

## FORBIDDEN MARRIAGES IN NOVEL 'KEMARAU' AND REALITY IN THE LIFE OF THE MINANGKABAU COMMUNITY

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Received : 2023-11-02

Revised : 2024-04-02

Accepted : 2024-06-019

### Abstract

The novel "Kemarau" by A.A. Navis is a literary work that reflects the social life of the Minangkabau community. The main focus of this novel is on the life struggles of its characters. The issue of marriage, particularly the marriages involving the children in the novel, becomes the central focus of this research, aiming to uncover the problems and reasons behind the forbidden marriages portrayed in the story. Forbidden marriages in "Kemarau" arise from the father's attempt to overcome loneliness and the mother's mistake of not introducing or telling the story about the child's biological father. The causes of these forbidden marriages involve divorce, parental factors, and the influence of migration. In its analysis, this novel will be elaborated using sociological literature theory. This approach allows us to delve into the social life of a community reflected in a literary work and connect it with the reality of society during the birth and after the existence of the work. The research findings indicate that "Kemarau" is not only a literary masterpiece but also provides profound insights into the social dynamics of Minangkabau society. By delving into its social reality, the novel becomes a source of learning that enriches readers' experiences with the dynamics of life and marriage in Minangkabau culture.

**Keywords;** *Kemarau, Marriage, Forbidden Marriage, Minangkabau*

### ABSTRAK

Novel "Kemarau" karya A.A. Navis merupakan karya sastra yang mencerminkan kehidupan sosial masyarakat Minangkabau. Fokus utama novel ini adalah pada perjuangan hidup karakter-karakternya. Isu pernikahan, khususnya pernikahan yang melibatkan anak-anak dalam novel, menjadi fokus utama penelitian ini, yang bertujuan untuk mengungkap masalah dan alasan di balik pernikahan yang dilarang yang digambarkan dalam cerita. Pernikahan yang dilarang dalam "Kemarau" muncul dari upaya ayah untuk mengatasi kesepian dan kesalahan ibu yang tidak memperkenalkan atau menceritakan tentang ayah biologis anak tersebut. Penyebab pernikahan yang dilarang ini melibatkan perceraian, faktor orang tua, dan pengaruh migrasi. Dalam analisisnya, novel ini akan diuraikan menggunakan teori sastra sosiologi. Pendekatan ini memungkinkan kita untuk menyelami kehidupan sosial suatu komunitas yang tercermin dalam sebuah karya sastra dan menghubungkannya dengan realitas masyarakat selama kelahiran dan setelah keberadaan karya tersebut. Temuan penelitian menunjukkan bahwa "Kemarau" bukan hanya sebuah mahakarya sastra, tetapi juga memberikan wawasan mendalam tentang dinamika sosial masyarakat Minangkabau. Dengan menyelami realitas sosialnya, novel ini menjadi sumber pembelajaran yang memperkaya pengalaman pembaca dengan dinamika kehidupan dan pernikahan dalam budaya Minangkabau.

**Kata Kunci;** *Kemarau, Pernikahan, Pernikahan Terlarang, Minangkabau.*

## INTRODUCTION

The novel, as a form of literary work, serves as a reflection of society at a specific time and place, depicting the complexity of human life and social issues (Mar & Oatley, 2008). Reading literary fiction is associated with a more complex worldview, as it presents different thoughts, contexts, and situations, convincing the belief that the social world is complex (Buttrick et al., 2022). Furthermore, novels can be analyzed from a sociolinguistic approach to understand how they reflect the norms and values of society (Kerras & Baya, 2022).

This reference collectively emphasizes the role of novels in abstracting and simulating social experiences, shaping complex worldviews, and reflecting the norms and values of society, making them a valuable source for understanding and analyzing social and cultural issues.

The role of novels in depicting and addressing social and cultural issues is crucial for understanding human life and societal challenges. Novels provide a valuable source for analyzing the complexities of society and human experiences. They carefully illustrate the potentially damaging consequences of various societal issues such as parentlessness, childhood abuse, social and economic inequality, and the undermining of women's lives by patriarchal institutions (Baldwin, 2016). Novels offer a unique insight into the entanglement of the story and the storyteller in political, cultural, and social issues, reflecting the complexities of societal challenges (Gwekwerere, 2020). Furthermore, the societal challenge of food and protein scarcity has prompted the need for novel protein sources to sustain population growth. Microalgae, as a novel protein source, present a resource-efficient and ecological way of producing

proteinaceous food and feed ingredients, addressing a critical societal issue (Sui & Vlaeminck, 2020). Additionally, the societal power dynamics are evolving, and novel forms of societal power are being sought as a response to the erosion of conventional sources of power, reflecting the changing landscape of societal challenges (Butković et al., 2022). In the context of rapid societal change, novels serve as a means to introduce novel theoretical and methodological approaches to studying societal change, offering multiple perspectives on how macro-level changes can create and be created by micro-level social psychological phenomena (Smith et al., 2018). Novels play a pivotal role in occasioning social change and addressing systemic oppression, highlighting the contribution of behavior analysis to creating inclusive and equitable cultural practices (Esquierdo-Leal & Houmanfar, 2021). In conclusion, novels are a rich source for understanding and analyzing societal challenges, offering insights into the entanglement of societal issues, power dynamics, and the complexities of rapid societal change.

Novels, as literary works, involve intrinsic and extrinsic factors. They are not just about enjoying the presented story, but also about their impact on the reading process and learning. Gareis et al., (2009) Discussing the use of authentic literature, especially novels, in educational settings, highlighting its inspiring impact on both teachers and students. Furthermore, Tsai (2012) emphasizes the benefits of using novels as the main material in English as a Foreign Language (EFL) reading courses, highlighting unique characteristics that are beneficial for students. Additionally, Fenty

& Brydon (2019) stress the engaging nature of graphic novels, especially for students with learning disabilities, indicating that novels can be highly motivating and captivating for diverse readers.

This view is further supported by Khaton (2022), who asserts that novels can be suitable for various language courses in secondary schools and higher education, indicating their relevance in language learning and development.

One novel rich in socio-cultural background, especially the culture of Minangkabau, is the novel "*Kemarau*" by A.A. Navis. G. Doughlass Atkins in (Navis & Yusra, 1994) mentions that Navis' work is not merely a story. Readers must pay attention to the textual elements and discourse that are often overlooked when discussing the narrative. Since writing the phenomenal short story "Robohnya Surau Kami" (1995), the name Ali Akbar Navis or A.A. Navis has always been attached to the world of Indonesian literature. His works span a wide range, including short stories, poetry, novels, children's stories, essays on socio-cultural issues, and the writing of autobiographies and biographies. His novels in the form of serial stories have also been published in various mass media.

The statement by Yusra (1994) regarding the possibility of using "Robohnya Surau Kami" by Navis as an exercise in composing "*Kemarau*" is supported by a study (Andini, 2021), aimed at determining the dynamic structuralism in the short story "Robohnya Surau Kami" by A.A. Navis. This study provides a thorough analysis of the structural elements of the short story, shedding light on the potential expansion of ideas from "Robohnya Surau Kami" to "Kemarau."

Furthermore, a study by Linawati et al., (2022) focuses on the analysis of structural grammar in the short story "Robohnya Surau Kami" by A.A. Navis, aiming to explain the

sentence structure in the story. This analysis can provide insights into ideas that are still in embryonic form in "Robohnya Surau Kami," which may have been further developed in "Kemarau." Pardede (2011) Emphasizing current trends in teaching English as a Foreign Language (EFL), it shows the need to integrate literature because of its rich potential in providing authentic models of language use. This supports the idea that "Robohnya Surau Kami" could be used as an exercise in composing "Kemarau," highlighting the value of literary works in language teaching and writing exercises.

Overall, these references provide substantial support for Yusra's (1994) statement regarding the potential relationship between "Robohnya Surau Kami" and "Kemarau," shedding light on the structural and linguistic aspects that can connect the two works.

Soekadijo's (1993) statement regarding the universal prohibition of sexual relations between close family members and the portrayal of forbidden marriage between characters unwittingly related in the novel "*Kemarau*" by A.A. Navis is supported by the study conducted by Ramadyani & Setiawan (2019). This study focuses on the main character's struggle in solving significant problems in his life, including love and family issues, reflecting the complexity of human relationships and societal norms. Additionally, research by Rahayu et al., (2019) explores women's resistance against colonial imperialism in the novel "Bumi Manusia" by Pramoedya Ananta Toer, providing insights into the portrayal of societal resistance and challenges in literature.

Furthermore, the research by Wibowo et al., (2020) discusses the character

education values reflected in the struggle to maintain Indonesia's independence, emphasizing the importance of character values in facing societal challenges. These references collectively provide insights into the portrayal of struggles, societal norms, and human relationships in literature, aligning with the themes depicted in the novel "Kemarau" by A.A Navis.

## METHOD

Systematic procedures and scientific approaches in obtaining data for specific purposes and objectives, as articulated by Sugiyono (2018, p. 2), align with the definition of research methods (Kahneman et al., 1992). Research methods are crucial to ensure the precision and reliability of research findings. They involve a structured process in the collection, analysis, and interpretation of data, contributing to the overall quality of research outcomes (Gonzalez, 2020). Furthermore, the reproducibility of experimental and computational results presented in scientific papers is an integral and critical part of the entire research process (Govoni et al., 2019). This emphasizes the importance of using robust research methods to ensure the reproducibility and validity of research findings. Moreover, purposive sampling in qualitative research synthesis can be considered a specific research method that contributes to comprehensive and systematic data collection for research purposes (Suri, 2011).

The method used in this research is qualitative research, emphasizing natural data and its contextual existence, employing interpretative methods, and presenting information in descriptive form (Mays & Pope, 2000). Qualitative research is crucial in understanding complex questions and phenomena, especially in the fields of healthcare and medicine (Mays & Pope, 1995)

It allows for the exploration of relational power dynamics between researchers and participants, highlighting the importance of acknowledging and respecting these dynamics (Curtis & Keeler, 2022). Furthermore, qualitative research is often utilized in clinical settings, akin to clinical methods, demonstrating its relevance and applicability in medical research (Tarin, 2017).

Moreover, the use of qualitative descriptive studies is highlighted as a suitable design for novice researchers, emphasizing its utility for those new to qualitative research (Magilvy & Thomas, 2009). Thematic analysis, a method of qualitative data analysis commonly used in descriptive research, exhibits various approaches in qualitative research (Mohammed, 2022). The adoption of interpretative qualitative research methods is also evident in various fields such as linguistics and semiotics, demonstrating its flexibility and cross-disciplinary applicability (Perangin-angin et al., 2023).

Additionally, qualitative research is essential for generating hypotheses and understanding complex phenomena, complementing quantitative methods used to test these hypotheses (Teijlingen & Forrest, 2004). The use of instruments like observation sheets and questionnaires for data collection also reflects the diverse techniques employed in qualitative research (Ramli et al., 2022).

The descriptive qualitative method is also highlighted as a valuable approach in understanding the employee placement process, demonstrating its relevance in organizational and management research (Anggraeni & Nulhaqim, 2020). The research stages described align with the qualitative research process, involving

data collection, analysis, presentation, and conclusions.

1. The data collection process includes obtaining primary data by reading the novel "Kemarau," identifying core issues, and collecting secondary data from relevant literature (Caldas, 2003).
2. Subsequent data analysis involves using a socio-literary approach to explain events in the text, emphasizing the relationship between the collected data and the research object (Adnyana et al., 2022).
3. Presentation of research findings is described as a descriptive form, involving explanations of problem-solving based on the analysis and interpretation of data (Adnyana et al., 2022).
4. Finally, the conclusion stage involves summarizing the results of the analysis conducted in the research (Saway et al., 2021).

## RESULTS AND DISCUSSION

The novel is a literary work that depicts social events in society. Usually, novels contain a lot of education and teachings conveyed by the author to the readers, serving as a guide for life. The novel "Kemarau" is one that reveals the efforts of one character in convincing all the villagers to fight against the drought affecting the village.

"Kemarau" is a work by A.A. Navis published in 1957. In this novel, A.A. Navis emphasizes the life struggle of the character Sutan Duano in changing the mindset of the people in the village and the stigma that cannot be erased from his life—the fact that Sutan Duano's child has engaged in a forbidden marriage with their own sibling.

The novel "Kemarau" by AA Navis serves as an example reflecting Minangkabau society. The author describes the life of the Minangkabau community, where the tradition of mutual consultation (musyawarah) in solving problems in a residential environment has disappeared. Even good relationships among family members no longer exist. Through this novel, it is hoped that readers will become wiser and think carefully when facing and resolving problems with patience.

Hal | 36

## Faktor Penyebab Perkawinan Terlarang dalam Novel *Kemarau* Karya A.A Navis

### 1. Divorce Factors

Not all marriages between men and women lead to happiness. Sometimes, marriages end in divorce, indicating the termination of the family relationship because one or both partners decide to leave each other and cease their duties as husband and wife. Subekti (1985) states that divorce is the termination of a marriage through a judge's decision or the demand of one party in the marriage.

Divorce not only happens in real life but is also reflected in literature, such as in the novel "Kemarau" by A.A. Navis. In this novel, it is narrated that the divorce between Sutan Duano and Iyah is caused by Iyah's behavior, who tries to eliminate everything that reminds Sutan Duano of his deceased first wife. The divorce has a negative impact on Masri, Sutan Duano's child from his first wife who passed away. Masri later marries his own sibling, conceived when his father divorced Iyah, without knowing that they are biological siblings.

The divorce in this novel portrays its negative consequences, including emotional losses and challenging consequences that all parties involved have to face. In the quoted passage, Iyah reveals that she was pregnant when she was divorced, a fact that Sutan Duano was unaware of. Additionally, the marriage between Masri and Arni, a direct consequence of the divorce, shows that lack of understanding and communication within the family can lead to prolonged problems.

The novel imparts a lesson that divorce is not a good solution to family problems. Every issue should be addressed wisely. Parents also have a responsibility to create harmony in the family, prevent issues that could lead to divorce, and ensure that it does not have negative effects on their children.

## 2. Migration Factors

Migration means leaving one's hometown or birthplace to seek life experiences for boys in Minangkabau. However, in A.A. Navis' novel "Kemarau," Masri's migration is not the typical migration we commonly know. Masri, who was still a child, left his father and his hometown to go to Surabaya solely because of the disappointment he felt towards his father. Masri's departure to Surabaya can be seen from the following quote:

*"And the door was open; he was stunned. On the floor, he saw a letter. A stamped letter. During his stay in the village, that was the first time he received a letter."*

*"Only then did he pick up the letter. He read the sender's address. His hand trembled. He was bewildered and didn't know what to do first. The letter turned out to be from his son in Surabaya" (Navis, 1992).*

Masri's journey to Surabaya is also followed by his stepmother, who was abandoned by his father for erasing memories with his deceased mother. Masri and Arni,

who had both grown up by that time, are reunited and fall in love, eventually leading to marriage. They are unaware that they are biological siblings separated when Arni was still in Iyah's womb. Arni's mother, Iyah, is also unaware that her son-in-law is the child of the husband who abandoned her, as Iyah and Arni lived apart and she did not know who Masri was. After Masri and Arni marry and are about to have their first child, Iyah finally gathers with them and realizes that they are biological siblings.

Upon learning that her two children have married, Iyah cannot bring herself to tell them. She does not want her daughter, Arni, to experience the bitterness of life that she once went through when marrying Masri's father again. Therefore, Iyah keeps silent about it. Sutan Duano, who comes to visit his son in Surabaya, is met with an unpleasant reception from his son's in-laws. This can be seen from the following quote:

*"An old woman, thin and wrinkled almost like a standing corpse, stood at the doorway. The woman looked at him with hatred as she swept her entire body."*

*"Why did you come here?" the woman asked with a tone full of hatred."*

*"Sutan Duano looked strangely at the woman who greeted him with hatred. He observed the woman's face for a long time" (Navis, 1992).*

Receiving a hostile reception from the woman, Sutan Duano is surprised and gazes at her for a long time, then realizes that she is Iyah, the woman he abandoned. Iyah is the woman Sutan Duano married after his first wife passed away. Seeing Sutan Duano coming to her house brings back memories of the heartache she

experienced in the past, all because Sutan Duano abandoned her. Iyah, seeing Sutan Duano, who came to meet Masri, instead drives him away, thinking that his presence will ruin Masri and Arni's happy life. This can be seen from the following quote:

*"I will say it, if you promise to leave this house immediately."*

*"Why do you always press me to leave? You have no right to drive me away from here, after I came this far"* (Navis, 1992).

From this, it can be understood that migration in the novel is not by choice but by destiny, leading to the migration. However, due to the young age that is not enough to migrate and the father's behavior of frequent divorces, his son does not know the family lineage and his siblings.

### **Social Reality of Marriage in Minangkabau Society**

Statement regarding marriage as a social pattern involving the formation of families and its impact on society aligns with the cultural and social significance of marriage, particularly in the context of Minangkabau customs. Minangkabau customs emphasize the preservation of ancestral heritage through ideal marriage practices, such as marrying close relatives, as an effort to maintain household stability, especially in situations where the husband's role is unclear (Kalmijn, 1998). This reflects the dynamics of social power, individual preferences, and the influence of social groups in shaping marriage patterns (Ahmad et al., 2015). According to Minangkabau customs, the ideal marriage is aimed at preserving ancestral heritage. One way to achieve this is by marrying within close families, such as marrying a maternal cousin known as *"pulang ka mamak"* or marrying a father's niece known as *"pulang ka bako"*

embodying the concept of *"anak di pangku kemanakan dibimbing"* (a child in the lap is guided by the kin). In Minangkabau, this type of marriage is considered ideal and serves as a safeguard against the fragility of households, especially in situations where the husband's role is unclear (Yaswirman, 2011).

The next level of ideal marriage is the reciprocal exchange of siblings, meaning that male and female siblings A marry in a crosswise manner with male and female siblings B. The subsequent order includes marriages within the same neighborhood, village, sub-district, and finally, among Minangkabau people. In other words, the ideal marriage for the Minangkabau community is a marriage among themselves (Navis, 1984).

The relationship of marriage within close families in Minangkabau customs is described by the proverb *"Kuah tatumpah ka nasi, siriah pulang ka gagangnyo."* The meaning of this proverb is that if a child is married to a niece or nephew, both become our responsibilities, and if we die, the inheritance will also pass on to them. Even though we spend a lot of money or incur expenses, our children will also benefit from it (Pamuntjak, 1985).

In contrast, according to Islamic teachings, the ideal marriage (Kafa'ah) is based on compatibility, equality, or similarity. Husband and wife should be of equal status, on the same level, or similar (mumatsalah or musawah). Equality can be viewed in terms of nobility, wealth, and knowledge. Therefore, Muslim women are not allowed to marry non-Muslim men (Yaswirman, 2011).

In every society, regardless of its kinship structure, marriage requires adjustments in many aspects. Marriage

creates new relationships not only between the individuals involved, between the groom and bride, but also between the two families. The introduction and approach to getting to know the characters of each individual and their families are crucial to achieving compatibility or harmony in the future interaction between the families (Amir, 1997).

The statement about the responsibilities and consequences of marriage aligns with the broader implications of marriage in Minangkabau society. The social and legal consequences of violating customary or Islamic provisions related to marriage resonate with the concept of punishment and social norms Fehr & Fischbacher (2004). The emphasis on fulfilling customary requirements in Minangkabau society reflects the significance of social and moral norms, where violations may lead to isolation or exclusion, highlighting the role of punishment in regulating interpersonal behavior (Gummerum et al., 2019). Additionally, studies on the neutrality of the state civil apparatus in elections emphasize the importance of legal compliance and enforcement of regulations, relevant to the consequences of violating marriage provisions (Mawuntu et al., 2023). Analyzing the distribution of inheritance from the perspectives of Minangkabau customary law and Islamic law also sheds light on the legal and cultural dimensions of marriage and their implications for property rights and inheritance (Muharam & Suparno, 2022). These references collectively support the social, legal, and cultural dimensions of marriage, particularly in the context of Minangkabau society, and the broader implications of violating customary or Islamic provisions related to marriage.

The requirements outlined by Sukmasari, as quoted in Amir (1997), regarding marriage in Minangkabau society emphasize the cultural and customary prerequisites for a valid marriage. These requirements include the religious affiliation of both prospective spouses, the prohibition of marriage between blood relatives or individuals from the same ethnic group, the necessity for mutual respect and appreciation of both families, and the need for the prospective husband to have a source of income to support the family (Aziz et al., 2020). These conditions reflect the cultural significance and societal expectations surrounding marriage in the Minang community. Adherence to these requirements is crucial for the recognition of marriage as appropriate and correct according to Minangkabau customs, underscoring the cultural and traditional values associated with marriage in Minangkabau society (Aziz et al., 2020). The emphasis on the grandeur and importance of marriage as a once-in-a-lifetime event further highlights the significance of the cultural and emotional values embedded in marriage in Minang society (Samiran et al., 2022).

### **The Novel Depicts Social Reality**

Literary works are the products of thought involving imagination, serving to express and release emotions, and liberating both the reader and the writer from emotional pressures through the use of language as its medium (Moputi & Husain, 2019). Literary imagination reflects and exists in a mutually influential relationship with moral and organizational imagination (Calvard, 2018). Moreover, the interpretation of literary texts, woven by the free play of imagination, is a practice in which readers have the possibility to



reconfigure how they perceive the world and act (Rohden, 2020). Additionally, the appreciation of modern literature involves a re-creative imagination along the traces of the depictions and hints of the work, imagining their conditions and fate in line with the characters and scenes depicted in the work, and then reconstructing aesthetic images in the mind (Jing-xia, 2022). Junus (1986) mentions that the creation of literary works involves the intervention of the author to convey the reality of society in the author's own thoughts. Thus, the creation of literary works involves a mutually supportive relationship between the author, cultural values, and elements of imagination.

A literary artist will always be sensitive and attentive to observe the phenomena occurring in their environment, leading to what is known as historical and social truth in literary works (Wellek & Warren, 1995). Authors, in their creative process, refer to human beings, events, and language as understood by people in general. Literary works are considered meaningful structures representing the worldview of the author, not as individuals but as representatives of a certain society (Taum, 1997).

The idea of a story is conveyed through the language and thought process of the author. The expression of these ideas is inseparable from the surrounding environment, as the author of literary works is a member of society. As a member of society, the author is influenced by the values and norms prevailing in the community where they live. In addition to the author, readers are individuals bound by the norms and values of society, so as members of society, they have the freedom to assess a literary work. Their judgment is made after reading a literary work because, after reading, there arises a standard for evaluating and critiquing literary works. The process carried

out by readers generally stems from the assessment of norms existing in society (Damono, 1978).

### **Forbidden Marriages and Realities in Minangkabau**

Hal | 40

The Minangkabau community upholds the values of "*Adat Basandi Syara, Syara Basandi Kitabullah*" in life, where Islamic teachings serve as a guide in deciding and resolving various issues in Minangkabau customs. The view is that marriage is considered a duty for those who are financially capable (Susetyo et al., 2022).

When discussing marriage in Minangkabau customs, it is seen as a process to unite two different families into one after the marriage ceremony. In Minangkabau, the recommended marriage is the "pulang ka bako" marriage. The marriages revealed in this novel are forbidden by Minangkabau customs and Islamic law. This is due to the marriage between two siblings that was not realized by the main characters, especially the daughter. This can occur due to the negligence of parents in educating and supervising their children's social lives.

In essence, the marriage depicted in the novel "*Kemarau*" by A.A Navis has deviated from the norms of Islam and Minangkabau customs. Essentially, marriage not only unites two individuals but also brings together large families from both the male and female sides. The rules in Minangkabau customs make marriages as described in this novel difficult to occur. Involvement from the families of both parties can also make this marriage difficult to materialize. If there is a blood relationship between the two prospective

spouses, it will be known during the family meeting, and the marriage cannot proceed.

In the novel "Kemarau," it is narrated that the couple involved in the forbidden marriage eventually decides to separate. If such a marriage happens in real life, the same consequences would apply. Couples involved in forbidden marriages, both in terms of religion and Minangkabau customs, are required to separate for their own good, the good of their children, and their families. Forbidden marriages will bring shame to the couple and their families if known by the community. The community will distance themselves, ostracize, or even expel the couple from their village. Social sanctions will be imposed on the couple involved in the forbidden marriage who are unwilling to separate or divorce. Social sanctions apply not only to the couple but also to their families and descendants.

The novel "Kemarau" also shows that communication between parents and children, whether when parents are still alive or have passed away or separated, is crucial for the child's future. The novel also teaches that the social actions taken by parents in the past can impact the family's life. Thus, the role of the family is essential to prevent forbidden marriages, as depicted in the novel. The Minangkabau custom, which emphasizes the value of family and mutual consultation, if practiced, can prevent forbidden marriages.

The novel "Kemarau" teaches its readers to always educate and supervise their children well, in line with Islamic teachings and Minangkabau customs. Although, until now, there hasn't been a reality of forbidden marriages as depicted in the novel "Kemarau," it is not impossible. A society that gradually forgets customs and culture can become a trigger for this phenomenon.

Therefore, this literary work is present to educate its readers about the importance of upholding the teachings of Islam and Minangkabau customs wherever they are.

## CONCLUSION

Marriage is a physical and spiritual bond between a man and a woman as husband and wife, with the goal of forming a happy family. However, in the novel "Kemarau," the author presents a story depicting a different marital issue, namely forbidden marriage between siblings who have different mothers.

Although such marriages may not be encountered in Minangkabau society, they can serve as a learning experience for parents in raising their children. Thus, marriages like those depicted in the novel "Kemarau" will not occur in real life.

In the novel "Kemarau," the author can conclude that forbidden marriages can occur due to various factors, including parental and migration factors. Therefore, the Minangkabau community needs to increase awareness and attention to their children to become good parents.

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