious leaders regarding cross-stream marriage in Islam, namely Sunni and Shia and its implications for household harmony. From the study conducted, Haris concluded that the views of religious leaders were divided into three, namely conservatives who rejected marriages between Sunnis and Shiites and declared Shiites to be infidels, moderates who stated that it was okay to do the marriage, and semi-moderates who stated that there were many differences between Shia and Sunnis but did not. Infidel Shia, has the conclusion that Sunni Shia marriages are allowed, because the marriage regulations are not regulated on this matter. However, if the social conditions of the family are in conflict, it would be better not to have a marriage with this model.

Different from previous research, in this paper the author will focus on the case of inter-Islamic mass marriages in Sirau Village, Banyumas Regency and its implications for household harmony with the psychoanalytic theory approach proposed by Sigmund Freud.

## *Method*

Based on the research objectives to be achieved by the researcher, this type of research is a qualitative research and is included in field research. In qualitative research, the researcher also acts as a research instrument. In the ongoing data collection process, researchers are really expected to be able to interact with the object (society) that is the target of research. That is, researchers use a natural approach and are sensitive to the symptoms seen, heard, felt and thought. The success of research is highly dependent on field data, so certainty, accuracy, detail, completeness and flexibility of recording information observed in the field are very important. Improper recording of field data will be detrimental to the researcher himself and will make it difficult for the analysis to draw research conclusions.

The subjects studied in qualitative research are called informants who are used as friends and even consultants to explore the information needed by researchers. In accordance with the previous description, the selection of samples as informants was not based on probabilistic sampling techniques, but was adjusted to the assumption of ideal data. Determination of the sample is based on a purposive sampling technique called exterior based sampling. As for the implementation of this research, the subjects were people who married different Islamic organizations in Sirau Village,

Kemranjen District, Banyumas Regency. In clarifying the validity of the data, the researchers carried out an extension of participation, and triangulation of sources and methods.

## Discussion

### *Marriage and Household Harmony*

Based on the instructions of the Qur'an, the purpose of marriage is to form a *sakinah, mawaddah wa rahmah* family (Huda & Thoif, 2016, p. 68). In order to achieve this goal, there are several principles that must be followed—both by husband and wife—among others; 1) the principle of freedom in choosing a mate, 2) the principle of love, 3) the principle of complementarity and support, and 4) the principle of *mu'asyarah bil ma-ruf* (Sunaryo, 2010, p. 143). In addition to offering the four principles above, Islam also provides instructions on how marriages can and are legal to do (Zaman, 2020, p. 183). Of course, marriage is carried out in more civilized ways and is far from discrimination. The practice of marriage before Islam was “wild”, without rules and not respecting women, was then “reformatted” into something sacred with a certain set of rules, and placed women not only as “*konco wingking*—red. satisfies male lust,” but instead becomes a strategic partner for husbands in navigating the ark of life (Sabiq, 1992, p. 6).

In Islam, the family is the main basis on which the foundation of Islamic community and society is built. Therefore, families receive significant attention from the Koran. In the Qur'an there are explanations for managing the family, protecting, and cleaning it, as in the QS. Az-Zariyat: 49: “And We created everything in pairs so that you may remember (the greatness of Allah).” (Surah az-Zariyat: 49)

It is through the family that society can get the support it needs from individuals. On the other hand, the family can only continue to survive if it is supported by the wider community. If society as a system of larger social groups supports the family, as a smaller social subsystem, or as a condition for the survival of the family then these two kinds of systems must be interconnected in many important ways. These two things are about the relationship between family members and the community (Goode, 2007, p. 4).

Sociologically, Djudju Sudjana suggests seven kinds of family functions, namely (Sudjana, 1990, pp. 42–47): *First*, biological function. Marriage is carried out, among others, with the aim of obtaining offspring, being able to maintain the honor and dignity of humans as intelligent and civilized beings. It is this biological function that distinguishes human and animal marriage because this function is regulated in a mutually recognized marriage norm.

*Second*, the educational function. The family is a place of education for all its members where parents have an important role in bringing children to physical and spiritual maturity in the dimensions of cognition, effectiveness and skills, with the aim of developing mental, spiritual, moral, intellectual, and professional aspects. This educational function is a form of safeguarding basic human rights in maintaining and developing their intellectual potential. Today's family education generally follows a democratic family pattern where it cannot be separated from who learns from whom.

*Third*, the religious function. The family is a place for planting religious moral values through understanding, awareness and practice in everyday life so as to create a religious climate in it. *Fourth*, protective function. The family becomes a safe place from internal and external disturbances of the family and to ward off all negative influences that enter it. Internal disturbances can occur in relation to the diversity of personality of family members, differences of opinion and interests, can be a trigger for the birth of conflict and even violence.

*Fifth*, the socialization function. This function is related to preparing children to become good members of society, able to hold universal norms of life both between relationships within the family itself and in responding to a pluralistic society across ethnic groups, nations, races, groups, religions, cultures, languages and genders.

*Sixth*, the recreational function. The family is a place that can provide coolness and relieve fatigue from all the activities of each family member. This recreational function can create a pleasant family atmosphere, mutual respect, respect, and comfort for each family member so as to create a harmonious, peaceful, loving relationship and every family member feels “my home is my heaven”. *Seventh*, the economic function. The family is an economic unit where the family has activities to earn a living, business development, budget planning, management and how to properly utilize sources of income, distribute fairly and proportionally, and can be responsible for their wealth and property socially and morally.

Judging from the seven functions of the family, it is clear that the family has a vital function in the formation of individuals. Therefore, all of these functions must be continuously maintained. If one of these functions does not work, there will be disharmony in the system of order in the family (Mufidah, 2008, pp. 42–47).

The term “sakinah family” are two words that complement the word *sakinah* as an adjective, namely to characterize or explain the word family. *Sakinah* family is used with the meaning of a family that is calm, peaceful, happy, and physically and mentally prosperous. The emergence of the term *sakinah* family is in accordance with the word of Allah in the letter Ar-Rum: 21, which states that the purpose of a household or family is to seek peace and tranquility on the basis of *mawaddah* and mercy, mutual love, and full of affection between husband and wife. The word of God in Surah Ar-Rum: 21, reads:

*“And among His signs (greatness) is that He created partners for you from your own kind, so that you tend to and feel at ease with them, and He created between you love and compassion. Indeed, in that there are indeed signs (of Allah’s greatness) for a people who think.”*

In a *sakinah* family, each member feels a calm, peaceful, happy, safe, and physically and mentally prosperous atmosphere. Prosperous birth is free from poverty of faith, and able to communicate religious values in family and community life (Subhan, 2004, pp. 1–8).

Based on the verse above, there are 3 key words that must be adhered to in a long life straggle of family life, namely *mawaddah*, *rahmah*, and *sakinah*. Abdullah stated that: *mawaddah* is understood as relieve from one another, love and respect one another, and *sakinah* is understood to be or become trainquil, peaceful, God-inspired peace of mind (M. A. Abdullah, 2002, pp. 18–24).

*Mawaddah* is not just love for the opposite sex with the desire to always be close but more than that, *mawaddah* is love plus, because love is accompanied by full sincerity in accepting the ugliness and shortcomings of loved ones. With *mawaddah* a person will accept the strengths and weaknesses of his partner as part of himself and his life. *Mawaddah* is achieved through a process of adaptation, negotiation, learning to hold back, understanding each other, reducing egoism to arrive at maturity (Mufidah, 2008, p. 49).

In addition to *mawaddah*, in Islam the concept of family is also closely related to the term *rahmah*. *Rahmah* itself can be understood as a feeling of mutual sympathy, respect, respect, between one another, admiring each other, having pride in their partner. *Rahmah* is characterized by efforts to do the best for his partner as he treats the best for himself. To achieve this level of mercy, there needs to be continuous efforts so that none of the other experiences being left behind and alienated in family life (Mufidah, 2008, p. 50).

### *Community Organization in Islamic Concept*

Organization etymologically comes from the word “organon”, namely “organum” which means: part, body or body, so that it becomes a collection or group of people consisting of different backgrounds with the aim of equating perceptions in a bond that has the same goal (Hasan, 2002, p. 238). The organization is a human association that strives to achieve harmonious common goals based on harmonious relationships that work together on the basis of rights, obligations and responsibilities by achieving goals (Manulang, 2015a, p. 78).

While “society” consists of the meaning of “society” which means a collection of individuals who live together as a large unit who need each other, have the same characteristics as a community group. Thus, a community organization is a group of people who have goals that are both formulated in ideological values, and the same will is validated in a structured management that has compatibility at levels, and has dedication and responsibility for the interests of the management they lead, education, and strata of life, and so on according to the needs of the wider community.

In Law (UU) No. 17 of 2013, the community states that community organizations (Ormas) are groups founded and formed by the community voluntarily based on common aspirations, desires, needs, interests, activities and goals to participate in development in order to achieve the goals of the Unitary State of the Republic of Indonesia based on Pancasila. and the 1945 Constitution of the Republic of Indonesia (*UU No. 17 Tahun 2013 Tentang Organisasi Kemasyarakatan [JDIH BPK RI]*, n.d.).

Organizations in the Islamic concept are a means of delivering messages to the people or society quickly and accurately (Muhammad, 2020, p. 230). Regarding the organization there are at least two words in the Qur'an to study this, namely the word *shaff* and *ummah*. The words of the *shaff* when associated with the organization become a line led by an imam in prayer (shalat) (Fouzelah et al., 2019, p. 68). Thus the word *shaff* can be interpreted as a group or congregation that is led. Organization according to the explanation of this sentence is an association consisting of people or congregations who have a system that is arranged in an orderly manner in order to achieve a common goal. This is as explained in surah Ash-Shaff verse 4 as follows:

Meaning: “Indeed, Allah loves those who fight in His cause in orderly rows, as if they were like a solidly arranged building.” (Surah Ash-Shaff: 4)

The purpose of the surah does not mean ordering war or making chaos, but the intended shaff is ordering to enter a line (organization) so that there is order to achieve the goal. In a hadith explained which means “Verily Allah loves people who when doing a job is done properly, directed and complete” (Akhmadi, 2019a, pp. 44–55).

In the explanation of the science of *shaaraf*, the word “ta’aawanu” originally is “ta’aawun” which later in Arabic contains the original meaning of “tafaa’ul” which then has a meaning, one of which is the meaning of “mutual”. Like the sentence “tawaa shau” in the letter al-Asr verse 3: “Except for those who believe and do good deeds and exhort one another to truth and exhort one another to patience.” (Surat al-Asr: 3).

The two verses above show that there is a two-way interaction which has meaning as a coordinated activity based on direction between people who understand the goals they want or have one goal in exchanging opinions, deliberation with each other for goodness in increasing piety or behaviors that can make sins and forbidden (Fouzelah et al., 2019, p. 45).

The Prophet Muhammad gave an example of a good role model where in interacting and delivering the message of God's revelation very well and even succeeded in preaching Islam so that it spread throughout the world, even becoming a great religion for the creatures that inhabit the earth. This explains the meaning that the king has carried out organizational activities. A very clear example where he put the Companions in position and burdened them with the right tasks. Then the friends carried out the mandate very well.

From the spirit that has been instilled by the Prophet Muhammad, then in Islam this spirit continues to grow today. However, there are some groups or groups that define the Prophet's struggle to create an Islamic Ormas movement that emerged after the death of the caliph Usman Bin Affan ra, so that groups occur in Islam and each is in the name of his true self. This is where the misinterpretation begins. However, this does not mean that Islam advocates mutual hostility, in essence, *amar ma'ruf nahi munkar* is a form of unity that advises each other in goodness and safety, not the other way around. Based on the spirit of togetherness as exemplified by the Prophet Muhammad SAW, Islamic organizations were thus formed, which in turn called for Islamic organizations to revive religious spirit. The Islamic organizations referred to here are Islamic religious organizations (M. Zuhdi, 2010, pp. 237–257).

### *NU and Muhammadiyah: Epistemological Study*

NU is an organization of Ulama (in the form of a plural from alim which means knowledgeable people) are people who know deeply all things related to religion. In the tradition of Ulama is dubbed as the heir of the Prophet. Without them, the continuity of Islamic teachings and traditions will not succeed (Sitompul, 1989, p. 27).

NU is basically a religious cultural identity that is embraced by the majority of Indonesian Muslims. Whatever their position and profession, whatever their education and expertise, whatever their political parties and choices, if when they pray of shubuh, they read the qunut prayer, when

they have died, they do tadarus or tahlil, or during the month of Maulud they like to sing praises and prayers for the Prophet Muhammad, at least not heresy, meaning they are NU people.

NU is an organization which in fiqh adheres to one of the four schools of thought, in belief it adheres to Ash'ari Maturidi, and in Sufism adheres to Al-Ghozali-Junaidi Al Baghdadi. But actually, this abstract definition is only a theoretical framework to justify (examine) religious traditions as understood by NU residents (Fattah, 2006, pp. 12–13).

NU is one of the associations among many in the extended family of the creed. Other people may boast of themselves as high as the sky as the most correct, or even the only one who is true and sure to enter heaven, while humiliating others such as heretics, shirk, misguided and so on. Against such people, the Nahdhiyin only pray, hopefully the humiliation will be a ransom for all the shortcomings and weaknesses of the party they insulted (Fattah, 2006, p. 14).

Nahdhiyin people, the differences in interpretation, madzhab, or sects in each religion are a reflection of the breadth of meaning contained in the teachings of the holy books. Likewise, the cultural and historical richness of their respective ummah which is a mirror of the richness of Allah's creation in human life, which is important is not petty, just because of different schools of thought then we destroy each other. Therefore, it really takes courage and humility from every religious community, especially Islam who claims to be the chosen people, to accept these differences as the most enriching nature, not for those who deny and destroy others (Fattah, 2006, p. 14).

As for Muhammadiyah, etymologically it comes from the Arabic word "Muhammadiyah", which is the name of the last Prophet and Messenger of Allah. Then get "yes" nisbiyah, which means to type. So, Muhammadiyah means "people of Muhammad sallallaahu 'alaihi wa sallam" or "followers of Muhammad sallallaahu 'alaihi wa sallam", i.e all Muslims who recognize and believe that Prophet Muhammad sallallaahu 'alaihi wa sallam is the last servant and messenger of Allah.

In terms, Muhammadiyah is an Islamic movement, da'wa *amar makruf nahi munkar*, has Islamic faith and is based on the Qur'an and As-Sunnah, founded by K.H. Ahmad Dahlan on 8 Dzulhijjah 1330 H, coinciding 18 November 1912 Miladiyah in the city of Yogyakarta. This movement was named Muhammadiyah by its founder with a view to good wishes, to be able to imitate and imitate the footsteps of the struggle of the Prophet Muhammad in order to uphold and uphold the religion of Islam, solely for the realization of *'Izzul Islam wal Muslimin*, the glory of Islam as a reality and the glory of the life of Muslims as reality (Prabowo, 2020). Muhammadiyah is a socio-religious organization. As a modern Islamic movement, which aims to cleanse Islam from the influence of wrong teachings, renew the Islamic education system, and improve the social conditions of Indonesian Muslims (Syamsuddin, 1990, p. 41).

Muhammadiyah is also a multidimensional da'wa movement that can change dynamically (always changing) according to the context in which it lives (Yunahar et al., 1993, p. 3). So the idea of reforming Muhammadiyah is emphasized on efforts to purify Islam from the influence of local traditions and beliefs that are contrary to the teachings of Islam. In this regard, the reform efforts carried out by Muhammadiyah are mostly related to the practical problems of *ubudiyah* and *muamalah* (Syamsuddin, 1990, p. 42).



The Muhammadiyah social sector pioneered the utilization of existing capital, which came from zakat, infaq, and shodaqoh, into a permanent form of business in order to ease the social burden and provide assistance to those who need it.

Regarding the concept of marriage, NU and Muhammadiyah have different views—implemented from the statements of their figures. According to Mr. Hamdan, as a Nahdlotul Ulama community leader, he is of the opinion that “Marriage is something that can change our lives for the better, so differences of opinion are not a barrier to marriage, but it would be nice if both of them had the same beliefs and principles. Marriages carried out by two couples with different religious organizations cannot form a harmonious family, because a harmonious family is a family that lives harmoniously in peace without differences and disputes. As happened in the Sirau community, they are individual, they do not want to unite, they walk according to their respective beliefs.

The statement above seems to be different from Mr. Darmawi as a Muhammadiyah figure. He argues that “differences of opinion, as well as in mindsets do not become a barrier to getting to the level of marriage, because in creating a harmonious household these differences cannot affect married life. Like the people of Sirau, they can still maintain their household despite different religious organizations, and they can form a harmonious family.”

If we look at the problems that exist between the two, there are many differences in terms of worship, as well as the different customs of the two organizations. Seeing conditions like this, can they maintain harmony in their household? Whereas in fostering a harmonious family one must have similarities both in terms of worship, principles and mindset. Related to this, the author will review the psychoanalytic approach of Sigmund Freud.

### *Sigmund Freud's Psychoanalytic Approach: A Study*

The psychological approach in Islamic studies is an attempt to gain the scientific side of a person by using religious experience. Psychology is a science that studies the soul that is obtained through the symptoms of a person's behavior that can be observed (Rozali, 2020, p. 15). In other words, the psychological approach is able to explain the behavior or religious attitudes that everyone has.

Zakiah Daradjat explained that human behavior that is seen outwardly cannot be separated from the influence of the religion believed by that person (Rozali, 2020, p. 111). Thus, it can be said that psychology can see a person's religious level based on the behavior shown by humans. In addition, with the science of psychology, you can also see how religion will be taught to a person.

As mentioned above, psychology is the science that deals with the soul. The soul here is considered as a living force (*levens beginsel*) which is based on the existence of the symptoms of life. In other words, that the soul is part of the element of life, this cannot be separated because every creature has a soul (Walgito, 2004, p. 67). While literature is the author's personal expression, whether it is in the form of experiences, ideas, feelings, and thoughts using language media (Sunarjo & Saini, 1997, p. 34). Over time, literature is not only seen as a text, but it is also seen as a social phenomenon. This is because seeing a work in literature written in a certain period of time is directly related to the prevailing customs and norms (Luxemburg, 1984, p. 87).

Literary work as a text can be studied with various approaches. This cannot be separated because in literary works there are several stories using characters as media to convey messages. The Qur'an is included in the literary category, because it contains very high literary values that no one can match the literary values contained in the Qur'an (Istianah, 2014, p. 167). Psychology as a field of science that discusses the soul can be applied to literary works as an approach to research, because literary works are considered as a reflection of society.

In relation to the psychological approach in the world of literature, the author will discuss how the personality structure of the character Yunus in the story of the Prophet Yunus through literary glasses. The theory used in this research is the psychoanalytic theory of personality developed by Sigmund Freud. Literary psychology is a literary study that views literary works as psychological processes and activities (Minderop, 2011, p. 28). These processes and activities will lead to the subconscious or conscious nature that exists in humans. So, it will be seen how the personality of a character, and how the character controls the personality that is in him.

Freud is a figure who sparked psychoanalytic theory in literary works. Psychoanalysis has a relationship with human mental function and development (Minderop, 2011, p. 11). This cannot be separated from the existence of thoughts that affect life. In his theory, Freud sparked a personality structure which was divided into three, namely; id, ego and superego (Minderop, 2011, p. 21). The explanations of the three personality structures are as follows: *First*, Id. The id is a psychic energy and instinct that presses a person to fulfill the basic needs in his life. The id in a person is only related to the pleasure principle, namely by seeking pleasure and avoiding discomfort (Minderop, 2011, p. 21). If a person is only filled with Id in his life, then he will not be able to distinguish between what is good and what is bad for him, because the orientation of his life is for pleasure. So he will only act according to lust, without thinking about the consequences of his actions.

*Second, ego*. Ego is a personality that is between the conscious and the subconscious. The ego is trapped between two opposing forces and is guarded and obeys the principle of reality which tries to fulfill individual pleasures but is limited by reality. In other words, the ego helps a person to help in taking considerations in all his actions (Minderop, 2011, p. 22). The ego makes a person think about how the effect of the action he will take, so the ego is also said to be rational decision-making in humans. Freud also stated that the ego is governed by the reality principle and operates on secondary processes (GrEgory, 2009, pp. 64–65). So that with the control and limitations of reality, one's desires will still be achieved, without causing negative effects for oneself.

*Third, Superego*. If the Id and ego personality levels do not recognize morality, then they are different from the superego personality level. The superego is a personality whose main reference is morality. The superego is also often referred to as a conscience that recognizes good and bad values (conscience) (Minderop, 2011, p. 22). The superego is able to keep someone from doing things that are not in accordance with the prevailing norms. With this personality, a person's morale will be maintained and behave by prioritizing the good and bad values of an action.

In the Koran, reviews related to Id, Ego and Superergo, for example, can be seen in QS. Yusuf: 23 below:

*“And the woman whom he (Yusuf) lived in his house seduced him. And he closed the doors, and said, ‘Come close to me.’ Yusuf said, ‘I take refuge in Allah indeed, my master has treated me well.’ Verily, the wrongdoer will not prosper.”*

From this verse, we know that Prophet Yusuf used the three theories proposed by Freud. As a human, Prophet Yusuf must have had a passion (Id) for Zulaikha's invitation but because his heart (Superego) was also educated and functioning, his mind (Ego) refused Zulaikha's invitation. This is where the function of an educated mind and heart, his heart is very against this act because he knows that the wrongdoers will not be lucky, then his mind thinks about how he will oppose the invitation.

In addition to the three personality structures above, Freud also developed an ego defense system. Where the ego will maintain a stable relationship with reality. Minderop mentions several things that fall into the category of ego defense mechanisms, namely: *First*, Repression. Freud said that repression is the most powerful defense mechanism and the most extensive discussion among other defense mechanisms. Repression serves to encourage id impulses that are not accepted, it returns the id to the subconscious which was originally going to enter the human consciousness (Minderop, 2011, p. 33). Sehingga dengan adanya represi, maka implus yang bermacam akan keluar ke alam sadar manusia, akan di dorong masuk kembali ke alam bawah sadar. Represi ini ini juga masuk dalam konsep trauma atau fobia yang dialami seseorang.

*Second*, Sublimation. Sublimation can also be said as a form of diversion made by someone. In other words, that an individual will divert the uncomfortable feelings he feels to things that are reasonable and socially acceptable (Minderop, 2011, p. 34). *Third*. Projection. Projection is also included in the category to protect himself from his wrongdoing, so he will blame others. The situation of being a guilty person cannot be accepted by reason, so projecting oneself innocent becomes a justification for doing it.

*Fourth*, Vision (Displacement). Diversion here is different from sublimation, diversion here is in the form of a feeling of displeasure experienced by an individual towards an object, so that with this condition he will turn his attention to another object (Minderop, 2011, p. 35). *Fifth*, Rationalization. Rationality has two main functions based on its purpose, namely to reduce disappointment and provide a motive for acceptable behavior. This happens when the behavior is unacceptable to the ego, so that an individual will use other acceptable behavior motives (Minderop, 2011, pp. 35–36).

*Sixth*, Reaction Formation. The formation reaction is the opposite of the feeling you are currently experiencing. This reaction is used by an individual as a form of protection for himself and to prevent someone from being antisocial. With the formation reaction that is carried out, it will be able to prevent various unwanted actions by an individual against him.

*Seventh*, Regression. In this sense, regression can be categorized in two ways, first, the behavior of someone who resembles a child to gain a sense of security and protection. The second is the attitude possessed by adults who do not use the cultural values and social values that exist in society, so that this attitude causes a loss of control in all their actions. Regression can lead to a positive thing because the behavior carried out is a form of self-protection, and it can also lead to a negative direction because it causes a loss of personal control that is out of the norm and cultural values in society.

*Eighth*, Aggression and Apathy. This aggression leads to an individual's feelings of anger which are closely related to tension and anxiety leading to destruction and assault. Aggression can

take the form directly to the source of the aggression itself, or it can take the form of diversion to other objects as an outlet. While apathy is inversely proportional to aggression, this attitude tries to withdraw in all problems so that it seems that apathy is considered as an attitude of resignation carried out by an individual (Minderop, 2011, pp. 38–39).

*Ninth*, Fantasy and Stereotype. This fantasy relates to solutions taken by an individual as a problem solver, who in his search for a mask in an imaginary world is based on fantasy not reality. While stereotype is another form of frustration, where this behavior is a repetition of useless behavior (Minderop, 2011, p. 39). So that stereotypes are considered as part of behavior that has negative values in society.

### *Overview of Sirau Village, Banyumas Regency*

First, it is necessary to know the condition of the object to be studied by the researcher. The location to be researched is Sirau Village, which is one of the villages in the Kemranjen District, Banyumas Regency. It is necessary to know in advance by researchers that related to this research are the geographical, demographic, and condition of the people of Sirau Village, Kemranjen District, Banyumas Regency.

*First*, the Geographical Condition of Sirau Village. Geographically and administratively, Sirau Village is one of 331 villages in Banyumas Regency and has an area of 443 Ha. Topographically, it is located at an altitude of 111 (one hundred and eleven) meters above sea level.

Sirau Village is located in the south of Banyumas Regency, directly adjacent to the west of Grujugan Village, and to the east by Sibalung and Nusamangir Villages, to the north of Kebarongan Village and to the south of Pucung Village, Kroya District, Cilacap Regency. Sirau village has 4 hamlets, namely, Si Jeruk Hamlet, Si Julang Hamlet, Tegong Hamlet, and Tegalan Hamlet. There are 8 Pillars of Residents (Rw) and 30 Pillars of Ladders (Rt). Most of the land in Sirau Village is 194,565 ha of dry land and 248,435 ha of rice fields.

*Second*, the demographic condition of Sirau Village. In terms of demographics, Sirau Village has an area of 443 Ha. The population of Sirau Village based on the 2015 Village Profile is 5,436 people, with 2,347 men and 3,089 women.<sup>2</sup> The population can be seen in more detail in the following table:

Table 1. Population

No.	Sex	Year		
		2016	2017	2018
1.	Male	2622	2720	3020
2.	Female	3103	3203	3403
Amount		5.725	5.923	6.423

(Source: Documentation data of Sirau Village, Banyumas)

The livelihoods of the people of Sirau Village are mostly as farmers, the potential for agriculture and plantations other than rice is coconut, banana, papaya, and cassava. The potential for livestock is chickens, manila ducks and ducks. Other livelihoods such as civil servants, teachers, farm laborers, breeders etc.

The population of Sirau Village, totaling 5890, the majority of the population of Sirau Village, embraced Islam, religious harmony is going well, namely mutual respect and respect for each other in carrying out religious activities, this happens because of the awareness of the people of Sirau Village about the importance of harmony and tolerance among each other. Public awareness to worship is increasing, as evidenced by the existence of religious activities in Islam that have been running from the past until now.

The socio-religious activities carried out by the Sirau Village community are public awareness to create a harmonious environment with mutual tolerance between the community, not only that in Sirau Village there are also religious social activities such as donations to orphans both at the end of Ramadan and in the month of Muharom, not only orphans who get compensation, but the poor who can't afford it.

Religious activities in Islam that have taken place in Sirau Village from the past until now include: *First*, Jama'ah yasin, gentlemen. Almost every hamlet in Sirau Village has a congregation of gentlemen, such as in the hamlet of Si Jeruk which is one of the hamlets in Sirau Village, the congregation of Yasin sirs is routinely held every Friday night usually in rotation depending on the person who gets it. lottery club.

*Second*, Jama'ah Al-Barzanji ladies. In every hamlet in Sirau Village, there are women's Al-Barzanji congregations, in the orange hamlet itself the Al-Barzanji congregation is held regularly every Tuesday night and the place takes turns according to who gets the gathering. *Third*, the routine of Muslim mothers. There are also routines for Muslim women in almost every hamlet, usually held every two weeks and taken on the Javanese calendar (pahing), filled with reading Asmaul Husna, sema'an al-Qur'an, and Lectures filled by the village cleric or cleric from the cottage.

In addition, in Sirau Village itself there are various religious institutions there are 4 religious institutions including the Al Huda Foundation, Ar-Roudloh Foundation, Nururrohman Foundation, and Al-Barokah Foundation. In Sirau Village there are also 5 Islamic boarding schools, 8 mosques, 10 prayer rooms. With so many religious facilities, the level of awareness of worship is increasing, such as praying in congregation at the mosque or prayer room, almost every mosque and prayer room is filled with people from children to the elderly.

### *Household Living Conditions of Couples with Different Islamic Organizations: An Overview of Sigmund Freud's Psychoanalysis*

Table 2. Marriage Couples with Different Organizations in Sirau Village, Banyumas

No.	Respondent	Married Age	Number of children	Religion	Organization
1.	Husband I	27 th	1	Islam	Muhammadiyah
	Wife I	20 th			NU
2.	Husband II	24 th	1	Islam	Muhammadiyah
	Wife II	19 th			NU

3.	Husband III Wife III	29 th 22 th	Haven't given birth yet	Islam	Muhammadiyah NU
4.	Husband IV Wife IV	27 Th 17 th	2	Islam	Muhammadiyah NU
5.	Husband V Wife V	30 th 25 th	1	Islam	Muhammadiyah NU
6.	Husband VI Wife VI	24 th 17 th	2	Islam	Muhammadiyah NU
7.	Husband VII Wife VII	30 th 32 th	Haven't given birth yet	Islam	Muhammadiyah NU

(Source: Documentation data of Sirau Village, Banyumas)

To explore data about husbands and wives life in fostering household harmony in Sirau Village, Kemranjen District, Banyumas Regency, the researchers conducted interviews with families who married different religious organizations, some of the informants were Spouse I, Spouse II, Spouse III, Spouse IV, Couple V, Couple VI and Couple VII.

Below are some interviews with married couples from different organizations. *First*, pair I: “Kami menikah karena orang tua kami mengatur pernikahan dan mereka menganggap suami saya sebagai orang yang bertanggung jawab, baik dan pengertian. Akhirnya mempertimbangkan bahwa saya ingin menikah dengan suami saya. Suami saya adalah seorang pengusaha, dan dari pernikahan ini, kami cukup beruntung memiliki seorang putri. Setelah kami menikah, kami tidak serumah dengan orang tua kami, kami membangun rumah di sebelah orang tua kami. Soal ekonomi saya tidak pernah kekurangan, suami saya kerja di Malaysia, jadi kebutuhan anak saya dan saya sudah terpenuhi. Dari segi materi, saya tidak pernah diganggu, tetapi saya tidak merasa nyaman, terutama ketika tetangga membicarakannya. Setiap hari saya harus berdebat dengan suami saya, terutama jika saya ingin menjaga tradisi “slametan”, suka atau tidak, saya tidak bisa melakukannya, karena saya tidak bisa berdebat dengan kehendak suami saya. Padahal keluarga saya sangat ingin dan menyarankan untuk mengadakan acara selamatan. Saya bingung harus mengikuti yang mana. Sampai saya menemui masalah, saya divonis cerai dari suami saya, tetapi dengan mediasi orang tua saya, kami berdamai dan tidak pergi ke pengadilan. Ini adalah jenis kehidupan yang saya jalani.”

A marriage that is only based on abundant wealth cannot create domestic harmony. As experienced by wife I, a luxurious house, abundant wealth, but he did not get peace of mind. Differences in understanding are the source of conflict, while every activity must get permission from her husband. Such conditions become a burden for wife I in carrying out his daily life.

The same thing was experienced by pairs II and III. The difference between Muhammadiyah and NU is not a barrier for Couples II and III, because their looks have attracted

them to fall in love with their respective wives. Marriage is a solution to realize his love. After marriage, these differences become a burden for Husbands II and III so that these differences must be unified by moving each of his second wives who originally came from the NU Ormas to follow their husbands who are from the Muhammadiyah group.

The different cases occurred in pairs IV to VII. They—both husband and wife, choose to live their own principles by not forcing them to join one group or organization. Husbands of couples IV-VII let their wives hold fast to their respective principles, because they think that the element of domestic harmony is not equality of opinion but how they can respect each other's differences. The husbands of couples IV-VII also try to learn what is contained in NU so that mutual understanding can be realized.

From the explanation above, it can be seen that the people of Sirau Village who marry in different organizations have an awareness that marriage is a firrah for humans and can bring good (Id). In the midst of this awareness, they are then faced with organizational differences that can potentially lead to household harmony (Ego). However, the couple's ego is also influenced by several factors such as sublimation or shifting the gaze to something acceptable, for example, good looks—both husband and wife; reaction of formation or opposing attitudes experienced by fantasy hatta such as optimism for personal maturity so that potential conflicts based on organizational differences can be minimized. Negotiations that occur at the ego level in the next phase are then realized by getting married (Superego).

The practice of interfaith marriage will be more interesting by looking at the results of interviews with community leaders—each organization, namely with respondent I, as follows:

*“Perkawinan antara Muhammadiyah dan NU pada dasarnya baik-baik saja. Toh mereka semua beragama Islam secara agama. Tidak ada masalah, tapi jika kita melihat situasi orang-orang di sekitar kita, kita akan mempertimbangkannya. Saya mengatakan bahwa jika saudara saya ingin menikah dengan seorang muhammad, saya tidak setuju, karena penduduk desa di Silao terlalu antusias untuk memahami satu sama lain, dan saya khawatir itu akan menyebabkan banyak efek buruk di masa depan, seperti keluarga yang tidak harmonis dalam rumah tangga, hubungan antara keluarga laki-laki dan perempuan yang kurang baik, Kemudian berubah-ubah atau tidak jelas apa yang mereka pegang, kalau saya bisa memberi contoh di masyarakat di sini, seperti keluarga suami saya dan istri saya. Entah apa yang mereka pegang, karena bagi mereka menggabungkan kedua paham tersebut dapat memperkuat atau menjaga keharmonisan keluarga dalam keluarga. Tapi menurut saya, ini adalah campuran kepercayaan. Tetapi jika Anda sedang jatuh cinta, apa yang ingin Anda katakan, tetapi menurut pendapat pribadi saya, pernikahan semacam ini tidak boleh terjadi, karena mencegah kerusakan lebih baik daripada melakukan kebaikan. ”*

Respondent I is a community leader from the NU group. In his opinion, marriages carried out by couples from different Islamic organizations are not marriages that are prohibited by religion because both are Muslims. However, considering the condition of the people of Sirau Village, such a marriage is a scourge that is better avoided. Because they can't understand each other. In addition, it can also have an impact on children because they are confused about which way to go or which way to go. Whether they join NU or Muhammadiyah, it often happens.

Meanwhile, according to local Muhammadiyah leaders, the following was conveyed by respondent II:

*“Perkawinan antara Muhammadiyah dan NU adalah takdir, jadi saya tidak bisa berkomentar terlalu banyak, karena hal semacam ini tidak perlu dikomentari, mereka dibawa oleh Allah, dan saya yakin mereka bisa membela keluarga masing-masing. Urusan keluarga laki-laki atau perempuan adalah keluarganya. Lagi pula, kami tidak menikah dengan keluarganya, karena kami menikah dengan anak-anaknya. Mengapa harus ada masalah? Ajak mereka, dan saya akan mengizinkannya. Dia berada di jalan pernikahan yang benar.”*

Respondent II is a community leader from the Muhammadiyah circle, he argues that the marriage that occurs between Muhammadiyah and NU is not a forbidden marriage. Moreover, establishing household harmony is an obligation for every human being who does marriage. There are still many inter-organizational marriages that are still unable to maintain marital harmony, so inter-organizational marriages are not something that is scary so it needs to be avoided. Let alone between religious groups, between religions is not a problem as long as the goal is good.

From the opinions of the two community leaders, it proves that there is a very prominent difference between Muhammadiyah and NU. Based on Sigmund Freud's psychoanalytic theory, it can be seen that respondent I personality structure Ego or Das Ich tends to reject, while respondent II personality Ego or Das Es tends to accept.

The tendency of Respondent I's ego personality structure to refuse can be seen from his concern regarding marriages with different organizations, based on facts in the field—partners I-III. While respondent II, his ego can be suppressed by the id with a beautiful fantasy of marriage that can bring goodness—where the id itself can be understood as a word known as the pleasure principle. Id always tried to reduce tension with fun (GrEgory, 2009, p. 32).

The egos of respondents I and II are in charge of planning whether a marriage—as a fitrah—will be done or ignored. Ego is a system that mediates between Id and Super Ego. In other words, the ego has the awareness to harmonize good and bad impulses so that there is no anxiety or inner tension (Jalaludin, 2008, p. 208).

## Conclusion

From the various descriptions that have been described by the researchers above about marriages of different religious organizations in Sirau Village, Kemranjen District, Banyumas Regency, the following conclusions can be drawn: *First*, the reality of the household life of married couples who marry different religious organizations in Sirau Village, Kemranjen District, Regency Banyumas can be classified into two types, namely able to foster household harmony and unable to foster household harmony.

*Second*, the people of Sirau Village who do marriages with different organizations have an awareness that marriage is a firrah for humans and can bring goodness (Id). In the midst of this awareness, they are then faced with organizational differences that can potentially lead to household harmony (Ego). However, the couple's ego is also influenced by several factors such as sublimation or shifting the gaze to something acceptable, for example, good looks—both husband and wife;



reaction of formation or opposing attitudes experienced by fantasy hatta such as optimism for personal maturity so that potential conflicts based on organizational differences can be minimized. Negotiations that occur at the ego level in the next phase are then realized by getting married (Superego).

*Third*, figures from each Islamic organization (Ormas) in Sirau Village have different views regarding marriages of different organizations. Based on Sigmund Freud's psychoanalytic theory, it can be seen that the NU personality structure Ego or Das Ich tends to reject based on facts on the ground who are unable to foster household harmony, while the Muhammadiyah character Ego or Das Es personality tends to accept it.

## References

- Abdullah, A. G. (1994). Pengantar Kompilasi Hukum Islam dalam Tata Hukum Indonesia. Gema Insani Press.
- Abdullah, M. A. (2002). Menuju Keluarga Bahagia. PSW IAIN Yogyakarta- Mc Gill-ICIHEP.
- Akhmadi, A. (2019a). Moderasi Beragama dalam Keragaman Indonesia. Inovasi-Jurnal Diklat Keagamaan, 13(2), 45–55.
- Alwi, H. (2002). Kamus Besar Bahasa Indonesia. Balai Pustaka.
- Aman, S. (2006). Nikmatnya Berumah Tangga. AlMawardi Prima.
- Fattah, M. A. (2006). Tradisi Orang-Orang NU. Pustaka Pesantren.
- Goode, W. j. (2007). Sosiologi Keluarga. Bumi Aksara.
- GrEgory, J. F. (2009). Theories of Personality. 1221 Avenue of the American.
- Hanisah Zafirah Binti Fouzelah, I. 301170005, Yusuf, M., & Nilyati, N. (2019). Persatuan Umat Islam Dalam Surah As-Shaff Menurut Tafsir Al-Misbah Dan At-Tibyan [Skripsi, UIN SULTHAN THAHA SAIFUDDIN JAMBI]. <http://repository.uinjambi.ac.id/2616/>
- Hasan, A. (2002). Kamus Besar Bahasa Indonesia. Balai Pustaka.
- Huda, M., & Thoif, T. (2016). Konsep Keluarga Sakinah, Mawaddah, wa Rahmah Prespektif Ulama Jombang. Jurnal Hukum Keluarga Islam, 1(1), 68–82.
- Ismail, I. (2019). Etika komunikasi dalam al-qur'an. <https://jurnal.ar-raniry.ac.id/index.php/peurawi/article/view/5070>
- Istianah. (2014). Stilistik Al-Qur'an: Pendekatan Sastra Sebagai Analisis Dalam Menginterpretasikan Al-Qur'an. Hermeneutik: Jurnal Ilmu Alquran Dan Tafsir, 8(2).
- Jalaludin. (2008). Psikologi Agama. PT. Rajagrafindo Persada.
- Luxemburg, J. V. dkk. (1984). Pengantar Ilmu Sastra. Gramedia Pustaka Utama.

- Manulang, M. (2015a). *Dasar-Dasar Manajemen*. UGM Press.
- Minderop, A. (2011). *Psikologi Sastra: Karya Sastra Metode, Teori, dan Contoh Kasus*. Yayasan Pustaka Obor Indonesia.
- Mufidah. (2008). *Psikologi Keluarga Islam*. UIN Malang Press.
- Muhammad, A. A. (2020). ETIKA KOMUNIKASI DALAM AL-QUR`AN (Studi Pendekatan Tafsir Tematik Terhadap Kata As-Sidqu). *Jurnal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah*, 25(1), 218–245. <https://doi.org/10.22373/albayan.v25i1.5274>
- Nasution, K. (2002). *Membentuk Keluarga Bahagia*. PSW Sunan Kalijogo.
- Prabowo, G. (2020, December 23). Organisasi Pergerakan Islam Indonesia. *KOMPAS.com*. <https://www.kompas.com/skola/read/2020/12/23/154846869/organisasi-pergerakan-islam-indonesia>
- Rozali, M. (2020). *Metodologi Studi Islam Dalam Perspectives Multydisiplin Keilmuan*. PT Rajawali Buana Pusaka.
- Sabiq, S. (1992). *Fiqh Sunah*. Dar al-Fikr.
- Sitompul, E. M. (1989). *NU dan Pancasila*. CV Muliasari.
- Subhan, Z. (2004). *Membina Keluarga Sakinah*. PT LKS Pelangi Aksar.
- Sudjana, D. (1990). *Keluarga Muslim Dalam Masyarakat Modern*. Remaja Rosda Karya.
- Sunarjo, J., & Saini. (1997). *Apresiasi Kesusasteraan*. Gramedia Pustaka Utama.
- Sunaryo, A. (2010). Poligami di Indonesia: Sebuah Analisis Normatif-Sosiologis. *Yin Yang: Jurnal Studi Gender Dan Anak*, 5(1).
- Syamsuddin, D. (1990). *Muhammadiyah Kini dan Esok*. Pustaka.
- Syarifudin, A. (2007). *Hukum Perkawinan di Indonesia*. Kencana.
- Tamrin, D. (2007). *Filsafat Hukum Islam*. UIN Malang Press.
- UU No. 17 Tahun 2013 tentang Organisasi Kemasyarakatan [JDIH BPK RI]. (n.d.). Retrieved November 19, 2021, from <https://peraturan.bpk.go.id/Home/Details/38876/uu-no-17-tahun-2013>
- Walgito, B. (2004). *Pengantar Psikologi Umum*. ANDI.
- Yunahar, A., Masyhur, & Lalito, D. (1993). *Muhammadiyah dan NU*. LPPI UMY LKPSM NU.

- Zaman, A. R. B. (2020). Sejarah Dan Dinamika Tafsir Al-Qur'an Di Indonesia: Membaca Ayat-Ayat Poligami Dalam Tafsir Al-Azhar Dan Al-Misbah. *Mumtaz: Jurnal Studi Al-Quran dan Keislaman*, 4(02), 181–194. <https://doi.org/10.36671/mumtaz.v4i02.135>
- Zuhdi, M. (2010). Perempuan Dalam Revivalisme (Gerakan Revivalisme Islam dan Politik Anti Feminisme di Indonesia). *Musāwa Jurnal Studi Gender Dan Islam*, 9, 237. <https://doi.org/10.14421/musawa.2010.92.237-257>
- Zuhdi, M. N. (2010). Perempuan Dalam Revivalisme (Gerakan Revivalisme Islam dan Politik Anti Feminisme di Indonesia). *Musāwa Jurnal Studi Gender Dan Islam*, 9(2), 237–257. <https://doi.org/10.14421/musawa.2010.92.237-257>

