



# Analysis of the Impact of Contract Marriages on Tourism in Bogor Puncak

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## Abstract

Continuing against the phenomenon of contract marriages and formulating policies that support tourism sustainability. This monitoring may involve collaboration with various parties, including authorities, public figures, and local tourists. The implementation of policies that support the sustainability of tourism at the Bogor Summit has some implications. First, tourism sustainability can enhance the image of a destination as a safe and quality place. It can attract travelers who are looking for a positive travel experience and reduce the negative impact of the contract marriage phenomenon. Moreover, policies supporting public education about contractual marriage risks can help mitigate this practice. Increased public awareness can prevent contractual marriages and promote values that are consistent with applicable social and legal norms. Tourism development focusing on cultural and natural wealth can also provide attractive alternatives for tourists. By attracting tourists to natural and cultural attractions, local governments can reduce reliance on contractual marriage practices as a major attraction. Overall, the implementation of policies that focus on tourism sustainability can have a long-term positive impact. It can not only boost the local economy through sustainable tourism but also strengthen the social and cultural integrity of the Bogor Puncak community. Bogor Puncak, as a popular tourist destination, faces serious challenges related to the phenomenon of contract marriages. Although these practices provide temporary economic contributions, their negative impact on the social, moral, and image aspects of tourism cannot be ignored. The authorities need to take effective action to address the negative impact. The study provides an in-depth overview of the phenomenon of contract marriage in Bogor Puncak, considering a wide range of perspectives, ranging from tourism, and legal, to social aspects. The study's results identify the positive and negative impact of contractual marriage, its prevalence, trends, and legal perspective in Indonesia. The proposed policy recommendations and implications aim to address the negative impact of contract marriages and support the sustainability of tourism in Bogor Summit. Public education, clear regulations, and sustainable tourism development are key steps that the authorities can take. By implementing a policy focused on tourism sustainability, it is expected that Bogor Puncak will retain its image as an attractive and quality destination, as well as provide sustainable economic benefits to local communities.

**Keywords:** Contract Marriage, Cross-sector Collaboration, Community Education, Clear Regulations, Destination Image

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## 1. Introduction

Bogor Puncak is one of the tourist destinations that is very frequently visited by local and foreign tourists, usually the tourists visiting the summit can go home or can also stay a few days there because Puncak provides a lot of places to stay that can be found, from Hotel to Villa from affordable prices for young people to expensive prices for families who stay in the area Puncak. There are also several tourist attractions available in Bogor Puncak, such as Indonesian Safari Park, Sun Park, and Arab Village. Many tourists from abroad come to Bogor Puncak, from various countries, one of which is from the Middle East, who are on vacation to Bogor Puncak, sometimes there are also some of those who start a business there, in the culinary fields such as kebab or kebuli rice, so that can help the economy of the people in the area. Even so, some people are upset about some cases caused by tourists from the Middle East. Like a contract marriage case dominated by Middle Eastern tourists visiting Cianjur, it was revealed (Pemkab Cianjur, 2021).

The problem of contract marriages in Bogor Puncak territory can still be found to this day. Not only is it the Middle East tourist factor that has caused this contract marriage practice to happen, but there are also factors from the surrounding community that support the occurrence of such contract marriages, such as reasons for raising the economy of the family to have descendants who have a good standard. There are a lot of cisarua women better known as the Cinderella Puncak, who have a high motivation to boost their economies even in ways that are somewhat misguided by law. As time passed, the practice of contract marriage was considered a natural thing by the people around it, as well as

the Middle Eastern tourists, so they did not hesitate to come and recommend it, even the media outlets there have raised this issue and described everything about halal sex tourism in Indonesia.

In Indonesia, marriage is a sacred bond usually made by two people of different kinds, namely a man who makes a proposition to a woman and holds firmly to love each other and make a covenant that has been agreed to be together forever. That's the case with a brief reasoning of a marriage. But if we look at the concept of contractual marriage then it is very different from the reasoning that the marriage of a contract is merely an agreement with the promised payment of time.

A marriage is a marriage made by a man who marries a woman by giving marriage in the agreed amount and within a certain time as agreed upon, and if the time that has been agreed is expired then the responsibility of a man to reproduce the woman he married without divorce, as well as the right of inheritance expires. This is very beneficial to some people because, after the conclusion of the contract, there is no more obligation to be fulfilled by the man and no need to bother to pay attention to the woman.

According to (Purnomosidi, Yuli, S.H, M.H) when a marriage is based on an agreement concerning the duration of the marriage or what is commonly referred to as the term marriage, the contract is formally not permitted and indeed cannot be justified, because it refers to the fact that Indonesia is a state of law, so it must stick to the formality. Therefore, as long as marriage contracts are not regulated by law, in this case, is the Marriage Act, the Ministerial Regulations and other regulations then can be said no marriage. If we refer to the law about marriage article 2, which reads: 1. "Marriage is valid when performed according to the laws of the respective religions and beliefs" 2. "Every marriage is recorded by the regulations of the applicable laws" Then the marriage contract may be valid and permitted by religion but by law applicable in Indonesia, marriage of contract is an act or act that is illegal because it does not comply with the validity of the treaty.

According to Abdussalam Nawawi, the marriage contract is known by the term *mut'ah*. Ethymologically, *mut'ah* has the meaning of "pleasure" and "pleasures", *Mut'ah*'s understanding is money, goods, and so on that is given by a husband to a divorced wife as a supply. And the pleasure of a man to accomplish his desire, like the desire of a woman without condition. This is done by temporary marriage or by a "contractual marriage" within a period limited by agreement.

A marriage may be understood as marriage only for the sake of pleasure because there are rules in this marriage that allow the burden of responsibility to both sides (husbands) compared to the responsibility that exists in a legal or permanent marriage. Unlike marriage in general, marriage contracts are only temporary and are prohibited in Islamic religion and the Law, as contrary to the purpose and purpose of marriage itself recorded in Act No. 1 of 1974 and Islamic Law. Because there is a hadith that says, "Nicaah is my Sunnah. Whoever does not practice my sunnah, is not part of me. I married, for I am proud of your abundance in the presence of all the people." (HR. Ibnu Majah).

Contract marriage practices are still easily found and carried out by many couples on the grounds of a particular interest. Such interests may be interests related to the fulfillment of biological needs, material interests, or interests to be able to work or reside in a country. In Indonesia, contractual marriages are also frequent for various reasons. One of the main reasons for the execution of contractual marriages is the economic reason, that is, women who are marrying contracts hope to get improved well-being after marriage contracts. This is because a woman who marries a contract usually gets a lot of material on her ability to be a contract wife. The forms of the material given vary, can be money, houses, jewelry, etc. As well as with the practice of contract marriage that occurs in Bogor Puncak, can have various impacts, not only on social aspects but also on the tourism industry that from the beginning has become one of the economic support aspects in the region, as we know that Bogor Puncak is the most frequently visited by tourists from urban areas such as Jakarta, urban people often vacation to Bogor Puncak because there is a beautiful view, cool air, as well as a peaceful atmosphere. The local community is also very friendly and open to local and foreign tourists. So that's what makes the tourists always visit there.

Of course, as we can see, the tourism sector is very important there and is always growing very well. However, such development of tourism also carries the impact of social change. One of the highlights is the contract marriage, although until now there is still no definitive statistical data on how many cases of these contract marriages occurred at the top of Bogor. However, there are numerous reports from the media and news stories from local communities that show that this contract marriage phenomenon is becoming increasingly common at the top of Bogor. Therefore, the more tourists visit either local or foreign tourists as described, i.e. coming from the Middle East, it will be more difficult to see tourists who want to spend time and relax or just to undertake hidden acts of contract marriage, Tourists who come only to experience the sensation or temporary pleasures offered by these high-value contractual marriages can disturb as well as eliminate the peaceful and pleasant atmosphere common to visitors who come to the summit of Bogor to enjoy the scenery of nature with a quiet atmosphere and enjoy the local culture. Furthermore, the phenomenon of contract coupling can also lead to a decline in the image of Bogor as a safe and quality destination because of negative stigma as a place to do things deviant, one of which is like this contract Coupling. So, the tourists who once wanted to travel there, felt distracted by it and decided to look for alternative tourist destinations, where it could harm the economy of the local community and, worst of all, could take away the eye of the people searching there.

Looking at the above events, this study will examine in depth the impact of contract marriage on tourism in Bogor Puncak. The focus of the research will be to see the positive and negative impact of the phenomenon of contractual marriage at the top of Bogor. The positive and the negative impacts will be seen from the pre-pestis of the people at the puncak of Bogor as well as tourists. The results of this research are expected to give insight to the government of the

region of Bogor into the occurrence of the contract of marriage. The results of this research can be a benchmark for the Bogor government to give policy.

## **2. Materials and Methods**

### **2.1. Materials**

This study focuses on the positive and negative impact on the tourist sites that are at the top of the Bogor about the existence of the phenomenon of contract marriage. In support of the results of the research conducted using the data and information related to the contract marital phenomena that exist at the puncak of Bogor.

### **2.2. Methods**

The research was carried out using the Qualitative Method to analyze the phenomenon of contract coupling that occurred at the summit of Bogor. Qualitative methods are research that focuses on the collection and analysis of non-numeric data, such as text, images, audio, and video. These methods differ from quantitative approaches, which rely on numerical data and statistical analysis. Various techniques, such as case studies, interviews, and participant observations, are used by qualitative research to explore and gain an understanding of the main meanings, patterns, and impulses that shape human behavior or nature in social interaction. The objective of qualitative research is to produce a rich and contextually nuanced description of phenomena that enables a deeper understanding of the substance of the problem.

## **3. Results and Discussion**

### **3.1. Definition:**

Mut'ah, better known as contractual marriage, is a form of temporary marriage in Shia Islam that ends after a certain amount of time (HukumOnline, 2023). To further understand this phenomenon, the differences with regular marriages can be explained as follows.

#### **3.1.1. Time-limited:**

Mut'ah marriages have a certain time limit, whereas wow's marriage has no time limit as long as there is no divorce, divorce, or death of one of the spouses.

##### **Inheritance**

Marriage does not create an inheritance bond between husband and wife, as opposed to a marriage that creates an obligation to inheri.

#### **3.1.2. Maximum number of wives:**

There is no limit on the number of wives in mut'ah marriages, while weddings are limited to a maximum of four wives.

#### **3.1.3. Schedule:**

Mut'ah marriages can be carried out without guardians and Witnesses, while weddings involve custodians and witnesses.

#### **3.1.4. Obligations of the Prophet:**

Marriage is not obligatory for a husband to have a wife, unlike a marriage that requires a man to have a wife. Although in Shia Islam this practice is recognized, in other Islamic mazhab such as Sunni, mut'ah is considered invalid and prohibited (Mut'ah Origins, Rules & Controversies, 2023). The phenomenon of mut'ah marriage in Indonesia, or known as contractual marriage, has become a debate in society. Although it is difficult to measure quantitatively, these practices have become part of the lives of Indonesian people. However, since Indonesia is based on Pancasila which places the Divine One as the first request, the practice of mut'ah marriage is considered controversial and not in line with the values of Indonesian society.

#### **3.1.5. Positive Impact of Contract Weddings on Tourism in Bogor Puncak:**

Contract marriages or mut'ah weddings have a pretty significant impact on the tourism industry in the Cisarua region.

##### **i. Local Economic Growth**

This practice contributes economically through the active participation of tourists, especially from the Middle East. Tourists involved tend to open up culinary, increase local income, and empower local communities.

- ii. **Tourist Visits Increase**  
Wedding contracts create additional attractions for tourists, especially those looking for honeymoon destinations or celebrating their weddings.
- iii. **Creating Temporary Jobs**  
These practices can create temporary employment, especially in the services and tourism sectors, providing economic benefits to the local population.
- iv. **Stimulating Tourism Infrastructure Development**  
The growth of tourists engaged in contract marriages stimulated the development of tourism infrastructure in the Cisarua region, with investment in facilities and services.

### 3.2. Negative Impact of Contract Wedding on Tourism in Bogor Puncak



**Figure 1:** Negative punishment for the impact of the marriage contract

#### 3.2.1. Social disorder

This practice can create inequality in the family, which should be a source of peace. Contractual marriage can upset the norms and values expected of a family.

#### 3.2.2. Zina behaviour spread

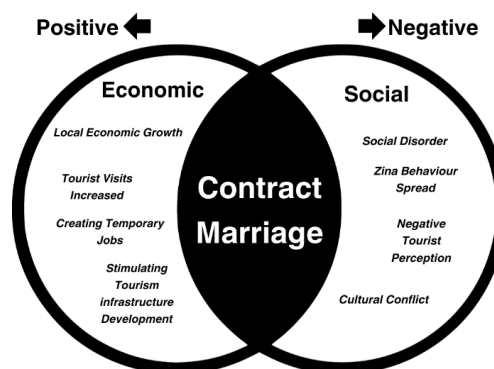
This practice can create inequality in the family, which should be a source of peace. Contractual marriage can upset the norms and values expected of a family.

#### 3.2.3. Negative tourist perceptions

Stigma related to contract marriages can affect tourists' perception of Bogor Puncak as a tourist destination, potentially rejecting tourist visits and damaging the local tourist image.

#### 3.2.4. Cultural conflict

Differences in family traditions between tourists engaged in contractual weddings and locals can create cultural conflicts, creating divisions between communities.



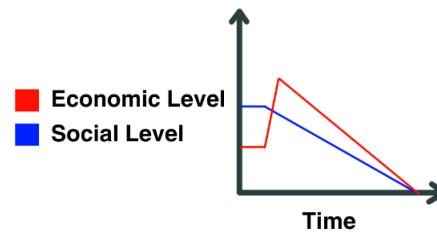
**Figure 2:** Impact of Contract Marriage

We have identified several factors that have a significant role to play in assessing the impact of this contract marriage phenomenon. The conclusion that can be drawn is that the positive contributing factors are mainly related to economic

support and overall economic development. On the other hand, unlike practical economic growth, these contractual marriages mostly hurt social factors.

To understand the impact of this phenomenon more deeply, let's link it to the tourism aspect. Although there is a transactional increase practically through contractual marriages, if we consider the sustainability aspect, this phenomenon over time will lead to the economic decline of the region along with the negative impact that it entails. From this observation, we can see mitigation efforts that are generally directed at changes in the social order, including changes in norms and concepts of social obligation, even to the level of marriage. Families and individuals are undergoing shifts, the whole of which will be complex in the long run, especially in dealing with the emerging economic impacts.

This impact directly affects the quality of human resources, which will be linked to stagnant economic growth or even a decline in the long term. In other words, all the positive effects that are currently visible are only temporary, while the negative effects will be permanent.



**Figure 3:** Economic and Social Level Impact of Marriage

### 3.3. General Facts about Contract Weddings in Bogor Puncak

At Bogor Puncak, contract marriages are the main highlight, a phenomenon that's so striking in this area. Its existence is an important issue that attracts the attention of many parties. The Indonesian National Assembly (MUI) in Bogor district took part in calling for a ban on the practice of contractual and tourist marriages, emphasizing the moral and social aspects of these practices.

Bupati Bogor, Ade Yasin, also spoke about the concrete steps that the Bogor district government will take in response to this phenomenon. The plan is to publish a regulation that lists six villages that are considered to be centers of contract marriage practice, indicating the seriousness of the local government to deal with this issue (CNN, 2021).

The settlement measures announced by Bupati Bogor show a real commitment to responding to the social and moral impact of contractual marriage practices. It's not just a discourse, it's a real step taken to address the growing problems in society.

In the global context of the COVID-19 pandemic, contractual marriage practices that typically involve seasonal foreign tourists are undergoing dynamic changes. Restrictions on entry for foreign tourists have a significant impact on these practices, raising questions about the relationship between local phenomena and the changing global conditions affecting them.

Not only is it a negative highlight, but the phenomenon of contract marriage also steals attention as many parties are involved and take economic advantage of this practice (Palpos. co, 2023).

The story of a contract marriage at the Bogor Puncak is not only about controversial social practices, but also about the moral, social, and economic complexity involving many parties. Faced with this issue, serious attention and holistic solutions are needed to minimize the impact and keep the sustainability of the tourist area awake (Wiratama, 2021)

### 3.4. Prevalence and Trends

The contract marriage at Bogor Puncak is the latest highlight with several interesting information revealed. Data indicates that six villages in the Puncak Bogor area are often the place of contract marriage practice. This phenomenon mainly involves foreign tourists, and the price of contractual weddings, especially for virgins, can reach tens of millions to Rs 80 million. Facts show that money plays a central role in this practice.

The impact of the COVID-19 pandemic has also changed the dynamics of contract marriages in Puncak Bogor. The travel restrictions of Arab tourists, who were previously the main perpetrators, have had a significant impact on the frequency of this practice. Although trends have not been depicted, factors such as government policies, price flexibility, and the impact of the pandemic on the tourism sector also influence the dynamics of contract marriages (Kaltsum, 2022).

Local media plays a key role in discussing the phenomenon of contract marriages, in Tugu Village, Bogor District. In addition to providing information on financial aspects, local media coverage also highlighted the importance of understanding the social and regulatory implications associated with contractual marriages. The research carried out by the media opened up discussions about controversial contractual marriages, including online serial marriage practices and the economic impact involved (Ayuni, 2015).

A more detailed study of contract marriage practices at Puncak Bogor describes a variety of interesting aspects. The focus of research in Tugu Village, Bogor district, shows that contractual marriages often engage in this practice in

search of financial gain. Patterns and trends, such as involvement in the economics and marriage practices of the series online, are highlighted to understand this phenomenon (Rustanta, 2015).

When looking at the international situation, some countries such as the United Arab Emirates, the Netherlands, Portugal, Gibraltar, and the United States officially allow contractual marriages, for tourists. Contract marriage is considered an option for foreign nationals who want to avoid complicated legal procedures in their country of origin (Hernawan, 2020). It shows that marriage contracts involve many elements, from local to international, and become a complex phenomenon.

### **3.5. Legal Perspective of Contract Marriage in Indonesia**

In Indonesia's positive legal framework, contractual marriages are considered invalid and considered to be contrary to the principles of the Marriage Act No. 1 of 1974. Despite this, the phenomenon of contract marriage still exists in Indonesia, especially in certain areas such as Puncak Bogor. Various studies and legal writings highlight the complex relationship between religious, moral, and legal prohibitions of contractual marriage in Indonesia.

Several legal articles emphasize that contractual marriages are in conflict with the religious and moral values that society believes in, and can result in damage to the marriage institutions and family structures. Meanwhile, other studies indicate that contract marriage practices emerge as a response to economic and social factors, such as poverty and economic instability (Saillellah, 2016).

In formal terms, the legal requirement for marriage in Indonesia is governed by the Marriage Act No. 1 of 1974. The prospective bride must comply with several requirements, including a minimum age limit, religious equality, parental consent if the prospect is still underage, and the obligation to obtain a certificate not from a previous marriage (Hernawan, 2020).

Although the practice of contractual marriage arises due to economic and social conditions, it is legally considered illegal because it is not for marriage under the laws. Contract marriage, which is understood as a temporary bond, is considered invalid and has no legal force in Indonesia.

### **3.6. Policy Recommendations and Implications**

#### **3.6.1. Policy Recommendation**

To address the impact of a contract marriage in Bogor, authorities can take certain measures. First, public education is very important. By providing information about the risks of contract marriages through educational campaigns, public awareness is expected to increase. Furthermore, it is important to make clear regulations related to marriage contracts at the regional level with strict sanctions as a form of prevention. Involving religious figures, community leaders, and social organizations can also be effective strategies. Collaboration with all parties can have a greater impact.

Furthermore, tourism needs to be built more focused on the cultural and natural wealth of Bogor. This can distract tourists from the practice of contract marriages due to the natural beauty and cultural heritage that Bogor has. Authorities also need to monitor and evaluate regularly the success of the policies that have been implemented to ensure their effectiveness.

Support for community economic empowerment programs is also an important step toward reducing contractual marriage practices that are often linked to economic factors. Collaboration with public institutions and colleges can provide valuable input to develop more targeted prevention strategies. Furthermore, campaigns for family values and social welfare can provide a better understanding to the public, so that the potential for contractual marriages can be suppressed. By implementing these measures, authorities are expected to reduce the impact of contract marriages, build a more positive environment, and boost Bogor's tourism while maintaining its cultural and social values.

#### **3.6.2. Awareness and Education**

To increase understanding and awareness of contractual marriage, various educational measures should be given priority. Education can be done through various steps. First, public education campaigns through mass media such as television, radio, and newspapers can be used to broadcast information.

Besides, his workshops, seminars, and forums at the local level can be a container for the community to get more in-depth explanations. The involvement of religious figures, legalists, and culturalists as sources can provide a diverse and comprehensive perspective. In this case, the use of leaflets, brochures, and social media can also support the dissemination of information in a more targeted manner.

To improve understanding among tourists, specialized training can be given to tour guides, hotel authorities, and restaurants. The success of this strategy can also be measured through the active participation of the public in the campaign, such as the use of special hashtags on social media.

Cooperation with educational institutions, such as schools and colleges, is also beneficial. Educational programs can be inserted into the educational curriculum as part of learning citizenship insights. The development of digital material, such as animated videos or infographics, can reach generations more familiar with online platforms.

With this approach, it is expected that the awareness of local communities and tourists of cultural guarantees and contractual marriage law can be increased holistically. The synergy of various elements in society, including authorities, tourists, and educational institutions, is key to achieving a better understanding of the issue

#### 4. Conclusion

The comprehensive findings related to the impact of contractual marriages at Bogor Puncak show that there are both positive and negative aspects. Contract marriages can boost the local economy with culinary efforts and empowerment of communities by tourists, especially from the Middle East. Tourist visits, especially for honeymoon or wedding celebrations, have also increased, creating temporary jobs and stimulating the development of tourist infrastructure. Nevertheless, this phenomenon also causes social disturbance and cultural conflict in local communities. The potential negative perception of Bogor Puncak tourist destinations and the negative impact on the social life of the community is a matter of concern.

In response to these findings, it is vital to address the phenomenon of contract marriages to sustainable development in the region. Preventive measures and mitigation of negative impacts must be implemented to maintain social harmony and cultural sustainability. Thus, economic development efforts through tourism can take place in line with the values and integrity of local communities, ensuring the necessary balance for sustainable growth in Bogor Puncak.

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