

## Research Article

# Orang Haria and Marriage Customs: The Reality of Socio-cultural Order in the Maluku Archipelago

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**Abstract.**

Maluku is an archipelagic region consisting of both large and small islands surrounded by the ocean. The community interaction dynamics on and between these islands are shaped by the knowledge or mindsets based on each community's cultural background or traditional customs, which are institutionalized within every individual and within the collective community of its adherents. Specifically, marriage customs, whether it involves payment of a dowry or traditional legitimization, integrates two individuals with different identity backgrounds into the social environment on a micro-scale (family/*mataruma*) and a macro scale (village/community). The people of Haria identify themselves as part of Negeri Haria, one of the traditional villages on Saparua Island, Maluku, which has meaningful marriage traditions aimed at establishing social and cultural order. These marriage customs signal to family members and ancestors about the marriage events of descendants, visible from the traditional process of introducing a wife, whether from within or outside Negeri Haria, and the obligations of a man who marries and takes a daughter from Negeri Haria to merge with his identity (family/original village). The various conditions include *kain berkat* (negeri wealth) *meja kaweng*, marriage dowry payment, and *hatu mata*. Additionally, there are traditions of changing the surname of a child born out of wedlock (child reallocation) or adopting someone else's *anak* (arken anak). The young generation of Negeri Haria, generally needs more precise knowledge about marriage customs to form social order for newly established households. This writing aims to reveal the objective reality of the community's oral traditions in written form, preserved for cultural conservation purposes. The reality was discovered using qualitative research, such as observation and interview methods. Hence, efforts to preserve the cultural values of this indigenous community involve tracing stories from traditional leaders who possess the knowledge and perform the ritual processes of marriage customs.

**Keywords:** Orang Haria, marriage customs, socio-cultural regularities

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## 1. Introduction

Indigenous peoples in Maluku generally show their identity as Anak negeri Maluku and attach themselves to traditions and culture based on their place of origin [1]. In addition to the mention of anak negeri, it is also found as orang Maluku usually, the mention of 'orang' followed by their origin tends to negeri their origin. It is found in communities in Maluku if those who come from Saparua island will generally be identified with 'Orang Saparua' as well as other islands in Maluku. Culture and society are inseparable because culture is created by the ideas and ideas of the community [2]. Culture is understood as norms or rules set so that people behave to build relationships with others within the scope of the social environment and humans with the natural environment so that the environmental ecosystem where humans live is maintained [3]. Various customary traditions owned by communities in Maluku are understood and implemented according to the value of their designation [4]. This value is a collective agreement that becomes a guideline for life and is implemented through habits because it has an impact on the journey of people's lives to be better and more organized. Of course, this is maintained for generations to maintain the ancestral heritage and become the belief of each adherent [5].

Thus, the customary lands on Saparua Island have customary traditions as norms set by ancestors in the past to regulate community life from generation to generation [6] Likewise, the customary tradition of marriage in Negeri Haria, this customary tradition tends to be a norm that regulates the life of generations when they decide to marry and build a new life with their partner. The norm applies to both male and female communities. As is known, the marriage customs are paying kain berkat, paying arta kawin, hatu mata, and meja kaweng. The people believe of this negeri that the customary tradition of marriage is part of the concept of "introducing" that tends to men who come from the Negeri Haria and the concept of "taking" for girls who marry husbands from outside the Negeri Haria. The importance of this marriage custom as a form of order created by ancestors in the past and aims to provide awareness for the younger generation when building a new household that the romantic relationship between them is not only realized individually by the two partners [7]. However, the most important thing is to recognize the origin of the social environment of the anak negeri Haria, both at the micro (mataruma), meso (soa), and macro (negeri) levels, where the environment is interpreted as the place of existence of relatives and ancestors.

However, the current reality shows that the tradition of marriage customs in Negeri Haria has yet to be discovered by the younger generation. It can be seen from the

understanding of the marriage customs process that is generally carried out or arranged by generations over 60 years old. In addition, the changes in the marital property form actually give an idea of the weakening of the existence of marriage customs in the future. This research aims to express the importance of marriage customs in Negeri Haria as a form of building a life together with relatives and ancestors collectively for couples who will and have married Anak Negeri Haria. In addition, as a source of reference for the younger generation's knowledge of the value and meaning of ancestral heritage in the past.

## 2. Methods

This research is qualitative research, where the process of data collection process was obtained from observations and interviews at the research location (6), thus obtaining sufficient objective data to be analyzed for the needs of writing this article. The research activities took place in Negeri Haria, Saparua Subdistrict, Central Maluku Regency, as one of the customary lands with customary marriage traditions that have been made by ancestors in the past and are inherited from generation to generation. The critical informants of this research were traditional elders in Negeri Haria who have the knowledge and have the role to organize the entire mechanism of customary marriage in Negeri Haria. In addition, the community as a source of information consists of 2 (two) categories, namely the married category and the unmarried young generation category.

## 3. Results and Discussion

### 3.1. Orang Haria and Marriage Customs.

The word orang used in "Orang Haria" indicates the identity of those who come from Negeri Haria even though their current place of domicile is not in the customary territorial area of the Negeri on Saparua Island, be it on other islands in Maluku or outside Maluku (Indonesia to abroad). Generally, their status is referred to as "anak negeri Haria". This statement means that even where they are, whether they were born in Negeri Haria or not, the clan attached to the individual does not eliminate the identity of origin and does not reduce the behavior of compliance with the customary traditions of their negeri. Various customary traditions in Negeri Haria are found, one of which is the traditional tradition of marriage.

Marriage customs are the customs of a community related to marriage [8]. The anak Haria understands the customary tradition of marriage as a prerequisite laid by the ancestors for each generation that will build a new household. Therefore, this is certainly important as a form of implementation of customary rules and obligations to be carried out so that in their lives, when they are going to build a new household or get married, be it fellow anak negeri or those from outside the Negeri Haria, the prerequisites for the customary marriage tradition come to mind. The behavior of compliance and obligation to carry out the customary tradition of marriage is due to a condition where it has been institutionalized or internalized in the body and soul of every anak negeri Haria. It is because the transformation of knowledge through the socialization of the previous generation to the next generation continues to be carried out. Forms of socialization are in the form of parental stories and observations of the implementation of the traditional marriage tradition events carried out.

In addition to compliance behavior and obligations as anak negeri to carry out traditional marriage traditions, other aspects encourage them to do so, namely the negative impact if this is not done. Based on the experience encountered, it is generally found that the reality of Anak Haria who do not carry out this tradition has a disastrous impact in the form of illness or death because this tradition contains sacred values as also understood by the Watmuri village community in the Tanimbar Islands where the community views the traditional marriage ceremony as sacred. The community is recognized as a married couple if they have carried out the traditional marriage ceremony [9].

### **3.2. Forms of Customary Prerequisites for Marriage in Negeri Haria**

The Moluccan people, better known as the Ambon people, have a marriage custom with a dowry payment system, which is a gift of property from the bridegroom to the bride and her family [10]. In Negeri Haria, the prerequisites for marriage as a form of customary tradition consist of paying kain berkat (blessed cloth), meja kaweng (marriage), paying arta (treasure or dowry), and hatu mata (bringing the wife to the husband's old house).

#### **3.2.1. Pay Kain Berkat**

Pay kain berkat is the payment of the negeri's property, the payment of this kain berkat is related to replacing the daughter (girl) of Negeri Haria who will marry or has married a man from outside Negeri Haria in other words paying for the property of the negeri's

daughter has been taken by someone to build a new household, but if a fellow anak Negeri Haria is married the payment is not made. The process of paying for the kain berkat is in the form of giving 1 roll of white cloth according to the purchase size of  $\pm$  100 M long. This white cloth is handed over to the traditional elders and the negeri's government in the Baileo traditional house of Negeri Haria through a traditional procession. Saparua people generally see this as an old house or ancestral home.

In the traditional procession that takes place in Baileo, the equipment provided consists of 9 bottles of sopi, 9 packs of cigarettes, and 9 places for siri (siri, areca nut, and tabaku). This process begins with preparation by the spokesperson (the person who organizes the traditional procession) who has been determined in Negeri Haria at the woman's old house after which various equipment and negeri treasures are brought down by relatives together with the two husbands and wives. Before that, when the group goes to the baileo, first in front of the old women's house, they will pass one stage, namely the payment of the jujaro mungare (youth) treasure. Generally, the payment of this treasure is in the form of voluntary money, the representative of the negeri's jujaro mungare will stand right at the exit of the courtyard of the house, and the husband directly hands over the treasure. The purpose of this gift is to signify a jujaro or woman of the negeri who has been taken from the negeri to marry someone else. The next process continues to the baileo, at the front door of the baileo, there is a mauweng (traditional elder) waiting for the presence of the group. When the group arrives, mauweng will greet first, asking the purpose of arrival and will be answered on behalf of the group by the spokesperson about the payment of the kain berkat by the husband. After that, the group is invited to enter the baileo where the king and his staff and soa heads are already present. The spokesperson conveys the intention of giving the kain berkat and is then accepted by the government of the negeri together with the heads of the soa. Together they taste the prepared dishes (sopi, cigarettes and siri pinang). At the end of this process, the group returns to the old house to pray together in gratitude, generally led by a religious leader (priest) in the local negeri.

The payment of the kain berkat can only be done in the land of Haria, it cannot be done elsewhere. Therefore, wherever they are when they want to carry it out, they are obliged to come to Haria. This illustrates the value and substance of the payment of property for the negeri cannot be made anywhere else other than in the Negeri Haria baileo.

### 3.2.2. Pay Arta (Treasure or Dowry)

In addition to the payment of property for the negeri, there is also a customary tradition of marital property payments to relatives of the female mataruma, which is familiarly known as pay arta by the local community. Just like what happens in other areas with the term pay dowry in various forms as a prerequisite in accordance with the agreed provisions. (9) the payment of marriage arta is intended for men both from the Negeri Haria and from outside. The purpose of this tradition is to signify that a girl from a particular mataruma has been taken to marry and build a new household with a boy from another mataruma. The implementation of the arta payment tradition can be carried out outside the Negeri Haria provided that the place of implementation must be at the residence of relatives of the same clan or mataruma of the woman. In the tradition of paying arta, there are 2 allotments of property paid; the first property is intended for the wife, and the second is intended for the baby from the marriage.

#### 1) Appropriation for the wife

The arta payment for the wife consists of 1 gold snake, 1 gong, 1 patola cloth, 1 stone plate.

- 1 golden snake

Generally, the golden snake that is used as treasure is just a symbol of a yellow snake animal like the color of gold. Generally, those who will carry out this treasure payment buy yellow plastic snakes to be used as treasure from this payment. The golden snake in the understanding of the local community, is a symbol of the daughter who will be taken from the mataruma, so the replacement is the form of a gold-colored snake symbol as a symbol of the purity and chastity of the daughter.

- 1 gong

Gong, as is known, is a musical instrument that produces sound when struck. In the payment of arta kawin, this gong symbolizes and replaces the voice of the girl who will be taken.

- 1 piece of patola cloth (shawl cloth)

The patola cloth or shawl cloth symbolizes a girl's bath towel. The patola cloth given will replace the towel that has been used from childhood until it is removed from mataruma.

- 1 stone plate (old plate)

Stone plates or old circular plates measuring  $\pm$  25 to 30 cm in diameter have been used to replace the bathing pans (places) of girls since childhood.

2) Intended for infants.

The payment of *arta is* intended for the baby of the marriage who will be born, including 1 mat (*pailo*), 1 bottle of Jenifer, 1 siri place and copper *pan* (basin), 1 piece of *cita* + 1 bottle of *sopi*. The payment of this *arta* gives meaning to the preparation of equipment for the baby to be born.

- 1 mat (*pailo*)

A mat (*pailo*) is given as much as 1 piece prepared for later when the baby is born to be used as a bed.

- 1 bottle Jenifer

1 Jenifer bottle filled with *sopi* symbolizes the water that will be used first to clean the baby's body when it is born.

- 1 betel nut holder and copper baking pan (basin)

Betel nut holders and baking pans are used to hold betel nuts, areca nuts and *tabaku* (tobacco) prepared for honored guests who have status as officials in the *negeri* such as kings and soa heads and their wives when visiting to see the newborn baby.

- 1 piece of *cita* + 1 bottle of *sopi*

It symbolizes the need for the mother to be delivered by the village midwife (*mama biang*). 1 piece of *cita* means the baby's umbilical cord, and 1 bottle of *sopi* symbolizes traditional medicine to dry the umbilical cord marks on the baby's stomach. In the past, this traditional medicine was done by mixing lemon lime fruit with firewood for cooking (furnace ash).

### 3.2.3. Hatu Mata (bringing the wife to the husband's old house)

Hatu mata is known as bringing the wife into the husband's old house. Known by the local community as "kasih masuk bini di rumah tua". This customary prerequisite for marriage is only carried out by men from the Negeri Haria who marry women both fellow Orang Haria and from outside. This prerequisite describes a situation where the husband who is getting married or has been married takes his wife or prospective wife to the old house as well as introduces her to his relatives. The most important of these prerequisites is to introduce to the ancestors of *matarau*. Generally, if this hatu mata tradition has not been carried out, the prospective wife or wife cannot set foot in the old house. This is believed that if a woman who has a relationship with one of the relatives or male grandchild of the *matarau* has not been introduced, it brings the impact of anger (*pausia*), especially from the ancestors who result in suffering illness and even

death because the presence of new relatives in the mataruma social environment is not notified.

a. Table of Kaweng (Marriage)

The kaweng table is interpreted by the Orang Haria as a wedding thanksgiving table tradition. The thanksgiving table, in other words, is a table of thanks. The designation of thanks is intended for the two witnesses of the wedding known to the local community as “masutuhulo” together with those who help work on the implementation of the wedding reception event both in the provision of consumption and equipment supporting the event or “eklesino” (2). The tradition of the kaweng table is carried out only by men from Negeri Haria who marry women from Negeri Haria or from outside. The form of the kaweng table tradition is a long table covered with white cloth and food is available to be tasted by relatives and witnesses of the marriage and those who support the implementation of the reception.

### 3.3. Marriage Customs as a Socio-Cultural Order of the Orang Haria

Marriage aims to achieve human life at the level of maturity, the statement needs to be more sufficient on how humans reach this level, but the most important thing is the reality of human life to become mature with order. The marriage custom of the negeri Haria community is part of forming the socio-cultural order of its people who will and have built a new household through the marriage process. This form of order takes place in the social environment at the mataruma (micro), soa (meso), and negeri (macro) levels, where it can be seen in the process of marriage customs that occur through the obligations of implementing customary processions intended for the social environment. For example, in the social environment of the negeri, it can be seen in the implementation of the payment of kain berkat and the mataruma and soa environments, namely the payment of arta, hatu mata and kaweng table.

In fact, the entire process of marriage customs in Negeri Haria has a fundamental value and meaning, namely as a form of notification to relatives (defined as living families) and ancestors (intended for ancestors who have passed away) about the existence of a grandchild who has now decided to get married to build a new household. Therefore, this notification is related to “introducing” and “taking”, introducing refers to the implementation of marriage customs by men who come from the Negeri Haria to their prospective wives or wives and taking is more focused on Haria women when married to men from abroad.



Of course, the act of informing about the situation of grandchild towards the marriage process is a form of “kas tau” (letting know) and “kas suara” (giving voice). These two forms in the reality of life of the Moluccan people generally contain the meaning of mutual respect among their neighbors, where the forms of kas tau and kas suara are seen both when introducing and taking. When mutual respect is carried out through the implementation of traditional marriage events according to the prerequisites commonly or so called “tau atorang” (know the rules), the order of life will be realized for the new household life of anak and grandchild in the future, but if on the contrary the act of disrespecting relatives and ancestors or known as “tar atorang” (do not know the rules), it brings disaster to the future household life in the form of suffering illness or death of the husband or wife concerned because of the impact of anger from the ancestors.

### 3.4. The Reality of Marriage Customs in the Present

Marriage customs in Negeri Haria today are relatively still found. This reality can be seen from the various customary processes that take place when the grandchild of both women and men of Orang Haria who get married carry out these prerequisites both in the territorial area of the negeri and outside according to the process. However, there are also situations and conditions where changes occur in some of the implementation of the customary marriage ceremony and changes in the payment of property in the form of conversion of goods into money. The form of change can be seen as follows.

TABLE 1: Changes in the Form of Payment of Marital Property in Negeri Haria.

Marriage Customs	Form of Assets	
	Formerly	Now
<i>Kain berkat</i> payment	1 roll of white cloth	payment of money in the amount of Rp. 750,000,- (put in a white envelope)
Dowry payment	1 gold snake	voluntary payment of money (technically, the money is put into 7 envelopes representing each form of property, and on the front of the envelope is written the forms of property in question)
	1 gong	
	1 piece of patola fabric	
	1 stone plate	
	1 mat ( <i>pailo</i> )	
	1 bottle of jenifer	
	1 series holder + Copper pan	

Source: Interview Data March 2024

In addition to changes to the form of payment of property, another reality of marriage customs in Haria land is the lack of knowledge of the implementation of marriage

customs by the younger generation. Currently, it is known that the generation that can organize the customary marriage process is  $\pm$  5 people aged over 60 years. This condition occurs because of 2 things, namely, the motivation of young people to know the customary process and the relative lack of socialization or transformation of knowledge to the younger generation. In this section, it is certainly felt that this will pose a threat to the existence of marriage customs in the future.

## 4. Conclusions

Marriage customs are institutionalized and become the self-identity of the Orang Haria as *anak negeri* in the Maluku archipelago. This identity is attached to individual anak Haria everywhere, both those domiciled in the territorial area of the *Negeri Haria* and outside the territory of the negeri. The customary tradition of marriage can be classified into 2, namely *first* based on marital status, where Haria men marry women outside Haria (*meja kaweng, hatu mata*), men and women of fellow Orang Haria marry (*meja kaweng, hatu mata, pay arta kaweng*), and men from outside Haria marry Haria women (*pay kain berkat*, *The second is* based on the place of implementation, namely all marriage customs can be carried out in *Negeri Haria* and marriage customs that cannot be carried out outside *Negeri Haria* are paying kain berkat because it is related to the payment of *negeri* assets and must be held in the *Negeri Haria baileo*. Marriage customs have the value and meaning of the socio-cultural order of the Orang Haria, if it is observed that the implementation of this custom is a form of respect through the notification of “*kas tahu*” or “*kas suara*” relatives and ancestors to the lives of *anak* and grandchild who “introduce” and “take”. The form of social and cultural order is recognized through the concept of “*tau atorang*,” which also impacts the future orderliness of household life; conversely, “*tar atorang*” leads to disordered household life, as it is believed to bring misfortune in the form of illness or death.

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