



## Madurese Society's Rejection of the Heredity of Children of Adultery in the Context of Marriage from the Perspective of Islamic Legal Anthropology

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**Abstract:** One of the strong beliefs among the Madurese community is the inevitability that the child of adultery will inherit the habits of the biological father who committed adultery. This study is called the heredity of the child of adultery. This view is rooted in a tradition that directly links the nature and character of children with heredity. This study uses an empirical legal method with a legal anthropology approach to examine in depth the practice of Madurese rejection of children resulting from adultery (children of adultery). Primary legal materials were obtained from observations and interviews with the Banyubunih Village community. Secondary legal materials were obtained from concepts relevant to the issues in the study. The results of this study identified that the Banyubunih community considers heredity as a very influential factor in determining the nature, character, and behavior of individuals, especially in children of adultery. This belief is based on the principles of biological determinism and hereditary essentialism, which argue that negative traits and deviant behavior are inherited through the "dirty blood" of parents. As a result, children born from extramarital relationships are placed in the lowest social position, without the opportunity to demonstrate their morals and behavior independently.

**Keywords:** heredity, illegitimate child, anthropology

*Abstrak:* Salah satu keyakinan yang kuat di kalangan masyarakat Madura adalah keniscayaan bahwa anak dari pelaku zina akan mewarisi kebiasaan ayah kandung yang melakukan zina. Dalam penelitian ini, pandangan ini disebut hereditas anak hasil zina. Pandangan ini berakar pada tradisi yang secara langsung menghubungkan sifat dan karakter anak dengan faktor keturunan. Metode penelitian hukum empiris dengan pendekatan antropologi hukum digunakan untuk mengkaji secara mendalam praktik penolakan masyarakat Madura terhadap anak hasil zina (anak zina). Bahan hukum primer diperoleh dari observasi dan wawancara dengan Masyarakat Desa Banyubunih. Bahan hukum sekunder diperoleh dari konsep-konsep yang relevan dengan permasalahan dalam penelitian. Hasil penelitian ini mengidentifikasi bahwa masyarakat Banyubunih menganggap hereditas sebagai faktor yang sangat berpengaruh dalam menentukan sifat, karakter, dan perilaku individu, terutama pada anak hasil zina. Keyakinan ini didasarkan pada prinsip determinisme biologis dan esensialisme hereditas yang berpendapat bahwa sifat-sifat negatif dan perilaku menyimpang diwariskan melalui "darah kotor" orang tua. Akibatnya, anak-anak yang lahir dari hubungan di luar nikah ditempatkan pada posisi sosial terendah, tanpa kesempatan untuk menunjukkan moral dan perilaku mereka secara mandiri.

*Kata kunci:* hereditas, anak hasil zina, antropologi

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## Introduction

One of the sensitive and complex issues in Madurese traditional society is the status of children of adultery in marriage. Madurese adhere strictly to norms and rules passed down from the past, including those concerning children of adultery (Febriani & Fauzi, 2022). In Madurese traditional society, children of adultery are often considered unworthy or viewed as socially inferior. These children lack the same rights as children born out of wedlock. Typically, these children are not permitted to live with their father's family and are subject to unseemly conditions, such as being refused marriage to a Madurese child born naturally from a legitimate marriage.

One of the strong beliefs among Madurese is the inevitability that the child of an adulterer will inherit the habits of the biological father who committed adultery. This is called the Hereditary Transmission, which in this study is called the heredity of adulterous children. This view is rooted in traditions that directly link a child's nature and character to heredity, even though the child was not raised by his biological father. This perspective is often influenced by traditional cultural concepts associated with religion that view blood relations as a determinant of identity and behavior. In Madurese society, this belief also reinforces the importance of maintaining family honor through strict social norms, especially related to marriage (Malisi, 2022)

All the beliefs above are still limited to the substance covered by culture and religion (Susanti & Amri, 2023). The source of this belief or faith is Kalam Khabar, or news whose truth is not yet clear, so that it requires scientific study to prove the reality of existing customs (Adlan & Yustafad, 2022). For example, if a man marries a woman, Madurese customary law prohibits the man's sister from being married to his wife's brother. This custom is known as *Leb tarjhe*. However, the belief related to heredity is so common that the child of adultery will behave exactly like their biological father or mother, which has become a traditional Madurese tradition linked to religion. Violating this belief will bring bad luck (Yuliana, Ramli, & Mansur, 2023).

Research on the status of children of adultery has also been studied by several previous researchers. (Piliang & Misbahuzzulam, 2023) Among them is Misbahuddin's research, which examines the position of adulterous children in Islamic inheritance (Nurliana, 2022). This study has a weakness in that it focuses solely on the status of children of adultery from an inheritance perspective. The second study is by Muh. Kadafi, whose research focused solely on analyzing the status of children of adultery from a fiqh perspective. This study certainly has an analytical gap, namely, it doesn't analyze the status of children of adultery from a social perspective. The aforementioned studies certainly differ from the author's research in terms of the legal issues raised. The researcher analyzed the status of children of adultery in Madurese society, known for its diverse culture and strong religious beliefs (ABELIA, 2023).

Therefore, an anthropological study focusing on Madurese society's rejection of children of adultery within the context of marriage and the perspective of Islamic law is

urgently needed to address the social, cultural, and religious dynamics that serve as the motives or background of this phenomenon. This study aims to analyze and explain how Madurese cultural values and Islamic law synergize in shaping society's perceptions and treatment of children of adultery, as well as clarify the social and legal implications arising from this rejection. This prompted researchers to more thoroughly examine the traditional Madurese custom of rejecting children of adultery in the context of marriage. The goal was to clarify the Madurese custom of rejecting children of adultery from marrying their children and to provide a comprehensive reflection on the meaning of this custom from a sharia perspective.

## **Methods**

This research uses a juridical-empirical legal research method with a case study approach. Juridical-empirical research focuses on legal studies based on practice and social reality in the field, with empirical data collected directly (Fajar, 2015). According to Sugiyono, empirical legal research is research conducted by examining relevant facts to be explained according to applicable law. A qualitative approach is used to deeply understand the conditions of an object through narrative, not numerical, meanings, concepts, symptoms, and phenomena. It emphasizes a comprehensive understanding of the natural conditions occurring in the field rather than mere generalizations (Abdussamad, 2021)

This research was conducted in Banyubunih Village, Galis, Bangkalan, because the community upholds social norms and has its sensitivity in responding to the status of children of adultery in marriage. The presence of researchers in this study is a key instrument for gathering the necessary data. Primary data sources in this study were obtained from informants, namely religious leaders and local communities. Meanwhile, secondary data sources were generated from theoretical studies relevant to the research topic. Data collection was carried out using observation, interviews, and documentation methods. Data analysis was carried out by data reduction, data presentation, and conclusion.

## **Result and Discussion**

### **Result**

#### **General Description of Research Location**

Banyubunih is a village in Galis, Bangkalan Regency, East Java Province, Indonesia. The residents of Banyubunih Village adhere to one religion, namely Islam. To form a religious society, they have instilled religious values in children from an early age, by sending them to mushalla (prayer rooms) to learn the Koran and enrolling them in madrasas (Islamic schools) to study religious knowledge, which are then continued for further education, namely education at Islamic boarding schools, especially in Bangkalan City. However, the dominant tradition or culture in the Banyubunih Village community is very strong, so that Islamic law is not fully implemented by the community, especially regarding the issue of stigmatizing beliefs. So it is very vulnerable if it comes into contact with the community's deep-rooted beliefs, even though religious norms need to be corrected again.

The people of Banyubunih Village reflect the general characteristics of Madurese society, which highly values morals and ethics. Although often considered strict by outsiders, Madurese people prioritize politeness and strive to always respect each other. In terms of education, the Banyubunih community prioritizes religious education. In the

education sector, Banyubunih Village does not have a high school (SMA) or university due to its proximity to the village or district of Galis, which is well-equipped with educational institutions. Therefore, people interested in continuing their education to high school or university must look outside Banyubunih Village. The ratio of Banyubunih Village residents in terms of higher education is very low, with less than 50 percent of elementary school students continuing to high school. Researchers do not have data on the number of people who continue to college, but it is estimated that this number will experience a further decline. The lack of interest in higher education can be linked to the culture of society, which tends to choose to send their children to Islamic boarding schools after completing primary or secondary education, or prefers to immediately enter the world of work and similar activities.

The economic and financial conditions of the Banyubunih community are generally lower-middle-class. This is evident in the simplicity of the houses in the area. The upper-middle class usually consists of those who have migrated, especially to foreign countries such as Saudi Arabia and Malaysia (TKI), working as drivers or domestic helpers. And also no less numerous, even making up the majority, people who migrate to large cities in Indonesia, such as Surabaya, Malang, Solo, and Jakarta, usually work as barbers, sellers of meatballs, satay, porridge, construction workers, contractors, or scrap metal collectors. Despite their limitations, the people of Banyubunih demonstrate a strong economic spirit through their mobility and hard work in various fields. Banyubunih Village also has a local market, Oro Market, which is a daily shopping activity and also serves as a central livelihood for the local community.

### **The Attitude of the Banyubunih Community Towards Children of Adultery and Their Status in Marriage**

A growing tradition of social thought in Madura considers children of adultery to have genetic and moral defects. In the context of children born of adultery, Madurese people tend to interpret heredity as the inheritance of negative traits from parents involved in adultery to their children. This stems from local cultural beliefs such as the concept of Empa' Bhucoh or Empa' Padduh (a term applied when someone intends to marry, the family of the person concerned thoroughly examines the prospective couple's genealogy from the four corners of the family tree), which emphasizes that a person's character and dignity are determined by their bloodline. Beliefs such as the concept of Empa' Bhucoh or Empa' Padduh, which emphasize that a person's character and dignity are determined by their bloodline. As a result, children born outside of marriage are considered to bring shame and inherit "sin" or poor morality from their parents. The researcher obtained this statement from several informants or sources. As stated in the author's interview with the head of Banyubunih Village, who stated that,

*"Saonggunah problem jiah derih bek lambek'en sampek satiyah laku la paggun rammih, bi lebbi se akaiten bereng problem abiniyah, mesteh oreng Madureh jasad otabel reng Jebunih check tengatenah ben talete onngu nyerret derih 4 padduh, itlete jasanah ayah en , Keluarganah ibu'en, lejiah mon derih 4 padduh jiah berse derih bereng se ikatakok'ih Manussah misilah deging Jhudem, Anak potoh sompa, anak potoh zina, ben nak potoh seher, laborer oreng Tuanah se lakek se terro ka oreng binik juah immediately agreed. Jiah."* (Interview, June 3, 2025 AD)

(Indeed, this problem has been a hot topic from the past until now, especially in the matter of the intention to build a household, so the majority of Madurese people, including the Banyubunih people, are very careful in selecting prospective grooms or brides for their children. The parents' task is to examine the authenticity of their family tree from the 4 sides of the family clan, namely by examining the origins of the father's and mother's families. If the results of the family tracing are declared to be passed and clean from things that are rejected by the community, for example, the disease Judam or leprosy, offspring from adultery, cursed children, children from witches, then the family of the man or woman who intends to start a family immediately gives the green light. Although at present some people do not pay attention to these things, the majority of people still prioritize the above traditions.

To strengthen the argument of the head of Banyubunih village regarding the implications of the heredity of adultery children, the researcher continued the reporting and investigative relationship with one of the religious figures in Banyubunih village, namely Kiai Abdul Wahid, RB Caretaker of PP. Asyyadiliy and the Management of MWC NU Galis District, he explained in detail about the rejection of the Banyubunih community towards adulterous children due to heredity:

*"Estonah, Kaitok community does not ignore the problem of mantohnah candidates, but Igintok community checks takok en mun urusen zina jiah bilebbi amantoh'ah, because napah? kalakoan driye i Mesteh deddih rasan selok berlober community, polanah pagik seumpamah binik se anak zina nikak se koduh deddih wellinah koduh Muhakkam akherah dunginng lembek rammih pole, selaenah jiah nak potoh zina jiah se ijelling ren Tuanah sealakoh denbeden nikak, sehinggeh orang gintok kabeter kabudinah mapolong nak potonah sareng nak potoh zina nikak. nakpotoh, meskeh lok sadejeh, nikak caepon reng seppo lambenah."* (Interview, June 9, 2025 AD)

(The reality of Banyubunih society is not complicated or has many requirements in choosing a son-in-law, however, the society is very anti-children born from adultery, because despicable behavior (adultery) is always the subject of gossip, for example, if the child of adultery is a girl, then later when the marriage contract is to be carried out, the one who must be her guardian is Muhakkam, as a result of this change of guardian, the disgrace that had previously faded becomes popular again. In addition, what fsociety sees is the parents who committed the despicable act, so it makes society worry that things that are not wanted will happen if their child marries someone from adultery. Although in the literal sense of religion there is no term "Parents pass on poison to their children", our elders always warn that bad behavior, including a liking to commit adultery, is sometimes continued by their children.

Next, the researcher interviewed one of the heads of families and elders in Banyubunih village, namely Mr. Sanusi, to explore the understanding of the local community regarding the stigmatizing phenomenon of negative labeling of adulterous children. The following are the points from the interview results:

*"Ye jek reng habit orang Madureh especially reng Jebunih jiyah, check nampekgeh mun problem of affairs of jiah child of adultery, polanah kabit lambek sampek satiah lok lem lontor pamahaman okom jiyah, deddih like bedeh orang lakek ngabin son tororonah nak potoh zina, ajiyah sampek petong toron paggun ibecah, yelapadenah judem juah, anuh alassannah kabeter takok apes kabudinah"* (Interview, June 12, 2025).

(This is the custom of the Madurese people, especially in the village of Banyubunih, they are very anti-children of adultery, because from the past until now the understanding of children of adultery has never faded, so for example, if a man marries a woman who is a descendant of a child of adultery, it is clear that up to seven generations the man will still be labeled as a descendant of a child of adultery, so this rejection occurs. The aim of the people is only one, namely, they are afraid that in the future they will be hit by bad luck.

Researchers also interviewed a housewife from Banyubunih Village who declined to be named. She happens to be a relative of a woman who was the product of adultery. The following points were noted by the researchers:

*"Enjek mun tang panakan juah tak tomah ikaniyajeh pascheck Saranh amargeh child of adultery, paleng ken la icokocoh sakancaan, ye sepaleng ngennes lambek toman crying margeh idirsindir tatanggeh selok lebur, mun problem jer ajeren, asakolah enjek usually normal, semellas tang panakan jeh seng la tuah even though nakanak en raddin. Only rarely gets fried atanah seng bedeh lagun labird amargeh taoh anak zina, tapeh Alhamdulillah atemmuh kiah bik judunah I jakarta tekkaah benni oreng dinnak."* (Interview, June 14, 2025).

(My niece was never abused with anything very cruel because of her status as a child of adultery, which was often just gossip from her peers. She used to cry because she was teased with inappropriate taunts by some neighbors who didn't like her. Regarding her education, she was normal; she even went to a boarding school. But what is very worrying in my opinion is, when she was an adult, even though my niece was beautiful, there were rarely any men who asked or had good intentions to marry her, sometimes there were only after knowing that she was a child of adultery, those good intentions ran aground in the middle of the road, but Alhamdulillah, in the end she married in Jakarta even though it wasn't with someone from this village).

To obtain accurate information from the local community, the researchers interviewed a resident of Banyubunih Village, Mr. Arbain, from Paobabang Hamlet in Banyubunih. The results of the interview are as follows:

*"Mun engkok lok taoh derih bileh anak zina jiah itampek, coman mun sapangataonah engkok, sepaleng ikatakok ih coma "Lik-belik deder", ben lambek engkok toman ngiding dibik i pangajiye taoh takok sala understanding engkok. Tapeh bedeh kiyah selok anuh jiah berik roh anak'en Fulan joh ipaterrus"* (Interview, June 21, 2025 AD)

(I don't know since when adultery has been rejected, but as far as I know, what is watched out for is the term "Lik-belik deder" or the law of karma, and I once heard it directly at a public religious study event, that's how it is, but there are also those who don't really mind, yesterday there was a child of So-and-so who still went ahead with the marriage).

From several interview points above, it can be concluded that the majority of Banyubunih society does not know since when the implementation of the tradition of rejecting adulterous children has been in effect in society, they only know information from generation to generation regarding the social order related to the selection of ideal partner candidates, so that it becomes a culture of belief that is used as a barometer in achieving a perfect household, not to mention that all children born out of wedlock according to the

majority of society are rejected or even rejected, although there are some others who do not pay attention to this.

Furthermore, the Head of Banyubunih Village, Mr. H. Ahrori, revealed the reality of the beliefs of the Madurese community, especially in Banyubunih village, regarding the influence of hereditary factors on individual character, especially regarding children born out of wedlock. The conventional perspective holds that children born from extramarital relationships are considered to have a tarnished lineage because they come from illicit relationships. As a result, it is believed that these individuals can inherit detrimental traits, including a tendency to steal, cheat, or even repeat their parents' offenses. The following is a continuation of the interview results:

*"Children born from adulterous relations, jeh, anggebbekh Community andik dere jhubek polan origin origin derih kalakoan setak akaroan, deddih anak sedeyyeh jiah iyanggep anak sebekal ngandik kalakoan se bek-jhubek kiah, okom ngico'an, dujen omong gendek, otabelh norok kalakoan oreng Tuanah ampo a zina kiyah."*

(Children of adultery are considered by society to have corrupted "blood" (virgin) because it comes from illegal acts. They are considered to have negative predispositions, such as a tendency to steal, lie, or commit adultery, which are similar to the behavior of their parents.)

This statement is in line with Siti Zainab AW's research (2019) on the social stigma against children born out of wedlock in Madura, especially in Gapura District, Sumenep Regency. The research revealed that the concept of taretan (descent) in Madurese culture includes not only genealogical relationships but also moral implications, where parental violations are considered closely related to the child's identity. (Zainab AW, 2019) Kiai Abdul Wahid also explained the culture of stigmatization. Heredity in Banyubunih Society as a Determinant of Individual Traits, Character, and Behavior focuses on the negative stigma against children of adultery, detailing how long the stigma has existed and the reasons why society considers children of adultery taboo. Here is his explanation:

*"Nikak mpon is commonplace in society, abdinah dhibik once iepessen sareng seppo ibektoh gik bujang, pessennah gintok tellok hal perkarah, jek sampek abiniah nak potoh judem, nak potoh sompa, ben nak potoh zina, ben honest abdinah dhibik takok, because ponapah ampo bedeh oreng toronan zina wak katuanah ampo azina manabih bhunten nak potonah se azina, akadih se ampon village incident A rikberik'en sampean kan oning? Kissah many reng aamong embanah dimin lakar la alakoh ampo azina, tapeh confused jhugen. Makeh lok lots of amazing things happen gissah workers check bedenah."*

(This is common in society, even my parents once warned me when I was still single. The advice contained three things, namely, not to marry the descendants of Judam, the descendants of the curse of the oath, and the descendants of adultery. Honestly, I am personally very afraid of this because sometimes there are children of adultery when they are adults or after they have a family who commit adultery, if not them, sometimes their children. As in the case in village A yesterday, you yourself know? Many people said that their ancestors used to do such heinous acts. So this is the reason why society is very wary of the descendants of adultery, even though religiously, their understanding is not as arrogant as this, but we are also confused, because in reality, such incidents do occur.

Mr. Sanusi chimed in during the interview between the researcher and him, stating that he was deeply concerned about the reality experienced by children involved in adultery, as the public's general assessment focused on viewing the child as a disgrace to the village. His explanation echoed that of one of the housewives mentioned above; here it is:

*"Engkok check niserrah ajellingagih children as well as the fate of Okom Jiah, Polanah Apah, the community jeh kabennyak'an nganggeb deck children jiah aropaagih ratoranah jubek'en kampong, deddih tetep beih igebey cak-ocak'an ben mesteh deddih bereng half-fishgasteteh, mangkanah rik-berik'en joh kan bedeh tang panakan apolongah bik nak nak sekaberreh lambek koca'en reng Tuanah alakoh zina pas sebinik ngandung teros andik anak, tapeh selakek tak ngakoh polan apangrasah melleh gik bektoh alakoh zina, lejiah bisa bird tan-mantan event gellek amargeh jiah taoh jek anak zina, deddih tang tretan tak agree"*

(I really feel sorry for the fate of the child of adultery, because most people consider the child of adultery to be the cause of a village being tarnished, so it will always be the subject of consideration and gossip among the people. That's why recently there was a niece of mine who wanted to be married by someone who happened to have a rumor that the man's parents had committed adultery with a woman until she became pregnant and gave birth, then he (the father of the child who wanted to marry) did not admit it with the reason that he paid during the intimate relationship. After it was clear that the child was the result of adultery, the marriage plan was thwarted by my brother.

Interviews with community leaders, religious figures, residents of Banyubunih Village, and families affected by children of adultery indicate that negative stigma against children born out of wedlock is prevalent in Madurese society. They believe that children of adultery are carriers of "bad blood" because they are born from relationships that are not legitimate according to religion and custom. This leads to the assumption that the child and their descendants will inherit bad traits such as a tendency to steal, lie, or commit adultery, which are believed to manifest later in life. Refusal to marry the descendants of children of adultery even persists for seven generations, as a form of social distancing and an effort to maintain family honor.

Although most Banyubunih residents believe that children born of adultery have bad traits due to "tainted" blood, some respondents demonstrated more inclusive and progressive thinking, both from a religious and social perspective. Researchers interviewed Badrut Tamam, MPi, a teacher at the Nahdlatul Ulama Junior High School (MTs) in Banyubunih and the village secretary. He plays an active role in the education of children in Banyubunih. The following is an excerpt from the interview results:

*"Manabih neng Agemah Islam, tadek dusah nikak can iwarisagih. The child born of Hasallah Zina Tak Andik Dusah Polanah Kaissah was born Benni Karebbeh Dibi. Kauleh often appears on deck red-mured sopajeh not to the point of avalu oreng derih as long as it's original, buy 'se inivalu gi derih alkhlaqgeh. Dimin kauleh toman geduen mured se idebuagih children of adultery, but the children marry more intelligent and polite with the help of cakancah selaen. Mun caepon kauleh gintok parloh aobe society, jek even reverts*



*to the tradition of meloloh, beli jhugen sense sareng elmunah toreh padeh guna'agih".(Interview, June 11, 2025 AD)*

(In Islam, sin is not inherited. Children born out of wedlock are not sinful because they are born without their parents' consent. I often emphasize to my students not to judge a person based on their origin, but rather on their morals. I have two students who are said to be illegitimate children, but they are actually more polite and intelligent than their peers. Society needs to transform, not only relying on tradition, but also using reason and knowledge.

Researchers also conducted interviews with Gus Ahsin Alaik, a youth figure from Banyuwangi and an alumnus of PP. Lirboyo Kediri offered his own perspective on behalf of the younger generation:

*"You personally don't amasala'agih as long as the origin of the orang marry, as important as the orang marry politely, akalakoan sae, tor jugen can asareng delem kasae'an enggi anapah bik ijeunnah? The problem of affairs of kalakoan adultery benni salanah. Manabih mangken begiyen tre santreh, children ngudeh akadih mpon not pateh amasala'agih anak adultery, bideh sareng orang-orang se ampon seppo'an derih kauleh. Islam gintok afair, mangkanah kaden kan bedeh anak'en Abu jahal se asmanah tapeh muljeh deddih sahabetteh kanjeng Gusteh Nabbi. Anyway, this is a problem of origin descendants".(Interview, June 23, 2025 AD)*

(I don't pay attention to the child's origin. If he is good, polite, and able to cooperate in goodness, why should he be avoided? The adultery problem is not his fault. Our generation doesn't seem to pay as much attention to origin as previous generations. Islam is just, that's why there was Abu Jahal's son, Ikrimah, who became an extraordinary person and was one of the companions of the Prophet SAW. What's most important now is the child's character, because in Islam, that's the only thing that is fought for, not his ancestry.

### **Cases of Child Marriage Due to Adultery Accepted by Society**

Researchers identified one interesting marriage case. A woman, the result of an extramarital affair, successfully married a man from a neighboring village. The marriage was approved by both parties because the woman was known to have attended Islamic boarding schools, was polite, and actively participated in community activities. This case was further strengthened by the researchers' investigation of the groom's parents (the father of the bride and groom):

*"Engkok realize ben taoh as long as you come from, tapeh taoh ka nak-anak juah jek nakanak'en polite ben toman munduk, ajuah lalok padeh bik ayah'en, makehdekremma'ah tang anak lakadung senneng kiyah"(Interview, June 13, 2025 AD)*

(I am aware of her background, but I also recognize who she is now; she is not her biological parents, she is herself. And my son loves her too.

From several contradictory data collected, it shows that some Ustadz, youth leaders, and even the parents concerned, do not immediately discriminate against children resulting from adultery as figures who inherit the sins of their parents, but rather they have a more inclusive understanding with the prioritized standards of good character and living together. The interpretation implemented by some respondents prioritizes traditional values that are in line with the substance of religion. Therefore, although the concept of heredity of children of adultery reaps acute rejection from the majority of Banyuwunih

society, it is highly likely that this culture can be eroded by the existence of a form of resistance from respondents experienced in the field of religious knowledge.

## Discussion

### The Banyubunih, Bangkalan Community's Rejection of the Heredity of Adultery's Children

Based on the results of research in Banyubunih Village, the community's rejection of children of adultery, especially because of their position in marriage, occurs for several reasons. Madurese people in general, and Banyubunih people in particular, strongly believe that a person's traits, character, and behavior are inherited biologically through heredity, including children born out of wedlock or through adultery. This belief is reflected in the idea that children born out of wedlock inherit "negative traits" from their parents, such as immorality, dishonesty, or criminal behavior. (Hasbullah & Irawan, 2023) This perspective is in line with the biological theory of social determinism or Mendel's theory of specific nature, which states that human destiny is predetermined by genetic factors from birth, thus ignoring the influence of the environment and individual actions. (Abidin, 2022) In anthropology, the reduction of social identity solely to biological factors is known as hereditary essentialism, where the stigma against children of adultery is not only moral, but is also considered a biologically inherent "fate" (Maimun, 2022) Based on the concepts of hereditary determinism and essentialism, human values in Banyubunih society are formed from a cultural system that has been continuously inherited over a very long period of time. This understanding is summarized in the following table.

Aspect	Information	Theory	Reference
Public Trust	The Banyubunih community believes that individual traits, character, and behavior are inherited biologically, including in children of adultery. They believe that these children inherit negative traits from their parents, such as immorality, dishonesty, and criminal tendencies.	Mendel's theory, nurture and nature	Mendelian Genetics
Supporting Theory	<p>a. Social Biological Determinism: Human destiny is determined by genetic factors from birth, without considering environmental influences.</p> <p>b. Mendel's Theory (Nature): Inheritance of traits is a process</p>	Gould. S (2006)	<i>The Mismeasure of Man</i>

	determined by genetic factors.		
Anthropological Concept	a. Hereditary Essentialism: The simplification of social identity solely to biological aspects. b. The stigma attached to children of adultery is often seen as something that is biologically determined.	Hirschfeld (1998)	Race in the Making
Social Impact	a. Human values are formed through cultural systems that are passed down from generation to generation. b. The moral and biological stigma attached to children of adultery has a permanent character and tends to be difficult to change.	-	The cultural context of Banyubunih.

Table 1. Biological heritage and stigma of the Banyubunih community

Source: research data processing

The term heredity in Islam is explained in QS Ar-Rum, verse 30, as follows:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"So, face your face straight towards the religion (Islam according to) the fitrah (of) Allah who has created humans according to that (fitrah). 588) There is no change in Allah's creation (that). That is the straight religion, but most people do not know."

In this verse, the term “fitrah” refers to the origin of human beings being born as Muslims or having the potential to become Muslims.(Adistyana, 2024)Humans were created equipped with the foundation to develop in an Islamic pattern (Islamic nature) as a response to the inherent weaknesses in humans as creations of Allah SWT, who naturally tend to submit to His power (LPMQ, 2005)

In social conception, adulterous children are seen as human beings who, from birth, have the same basic nature or potential as other children (Salma, Nirbita, & Zahra, 2024)This innate nature encompasses the ability to grow into individuals with noble morals, establish good social relationships, and contribute positively to society. Even though born out of wedlock, children of adultery still have the same rights to develop their human potential, as their birth status does not erase their inherent social nature and human values.(Roihanah & Khoirinnisah, 2023)All education and knowledge acquired by children of adultery should

be directed toward strengthening their position as an integral part of the local Banyubunih village community, building self-confidence, and fostering an awareness of their equal social roles and responsibilities. Therefore, the rejection or social stigma against children of adultery that occurs in Banyubunih Galis Village, Bangkalan, is in fact contrary to the principles of human nature, which embrace the values of justice and compassion.

Heredity in children of adultery should not be understood as a guarantee of inheriting their parents' bad behavior, but rather as a biological potential passed down through chromosomes and genes. As M. Ngalim Purwanto explains, heredity encompasses physical traits, while behavior and morality are more influenced by the environment and educational process. (Aziz & Hasan, 2023) The assumption that children of adultery must have negative traits is simply a cultural construct born from social stigma, not a scientific reality. (Purwanto, 1996) Abdurrahman Abror, in his book "Psychology of Education," asserts that only physical structures are inherited, not behaviors such as speech, thinking, or actions. Therefore, every child of adultery is born with the same innate potential to grow into a morally upright and beneficial human being. Providing them with equal space and education is a form of social justice and recognition of their humanity. (Firmansyah, Hasanah, & Sofyan, 2023)

However, the Islamic principle for selecting a life partner is to consider a family background that demonstrates good morals and noble character. Therefore, humans can be likened to metals, which vary in their purity, nobility, and vices (Darwis, 2022). The Prophet Muhammad advised individuals who wish to marry to choose a life partner based on hereditary values and the goodness of the offspring. The following are some historical hadiths of the Prophet Muhammad.

Narrated by Daruquthni and Al-'Askari, Ibn 'Adi, from the hadith of Abu Sa'id Al-Khudri Ra in marfu':

*"Avoid green grass that grows in unclean locations."* A friend asked the question, "What is meant by green grass growing in a dirty area?" He replied, "It is attractive women who grew up in an unfavorable environment (a family with bad behavior)."

The hadith above provides guidance for individuals who wish to marry to consider women who come from a good environment, have a noble and honorable background, and come from a quality source (Haque, Ghazal, & Asikin, 2022). The Prophet Muhammad's description of this choice can be summarized as a significant scientific truth relevant to contemporary educational theory. Studies on heredity explain that children can imitate the characteristics of both parents, whether in morals, physical appearance, or intelligence, from birth. When a woman chooses a husband, or conversely, a husband chooses a wife, based on considerations of good heredity, the resulting child will certainly develop well in terms of dignity, purity, and consistency (Lubis, 2023). Suppose a child possesses a combination of positive hereditary factors (nature) and quality education (nurture). In that case, that child has the potential to attain the highest levels of religious and moral excellence. He or she will serve as an example of piety, virtue, positive interactions, and commendable morals. Therefore, individuals contemplating marriage should carefully choose a partner, with careful consideration in determining their life partner, especially if they desire quality, pure offspring, and children who believe in Allah SWT. (Wijaya, 2023)

In psychology, heredity refers to the inheritance of biological traits from parents to children through genes and chromosomes. Physical characteristics such as skin color, facial features, and height are inherited directly. However, psychological characteristics such as moral, ethical, and behavioral tendencies are more complex because they are susceptible to environmental influences. According to M. Ngalim Purwanto, heredity research on psychological traits faces difficulties due to scientific limitations, including the long duration of human development, the limited number of observable offspring, and the significant influence of the social environment.

Crow & Crow, in their book *Educational Psychology*, emphasize that heredity only functions as a basic potential or initial mode (Ramli, 2023). In education, heredity allows educators to understand a child's potential and limitations, but the development of morals, ethics, and academic achievement is more influenced by the educational process and environment. Principles of heredity, such as reproduction, conformity, variation, and filial regression, illustrate that the inheritance of biological traits is universal, there is individual variation, and that children are not always exact copies of their parents (G, 1975)

In the context of research in Banyubunih Village, the community often assumes that children born of adultery will inherit negative traits generationally, as evidenced by the observations and interviews included in the previous chapter. This perspective stems not from scientific understanding, but from cultural constructs that generate social stigma. However, heredity only transmits biological potential; a child's behavior and morals are heavily influenced by education, family environment, and society. (Agustina & Yusran, 2024)

These findings suggest that birth status does not automatically determine behavior or moral values. This is because these aspects are more influenced by the environment than by genetic factors. For biological characteristics such as height or hair color, heredity is more significant; meanwhile, for psychosocial aspects, factors such as education, environment, and life experiences play a more dominant role. These findings align with modern psychological theory and are supported by a comprehensive meta-analysis conducted by Polderman. Islam teaches that every child is born with a state of *fitrah* (natural disposition), a sacred potential to become a servant of God and a vicegerent on earth. While heredity does influence physical characteristics and some spiritual potential, behavior is more adaptive and can be shaped through education. As psychologists Rohrer and Zandi stated, heredity represents only latent "potential abilities"; the influence of education and the social environment will shape or develop them.

In conclusion, although children born of adultery inherit biological potential from their parents, deviant behavior is not genetically determined. The Banyubunih community's stigma against children born of adultery contradicts the psychological principles of heredity and the Islamic value of justice. The primary role of society is to provide education and an environment conducive to the development of children's natural disposition, not to reinforce discrimination that could hinder their potential to grow into morally upright individuals who are beneficial to society. The stigma against children of adultery in Banyubunih society is integrated with the patrilineal kinship system and the values of family honor and dignity. In the Banyubunih social structure, paternal lineage significantly influences an individual's social status, as reported in interviews. Kiai Abdul Wahid, so that

children resulting from extramarital relationships or children of adultery, who often do not have a recognized father, become marginalized (De Joune, 1998). In Madurese culture in general, the concept of "blood" encompasses not only biological aspects, but also has symbolic meaning. Children born out of wedlock are considered to carry "dirty blood" that inherits the shame of their parents, especially their mothers. This blood metaphor reinforces structural discrimination, as society tends to avoid interaction with individuals deemed to have "bad blood." Therefore, the identity of children born out of wedlock is not only determined by their birth, but also by cultural constructs that emphasize biological determinism. And this kind of cultural construction occurs in Banyubunih society, combined in the terms *Empa' Padduh* or *Empa' Bhucoh*; a system for determining prospective in-laws who are clean from things that are shameful in society.

### **Conclusion**

In general, the Banyubunih community views heredity as a form of inheritance that encompasses both biological and moral aspects. In this view, children born from extramarital relationships are perceived as individuals who inherit negative traits from their parents, including the potential to engage in criminal or immoral behavior. This belief is based on the theories of biological determinism (Mendelian) and hereditary essentialism, which ignore the influence of environment and education in character formation. Meanwhile, the Islamic perspective emphasizes that every child is born in a state of *fitrah* (pure nature) and does not bear the sins of their parents (QS. Al-An'am: 164). The stigmatization of heredity has a detrimental impact on the psychology of children of adultery, which can trigger the internalization of negative identities (Becker), social isolation, and mental disorders. The Banyubunih community reinforces the stigma by using the label "dirty blood" and implementing social sanctions, which trap victims in difficult situations, such as being rejected by customary norms that conflict with their religious teachings. Consequently, many children of adultery choose migration as a form of refuge, indicating a failure in the social system to protect their basic rights. Therefore, it is important to reconstruct the tradition of heredity in line with Islamic principles and modern psychology to achieve social justice.

To address this phenomenon, society must change its negative stigma toward children born of adultery and recognize that every child is born pure and does not bear the blame of their parents. For this mindset to develop optimally, the involvement of the entire community and influential figures in the area is needed. With the involvement of religious leaders and other influential parties, it is hoped that this will encourage a shift in the negative societal stigma toward children born of adultery. This is expected to shift the social mindset prevailing in the Banyubunih community from negative to positive and based on social justice.

This research certainly still has many shortcomings. In reality, many legal issues in society still require solutions from academic researchers. Therefore, the author strongly supports other researchers continuing this research to address any gaps in existing legal issues. Furthermore, the author is open to criticism and suggestions for this research, to create better and more useful research.

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