

THE MEANING OF PHYSICAL AND EMOTIONAL BONDS IN THE DEFINITION OF MARRIAGE

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Abstract

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*Marriage is a social institution that serves not only as a legal bond between two individuals but also as an emotional and spiritual relationship underpinning harmony within family life. In the legal context of Indonesia, marriage is governed by Law No. 1 of 1974, which stipulates that marriage is a physical and emotional bond between a man and a woman, aimed at establishing a happy and prosperous family. The physical bond encompasses the legality, rights, and obligations regulating the lives of husband and wife, while the emotional bond reflects emotional closeness, mutual trust, and psychological support between partners. From a religious perspective, marriage is regarded as a sacred covenant to be preserved with fidelity and moral responsibility. In Islam, for example, marriage is referred to as *mitsaqan ghalizhan*, a firm covenant carrying profound spiritual consequences. Within Indonesian culture, marriage not only unites individuals but also integrates extended families, governed by customary values that shape household life. This study highlights the importance of balancing physical and emotional bonds in marriage to create a harmonious and enduring relationship. An imbalance between these two aspects may lead to dissatisfaction and conflict within the household. Psychological studies indicate that couples who maintain a balance between physical intimacy and emotional connection are better equipped to overcome challenges and sustain a more stable relationship.*

INTRODUCTION

Marriage constitutes one of the fundamental social institutions that distinguishes society from a mere collection of individuals and serves as a pivotal aspect of human life, carrying significance beyond merely a legal or social bond. The term *marriage* derives from the Latin word *maritus*, meaning husband, while *matrimony* stems from *mater*, meaning mother, indicating that marriage concerns not only the relationship between husband and wife but also encompasses familial roles and procreation. Furthermore, in German, the term *wedlock* likely originates from the Old English *wedlac*, meaning

promise or bond, emphasizing the contractual foundation of the unique relationship between individuals. This linguistic background underscores that marriage transcends mere physical and administrative relationships, involving emotional, spiritual, and moral commitments as essential components. Across many cultures, marriage is regarded as a physical and emotional bond that serves as the cornerstone for establishing a harmonious and prosperous family life. The German word *Ehe*, meaning law, perhaps best characterizes this relationship, highlighting that marriage is not solely a social institution but also a legal entity regulating the rights and obligations of the parties involved (Sourav, 2012, p. 73).

Marriage, as the union of two individuals with differing interests, desires, and needs, represents a special association shaped by social and legal norms, significantly impacting individual development and self-actualization. Marriage fulfills various functions, including the satisfaction of emotional and affectionate needs, biological, social, psychological, and motivational fulfillment, procreation, securing social status, providing security and protection, fostering cooperation, building future-oriented optimism, offering mutual pride, and maintaining sexual balance. These factors render marriage a universal and essential institution within society (Koçyiğit Özyiğit, 2017, p. 680). Although its dimensions and content have evolved throughout human history, the institution of marriage and family has retained its universality and continues to function as the core unit of society. In many cultures, marriage is recognized not only as a space for emotional closeness and companionship but also as a safe environment for raising children and fostering the emotional development of individuals (Yavuzer, 2012, pp. 164–172). Despite structural transformations toward greater egalitarianism, the rising rates of divorce highlight the growing importance of understanding marital structures and the dynamics between spouses. Numerous studies have sought to differentiate between stable and unstable marriages (Hall, 2006, pp. 1437–1454).

In the Indonesian cultural context, marriage holds an exceptionally significant position. It is not merely considered a sacred event linking two individuals but is also seen as the union of two extended families (Utomo, 2017, p. 89). Marriage ceremonies across Indonesia's diverse ethnic groups are often intertwined with customary values, religious norms, and social responsibilities that must be upheld by the married couple. Understanding the meaning of physical and emotional bonds within marriage is crucial to appreciating how the institution is conducted and preserved in everyday life.

Legally, marriage in Indonesia is regulated by Law No. 1 of 1974, which defines marriage as a physical and emotional bond between a man and a woman as husband and wife, intended to establish a happy and prosperous family grounded in the belief in the Almighty God (Tihami & Sahrani, 2014, p. 8). This definition highlights two essential aspects: the physical and the emotional. The physical aspect encompasses legality, rights, and duties recognized by law, while the emotional aspect emphasizes feelings, commitment, and emotional intimacy between spouses.

Many marital conflicts and problems stem from an imbalance between these physical and emotional bonds. If marriage is perceived merely through its legal aspect, without a strong emotional connection, the relationship is unlikely to endure. Conversely, if marriage relies solely on emotional attachment without a robust legal foundation, it becomes difficult for couples to obtain legal protection and societal recognition. Thus, maintaining a balance between physical and emotional bonds is crucial for sustaining marital unity.

From a religious perspective, marriage is viewed as a sacred covenant with profound spiritual consequences. In Islam, for instance, marriage is regarded not only as a worldly relationship but also as an act of worship that carries divine merit. The emotional bond established in marriage is referred to as *mitsaqan ghalizhan*, denoting a solemn and sacred covenant between husband and wife. In Christian teachings, marriage is also seen as a sacred union in which spouses are called to love, honor, and support one another throughout their lives.

The emotional bond within marriage significantly influences the psychological well-being of couples. Mutual understanding, respect, and support foster a more stable and harmonious relationship. Understanding the meaning of physical and emotional bonds in marriage—from legal, religious, and cultural perspectives—reveals that marriage is not merely a legal institution or social contract but an emotional and spiritual relationship that requires careful nurturing. Legally, marriage regulates the rights and obligations of couples, provides legal protection, and ensures societal validation. Religiously, it is a sacred covenant involving spiritual responsibility. Culturally, marriage binds not only two individuals but also two families, requiring the preservation of shared values and norms.

As societal changes and social evolution introduce new complexities into marital life, maintaining the balance between physical and emotional bonds becomes increasingly challenging. Therefore, a profound understanding of the meaning of marriage is crucial for couples to build a harmonious, stable, and meaningful family life. This will form the basis for further discussion on how the equilibrium between physical and emotional bonds influences the quality of marital life.

RESEARCH METHODOLOGY

This study employs a qualitative method with a library research approach, wherein data were collected through a comprehensive review of literature from various academic sources, including books, scholarly journals, and legal documents relevant to the themes of marriage and the meaning of physical and emotional bonds. Library research was selected as the primary approach as it enables an in-depth analysis of the concepts, theories, and perspectives that have been developed in previous studies. According to Soerjono Soekanto, this approach provides a strong theoretical foundation for understanding how law interacts with social and cultural norms within society (Soekanto, 2007, p. 52). In the context of marriage, law is not merely normative in nature but is also influenced by sociological and cultural aspects that evolve within the community (Rahardjo, 2009, p. 117).

RESULTS AND DISCUSSION

Marriage represents one of the oldest social institutions governing the relationship between men and women within a legally, religiously, and culturally recognized bond. In the Indonesian context, marriage is not merely perceived as the legalization of a relationship between two individuals but is also understood as a *physical and emotional bond* that encompasses emotional, spiritual, social, and moral dimensions. This bond serves as the foundation for harmony and well-being within family life. To fully grasp the meaning of the physical and emotional bond in marriage, it is essential to examine it through multiple perspectives, particularly from legal, religious, and cultural

standpoints.

The Meaning of the Physical and Emotional Bond in Marriage from a Legal Perspective

Marriage in Indonesia, from a legal perspective, is governed by Law No. 1 of 1974 on Marriage. Article 1 of this law defines marriage as a physical and emotional bond between a man and a woman as husband and wife, with the aim of establishing a happy and prosperous family founded upon the belief in the Almighty God. This definition emphasizes that marriage is not limited to a physical or administrative arrangement but also entails emotional and spiritual elements that must be upheld by both partners. Furthermore, according to the prevailing legal provisions, a marriage is considered valid if it is conducted in accordance with the religious laws and beliefs of the respective parties and duly registered under the applicable statutory regulations to obtain legal recognition (Ramulyo, 2004, pp. 54–55). The Indonesian Marriage Law sets out six fundamental principles that underpin the implementation of marriage:

- a. The primary objective of marriage is to form a happy and enduring family, where husband and wife assist and complement each other to develop their personalities and achieve both spiritual and material well-being (Suhada, 2025, p. 945).
- b. Marriage is deemed valid if performed according to the religious laws and beliefs of the parties and is registered according to the relevant statutory regulations.
- c. The law embraces the principle of monogamy, although polygamy is permitted under certain conditions as allowed by the applicable religious laws.
- d. Prospective spouses must possess mental and physical maturity to ensure a stable marriage, minimizing the likelihood of divorce and enabling the birth and upbringing of healthy offspring.
- e. To safeguard household stability, the law imposes measures that make divorce more difficult, thereby promoting the continuity of harmonious family life.
- f. The rights and status of wives within the household and society are equal to those of husbands, requiring that family decisions be made through mutual consultation and consensus between the spouses.

In addition to the Marriage Law, the concept of the physical and emotional bond in marriage is also reinforced in the Compilation of Islamic Law (Kompilasi Hukum Islam, or KHI). Article 2 of the KHI states that “Marriage is a very strong covenant (*mitsaqan ghalizhan*) to obey the commands of Allah, and performing it is considered an act of worship.” The term *mitsaqan ghalizhan* refers to a solemn and sacred covenant, signifying that marriage is not merely a social contract or legal agreement but a trust that must be carried out with full responsibility, fidelity, and commitment by both parties. This concept emphasizes that marriage is not merely a relationship between husband and wife but also an act of obedience to God, necessitating justice, compassion, and togetherness in building a harmonious and prosperous family.

The *physical bond* in marriage law encompasses aspects of legality, rights, and obligations regulated within the national legal framework. In marriage, both husband and wife possess interrelated rights and duties, such as the right to financial support,

protection, loyalty, and mutual respect. According to Soerjono Soekanto, the legal regulation of marriage aims to provide legal certainty to married couples and protect their rights within the marital relationship (Soekanto, 2014, p. 176).

Meanwhile, the *emotional bond* in marriage law reflects the emotional and spiritual connection that binds husband and wife beyond physical union, involving moral and psychological commitments as the foundation of family life. This bond serves as a core element in fostering harmony, trust, and shared responsibilities between partners. In the legal perspective, the emotional bond manifests in principles of equality, mutual respect, and justice between spouses, as outlined in the Marriage Law. Furthermore, the emotional aspect carries implications for each partner's rights and obligations, including the right to receive affection, emotional protection, and moral support in the pursuit of a shared life (Gusdur, 2025, pp. 2–3). The meaning of marriage as a physical and emotional bond in the legal perspective thus extends beyond fulfilling formal and administrative requirements; it affirms the necessity of balancing legal obligations with humanistic values within marital life.

The Meaning of Physical and Emotional Bonds in Marriage from a Religious Perspective

The meaning of the marital bond from a religious perspective encompasses a deeper spiritual dimension beyond merely legal or social relations. Nearly all religions regard marriage as a sacred covenant that must be maintained by both partners with full responsibility and sincerity.

In Islam, marriage is not merely viewed as a social contract but also as an act of worship imbued with profound spiritual meaning and immense responsibility before Allah SWT. Marriage is referred to as *mitsaqan ghalizhan*, a strong covenant between husband and wife that demands unwavering commitment and responsibility in managing household life. Muhammad Quraish Shihab explains that marriage in Islam is not simply the fulfillment of biological needs but a means of achieving inner tranquility (*sakinah*), compassion (*rahmah*), and love (*mawaddah*). Allah SWT has instilled the sexual instinct in humans as a natural disposition that must be properly channeled through marriage. Failure to satisfy this need appropriately can lead to anxiety, emotional instability, and psychological distress. Islamic law prescribes marriage as a means of maintaining physical and psychological equilibrium while fostering a harmonious life rooted in compassion and responsibility (Quraish Shihab, 2002, p. 35).

Marriage in Islam is not solely a social or legal contract but a sacred act of worship. The Qur'an mentions the term *mitsaqan ghalizhan* on three occasions: in the context of the marital relationship (QS. An-Nisa: 21), God's covenant with the prophets (QS. Al-Ahzab: 7), and God's covenant with humanity in upholding religious precepts (QS. An-Nisa: 154). The consistent use of this term across these contexts underscores the profound importance of marriage, demanding full responsibility from both spouses. Awareness of the *mitsaqan ghalizhan* leads couples to view their relationship not merely as a fulfillment of physical desires but as a sacred partnership aimed at fostering tranquility (*sakinah*), mercy (*rahmah*), and love (*mawaddah*). As physical vitality wanes with age, couples who uphold the sanctity of their marriage continue to cultivate deep affection, reinforce household harmony, and build a life enriched by blessings and piety.

Similarly, within Christian teachings, marriage is regarded as a sacred union to be preserved until death, as reflected in Ephesians 5:25, which commands husbands to

love their wives as Christ loved the church and gave Himself up for her. In Christianity, marriage is not limited to physical union but embodies love, sacrifice, and deep partnership between husband and wife. Scripture emphasizes that the marital relationship must be grounded in affection, respect, commitment, and mutual responsibility. Ephesians 5:22–25 articulates the principle that wives are called to submit to their husbands as to the Lord, while husbands are called to love and protect their wives with profound devotion, mirroring Christ's love for the church. This principle is not intended to establish domination but to highlight a partnership based on love and reciprocal service. Furthermore, the concept of "one flesh" found in Genesis 2:24 signifies a profound physical, emotional, and spiritual bond within marriage, which must be maintained with fidelity and forgiveness. Matthew 19:6 reinforces that what God has joined together, no human being should separate, thus affirming the necessity of a strong commitment and mutual perseverance through life's challenges. Theologically, marriage is viewed as a reflection of the relationship between Christ and the church, where spouses support, strengthen, and build a spiritual life together. Therefore, Christian teachings underscore that marriage is not merely an earthly bond but a sacred covenant requiring partners to fulfill their roles with love, respect, and responsibility in building a harmonious, faith-centered family.

In Hinduism, the meaning of the physical and emotional bond in marriage is reflected in the concept of *Wiwaha*, where marriage is seen as a physical and emotional union between two individuals founded on love, compassion, mutual support, and the sharing of joy and sorrow, solemnized through religious ceremonies and legal recognition (Dewi, 2024, p. 154). Within the concept of *Grhastha*, marriage transcends mere physical cohabitation and signifies the spiritual union of husband and wife on their journey towards spiritual fulfillment. Family happiness is not measured solely by material accumulation or biological fulfillment but through a balanced and virtuous integration of the physical and spiritual. *Wiwaha* as a sacred Hindu ceremony emphasizes that marriage is a holy bond to be conducted in accordance with *Dharma* (righteousness), *Artha* (prosperity), and *Kama* (worldly happiness), ultimately guiding couples towards *Moksha* (spiritual liberation) (Wiana, 2013, p. 90). The physical bond in Hindu marriage is manifested through social commitment and shared responsibility to build a family and uphold religious and national duties, while the emotional bond reflects spiritual unity strengthening the marital relationship towards achieving higher life goals. Thus, *Grhastha* is not merely the second stage of life after *Brahmacarya*, but a sacred journey demanding the equilibrium of material and spiritual dimensions, enabling husband and wife to mutually support each other in building a meaningful and harmonious life (Candrayani, 2023, pp. 4–5).

In Buddhism, marriage is regarded as a physical and emotional bond founded not only on physical aspects but also involving emotional, spiritual, and moral connections between husband and wife. Marriage in Buddhist teachings is not merely a social contract but a relationship built on love, compassion, and solidarity, aimed at creating a harmonious and happy family blessed by the Supreme Buddha (Dewi, 2023, p. 1484). The physical bond in Buddhist marriage is reflected through the shared responsibilities of spouses in managing household affairs and fulfilling their respective roles in a fair and balanced manner. Meanwhile, the emotional bond is manifested through spiritual awareness and the cultivation of virtuous qualities to achieve a more meaningful life. In the *Sigalovada Sutta*, the Buddha teaches that husband and wife must respect one

another, practice honesty, cultivate understanding, and avoid actions that could harm the marital relationship, such as deceit and infidelity (Sanghananda, 2024, pp. 3–4). Moreover, marriage serves as a means for couples to jointly practice the Dharma, living lives rooted in virtue and wisdom as a path toward liberation from suffering (dukkha). Accordingly, the meaning of the physical and emotional bond in marriage, according to Buddhist teachings, emphasizes the balance between worldly responsibilities and spiritual attainment, where marital relationships aim not only for personal happiness but also for the cultivation of loving-kindness (metta), generosity (dana), and patience (khanti) in daily life.

From these various religious perspectives, it can be concluded that the physical and emotional bond in marriage is highly emphasized as a key factor in building a harmonious household. Marriage is not merely about fulfilling biological or social needs but is a profound expression of devotion and responsibility carrying significant spiritual consequences.

The Meaning of Physical and Emotional Bonds in Marriage from a Cultural Perspective

The family constitutes the fundamental unit within the social and cultural structure, playing a pivotal role in individual development, serving as a source of social support, and functioning as the institution through which cultural values are transmitted. From a cultural psychology perspective, therefore, the family becomes a crucial arena for understanding various cultural aspects of human behavior (Tseng & Hsu, 1991, pp. 1–2). In cross-cultural contexts, the concept and meaning of family vary depending on each society's cultural framework. Conventionally, the family is defined as a group of individuals living together through bonds of marriage or biological relation. However, in some cultures, the concept of family extends beyond immediate blood relations to include adopted children from relatives or close friends, thereby strengthening interfamily ties and mutual dependency for communal survival. Through such cultural systems, family structures become more complex, transcending the traditional notions of nuclear or extended families.

Marriage refers to customs, rules, and obligations that establish a special relationship between a man and a woman living together, along with their relationship to their offspring and each partner's kin group (Nanda, 2007, p. 196). This traditional concept of marriage has recently been challenged by the rise of same-sex unions. From a sociological perspective, marriage is viewed as a socially and formally recognized sexual bond intended to be permanent. Marriage serves as the foundation for forming families, which are considered fundamental institutions within the social structure. Families themselves are complex institutions that can be analyzed through various dimensions, such as individual family members, internal subsystems, interaction patterns as a social group, the family life cycle, and families as dynamic social systems.

Although biologically rooted in the reciprocal relationship between men and women and the reproductive process, marriage and family are cultural constructions that differ in form and function across societies. Thus, marriage and family must be understood not merely as biological phenomena but as social systems shaped by prevailing cultural values and norms. In this context, understanding the cultural aspects that shape marital and family patterns is essential for providing more accurate assessments and interventions tailored to specific cultural backgrounds (Tseng, 2000, pp.

39–40).

Each culture has its unique way of interpreting the meaning of marital bonds, often reflecting local wisdom passed down through generations. Marriage ceremonies are celebrated with a series of rituals imbued with noble and sacred cultural values. In Javanese culture, marriage signifies not merely the union of two individuals but also the integration of two extended families. Various traditional ceremonies, such as *midodareni*—a ritual held the night before the wedding for spiritual purification and seeking blessings from parents and ancestors—highlight the deep emotional and spiritual significance attached to marriage. Additionally, the *siraman* ceremony symbolizes the physical purification of the bride and groom before entering a new phase of life, while the *pangih* ceremony represents the readiness of the groom to assume his role in household life (Ambarwati, 2018, pp. 18–19). Another deeply symbolic ritual, *pecah telur* (breaking the egg), where the groom steps on an egg and the bride washes his feet with scented water, symbolizes the husband's responsibility to provide for the wife and the wife's duty to honor and care for her husband's reputation.

Among the Batak people, marriage carries significant social meaning closely linked to the concept of *marhula-hula* (Tambunan, 1982, p. 119). In Batak culture, the family plays a critical role in maintaining the stability of the marital household. Marriage is not considered solely a private matter but involves broader social structures (Budi, 2024, pp. 4–5). One essential aspect is the transmission of a clan name (*marga*) to descendants, which serves not only as a family identifier but also as a reinforcement of social and emotional bonds between individuals and their communities. Additionally, the ritual of *ulos bestowal*, a symbolic gesture of blessing and hope for the couple's harmonious and prosperous life, further underscores the communal nature of marriage (Budiman, 2019, pp. 100–101).

In Minangkabau culture, the meaning of physical and emotional bonds in marriage transcends the union of two loving individuals, encompassing the emotional and kinship ties between two extended families. Influenced by its matrilineal kinship system, Minangkabau marriage involves the husband entering the wife's family environment. The integration of customary practices and Islamic teachings forms the basis of every matrimonial ceremony. Marriage is seen as a pivotal transition in the life cycle, affecting not only the couple but also both families involved. Rituals such as *marasek* (preliminary negotiations), *maminang* and *babimbang tando* (exchange of engagement tokens), and *manakuak hari* (determining the wedding date) reflect the significant social dimensions of marriage (Asmaniar, 2018, p. 132). Moreover, prohibitions such as *nikah sapayuang* (marrying within the same clan) highlight the emphasis on social and religious propriety (Maulana, 2024, pp. 115–126).

Following the initial ceremonies, Minangkabau marriage continues with further rituals that solidify interfamily bonds. *Babako-babaki* symbolizes the paternal family's expression of affection and responsibility towards the bride. *Malam bainai*, performed before the wedding, represents blessings and spiritual protection for the bride. The *manjapuik marapulai* ceremony, where the groom is ceremoniously welcomed by the bride's family, signifies his formal acceptance into the new family environment. This culminates in the *akad nikah*, solemnizing the union under Islamic law, followed by the *basandiang* ceremony celebrating communal blessings (Firmansyah, 2023, pp. 5–10). These rites collectively affirm that marriage in Minangkabau culture integrates custom, religion, and extended social structures.

Marriage, from the broader perspective of Indonesian culture, is not merely a union of two individuals but a vital component of the social system involving interfamily and community relationships. As Koentjaraningrat asserts, Indonesian marital culture is deeply influenced by kinship values and mutual cooperation (*gotong royong*), making marriage not merely a private affair but a socially governed institution (Koentjaraningrat, 2004, p. 85). Culturally, marriage embodies a physical and emotional bond uniting two individuals not only physically but emotionally, spiritually, and socially. The physical bond encompasses shared responsibilities in domestic life, economic support, lineage continuity, and family identity, as seen in the Batak marga tradition and the Minangkabau *manjapuik marapulai* ritual. Meanwhile, the emotional bond manifests through psychological and spiritual aspects, such as parental blessings symbolized in Javanese *midodareni*, Batak *ulos bestowals*, and Minangkabau blessing rites.

Thus, marriage in Indonesia transcends contractual obligations, constituting a profound physical and emotional union fortified by cultural norms and ancestral traditions. Across Indonesia's diverse cultures, marriage retains meanings far beyond legal or biological dimensions, reflecting inherited systems of values and norms. The physical and emotional bonds within marriage are fundamental in fostering household harmony and ensuring social continuity. The physical bond is realized through cohabitation, the fulfillment of domestic duties, and child-rearing, while the emotional bond is embodied through emotional commitment, loyalty, and moral-spiritual support. Despite contemporary transformations in the form and functions of marriage, its essence as a socially rooted institution remains vital in Indonesian society. The richness of marital traditions across regions illustrates that marriage not only fulfills individual needs for affection and progeny but also strengthens social solidarity, kinship networks, and communal balance. Consequently, marriage in the cultural perspective is best understood not as an individual phenomenon but as a complex system deeply embedded in collective and spiritual values that sustain social life in Indonesia.

Physical and Emotional Bonds and Their Influence on Marital Quality

The balance between physical and emotional bonds in marital life plays a crucial role in fostering a harmonious and enduring relationship. The *physical bond* refers to tangible actions shared between partners, such as intimacy, togetherness, direct communication, and various forms of daily affection. Meanwhile, the *emotional bond* emphasizes emotional connection, understanding, psychological support, trust, and deep mutual attachment. Achieving a balance between these two dimensions significantly impacts the quality of marriage, influencing happiness, resilience, and relationship satisfaction.

When one of these elements is neglected, marital relationships may become imbalanced, leading to dissatisfaction and conflict. For instance, if couples focus solely on physical aspects without nurturing the emotional bond, the marriage may feel hollow, lacking emotional depth and meaningful connection. Partners who are emotionally disconnected often feel misunderstood, unsupported, and emotionally distant, which may eventually lead to relationship fatigue. Conversely, if a couple relies only on emotional bonds without maintaining physical intimacy, the relationship may lose the closeness and shared experiences necessary to strengthen love and attachment.

Research conducted by John Gottman indicates that couples who maintain a balance between physical intimacy and emotional closeness are more capable of resolving

conflicts constructively compared to those who rely exclusively on one dimension. Gottman asserts that successful marriages are not solely based on the intensity of love but rather on consistent, everyday efforts to maintain the relationship. He emphasizes that couples who actively engage emotionally and express affection through concrete actions tend to build more stable and satisfying relationships (Gottman, 1999, p. 47).

Similarly, Gary Chapman explains that individuals have different ways of expressing and receiving love, whether through words of affirmation, physical touch, acts of service, quality time, or receiving gifts. Understanding one's partner's love language is essential for maintaining the balance between physical and emotional bonds within a marriage. For example, if a wife feels most loved through physical touch while her husband expresses love primarily through words, both must learn to appreciate and adapt to each other's differences to sustain a harmonious relationship (Chapman, 2015, p. 88).

The balance between physical and emotional bonds also plays a critical role in helping couples navigate various marital challenges, such as stress, financial problems, or differing values and expectations. Couples with strong emotional connections tend to demonstrate greater patience, more effective communication, and healthier conflict management strategies. A study by Karney and Bradbury shows that couples with good emotional communication are better equipped to withstand external pressures on their marriage compared to those with weaker emotional ties (Karney & Bradbury, 1995, pp. 3–30).

From a positive psychology perspective, Martin Seligman highlights the importance of balancing individual happiness with relationship satisfaction. He states that couples who build their relationship on mutual respect, emotional support, and physical closeness experience higher levels of marital satisfaction (Seligman, 2011, p. 182). This finding suggests that a healthy marriage requires not only physical togetherness but also the cultivation of deep emotional connection.

Thus, the balance between physical and emotional bonds forms a vital foundation for building a harmonious, joyful, and enduring marriage. Couples who effectively manage both aspects are better equipped to confront challenges, maintain intimacy, and foster a loving, supportive relationship. Consequently, it is imperative for every couple to continuously strengthen both their physical and emotional bonds to ensure the health and happiness of their relationship over time.

CONCLUSION

Menghadirkan The balance between physical and emotional bonds within marriage is a fundamental factor determining the quality and longevity of the marital relationship. The *physical bond*, which encompasses physical intimacy, legality, and social obligations, must be aligned with the *emotional bond* that reflects the emotional, spiritual, and psychological closeness between partners. From a legal perspective, marriage in Indonesia is regulated by the Marriage Law, which emphasizes the importance of balancing the rights and obligations of husband and wife to establish a happy and prosperous family. Religious perspectives similarly stress the sanctity and responsibilities inherent in marriage, viewing the marital relationship not merely as a social contract but as an act of worship that must be preserved through values of fidelity, compassion, and moral responsibility. In various cultural traditions across Indonesia, marriage is not solely regarded as a private affair between two individuals but as a communal event involving extended families and communities in upholding harmony and

perpetuating ancestral values. Psychologically, the balance between physical and emotional bonds plays a critical role in fostering healthy communication, creating a sense of security and trust, and supporting couples in jointly facing life's challenges. Research by scholars such as John Gottman and Gary Chapman demonstrates that couples who successfully balance physical and emotional aspects of their marriage report higher levels of satisfaction and relationship stability. A strong physical bond without emotional support may lead to a dry and hollow relationship, whereas an emotional bond without physical intimacy can weaken closeness and diminish household harmony. Building a harmonious and enduring marriage requires ongoing awareness and effort to maintain equilibrium between these two essential aspects. A profound understanding of the importance of balancing physical and emotional bonds enables couples to create relationships characterized by love, mutual respect, and supportive partnership, ultimately leading to a more meaningful and fulfilling life together.

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