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Husband and Wife Relations in Javanese Society Perspective of Legal Theory as a Manifestation of the Nation's Soul *(national spirit)*

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Abstract

This research examines husband and wife relations in Javanese society using the perspective of legal theory as a manifestation of the national spirit, known as Volksgeist. The relationship between husband and wife can be understood as a reflection of cultural values and the collective spirit of society which emphasizes harmony, balance of roles and spirituality and prioritizes the involvement of the extended family in maintaining traditional values. This research shows that these relationships are often based on the principle of complementarity, where both parties contribute to creating inner harmony within the family. However, social changes triggered by urbanization, education, and globalization encouraged the adaptation of Volksgeist values to modern norms. So a legal formation process is needed that absorbs local wisdom and cultural values to create regulations that are relevant to the needs of society. The incarnation of law is needed as a link between tradition and modernity. In conclusion, husband and wife relations from the Volksgeist perspective reflect cultural values that prioritize harmony and balance of roles, but still adapt to the social changes that occur. Law as a manifestation of the national spirit plays an important role in maintaining the continuity of cultural values while providing contextual justice in husband and wife relationships.

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1. INTRODUCTION

Husband and wife relations are one of the fundamental aspects in social and cultural life, especially in Javanese society which is rich in traditions and norms. Understanding this relationship is not only important from a social perspective, but also from a legal perspective. In the legal context, husband and wife relations are regulated by various regulations that aim to protect the rights and obligations of each party. This is in line with Friedrich Carl von Savigny's thoughts on national *spirit*, which emphasizes that the law must reflect the soul and character of a nation (Faharudin, 2023). Marriage law in Indonesia, which is rooted in the values of Pancasila and local culture, serves as a manifestation of the soul of the nation that values the institution of the family.

The importance of understanding husband and wife relations in a legal context can also be seen from the dynamics that occur in everyday life, especially in financial relations and conflict resolution which greatly affect marital satisfaction (Kisiyanto & Setiawan, 2019). This fact shows that legal aspects, such as rights to joint property and responsibility in financial management, are very relevant in maintaining harmonious husband and wife relations. Including the results of research on the decision to end a husband and wife

relationship is often influenced by complex legal and social factors (Alfaruqy & Indrawati, 2021). On the other hand, husband and wife relations in Javanese society are also colored by strong cultural values. Interpersonal communication between husband and wife is the key to creating a harmonious relationship. Research results have shown that good interaction between husband and wife can increase family happiness (Nadhifah et al., 2021). These data show that the law not only functions as a tool to resolve disputes, but also as a guide to building healthy and respectful relationships. So understanding husband and wife relations in a legal context is an important step in creating a just and harmonious society. Law as a manifestation of the soul of the nation must be able to accommodate local cultural values and provide adequate protection for married couples. Therefore, further research on this relationship is needed to identify challenges and opportunities in the development of marriage law in Indonesia.

The theory of the law of the soul of the nation, or *national spirit,*put forward by Friedrich Carl von Savigny, is one of the important pillars in modern legal thought. Savigny, a German legal expert who lived in the 19th century, argued that law cannot be separated from the culture and character of the society that produces it. According to him, law grows naturally in society and is a reflection of the soul of the nation*(national spirit)*concerned (Aulia, 2020). So the law is not a product created artificially by political power, but rather the result of social evolution that reflects the values, norms, and traditions of society.*national spirit,*as a concept, refers to the collective spirit that binds a nation. Savigny argues that each nation has unique characteristics that are reflected in its legal system. Therefore, to understand the law of a nation, it is important to understand the social, cultural, and historical context in which the law developed (Aulia, 2020). Savigny rejects the positivist view that considers law as a set of rules separate from social life. Instead, he emphasizes that law is an integral part of people's lives that can be seen in their behavior, language, and customs (Aulia, 2020).

Draft *national spirit also* has important implications in the formation of law. Savigny argues that law must reflect the values and needs of the society concerned. Therefore, good law is a law that is "alive" and relevant to the conditions of society, not a law that is imposed from outside (Aulia, 2020). Pancasila as the basis of the Indonesian state can be understood as the national *spirit which* reflects the noble values of the Indonesian nation. Pancasila, which functions as a guideline in law enforcement, ensures that the laws applied are in line with the soul and character of the nation (Syaputra & Nasution, 2018). Therefore, Savigny's thoughts on national *spirit provide* an important framework for understanding the relationship between law and society. Law cannot be separated from its cultural and social context, and to create a just and effective legal system, there needs to be recognition of the unique values and characteristics of the society in question. This theory is particularly relevant in the context of Indonesian law, where the national *spirit must* be the basis for every aspect of law enforcement.

This article shows that Savigny's thoughts on law come from his reflections on the development of law in civilized countries, that law grows naturally in society and is not created intentionally by certain political powers. Law is part of social life that can be observed in the form of behavior and awareness of society, as well as language and manners. The idea of national *spirit*(soul of the nation) was an integral part of the theory of sources of law in the early 19th century, especially associated with Friedrich Carl von Savigny. However, the idea of national *spirit is* not only found in Savigny's works. Throughout his life, Savigny's follower, Jacob Grimm, also thought about the "origin" of language, culture, and law (Raude, 2022). Pancasila as the soul of the Indonesian nation should be the basis for organizing the state. Based on the theory of the legal system, revitalizing Pancasila

values and legal culture education are solutions to overcome the disorientation of Indonesian democracy (Syaputra & Nasution, 2018). Therefore, this study is directed at analyzing husband and wife relations in Javanese society through the lens of Savigny's legal theory

2. RESEARCH METHOD

The research method used in the study of husband and wife relations in Javanese society is normative juridical. This study aims to examine and analyze the legal aspects of husband and wife relations by emphasizing the regulations that govern the rights and obligations of each party in marriage, including the context of Javanese customary law. Using this approach, researchers can explore how Indonesian legal norms, especially those rooted in Pancasila, have implications for husband and wife relations. The normative juridical approach has strong relevance because it brings focus to the laws and regulations that form the legal basis for husband and wife relations, which are very necessary to understand the dynamics of household life in the local context (Benuf & Azhar, 2020).

This study uses a conceptual approach to explore more deeply the meaning and content of divorce law and the normative aspects that influence husband and wife relations. This approach is relevant because it allows researchers to analyze how Javanese cultural characteristics influence existing legal arrangements. Because husband and wife relations are often intertwined with social and cultural norms, this approach provides a comprehensive perspective on how much cultural values influence the interpretation and application of the law (Muhdlor, 2012).

The data sources in this study consist of primary, secondary, and tertiary legal materials relevant to the object of study, taken from laws and regulations, academic journals, and related legal literature. The data collection process is carried out by identifying and inventorying various existing legal sources, both from laws governing marriage in Indonesia and previous research related to family law (Hikmasari, 2023). For data analysis, a descriptive analysis technique is used which aims to present the results of the study in a systematic and easy-to-understand form, so that it can provide a clear picture of the relationship between husband and wife in the context of applicable law (Situmorang et al., 2022). This technique supports a comprehensive interpretation of how various legal elements combine and interact in forming social norms that regulate family life in Javanese society.

3. RESEARCH RESULTS AND DISCUSSION

A Review of Legal Theory as a Manifestation of the Nation's Soul *(national spirit)*Regarding Husband and Wife Relations in Javanese Society

3.1 Draft *national spirit*and Its Relevance to Islamic Law

Law as a manifestation of the nation's soul is a concept carried by Friedrich Carl von Savigny in his thoughts on *national spirit*. According to Savigny, law cannot be separated from the culture and character of the society that produces it. He argues that law grows naturally in society and reflects the values, norms, and traditions that exist within it (Aulia, 2020). Law in this context is not just a set of rules set by authority, but is the result of social evolution that reflects the soul and identity of a nation.*national spirit*, or the soul of the nation, refers to the collective spirit that binds a society. Savigny argues that each nation has unique characteristics that are reflected in its legal system. Therefore, to understand the law of a nation, it is important to understand the social, cultural, and historical context in which the law developed (Aulia, 2020). So that law can be understood as an integral part of social life that can be seen in the behavior,

language, and customs of society. Thus, good law is law that is "alive" and relevant to the conditions of society, not law that is imposed from outside (Aulia, 2020).

Law as a manifestation of the soul of the nation also shows that law must reflect the values and needs of society. For the Indonesian context, Pancasila as the basis of the state can be understood as the national *spirit which* reflects the noble values of the Indonesian nation. Pancasila in this case functions as a guideline in law enforcement, ensuring that the laws applied are in line with the soul and character of the nation (Aulia, 2020). The paradigm of law as the soul of the nation shows that law not only functions as a tool to resolve disputes, but also as a guide to building healthy and respectful relationships among members of society. Laws that reflect the soul of the nation have broad implications in social life. The relevance of Pancasila as the soul of the nation in marriage law, marriage law must be able to protect the rights and obligations of husband and wife, and reflect the cultural values that exist in society to realize harmonious husband and wife relations are greatly influenced by the understanding and application of fair law and in accordance with local values (Diana, 2019). Therefore, good law is a law that is not only formal, but also substantive, namely law that truly reflects justice and the welfare of society as a form of welfare and benefits from the perspective of Islamic law.

Benefit and utility are two very important concepts in the context of Islamic law and social ethics. Benefit refers to everything that brings goodness and benefits to humanity, both in this world and in the hereafter. In the perspective of Maqāṣid al-Syarī'ah, benefit is the main objective of every law established in Islam, which aims to maintain and improve the welfare of the people (Akbar, 2022; Mutakin, 2017). This benefit includes five basic aspects that must be protected, namely religion, soul, mind, descendants, and property (Akbar, 2022; Rindiani, 2024). Benefit, on the other hand, focuses more on the use of resources or technology that can increase efficiency and effectiveness in various aspects of life (Arifin & Aji, 2018). So that benefit can be interpreted as an effort to provide services that are not only financially profitable without abandoning the principles of sharia that prioritize the welfare of society (Nasuka, 2017). How strong the correlation between welfare and usefulness is, it can be described as two sides of a coin that cannot be separated either in theoretical or practical terms (Darmawan, 2023).

Law as a normative system cannot be separated from the culture and traditions of the society that gave birth to it. This concept emphasizes that law is not a stand-alone entity, but rather a reflection of the values, norms, and social practices that exist in a community. This fact shows that law grows and develops along with the dynamics of society's culture to create a legal system that relevant And *adaptive to* the needs of the community. Culture encompasses the entire way of life of a community, including norms, values, beliefs, and traditions that are passed down from generation to generation. Law, in this case, functions as a tool to regulate the behavior of individuals and groups in society, thereby creating order and justice. As the findings of effective law enforcement require synergy between legislation, law enforcement officers, and the legal culture of the community (Agustina, 2022). Public legal awareness, which is a manifestation of legal culture, is very important to increase compliance with the law.

Local traditions are often an important source of law in society. For example, in Madurese society, the Pelet Betteng tradition is part of a cultural practice that involves rituals and prayers for pregnant women (Buhori, 2017). This practice not only reflects community beliefs but also functions as a social norm that regulates individual behavior in the context of pregnancy. Therefore, customary law that emerges from local

traditions can function as a guideline in people's daily lives. Local wisdom, which is the result of community experience and knowledge, also plays an important role in the formation of law. Findings that strengthen this can also be found in the Serasean tradition in Nagari Sungai Duo which contains local wisdom values that support social harmony (Afriandi et al., 2018). This local wisdom is often integrated into the formal legal system, creating legal pluralism that reflects the diversity of cultures and traditions in Indonesia. At the same time, the law must play a role in strengthening and preserving the culture and traditions of society towards social cohesion that is in accordance with the hopes and needs of people's lives (Yusuf et al., 2019).

3.2 Pancasila as the Volksgeist of Husband and Wife Relations in Marriage in Indonesia

3.2.1 Integration of Pancasila values in marriage law

Pancasila, as the philosophical basis of the Indonesian state, not only serves as a guideline for the legal framework but also as a reflection of the cultural values inherent in Indonesian society. Pancasila as the source of all sources of law in Indonesia, which emphasizes its importance in shaping the legal landscape and promoting cultural identity. The essence of Pancasila is embedded in the Preamble to the 1945 Constitution which articulates the ideals of justice, social welfare, and the unity of the Indonesian nation. This philosophical framework is essential to understanding how laws are formulated and implemented in a way that respects and preserves local cultural values while promoting national unity. The role of Pancasila in the legal system has many aspects. It acts as a normative foundation that forms the basis for the formation and enforcement of laws, ensuring that the laws are in line with the principles of justice and social welfare (Siregar, 2023) (Nurdin & Siregar, 2023). For example, the fifth principle of Pancasila emphasizes social justice, which is the guiding norm for laws and regulations aimed at protecting the rights and welfare of all citizens (Hamka, 2022).

This principle is particularly relevant in discussions about legal protection for traditional businesses from the disruption of modern retail practices, and highlights the need to preserve local cultural identities and economic practices (Hartati et al., 2023). Integrating Pancasila values into the legal framework not only promotes justice but also fosters a sense of belonging and cultural continuity among Indonesian society. Furthermore, the influence of Pancasila extends to various sectors, including education and economic development. In the context of education, Pancasila must be positioned as a core component of the national curriculum that serves as a guideline for the moral and ethical development of students (Pambudi et al., 2023). This educational philosophy aims to produce a generation that is not only knowledgeable but also deeply rooted in the values of its culture and nation.

The integration of Pancasila values in marriage law in Indonesia is an effort to create harmony between legal norms and cultural values adopted by society. Pancasila as the foundation of the state not only functions as a guideline in making laws, but also as a source of moral values that must be internalized in every aspect of life, including in marriage law. The basis for the urgency of this argument is to remember that marriage law in Indonesia must reflect the cultural and religious diversity that exists in society, and uphold the principles of justice and equality (Amin, 2023) (Vargholy, 2023). One important aspect of the integration of

Pancasila values in marriage law is the protection of human rights. In the context of interfaith marriage, there are significant challenges related to the implementation of individual rights to marry according to their beliefs. Although the Marriage Law in Indonesia does not explicitly regulate interfaith marriages, the values of Pancasila which emphasize unity and social justice can be used as a basis for encouraging more inclusive legal changes and adjustments (Cantonia & Majid, 2021) (Rizqon, 2022). Where the principles of Pancasila prioritize deliberation to reach consensus, which can be applied in resolving marital disputes (Vargholy, 2023).

Furthermore, Pancasila values can also be integrated into the legal discovery process.*(legal finding)*carried out by judges. Judges are expected to consider the values of Pancasila in every decision taken, so that the decision is not only based on the legal text, but also considers the moral and ethical aspects contained in Pancasila (Amin, 2023). Therefore, marriage law is not only a tool to enforce norms, but also a means to create broader social justice. The importance of integrating Pancasila values into marriage law is also seen in efforts to educate the public about the rights and obligations in marriage. Because character education based on Pancasila values can help people understand the importance of mutual respect and appreciation of differences, as well as encourage the creation of harmonious relationships in the family (Sianturi & Dewi, 2021) (Adha & Susanto, 2020). So that the integration of Pancasila values in marriage law not only functions as a legal norm, but also as a moral guide that shapes people's behavior.

Marriage in the view of Javanese society is not only a social activity involving relations between humans, but marriage for Javanese society is one of the rituals rich in customs and traditions reflecting deep cultural values. This marriage process does not only involve two individuals, but also two extended families, as well as the wider community. This reality shows that there are several stages and rituals that must be passed, each of which has a certain meaning and purpose. One important aspect in Javanese traditional marriage is the procession of "*Find out",*which brings together the bride and groom. This procession has a deep symbolic meaning, symbolizing the union of two families and two individuals in a sacred bond (Setyawati et al., 2019). In addition, this ritual also reflects the social and cultural values held by Javanese society, such as respect for parents and ancestors (Romli & Habibullah, 2018).

Rituals in Javanese marriage also include elements related to religion. The reality of community life has provided a lot of information that customary law and Islamic law interact with each other, creating a unique dialectic in the implementation of marriage. This can be seen in how Javanese Muslims integrate Islamic values into their marriage traditions, thus creating harmony between custom and religion (Rafianti et al., 2021). For example, wedding receptions that are held usually involve inviting relatives and neighbors, as a form of gratitude and to avoid slander (Romli & Habibullah, 2018). In addition, rituals such as "*make up"* And "*wedding"*also become an integral part of the social life of Javanese society. "*Nadran*" which is a village celebration, and "*wedding"*, which is a wedding ceremony, shows how important rituals are in strengthening social and spiritual relationships in the community (Khasbullah, 2018). Another reality is that there are also traditions of prohibitions in marriage that must be obeyed, such as the prohibition of marrying someone who has the same weton, which

shows the community's belief in the values spiritual And *mystical*(Huda, 2017). Cultural acculturation is also an interesting phenomenon in the context of Javanese marriage. Among them are cases of marriage between individuals from different cultural backgrounds, such as between Javanese and Chinese communities, showing how the process of cultural adaptation and accommodation can occur (Dewi, 2017). This phenomenon is a form and reflection of the flexibility of Javanese society in maintaining traditions while remaining open to the influence of other cultures.

The role of the family in Javanese society, especially in determining a mate, is very significant and is tied to cultural values and social norms that have existed for a long time. The family not only functions as a social unit, but also as an institution that regulates and facilitates the process of finding a mate for the younger generation. For example, there are traditions and practices that prioritize parental involvement in choosing a life partner for their children, which is often based on the suitability of social, economic, and cultural backgrounds (Astana, 2023; Supriandi, 2023). Values instilled in the family, such as respect, responsibility, and harmony, play an important role in the process of choosing a mate. Research shows that strong family values can influence intelligence in choosing a partner.*(mating intelligence)*and partner selection preferences in young adults (Astana, 2023). Families in Java often prioritize aspects of value and character harmony between prospective partners, reflecting the importance of harmony in marital relationships (Masitoh et al., 2023).

In addition, character education provided in the family also contributes to the formation of children's attitudes and behavior in choosing a partner. The family plays a role as "*"socialization agent"*which teaches moral and ethical values, which are very important in determining the choice of a mate (Arif, 2018; Herlina, 2023). Family education based on local religious and cultural values shows that families have a responsibility to shape children's character in accordance with community norms (Supriandi, 2023). The active involvement of parents in the process of finding a mate in Javanese society further confirms the meaning of marriage as a social event involving two families, not just two individuals (Somae, 2021). Because decisions about a mate are not only based on personal preferences, but also consider the views and approval of the family, which creates a wider social support network (Fauzan, 2021; Natanti, 2023).

3.2.2 Rights and obligations of husband and wife in a legal context

Discussion of the rights and obligations of husband and wife in the context of law is very important to understand the dynamics of a fair and equal marriage in Indonesia. Marriage law in Indonesia, which is regulated in Law Number 1 of 1974, provides a clear legal framework regarding the rights and obligations of each party in a marriage, including the division of joint property, child custody, and the obligation to mutually maintain the welfare of the family. The definition of the legal material content can be interpreted that the law is formed to provide legal certainty that every couple has the right to live together in harmony, and to obtain legal protection for their rights, both material, emotional, and protection against domestic violence. Legal protection for husband and wife is also realized through a fair divorce mechanism and a legal process that prioritizes the welfare of children and justice in the distribution of rights.

Marriage law in Indonesia is comprehensively regulated in Law Number 1 of 1974 concerning Marriage. This law stipulates the requirements for a valid marriage, including the consent of both parties, minimum age, and marriage registration (Wafi et al., 2023; Alimuddin & Muhammadong, 2023). There is also the Compilation of Islamic Law (KHI) which provides further guidance for the Muslim community in carrying out marriages in accordance with Islamic principles (Wafi et al., 2023). The implementation of marriage law in Indonesia faces various challenges, especially in terms of marriage registration. Although the Marriage Law requires registration, many couples marry in secret (unrecorded) which causes legal uncertainty regarding their marital status (Jamal et al., 2022; Faishol, 2020). Registration of marriage at the Religious Affairs Office (KUA) is an important step to provide legal certainty, but in practice, many still ignore this process (Jamal et al., 2022). In fact, the legal implications are closely related to legal uncertainty regarding the status of children and inheritance rights which can become a problem in the future (Alimuddin & Muhammadong, 2023).

Discussion on marriage law, mixed marriages is also an important issue in marriage law in Indonesia, where there is still a legal vacuum regarding the special requirements that must be met by couples with different citizenships (Oratmangun & Terwarat, 2022). The significance of the presence of the comprehensive regulation against mixed marriages is strong enough to be a legal argument to meet the legal needs and desires of the community, especially solutions to the problems of child custody and division of property (Oratmangun & Terwarat, 2022). Other legal problems can also be found in underage marriages. Law No. 16 of 2019 has regulated the minimum age limit for marriage, but the practice of child marriage still occurs in various regions, which violates human rights and has the potential to damage the future of the younger generation (Satria, 2023; Melati & Parwata, 2022). Therefore, determining the age limit for marriage can be seen as one of the Government's efforts to provide legal protection for children in the context of marriage (Melati & Parwata, 2022).

Legal protection of the rights of husband and wife in Indonesia is regulated in various laws and regulations, especially in Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI). This law provides a clear framework regarding the rights and obligations of husband and wife in a marriage, as well as a protection mechanism for couples who experience violence or violations of rights in the household. One form of legal protection regulated is the husband's obligation to protect and fulfill the wife's needs in Article 80 of the KHI. The material content provides provisions for the husband to be responsible for maintaining the physical and emotional well-being of his wife. If the husband fails to fulfill this obligation, the wife has the right to file for divorce based on Article 19 letter d of Law Number 1 of 1974 and Article 116 letter d of the KHI, which states that nusyuz (non-compliance) can be a reason for divorce (Rizal et al., 2022).

It seems increasingly clear that legal protection in marriage law has a wide scope.*preventive* And *repressive*. Basically *preventive*, the law regulates the rights of couples in living a harmonious household life, while in general repressive, couples who are victims of domestic violence (KDRT) have the right to report the act to the authorities and apply for legal protection (Rizal et al., 2022). This is important to provide a sense of security for couples whose safety

is threatened. In the case of mixed marriages, legal protection of the rights of couples also needs to be considered. Children born from mixed marriages have the right to receive the same citizenship status and legal protection as children from marriages of the same citizenship (Sudarmawan et al., 2020). This shows that the law in Indonesia strives to provide fair and equal protection for all couples, regardless of their citizenship background.

3.2.3 Dynamics of Javanese Law and Culture in Husband and Wife Relations

The dynamics of Javanese law and culture in husband-wife relations are a complex interaction between customary norms that have developed over a long time and more formal legal rules, both in the context of religion and the state. In Javanese society, the roles of husband and wife are strongly influenced by traditions that emphasize balance, mutual cooperation, and respect for hierarchy and certain gender roles (Yuliana & Zafi, 2020). However, over time, social changes and more modern legal developments began to encourage changes in these relationship patterns. On the one hand, Javanese customs prioritize deliberation and family harmony as the main principles, while on the other hand, state law provides a firmer basis for protecting the rights and obligations of each party in marriage (Eko et al., 2022).

The influence of Javanese culture on marriage law is an important theme that reflects how traditional values and state law interact in shaping family structures in Indonesia. Javanese culture with its value system rich in customs, spirituality, and social harmony, provides a strong foundation for marriage practices, where the role of the extended family, gender norms, and inner balance are highly valued (Meiyanda & Yarham, 2023). However, in the rapidly developing modern context, the role of this culture often clashes with the demands of state law which prioritizes equality of rights and administrative *formalities which* is relatively forced (Eko et al., 2022). So to get a proportional correlation, a study is needed of the influence of Javanese culture on marriage law in its adaptation to the development of modern law and its implications for the formation of family welfare and harmony.

a. Javanese mystical practices and their influence on husband and wife relations

Javanese mystical practices known as the concept*Javanese*, has a strong influence in forming the relationship between husband and wife in Javanese families. Because the concept*Javanese*is strongly believed to make a significant contribution to the harmony and spiritual balance of the household.*mysticism*Javanese, marriage is not only about physical ties, but also spiritual union that involves harmony between the male element (*me*) and female (*lord*) as a reflection of the relationship between humans and God (Janah, 2022). These values make married couples try to maintain harmony through inner peace and mutual understanding. A real example of this practice is the ceremony*shower*before marriage, which is believed to cleanse the souls of the couple so that they are ready to enter married life with pure souls and spiritually connected.

The influence of Javanese mysticism in husband and wife relations is also seen in the practice of asceticism, auspicious practices carried out by couples to strengthen their souls when facing challenges in marriage. These suspicious practices can be in the form of fasting, meditation, or carrying out certain

prayers that are believed to increase harmony and spiritual power of the couple (Marverial et al., 2020). Daily life also shows many married couples in Java who continue to carry out these practices, especially when there are problems that are considered serious in their relationship, be it economic difficulties or family problems. Couples in difficult conditions may undergo asceticism as a form of inner effort to ask for strength and peace. This practice shows that Javanese mysticism provides a spiritual framework for overcoming difficulties and building steadfastness in husband and wife relationships.

In addition, Javanese mysticism encourages an attitude of mutual respect in husband and wife relationships which is believed to be important for maintaining inner balance in the household. Javanese beliefs emphasize the importance of this attitude.*received* (accept with open heart) and *sincerely in* living a married life (Susanti & Lestari, 2020). Attitude*received*This is seen in the way couples avoid protracted conflicts and prefer a peaceful approach to resolving differences (Raharja et al., 2022a). One example is when couples facing a dispute may choose to have a calm dialogue or pray together for the situation to improve, rather than immediately taking the path of divorce. Thus, Javanese mysticism not only teaches spiritual principles in husband and wife relationships, but also guides them in building a deep emotional bond towards balanced harmony.

b. Adaptation of Javanese customary marriage law in a modern context

The adaptation of Javanese customary marriage law in a modern context is a manifestation of efforts to maintain tradition while meeting current legal needs and norms. Javanese customary marriage is rich in cultural possessions such as airman, *midodareni*, And *meat*,which reflects the values of harmony,spirituality,and respect for the extended family. The reality of marriage in the last decade has increasingly shown a trend of marriages packaged in traditions that are full of cultural symbols, without seeing them as legal or religious obligations. This procession is now more often carried out briefly or symbolically, which allows couples to still respect tradition without having to go through all the rituals that can be time-consuming and expensive. This is one example of how Javanese marriage customs adapt to modern limitations while still preserving their cultural values (Niswah, 2024). In terms of legality, the adaptation of Javanese customary marriage law in the modern era is increasingly integrated with the national legal system. Marriage Law No. 1 of 1974 requires all marriages in Indonesia to be officially registered, either through the Religious Affairs Office (KUA) for Muslims or the Civil Registry Office for non-Muslims. The couple's administrative steps are actually anticipatory steps to obtain certainty in legal protection by the state for inheritance rights, child custody rights, and joint property rights. Javanese society in terms of marriage registration has been able to be internalized as part of the requirements for traditional marriage with additional motivation or (Maswanto et al., 2023). This integration allows Javanese society to continue to respect tradition, but with stronger legal protection to face the challenges of modern life.

In addition, gender equality and changes in social values also influence the adaptation of Javanese customary marriage law. Javanese society, which is increasingly exposed to modern education and norms, is now more open to equal rights between husband and wife in marriage (Risyanti & Rahayu,

2023). In traditional customs that regulate the roles of husband and wife, they are very dependent on local norms, but are now more open to accommodating understanding egalitarian decision making and role sharing. The phenomenon of Javanese women now being more active working outside the home and playing a role in managing the family economy can be used as a sample egalitarianism in Javanese customary marriage. This adaptation is not only driven by economic needs, but also the understanding that marriage is a partnership. The existence of law built on the values of equality provides ample opportunities for married couples in Java to now have more freedom in adjusting their respective roles and functions along with the development of modern law and social values.

c. Challenges and changes in husband and wife relationships

Social changes in Java in recent decades have been influenced by major factors such as urbanization, modernization, education, and globalization, which have changed the structure of society and traditional values (Bramantyo et al., 2021). The fact that urbanization is rampant must be recognized as one of the main factors in changing life patterns that were previously centered on rural communities to become more individualistic and oriented towards urban lifestyle. The phenomenon of people's lives in big cities such as Yogyakarta, Semarang, and Surabaya, has contributed to quite significant changes, namely that Javanese people who were previously very tied to traditional values have begun to shift to a more pluralistic life system. This change has caused many Javanese people who live in cities to be increasingly exposed to modern values, including more inclusive gender equality and individual rights that greatly influence family law and marriage law.

On the other hand, increasing access to education also plays a major role in social change in Java. The increasing number of Javanese people gaining access to higher education has the potential to raise new awareness of individual rights, equality in husband-wife relationships, and the importance of legal protection in marriage (Raharja et al., 2022b). This is because better education will increase knowledge of marriage rights as stipulated in the Marriage Law in Indonesia. One implication is that national laws that support these principles are increasingly accepted, while customary norms that limit the role of women or prioritize the extended family in marriage decisions are starting to be abandoned by the educated younger generation.

In addition, globalization has a major impact on the perspective of Javanese society, especially the younger generation, on law and family relationships. Through social media and digital technology, the younger generation is exposed to a global lifestyle that supports freedom in choosing a partner and emphasizes the importance of personal consent in marriage (Rizki et al., 2024). This phenomenon has begun to shift the influence of the extended family in marriage and customs that used to strictly regulate individual behavior in marriage. In legal studies, this shift is reflected in the increasing formal registration of marriages according to national law. Elastic and adaptive customary law certainly has a very significant influence on changes and developments in modern norms. So that through the inclusiveness of customary law to the phenomenon of globalization, people's lives will certainly give birth to a combination of laws based on traditions and more developed progressive values (Chrestella et al., 2024).

3.2.4 Husband and Wife Relations in Javanese Society from the perspective of welfare and usefulness

Through the analysis of welfare and usefulness, the relationship between husband and wife in Javanese society plays an important role in forming the framework of the dynamics of relationships within the family. Where welfare refers to the welfare and goodness achieved in the relationship between husband and wife, while usefulness focuses on how the relationship can provide practical benefits for individuals and society. In simple terms, the analysis of welfare and usefulness can be presented as follows:

First, The welfare of husband and wife relations in Javanese society can be seen from cultural values that prioritize harmony and mutual respect. In Javanese tradition, husband and wife relations are often colored by norms that emphasize the importance of cooperation and mutual support in achieving common goals, both in the context of family and society (Etikawati et al., 2019). The quality of marriage is measured not only from the emotional aspect, but also from how well the couple can collaborate in managing the household and educating children (Setiawati & Nurhayati, 2020). This shows that the welfare of husband and wife relations does not only focus on individual happiness, but also on the welfare of the family as a whole.

*Second,*The benefits of husband and wife relationships can also be seen from the aspect of effective communication. Research shows that good communication between husband and wife can improve the quality of the relationship and support each other's spiritual growth (Edison & Hermanto, 2023). In this context, the benefits of effective communication not only increase harmony in the household, but also contribute to the development of character and positive values in the family (Natanti et al., 2023). Therefore, harmonious and communicative relationships will produce greater benefits for individuals and society, including in educating children to become good members of society. Furthermore, in facing modern challenges, such as shifting gender roles where wives often have higher incomes than husbands, it is important to understand how this affects the dynamics of husband and wife relationships (Utami, 2016).

Research shows that communication experiences in this situation can affect role expectations and relationship balance which greatly affect family welfare (Utami, 2016). Therefore, it is important for couples to support each other and understand each other's roles in a broader context to achieve mutual welfare. Finally, husband and wife relations in Javanese society must also consider aspects of education and values instilled in the family. Character education based on Javanese cultural values, such as*get sick*(mutual respect) and mutual cooperation, can strengthen the welfare in husband and wife relationships (Nafilasari, 2023; Sinaga, 2023). The strategy of instilling noble cultural values in husband and wife couples can not only create harmonious relationships, but also contribute to the development of a better society. Overall, husband and wife relations in Javanese society in the lens of welfare and usefulness, are two components that greatly determine the success of a couple towards marriage. Because both play an important role in forming harmonious relationships, supporting each other, and providing benefits for individuals and society.

4. CONCLUSION

Husband and wife relationship in perspective national *spirit understood* as a reflection of the cultural values and collective soul of society that emphasize harmony, role balance, and spirituality. This relationship is often based on the principle of complementarity, where the husband acts as the head of the family and breadwinner, while the wife maintains household harmony, in accordance with local cultural norms without abandoning the involvement of the extended family in maintaining traditional values that are reinforced by local spirituality for inner harmony. However, social changes such as urbanization, education, and globalization encourage the adaptation of values of national *spirit towards* modern norms, creating a balance between tradition and the principles of gender equality and individual rights in husband-wife relationships.

Law as a reflection of the culture and soul of the nation is a manifestation of the values, traditions, and beliefs that live in a particular society. Law not only functions as a tool to regulate behavior, but also reflects national *spirit* or the collective soul of the nation that forms its identity. In the process of its formation, law absorbs local wisdom and cultural values to create rules that are relevant to the needs of society. Along with social change, law also adapts to answer the challenges of the times, but remains rooted in the culture and soul of the nation which is the source of legitimacy and acceptance of society towards it. So that law functions as a link between tradition and modernity, maintaining the sustainability of cultural values while presenting contextual justice. The relationship between husband and wife in Javanese society can be seen from the perspective of welfare and benefit which are very related and intertwined. In this context, welfare refers to the welfare and goodness achieved in the relationship between husband and wife, while benefit focuses on how the relationship provides practical benefits for individuals and society.

Further research on the relationship between law and marriage in the context of Javanese society is recommended to explore how social change, urbanization, and globalization affect the application of customary values in modern marriage law. Comparative studies between customary law practices and national laws in marriage can reveal differences and similarities that influence harmony or conflict in their application. In addition, research on the influence of education and gender equality on husband-wife relations in Javanese society can help understand the adaptation of customary values. *National spirit* in facing more inclusive legal norms. This study can also enrich the understanding of the role of the extended family in maintaining or adapting traditions to modern legal demands, thus producing more contextual policy recommendations to support the sustainability of traditions within a legal framework that is in accordance with current developments.

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