

Implementation of Amoi Marriage Custom in Marriage Procedures in Rumahkay Village

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Abstract

The amoi tradition is a tradition that has been carried out in the life of the rumahkay community passed down from generation to generation which refers to a culture of marriage customs and is more focused on the process of accepting the bride into the house (the groom's old house). The heritage of the ancestors that already exists needs to be built and preserved as a form of cultural wealth, this heritage cannot be extinguished because it contains an element of education in shaping the character of the community in order to still carry out the Amoi marriage custom. This research aims to find out and give an explanation related to the tradition of implementing Amoi marriage customs as one of the marriages in Rumahkay village. by using 2 indicators 1. What is the procedure for handing over property in the custom of amoi marriage (maso mata rumah) in a custom marriage in rumahkay village, amalatu subdistrict, seram regency in the west. 2. What are the supporting and inhibiting factors in the custom of amoi marriage (maso mata rumah) in the community of rumahkay village, amalatu district, seram regency in the west. The method used in this research is qualitative, and data collection techniques, observation, and interviews as well as data analysis techniques. Based on the results of the research that the Amoi marriage procedure is carried out in the life of the Rumahkay village community because the Amoi tradition is a custom that until now is still inherited in the life of the masyarakat, in this case a consultation is held where the village head, village officials, traditional elders and both grooms and women are in a meeting together to carry out the marriage process. In the Amoi marriage procedure there are two factors, namely supporting and inhibiting factors in carrying out the process where the supporting factor such as in the implementation of the said custom must have the consent of both the bride and groom in this case the parents allow the child to build a household with people who has been chosen to be a husband or wife. However, the inhibiting factor is an action that is not agreed by one party, for example the woman's party cancels the marriage process because the man's party does not have the property that has been determined in the customary meeting.

Keywords: Implementation of Amoi Marriage Customs



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INTRODUCTION

Marriage is one of the cultures and part of the human life cycle. This is the foundation for the formation of a family. A family is a group of individuals who have something to do, living together and working together in one unit. Life in such groups is not by chance, but is bound by blood relations or marriage. It is as affirmed by Donald Light that "a family as two or more person living together and related by blood, marriage or adoption". So family is the joint life of two or more people bound by blood relationship, marriage or adoption (Thio, 1989:454).

Thus the family is formed from the existence of a stage of the human life cycle, namely marriage. Marriage is an inner birth bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One True Godhead. With the existence of a marital bond, the purpose of the marriage bond is to achieve a family that is sacred, affectionate, benevolent and mutually supportive, build, foster, and maintain kinship relationships. The implementation of marriage requires a marriage institution that regulates the relationship between husband and wife juridically and religiously so that the



relationship is valid according to religion, law, and does not violate the norms of customary law prevailing in society.

Maluku is one of the oldest provinces in the history of independent Indonesia, Maluku is known for its thousand islands area and has socio-cultural diversity and abundant natural wealth, the ethnic group that inhabits the Maluku province is dominated by the Pacific Melanesian ethnic group. There is a lot of strong evidence that the Moluccas have ties to the nations of the Pacific islands, such as languages, folk songs, food as well as household utensils and musical instruments such as the Ukulele which are also found in the Hawaiian cultural tradition. The Moluccan people have a variety of traditions and cultures that different groups of people or individuals must do, so that traditions or cultures will not become extinct, that way future generations can continue the culture or traditions that have existed since the community was influenced by foreign nations. Therefore, many traditions in Maluku can be used as a national culture, such as on Seram Island there are various kinds of traditions and cultures, one of which is in Rumahkay Country, Amalatu district, western Seram regency, namely the Amoi traditional ceremony which is carried out in the implementation of marriage.

Custom is a rule of several aspects of human life that grows from the efforts of people from a certain area as an effort by a social group to regulate the behavior and order of community members. Amoi is the wishing of a girl So, thus the custom of amoi is a rule practiced by the local people in asking for a girl. Marriage ceremonial activities carried out traditionally can provide a sign of strengthening marriage given by ancestors which is a belief in animism and dynamism. The Amoi traditional marriage ceremony in Rumahkay village is a culture that has long been instilled and inherited by their ancestors as a traditional attachment that has been preserved until the present generation therefore the amoi custom has rules and sanctions if not fulfilled will be punished even if it is not written. The fact is that until now the Amoi customary marriage is still maintained as part of the community sub-system to knit family solidarity among the people of Rumahkay Village.

Based on preliminary observations and direct interviews between researchers with the Tua Adat of Rumahkay Village, Amalatu District, Western Seram Regency related to amoi traditional marriage, there are several thoughts from the younger generation that in stepping into a marriage, the implementation of the traditional procession is not comparable to the economic level of the bride and groom's family, so they prefer to carry out the marriage procession without performing the Amoi custom. Based on the background of the problems that have been raised, the author raised the research topic with the title "Implementation of Amoi Marriage Customs in Customary Marriage Procedures in Rumahkay Village, Amalatu Kabupaten District, Western Seram

RESEARCH METHODS

In this study, the author uses descriptive qualitative research, which is research that produces descriptive data in the form of written and spoken words from people and observable behaviors. (Lexy J. Moleong, 1990:3). To make it easier for the author to analyze the results of the study, and prevent deviations in the path of solving problems, as well as limited time and ability, this research is focused on, The implementation of the Amoi marriage custom in the customary marriage procedures of Rumahkay village, Amalatu District, Western Seram Regency. 3 Traditional elders of rumahkay village, amalatu district, western seram district. 3 The mother who guides or kele.

RESULTS OF RESEARCH AND DISCUSSION

Based on the research results described above, the results of the research are then strengthened by expert opinions or concepts that can support the research results. The



discussion of the results of this study is discussed in accordance with indicators. In people's lives there are prohibitions that should not be carried out and there are also rules that should not be violated. People in Rumahkay Village, for example, are prohibited from stealing and greeting others with inappropriate calls. Children should call their elders according to the customary rules that exist in the rumahkay village community. If there is a child who violates the customary rules, the blame is the child's parents, because they are seen as unable to educate their children properly (Tunny, 2013:53).

1. Procedures for handing over property in the Amoi Marriage Custom (Maso Mata Rumah) in Traditional Marriage in Rumahkay Village, Amalatu District, Western Seram Regency

The marriage procedure in Rumahkay village, usually begins with the choice of a future wife because it is feared that there has been a loan from others towards the girl or woman who wants to marry. In the view of the local people that "it is strictly forbidden for a man to ask for a woman who is being smitten by others. Men who want to marry should convey a loan to a woman, because generally in these conditions it may be that the woman or man who wants to be married has been married or married, and in Christianity or any religion the marriage ordinance is inseparable from the marriage rules established in his religion which govern the marriage ordinance that a person may not marry another person's husband or wife. The mistake that is widely spread in society is that it often happens that people act dishonestly to state the truth of their identity for various reasons because they want to close themselves from the problems at hand. For this reason, couples who want to get married, both of them must not have the status of husband or wife of another person, therefore it is recommended that the marriage procedures in the Rumahkay community should be in accordance with applicable customs and are also inseparable from the rule of law. The goal is to avoid disputes or problems, because custom and religion have properly regulated the marriage ordinances (Santi, Linnida, 2006).

The marriage in Rumahkay Village begins with an engagement event between the two prospective married couples and has been known by the parents of both parties, as well as their age has been quite mature in getting engaged (dating). In general, the parents of the male family and the female family have deliberations to determine the time of marriage. When the male side makes the bride-to-be, preceded by the male family, one of the messengers to the house of the female party to be transferred conveys the intention of the arrival of the male side to ask the woman who will be the wife of the man who will be her future husband according to the time specified together. After the consent of the female family and the consent of receiving visits from the male family, and the male family deliberations determine the appropriate time to carry out the entry of the female request.

After the wedding at the bride's house, the bride and groom are escorted back to the groom's house which is picked up by the man's family with the bridal pick-up ceremony with the aim of bringing the bride-to-be, to be confirmed traditionally as part of the male family. Step by step has been passed as a goal to hold marriages and for the people of Rumahkay village is a culture that continues to be maintained as a form of maintaining the customary order that prevails in the community.

Actually, elopement is not a form of marriage but is a system of application. The elopement system can be distinguished between joint elopement and forced elopement. Elopement together is the act of elopement to carry out marriage with the consent of the girl with the young man. The way to do an elopement run is that the young man and the girl agree to do the elopement at a predetermined time. An attempted elopement means that the girl is secretly taken away by the male party relatives (youth) from her place of residence, or the girl



comes alone to the male party's place of residence. According to Koentjaraningrat, elopement is the act of fleeing a girl by reason of deceit, or by coercion not with the consent of the girl and not according to the customary order of entry. The elopement system in the perspective of the Rumahkay community is an event that is avoided by every family or parent in the local community based on family relationships. The kinship unity that exists in society includes: immediate family, Family. The immediate family is the unity of the father and mother and their children. The unity of kinship in society, in addition to being familial, there is a greater unity, namely the family. The family is a kinship unit around a family, consisting of surviving citizens from the eyes of the original house, that is, all the descendants of both parents (father and mother) (Koentjaraningrat, 1970).

2. Supporting and inhibiting factors in the Amoi Marriage Custom (Maso Mata Rumah) in Traditional Marriage in Rumahkay Village, Amalatu District, Western Seram Regency

The development of today's society is that the relationship between men and women often follows with the term gender. Gender is a cultural concept that refers to the characteristics that distinguish between a man and a woman both biologically, behaviorally, mentally and socio-culturally. Baron states that gender is part of a self-concept that involves identifying an individual as a man or woman (Baron, 2000: 188). According to fahih gender is a trait inherent in both men and women that is socially and culturally constructed. So from the above opinion, it can be concluded that gender is a term used to describe the difference between a man and a woman socially.

Although it has been in effect for 41 years since the promulgation of this Marriage Law, it does not mean that there are no problems in terms of its implementation. The problem, among others, is about interfaith marriage. The Marriage Law does not explicitly regulate interfaith marriages. Whether or not the marriage is valid is determined by the religious laws of each bride and groom. Meanwhile, the recording of each marriage is an administrative requirement. The absence of strict and explicit interfaith marriage arrangements in the Marriage Law including its registration results in legal uncertainty. If there is really such a case, then the legal status of the marriage becomes unclear.

CONCLUSION

Nor does the Act prohibit interfaith marriage. Article 2 of the Marriage Law states that: a). Marriage is valid, if it is carried out according to the law of each religion and the Marriage law is indeed interesting to be studied as a region of legal plurality, in accordance with the concept and approach of legal and religious pluralism. Marriage is a social territory inhabited by more than one legal system. The legal system in Law Number 1 of 1974 concerning Marriage is very complex. his trust was that. b). Each marriage is recorded according to the applicable laws and regulations.

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