

## The Tradition of Paying Dowry: A Case of Biak Wardo Tribe in Ayau Islands, Raja Ampat

Nanik Purwanti<sup>1\*</sup>, Uswatul Mardiyah<sup>1</sup>, Yonas Yapen<sup>1</sup>

<sup>1</sup>Universitas Muhammadiyah Sorong, Indonesia

\*Correspondence: [purwantinanikums@gmail.com](mailto:purwantinanikums@gmail.com)

### ABSTRACT

Indonesia has a diversity of religions and cultures therefore when we talk about marriage that is framed in a relationship with God and tradition or customary positive law, it is certain that each region has differences in the implementation which is unique. Culture is something that can be used as a unique and distinctive identity for an area. Indonesia has many kinds of culture and traditions. These traditions are usually used as a rule or pattern of life of the community in everyday life. One of them is marriage, one of the important elements in marriage is the payment of a dowry. Marriage processions have procedures that vary according to tradition in society, and each culture has a way of interpreting the dowry itself. This is the case with the marriage customs of the Biak Wardo Tribe in the Ayau Islands District. This study aims to determine the dowry payment tradition of the Biak Wardo Tribe in the Ayau Archipelago District, Raja Ampat Regency, and to find out the obstacles faced in the Biak Wardo Tribal dowry payment tradition in the district. Ayau Islands, Raja Ampat Regency. The method used in this study used qualitative methods and analyzed descriptively qualitatively. This study also uses the discipline approach of Anthropology and Sociology. Data Collection Techniques with Observation, Interviews, and Documentation, Data Analysis Techniques. The results of this study indicate that the tradition of paying the dowry of the Biak Wardo tribe, Ayau islands, Raja Ampat district is divided into three parts, namely Sanepen, Ararem and Anum. The obstacle that often occurs is the addition of dowry payments from the woman's family so that the man must pay it on the same day while the extra requested is not given in the agreed note, it is often troublesome for the man's family but the man must still pay it on that day also so that the payment of the dowry is considered legal.

### ARTICLE HISTORY

Published September 21<sup>th</sup> 2022



### KEYWORDS

Culture Diversity; Dowry Tradition; Marriage Tradition

### ARTICLE LICENCE

© 2022 Universitas Hasanuddin Under the license CC BY-SA 4.0



### 1. Introduction

Indonesia has a diversity of religions and cultures, therefore when discussing about marriage which is framed in a relationship with God and traditions or positive customary law, it is certain that each region has differences in its implementation which make it unique. In general, the notion of culture is a way that is shared by a group of people whose process occurs from time to time and it was inherited to future society.

Culture is something that can be used as a unique and distinctive identity for an area. Indonesia has many kinds of culture and traditions. These traditions are usually used as a rule or pattern of life of the community in everyday life. One of them is marriage, one of the important elements in marriage is the payment of a dowry. Marriage processions have procedures that vary according to tradition in society, and each culture has a way of interpreting the dowry itself. However, there is one similarity in understanding it that the dowry always has a material and immaterial meaning. Material value is a form of value which is considered to be useful for the human body itself. For example: food, drink, clothes. Meanwhile, immaterial value is a form of value which is considered difficult to change. For example: a form of ideology, a form of ideas and ideas, a form of thought, a form of the existing political system, and various forms of existing regulations.

According to the Great Indonesian Dictionary (KBBI), dowry is the property given by the groom to the bride at the time of marriage proposal. The dowry according to Hans Daeng, in his writing ceremony of competition and the concept of self-esteem in Flores (1985:307), dowry is the entire procedure of giving a number of goods which the amount and the

types have been determined by tradition based on the genealogical social status of the girl takers on a reciprocal basis. To realize a marriage, one of the processes that need to be done is a proposal. The proposal is an initial assessment process to discuss and agree on several things that need to be prepared before the wedding day or marriage, one of which is an agreement on the dowry that must be paid by the male family to get the woman they love.

This is the case with the marriage tradition of the Biak Wardo, tribal community in the Ayau Islands District. For example, giving a dowry is something that must be fulfilled as one of the conditions of marriage such as the types of porcelain plates, types of dinner plates and money that must be fulfilled by the groom based on the agreement of the bride's family.

The influencing factor in determining the amount of the dowry is the social status of the family and the closeness of the relationship between the families. The difference in determining the nominal amount of the dowry between people with high education and low education, has implicitly differentiated human dignity from one another. The role of the younger generation as inheritors of ancestral culture is very much needed in this regard. Especially maintaining the dowry culture and restoring the authenticity of the meaning of the dowry itself based on research in the Ayau Islands district, Raja Ampat district, the dowry tradition in the marriage customs of the Biak Wardo tribal community has become a tradition. This dowry tradition has been passed down by the ancestors long ago. The reality now is that the dowry tradition is considered a burden by the community because it has shifted from its original meaning. This is caused by a change in society that sees the dowry from the level of children's education so that it affects social status. For example, the education of elementary school women is different from that of women whose education is high school. This has very clearly reaped the pros and cons in society. On the one hand, the dowry function of the Biak Wardo tribe has a social function as an adhesive for social kinship relations in society. The dowry is not a burden that hinders the improvement of people's welfare because it is a tradition that is believed to be beneficial and good, especially in maintaining the values of kinship, mutual cooperation, and togetherness in society. It is said to maintain the value of mutual cooperation because in preparing the *belis* (dowry) determined by the bride's family, the groom's family will gather his family and closest relatives who are members of ethnic family ties. For this reason, the author is interested in bringing up this theme in the title of the Biak Wardo Tribe Payment Tradition in the Ayau Islands District, Raja Ampat Regency.

## **2. Method**

This study used qualitative research methods. Qualitative research according to Lexy J Moelong is research that intends to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation, action, etc., holistically, and by way of description in the form of words and language, in a context. natural and by utilizing various natural methods. This research also uses the discipline approach of Anthropology and Sociology. The Sociological approach is used to understand the conditions that exist in the community while the Anthropology discipline is used to find out knowledge about the culture of the local community. (Adi, Isbandi Rukmino, 2015)

This research is analyzed from subjective and objective aspects and also be defined in descriptive qualitative terms or using empirical measures. The author uses a survey technique and then determines the sampling technique. The sampling technique used in this research is purposive sampling. Moleong (2015:165) defines purposive sampling as a purposive sample. Then it is defined as a sample taken based on the research objectives. In this case, what is meant by sampling is to collect as much information as possible from various sources with the aim of detailing the particularities that exist into a unique context formula and not focusing on differences which will later be developed into generalizations. Informants in this study were community leaders, traditional leaders, and the community. Data collection techniques were carried out by means of library studies and field studies. Literature study is done by using references from books that are closely related to the problem under study. Field studies using 2 methods, namely observation and interviews.

The data analysis techniques used in this study are: a) data reduction is a process of selecting, focusing on simplification, abstracting and transforming data that emerges from field notes. Data reduction takes place continuously during data collection. With data reduction, the researcher chooses the main data, summarizes, the author focuses on important things and discards things that are considered unnecessary. In this reduction process, the researcher really looked for the data that the researcher saw, which was really valid regarding the tradition of dowry payments for the Biak Wardo Tribe in the Ayau Islands District, Raja Ampat Regency.

### 3. Result

In this section the author will describe how the dowry payment tradition and to find out the obstacles faced in the dowry payment tradition of the Biak Wardo community in the Ayau Islands District, Raja Ampat Regency, which will be described as follows. From the results of the researcher's interview with Mr. Fredik Mirino as the customary leader about how the tradition of paying the dowry of the Biak Wardo tribe in the Ayau Islands district, Raja Ampat district. He said that:

Before we get a woman for us to get her, she explains a little from our ancestors / parents that, before we propose to a woman, we will see from the family, for example, oh this family has a child that I want. Then that's where the man gathers his family to arrange/order one of the people to go to the woman's side to listen to what is requested from the woman to the man, namely half of the dowry to bind the marriage sign. As time goes by, until the man is able to pay what is requested from the woman, the man will gather again and arrange the dowry to pay/repay the dowry requested from the woman.

The author further interviewed the people of Biak Wardo, the Raja Ampat Islands, Mr. Carlos Faidan said that:

From the dowry payment that before bringing or paying the dowry or what is called ararem to bind the bride and groom or bind a woman the man wants, whether from the woman's side what we want from the man we want that's where we are from the men's side, they tell the women that if they want or agree, we from the men's side will provide a binding, for example, a hanging plate and dinner plate to bind the marriage and will arrange a year or month to pay the dowry after it's done. the time for the activity or payment of the dowry will start from the men and the women being gathered to sit back and arrange the dowry payment which is called ararem. Then from the woman's side, she will be ready to accept what is taken from the man to pay the dowry requested by the woman who is called Anun or the full dowry which has customary marriages and church marriages.

From the result of the interview above, the author can analyze that the tradition of paying the dowry of the Biak Wardo tribe, Ayau Islands, Raja Ampat district is hereditary from their ancestors or from their ancestors. -Men go to the women to ask how much of the dowry they want then after knowing how much the dowry wants the man to propose to the girl then the man pays part of the dowry to the woman or called ararem. After that, the man collects the remainder of the unpaid dowry payment and returns to pay the dowry payment to the woman or called Anun.

The obstacles faced in the tradition of paying the dowry of the Biak Wardo community in the Ayau Islands District, Raja Ampat Regency. It was put forward by the traditional leader of the Biak Wardo tribe, Mr. Fredik Mirino as follows:

Problems or obstacles in the dowry payment tradition. Where they have arranged to pay the dowry is where problems or obstacles arise in the dowry payment system because from the woman or from her family there are those who say that she has taken care of and cared for her from childhood until she grows up. demanding speed from the time he guarantees his child or nephew from him to follow his education from the beginning of the same level to college and even then different, for example elementary to high school the request is under the standard for the dowry payment. very expensive and will be re-arranged between the male and female parties.

The author not only interviewed traditional leaders but also interviewed one of the Biak Wardo tribal people who said that:

Which becomes an obstacle or problem in paying the dowry. Before the men collect property to pay the women. From the women's side, they already have special notes before the dowry is delivered to the women, for example, in the form of "losses" that are requested from the women, they must be paid first. The "loss" in question is in the form of a mother's milk and the sweat of a father who provides for the child from childhood to adulthood. Apart from the two parents, close relatives, namely grandmother or grandfather, mama ade/old (aunt), and father ade/old (om) usually also asks for milk money and sweat money from the men. So before the property among the requests from the woman's side is fulfilled, that's where the masawin payment is considered valid.

### 4. Discussion

The dowry is a mandatory gift from a prospective husband to a prospective wife in the context of a marriage contract (Mardani, 2017). Anthropologically, dowry is often explained as another form of buying and selling transactions

as compensation for losses suffered by the woman's family due to the loss of several supporting factors in the family such as loss of labor, and reduced fertility rates in the group. (Koentjaraningrat, 1990)

The tradition of paying the dowry of the Biak Wardo tribe, the Ayau archipelago, Raja Ampat district is divided into three parts, namely Sanepen, Ararem and Anum.

Sanepen is a bonding system in which men and women match their children from childhood or from elementary school. In other words, Sanepen is a match made by a girl's parents since they were children. To get a good relationship, the man gives fanfan to the woman. What is meant by fanfans can be food, fish, meat or anything as a bond between the two parties to their children (N. Soegiarto et al, 1999). The women and men have a shared responsibility to educate and raise these two children together so that when they are old enough to be married, these two children will be married according to tradition and in the church.

Furthermore, Ararem is the tradition of paying the dowry in part or in half where the men before paying their dowry meet the woman to ask how much of the dowry they want, after knowing the amount of the dowry they want, the man will pay part of the dowry to the woman. . In addition, according to the Biak language (Ararem) also means the dowry is that in this process, Mas Kawin will be delivered to the family of the prospective wife by walking in a procession, accompanied by singing and dancing accompanied by music and then singing while yospan by the male family. -men until arriving at the house of the female family. And the amount of the dowry determined by the woman's family agreed by the family will be delivered by the prospective husband's family to the prospective wife's family at the time of handing over the dowry. in the procession the participants of the dowry handover ceremony are divided into two parts, where the first order consists of uncle/aunt/family who are in a separate line who is responsible for handing over part of the dowry called "Abobes Kapar" (Lepas pendong) to the mother. biological and daughter (candidate marriage). While the second part, which consists of a dowry of "Baken" (Inti) is in a row consisting of members of the keret/other keret members related to kinship. In another source, the procession in the form of a large line also consists of three parts:

- a) The first group is those who are elders in the male family, consisting entirely of women. The first group is always in the front row. The first group must wear Biak traditional clothing and hold large plates.
- b) The second group consists of a mixed group of both men and women, the second group acts as an introduction to the second group holding small plates as a complement to the assets and the amount provided.
- c) The third group is a group of musicians or singers consisting of men and women, both young and old, this group forms a dowry delivery line. In the procession, the procession is colored with various singing of musical instruments and the dance of yosim pancar or yospan, this will give a unique feel for both parties who will get married after the introductory line arrives at the destination, then sign the official report on the payment of the dowry with the signature. After that, the process of handing over Mas Kawin ends.

Then the last one is Anum or the dowry payment system as a whole or the payment of the dowry where the dowry that has been paid by half of the men pays off the remaining payments that have not been paid to the woman after that the men and women marry their two children traditionally and legally. church so that the marriage of the bride and groom is valid.

## **5. Conclusion**

Based on the discussion of the Biak Wardo Tribe's dowry payment tradition in the Ayau Islands District, Raja Ampat Regency, the following conclusions can be drawn: 1) the dowry is a form of appreciation from the male side to the female side 2) The dowry payment tradition of the Biak Wardo tribe, the Ayau archipelago, Raja Ampat district is divided into three parts, namely Sanepen, Ararem and Anum. 3) Obstacles that often occur in the tradition of paying the dowry of the Biak Wardo tribe, the archipelago or the Raja Ampat district, are the addition of dowry payments from the woman's family outside of the agreement notes that have been given.

## **6. Acknowledgment**

On this occasion, the author would like to thank the head of the Ayau archipelago district, Raja Ampat district, the traditional leader of the Biak Wardo tribe Mr. Fredik Mirino, Mr. Carlos Faidan as a Biak Wardo community leader, all the Biak Wardo tribal community in the Ayau Islands District, Raja Ampat Regency. The author would also like to thank the Dean of the Faculty of Social and Political Sciences, Universitas Muhammadiyah Sorong and all parties who helped in this research process.

## References

- Adi, Isbandi Rukminto. (2015). *Kesejahteraan Sosial (Pekerjaan Sosial, Pembangunan Sosial, dan Kajian Pembangunan)*. Jakarta: Rajawali Pers.
- Daeng, J. Hans. (1985). *Pesta, Persaingan dan Harga Diri pada Beberapa Kelompok Etnis di Flores*. Jakarta: Yayasan Obor Indonesia.
- Hastuti, Hepi, dkk. (2021). *Proses Komunikasi Simbolik Adat Mas Kawin di Kampung Wayori Distrik Supiori Barat Kabupaten Supiori*. *Copi Susu: Jurnal Komunikasi, Politik & Sosiologi*. 3(1). 53-65.
- Koentjaraningrat. (1990). *Beberapa pokok antropologi sosial*. Jakarta: Dian Rakyat.
- Loppies, Imelda J. (2019). *Persepsi Masyarakat Terhadap Adat Perkawinan Suku Biak Di Kampung Yendidori Distrik Yendidori Kabupaten Biak Numfor. Gema Kampus*. 14(1).1-10. Doi: <https://doi.org/10.52049/gemakampus.v14i1.74>
- Mardani. (2017). *Hukum Keluarga Islam di Indonesia*. Jakarta: Kencana Prenada Media Group.
- Moleong, J., Lexy. (2015). *Metodologi Penelitian Kualitatif*. Bandung:Remaja Rosdakarya
- Soegiarto, N., Et al. (1999). *Monografi daerah Irian Jaya*. Jakarta:Proyek Media Kebudayaan, Departemen Pendidikan dan Kebudayaan.