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## ***Duan-Lolat* Tradition In Traditional Marriage Of The Tanimbar Community: Ethnographic Study of Traditional Marriage in Latdalam Village, Tanimbar South District, West Southeast Maluku Regency**

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**Abstract.** The Tanimbar people certainly have customs, traditions, and habits that have been preserved from generation to generation. The *Duan* and *Lolat* systems represent customs and traditions, which are still present throughout the Tanimbar archipelago. In that context, as part of the Tanimbar community, the people of Latdalam village, South Tanimbar district, West Southeast Maluku district who inhabit the west coast of Yamdena Island also use the *Duan* and *Lolat* traditions in various aspects of life, both political, economic and socio-cultural life. The main objective of this research is to describe and analyze the process of the formation of *Duan* and *Lolat* traditions in the traditional marriage of Latdalam villagers in the South Tanimbar district, West Southeast Maluku Regency. The approach used in this research is to use a descriptive-qualitative approach. The research location is Latdalam Village, South Tanimbar district, West Southeast Maluku Regency. Informants in this study consisted of; the Latdalam village government; the Church, namely religious leaders who know and understand the traditions of *Duan* and *Lolat* in the marriage customs of the Latdalam community; *Duan* and *Lolat* parties that involve two families in carrying out traditional marriages. Data collection techniques through observation, interviews, and documentation studies. The research instrument is the researcher himself as the main instrument. The results obtained from this study are as follows: (1). In the life of the people of Tanimbar, West Southeast Maluku Regency, a kinship value known as *Duan* and *Lolat* has been maintained for a long time. The *Duan* and *Lolat* traditions are applied in various aspects of life, including marriage. (2). The process towards a traditional marriage based on the *Duan* and *Lolat* traditions in the Latdalam Village community, Tanimbar Selatan District, West Southeast Maluku Regency. (3). The traditions of *Duan* and *Lolat* in traditional community marriages in Latdalam village contain religious or belief values, art, language, and law. This study recommends further research on the wars of the West Southeast Maluku Regency government, especially the District Tourism Office, in designing work programs to promote the *Duan* and *Lolat* traditions as local wisdom.

**Keywords.** Symbolic Meaning, Symbol, Custom, Marriage

## **I. Introduction**

As it is known, since ancient times, traditional communities around the world and also in Indonesia have had a form of local knowledge about how to manage natural resources. Knowledge, which is commonly referred to as traditional ecological knowledge (Traditional Ecological Knowledge), is obtained from the accumulation of observations over a long period and is passed down from generation to generation [1]. This is in line with the opinion of various experts that in every community, both in remote areas and urban areas have varied cultural heritage and have different characteristics from one area to another. Some of these cultural heritages are still visible until now. Some are living in the form of objects/artifacts. However, this legacy in some communities in Indonesia is still sustainable and well preserved until now.

Culture is the whole human knowledge as a social being that is used to understand the environment and its experiences and which guides its behavior. Culture consists of universal elements, namely: language, technology, economic system, social organization, knowledge system, religion, and art [2]. Koentjaraningrat also detailed culture into three forms, namely: ideals, activities, and cultural objects. Furthermore, Goedenoegh (1951:61) in [3] argues that culture is a pattern (pattern) of life of a society in the form of activities and material and social arrangements that are repeated regularly, which are characteristic of a particular group. In this case, culture is the content or part of the objects and events that can be observed. Culture is also a system of knowledge and belief that is used as a guide in managing their experiences and perceptions, determining actions, and choosing alternatives [4].

The value itself is something that is considered ideal, a paradigm that states a desired and respected social reality. These values become an inspiration for citizens in their behavior. Value is essentially the belief that an idealized way of life is the best way for society. Because value is a belief, it functions to inspire community members to behave in the direction accepted by society. The value is a tool to determine the quality of a person's behavior. In this case, the value serves as a benchmark or norm [5]. Therefore, there is a cultural value system known. In the cultural value system, there are five main things in human life, namely: (1) the problem of the nature of human life, (2) the problem of the nature of social work, (3) the problem of human position in time and space, (4) the essence of human relations with nature around, and (5) human relations with others [6].

The process of cultural inheritance is referred to as the enculturation process. The enculturation process takes place starting from the smallest unit, namely family, relatives, community, ethnicity, to even greater unity. This enculturation process lasts from childhood to old age. Through this enculturation process, in the minds of most community members will have the same views and values about issues that are considered reasonable and evil, about what should be done in living together and about what should not be done. The form of culture is a system of cultural values containing ideas, ideas, values, norms, and rules that apply in the supporting society where the culture grows and develops. By the supporting community, the cultural value system is respected, upheld, and believed to be accurate, binding, and even sanctions for violators. This cultural value is abstract because its location is in the realm of human thought that supports it. Tradition is something that has become a habit of the local or local community, which has been going on for a long time and is followed by most of the supporting communities. Therefore, different people have different customs.

Modernity is entirely part of a set of ideas that gives birth to various material and non-material implications in the form of paradigms. Modernity's ability to bend various aspects of

life is proven to be able to give birth to new cultural patterns that comprehensively oppose existing traditional forms of thought. This form of opposition is based on a line of thought that wants a structured change following the demands of the times. The paradigmatic subsystem is a logical implication of modernity, which relies on its rationality on rationality, economic needs, and socio-cultural change.

Until now, study about the *Duan* and *Lolat* traditions in various aspects of the life of the Tanimbar people is still lacking. At the same time, the tradition has long existed and is adopted by the Tanimbar community itself until now. Tanimbar comes from the word Tanempar (eastern language or *nistimur*), which means "stranded." This word is used to denote the people who inhabit the islands of Fordata, Larat, Jamdena, Sera, and Selaru islands. Thus the word Tanimbar was used to unite these areas with one name, which is known today, namely "Tanimbar." Besides, the mention of the word Tanimbar can indicate people, and also indicate islands.

Historically these islands were initially uninhabited, so the native Tanimbar population did not exist. According to local stories, the people who now inhabit this archipelago come from various tribes in Indonesia, especially Eastern Indonesia, except for Papua, such as from Halmahera, Saparua, Banda, Kei, Aru, and even from the island of Timor. However, it is not yet known precisely when this migration process will take place [7].

This displacement occurred, not only because they were looking for new areas to sustain their lives, but also because the situation in their hometown was less safe due to frequent wars. To avoid these conditions, they find a way to get out and finally enter the Tanimbar islands. These are what are then called "stranded people" [8].

On this basis, Stibbe (1919) argued that the culture of the people in the Tanimbar islands was unknown because they seemed wild, and there was often hostility between them [9]. This hostility occurs because it is influenced by their origins coming from various tribes and the occurrence of seizure of territory (land boundaries) or in the local language it is called "*petuanan*" among them. This situation lasted until the 19th century, even until the 20th century. Thus the Tanimbar people or the Tanimbar people are not a tribe because, in this region, there are traditional language differences between one island and another. Therefore, the Tanimbar word is used to bind migrants who inhabit what is now the West Southeast Maluku Regency.

As part of Indonesian society, the Tanimbar people certainly have customs, traditions, and customs that have been preserved from generation to generation. The *Duan* and *Lolat* systems represent customs, traditions, and customs, which are still present throughout the Tanimbar archipelago. *Duan* and *Lolat's* social relations, as stated by several researchers in Tanimbar, such as; Drabbe, Renwarin and McKinnon found that *Duan* and *Lolat's* social relationships were part of a social structure in which there were status and role as *Duan* and *Lolat*. The status referred to is related to the position of being the donor of the virgin and the position of being the recipient of the virgin. While the role: in choosing and determining a mate, paying for customary assets as well as the role and function of being a protector in the *Arin* system and the role in making tais as a symbol of binding social relations between *Duan* and *Lolat*. The three researchers at Tanimbar also found that there were factors that influenced *Duan* and *Lolat's* social relations, including conflict, formal bureaucracy, and religious factors [10], [11].

Customary law in the Tanimbar community is usually referred to as the *Duan* and *Lolat* laws. *Duan* comes from the word "*Ndrue*" which means lord, king, leader, and ruler. In the social strata of the Tanimbar community, *Duan* always has a higher position than *Lolat*. *Duan* and *Lolat* are traditional symbols that apply in the life of the Tanimbar people. *Duan* island and *Lolat* is rain. *Lolat* is symbolized by rain that falls to the earth which gives fertility to the soil.

Big *Duan* is 'God' while humans are '*Lolat*'. *Duan* and *Lolat* have other meanings, *Duan* can mean blood giver while *Lolat* means blood recipient.

*Duan* and *Lolat*, in the literal sense, can be understood as the relationship between master (*Duan*) and his servant (*Lolat*). *Duan* means the giver of the virgin and *Lolat* means the recipient of the virgin. *Duan* and *Lolat* are powerful and close attachments to customs in various activities in the Tanimbar community. The *Duan* and *Lolat* laws contain values and norms that live in the Tanimbar Islands to regulate the blood relationship of a marriage between husband or man and wife or woman that takes place continuously in the life of the Tanimbar people. The customary laws of *Duan* and *Lolat* have a function to regulate social relations and explain the rules of conduct in everyday life, both in solving problems, distributing inheritance to solving criminal problems.

The kinship system prevailing in the Tanimbar community is based on patrilineal relations. The kinship unity in the Tanimbar community, namely: nuclear family, family, *Das Matan* (clan), *Suan* (*Soa*) and village. The nuclear family is the unity of father and mother and children. Apart from being patrilineal, the unity in the Tanimbar community is more significant, namely the family. A family is a kinship unit around the individual, which consists of residents who are still living from the eyes of the original house, namely all descendants of the four ancestors.

*Das Matan* (marga) is a patrilineal kinship group. Marga is formed from families that join into one group that has close kinship relations. Marga is a union of unmarried men and women and the wives of married men. *Suan* (*Soa*) is a combination of several clans. Clans join into one group in the kinship system, namely *Suan* (*Soa*). The village is a combination of *Suan* (*Soa*). *Suan-Suan* (*Soa-Soa*) agreed to join forces and form a group and live together to form a village.

Marriage, according to custom, is the affair of two kinship groups or the eyes of the house and family, which has the function of holding the marriage. Marriage in the Tanimbar community is exogamous; that is, a person must marry someone outside his clan. The Tanimbar culture recognizes three types of marriage methods, namely: Eloping, asking for marriage, and marrying in. Eloping is the most common marriage system in Tanimbar society. This is because the Tanimbar people prefer to take the short path to avoid negotiations and ceremonies. Female relatives see female Eloping as miserable marriage, so Eloping is not wanted by female relatives.

On the other hand, the youth's relatives like Eloping. This is because youths want to avoid disappointment when rejected and to avoid embarrassment from the youth's family. After all, the woman's family rejected their child's marriage plan. To avoid that, young men who want to get married take a short way by Eloping. The marriage may also be caused by the youth's fear of the women's family who wait until the youth's family fulfills all the customer requirements.

The second form of marriage is asking for marriage. Marriage asks to happen when a young man has found a girl who will be his wife, and he will tell her parents. The parents of the youth's family gather family members to inform them and make plans for marriage, accumulating wealth to pay for dowries and wedding celebrations. Everything has been agreed upon, then one of the parents from the male family will send to the girl's parents to ask for time for an application visit. The girl's parents will send a messenger to tell the time and day.

In that context, as part of the Tanimbar community, the people of Latdalam village, South Tanimbar district, West Southeast Maluku district who inhabit the west coast of Yamdena Island also use the *Duan* and *Lolat* traditions in various aspects of life, both political, economic and socio-cultural life. In practice, *Duan* and *Lolat* traditions will appear at marriage. Marriages for Latdalam villagers have been determined based on the *Duan* and *Lolat* traditions. It is understood that every boy and girl who is born has been determined who will become husband

or wife in the future which in the local language is called "*tampa kaweng*" (place of marriage), in other words from this tradition it is that since birth, both boys and girls are traditionally arranged marriage. Thus the main focus of this research is to see the meaning of the *Duan* and *Lolat* traditions in the traditional marriage of the Tanimbar community in Latdalam Village, Tanimbar Selatan District, West Southeast Maluku Regency.

Based on the descriptions and phenomena that have been stated in the background above, the research problem questions are formulated as follows:

1. What is the process of the formation of the *Duan* and *Lolat* traditions and the factors behind their application in the traditional marriage of the Latdalam village community, Tanimbar Selatan District, West Southeast Maluku Regency?
2. What are the stages in the traditional marriage process in the Latdalam village community?
3. Are there any values from the *Duan* and *Lolat* traditions in the traditional marriage of the Latdalam village community?

## II. Method

This study is qualitative research with descriptive and analytical approaches that highlight the importance of examining and analysing the life of a phenomenon or appearance of what is happening in a stream of consciousness. This is usually done by systematically collecting and analyzing historical materials using methods that ensure the credibility of both the data and the results. This approach is more concerned with in-depth observation, and interview techniques become very important in data collection, and researchers become the main instrument. The use of qualitative descriptive approach because it is suitable for the problems studied, and also because: (1) the approach in this study is more flexible, (2) able to present the data directly, the nature of the relationship between the informant and the researcher, (3) can adapt and be sensitive to the phenomena encountered in the field. This research was conducted in Latdalam Village Community, Tanimbar Selatan District, West Southeast Maluku Regency.

## III. Discussion Of Research Results

### 1. The formation of the *Duan* and *Lolat* Tradition in the Latdalam Village Community, Tanimbar Selatan District, West Southeast Maluku Regency

In the life of the people of Tanimbar, West Southeast Maluku Regency, a kinship value known as *Duan* and *Lolat* has been maintained for a long time. The word *Duan* means the master or owner of an item. This owner or owner functions as a protector of that item. Meanwhile, the word *Lolat* means the recipient of an item. The institutionalization of the value of *Duan Lolat* occurs in the process of traditional marriage, where *Duan* is a predicate given to family groups who act as women givers. At the same time, *Lolat* is the predicate for family groups that act as recipients of women [12].

#### a. Marriage as the beginning of the formation of the *Duan* and *Lolat* traditions

According to the Marriage Law, Article 1 No. 1 states that marriage is a physical and mental bond between a man and a woman as husband and wife to form a happy and eternal family based on the One and only God [13]. Marriage is a relationship between two people of different sexes known as husband and wife. In this relationship, there are roles and responsibilities of husband and wife in which there are elements of intimacy, friendship, friendship, affection, sexual fulfillment, and parenthood [14]. Marriage is a sacred bond between a couple of men and a woman who has been stepped on or is considered to have reached sufficient adult age. Marriage is considered a holy relationship (holly relationship)

because of the spousal relationship between a man and a woman who has been legally recognized in religious law [15].

The Tanimbar community, in general, and specifically the Latdalam village community, which is part of the Indonesian community, have customs and traditions, namely *Duan* and *Lolat*, which are applied in various aspects of life, including marriage. The process of the emergence of the *Duan* and *Lolat* traditions itself is formed from the marriage process.

From the results of these interviews, it is understood that the *Duan* and *Lolat* traditions for the Tanimbar community, especially for the Latdalam village community, are like a view of life that has been adopted from generation to generation to the present day. In fact, the origin of the emergence of the *Duan* and *Lolat* traditions was based on marriage. A traditional process that brings together two families to discuss the marriage process. From this meeting, it was agreed that the children of these two families should be bound in the form of traditional marriage.

The bride and groom are legally legalized as husbands according to the agreement of the two families. Based on this process, the *Duan* and *Lolat* traditions were formed in the Tanimbar community in general, especially in the Latdalam village community. *Duan* is the party who gives the virgin, while *Lolat* is the party that receives the virgin. *Duan*, namely the family of the bride and *Lolat*, the family of the groom. Marriage, according to custom, is the affair of two kinship groups or the eyes of the house and family, which has the function of holding the marriage. Marriage in the Tanimbar community is exogamous; that is, a person must marry someone outside his clan. The Tanimbar culture recognizes three kinds of marriage methods, namely: Eloping, marriage asking, and marrying in [16].

Eloping is the most common marriage system in Tanimbar society. This is because the Tanimbar people prefer to take the short path to avoid negotiations and ceremonies. Female relatives see female Eloping as an unfortunate marriage, so Eloping is not wanted by female relatives. On the other hand, the youth's relatives like Eloping. This is because youths want to avoid disappointment when rejected and to avoid embarrassment from the youth's family. After all, the woman's family rejected their child's marriage plan. To avoid that, young men who want to get married take a short way by Eloping. The marriage may also be caused by the youth's fear of the women's family who wait until the youth's family fulfills all the customer requirements.

The second form of marriage is asking for marriage. Marriage asks to happen when a young man has found a girl who will be his wife, and he will tell her parents. The parents of the youth's family gather family members to inform them and make plans for marriage, accumulating wealth to pay for dowries and wedding celebrations. Everything has been agreed upon, then one of the parents from the male family will send to the girl's parents to ask for time for an application visit. The girl's parents will send a messenger to tell the time and day. When it was agreed upon, the youth's relatives and a spokesperson came to the girl's house. The spokesperson gave a salute by saying the full name from the eyes of the house. Answers are customarily carried out by spokespersons for the girl's relatives. Then talks were held through the two spokesmen. If an agreement is reached, the marriage can take place with traditional ceremonies.

The third form of marriage, namely in-marriage. In this marriage, the man lives with the woman's family. There are three reasons for the occurrence of incoming marriage, namely: first, the relatives of the youth cannot pay the dowry according to custom; second, the girl's family is only one child and has no brother, so the girl must include the man who has become her husband in her father's family to ensure the continuity of the clan; third, the father of the youth is unwilling to accept his daughter-in-law, because of differences in status.

With the marriage tradition above, it shows that there are elements of universal culture, as stated by Ralph Linton in [17], that there are universal cultural elements that are easy to change, and some are difficult to change and difficult to replace with foreign elements. , namely the core part of a culture called a covert culture, which consists of a system of cultural values, religious beliefs that are considered sacred. Several customs have been studied early in the process of socializing individual members of the community and several customs that have an extensive network of functions in the community. Meanwhile, the elements of culture that are easy to change, namely part of the outward manifestation or overt culture, are physical cultures such as tools and useful objects, but also science, procedures, lifestyle, and recreation that provide comfort.

### **b. Scope of the *Duan* and *Lolat* Traditions**

The *Duan Lolat* tradition in the Tanimbar community does not only cover aspects of life concerning marriage alone, but also, this tradition covers almost all aspects of community life. The scope of the *Duan Lolat* tradition starts from the smallest group to the largest group, namely the family, the straight line of the father, the straight line of the mother, and *Duan Lolat* himself. *Duan* has the right to *Lolat*. *Duan* and *Lolat* traditions in the life of the Tanimbar community certainly have an influence, and it is clear that this influence has both positive and negative sides. The scope of the *Duan Lolat* tradition in the community of Latdalam village covers all aspects of community life, for example, marriage, grief, building houses, conflict resolution, both conflicts involving individuals, as well as conflicts between people in one village and communities in other villages.

*Duan Lolat*'s role also appears in the grief incident. The results of the research show that it is *Duan*'s obligation to coat the corpse with woven cloth, the middle picture shows *Lolat*'s obligation to carry *sopi* (alcohol) in a bottle and a bottle cap in the form of money. Whereas in the picture to the right, it shows the obligations of *Duan*'s other party, who is putting the woven cloth on the table as a symbol of giving clothes to the bereaved family. Thus the *Duan* and *Lolat* traditions in the Tanimbar community are very thick when there is a conflict between villages or a particular meeting. In resolving a particular conflict, *Duan* and *Lolat* have a role. *Duan* and *Lolat* play a role in society. Different villages, for example: in 1993, there was a conflict between the Latdalam village community and the Olilit village community. Existing social groups include kinship, namely groupings formed based on blood relations and marital ties; Territorial, namely social groupings formed based on neighbor relations, living near one another and feeling united; Friendship: social grouping based on friends to do activities together.

The dispute between Latdalam and Olilit villages was triggered by a misunderstanding between several youths from Latdalam and Olilit villages, which in turn resulted in more massive conflicts between villages. *Duan* and *Lolat* were used by the village of Olilit giving *tuak* (*sopi*) and *gansula* stoppers (bottle caps) in the form of fish or pigs to the traditional elders of Latdalam village. Meanwhile, the traditional elders from Latdalam village responded by giving food and cloth to the traditional elders of the Olilit village. After the dispute between the villages is over, there will always be efforts to make peace. Through this conflict can produce a close friendship called *pela*; in the language of Tanimbar it is called *kekibur*, which means friend and relative. In resolving disputes between villages, it is carried out customarily with *Pela Duan* providing food and cloth to *Pela Lolat* while *Pela Lolat* provides *sopi* and fish or meat to *Pela Duan*.

Another scope of the *Duan Lolat* tradition in the Latdalam village community is in terms of building houses. In this context, *Duan* usually should hold the '*pamali stone*,' starting from building the foundation of the house. People in Latdalam village before laying the first stone of

a house, preceded by short worship, after worship in the context of building a house in Latdalam village, where *Duan* must hold a plate filled with candlenut water then splash it over the base stone on the foundation of the house to be built. After the procession was completed, then the foundation of the house began to be built in cooperation without being paid.

This is also in line with Geertz's opinion that the focus of culture is cultural values that guide the community to act in dealing with various problems in their lives. Culture is more of a guideline for assessing the symptoms understood by the cultural actors. The meaning contains the judgments of actors in that culture. In culture, the meaning is not individual but public, when the meaning system then becomes the collective property of a group. Culture becomes a pattern of meaning which is carried on historically and manifests itself in symbols. Culture also becomes a system of inherited concepts that are expressed in symbolic forms through which humans communicate, preserve, and develop their knowledge of life and attitudes towards life [18].

In this context, according to Parsons [19], [20], he argues that "culture as the main force that binds various elements of the socio-cultural world is the main force that binds the system of action. Culture mediates interactions between actors, interacts with personalities, and unifies social systems." The traditional culture in the social life of the community will become a reference for attitude and behavior, thus encouraging individuals to take social action.

## **2. Marriage Customs Based on the *Duan Lolat* Tradition in Latdalam Village**

### **a. Early stage**

Since time immemorial, even since the existence of humans on this earth, there has been a known relationship between a man and a woman who then enter into a bond called marriage. Although the methods and forms vary from the very simple to the very advanced and are regulated by laws or state regulations. The growth of the relationship between a man and a woman called marriage is to fulfill the physical, spiritual, and social needs of humans. A marriage that is formed needs to have the conditions of marriage so that the purpose of the marriage is achieved, the formation of a responsible marriage, and physical and mental happiness.

Marriage can be viewed from various points of view, for example, in terms of customs, religion, and marriage law. Marriage, in terms of custom, has an understanding that marriage is one of the most critical events in the life of indigenous peoples because marriage does involve not only the bride and groom, but also the parents of both parties, siblings, and even their respective families. In customary law, marriage is not only an essential event for those who are still alive. But marriage is also a very meaningful event that is fully respected and followed by the spirits of the ancestors of both parties. From a religious perspective, marriage is defined as a sacred and noble bond between a woman and a man to become husband and wife, and sexual relations are permitted to achieve a happy, loving, benevolent, and mutually supportive family. Whereas in terms of the Marriage Law No. 1 of 1974, marriage is a spiritual bond between a man and a woman as husband and wife to form a happy, eternal family (household) based on the Godhead.

From this understanding, it can be understood that marriage has three essential components, namely: the existence of an inner bond between a man and woman, the purpose of forming a happy and eternal family, and based on the Godhead of the Almighty. Marriages based on the *Duan Lolat* tradition in Tanimbar, especially for the people of Latdalam village, begin with a matchmaking system between the *Duan* and *Lolat* families. In this context, boys from the *Lolat* party who are more dominant are usually matched with girls from *Duan's* side. In this early stage, the boys and girls from the two families are more careful in their daily

interactions in the community of Latdalam village. The reason is that they have been bound by a customary agreement so that if one of them is found to be violating the agreement, traditional sanctions will be imposed in the form of a dowry in the form of precious metals whose quality is determined by the agreed family.

In addition to the matchmaking system as stated above, at this stage, there are also other ways, namely starting with the introduction of a man and a woman on a consensual basis without the knowledge of their parents. Usually, the introduction can be done directly between men and women without being prearranged by others; it is also done by involving a third party, which in the local language is known as "*jemba*," which is mostly used by men.

The involvement of third parties is intended to convey messages both in oral and written form. Messages in the oral form delivered by third parties are direct delivery of 'liking' to the woman who is driven by the man. Whereas messages in written form, usually men make letters and then give them to a third party and then hand them over to women who were previously estimated. The role of "*jemba*" is significant for a man to smooth out the feelings of liking to a woman so that the *jemba* chosen is someone who is closer to and knows more about the woman who is liked by the man.

The third-party (*jemba*) is generally a woman because, according to the local community, women have the ability to commit to conveying messages of male liking to women who are valued. Moreover, the third party is a close family of women, so it is guaranteed that women will well receive messages from men. Another system from the early stages of marital custom with the *Duan Lolat* tradition of the community in the village of Latdalam is "*sajas*" which in the local language is interpreted as '*nai rumah*'. This type of method is a way in which a man who feels that he can marry immediately comes to the house and lives with the woman who is his wife. This method is also known as reckless. Because men dare to come to their future wife's house with all kinds of risks, everyone who is going to get married will need careful planning in preparing various needs related to marriage.

This method certainly has quite a substantial risk for a man who is reckless because the woman's family does not necessarily well receive him. According to the local community, if the family of the woman does not agree with the man, they will act by doing several things, including being reported to the neighborhood government to be resolved, giving adat sanctions in the form of customary fines from the male family to the female family, or more tragically, a woman's family runs amok by finding and beating the man.

This action was carried out because, from the viewpoint of the women's family, this method was a disgrace for them and damaged the right name of the woman's family. In this context, customary sanctions are usually more dominant than other actions, including acts of violence committed by women's families. In this tradition, the type of basket that a woman's family hangs the day before they come to ask for the property is a symbol of the family's request. Meanwhile, the men's families gather to discuss the demands of the women's families. There are also several woven fabrics collected by the men's family as assets which are then handed over to the woman's family.

What the Latdalam community has done in the *Duan Lolat* tradition is in line with the symbolic interaction theory. Herbert Mead and his followers emphasize the importance of social interaction. According to them, meaning does not come from a process of mental activity but a process of interaction. This opinion stems from Mead's pragmatism, which focuses on human action and interaction rather than on isolated mental activities. Therefore, one of the main issues for them is not how people psychologically create meanings but how they learn meanings in interactions in general and in socialization in particular. In social interactions, people learn symbols and meanings. If people react to signs without thinking, then in reacting

to symbols, one must first think. Signs have meaning in themselves. For example, the gestures of an angry dog are a sign that he is angry.

Meanwhile, symbols are ordinary objects that are used to represent (take the place of) whatever it is agreed to represent. For example, the red and white flag is the symbol of the Indonesian nation. Not all cultural objects have more meaning than what is in them. However, objects, which are symbols, always have a different meaning than what appears in object itself. People use symbols to communicate something about themselves. Symbols are essential because they enable humans to act in a truly human way. Because of symbols, humans do not react passively to the reality they experience but give meaning to them and act according to the meaning they give.

### **3. The Values of the *Duan Lolat* Tradition in the Marriage Customs of the Latdalam Village Community.**

Maintaining the values contained in our traditions is something that we must celebrate. The strength of a nation is motivated by the strength of its human identity. Therefore, as humans who live in this advanced age, we must be able to filter all kinds of cradles, sorting out the good things that we can take. While socializing in a multicultural urban society, cultural acculturation, even cultural synthesis, may occur. However, will that weaken the state of our identity? Or instead, it will destroy our mindset, culture, art, and locality? For this reason, in this chaotic era, the preservation of traditional values is needed so that we can survive the challenges of the times.

Based on the concept of values and traditions, it can be understood that nothing is sufficient to describe the values in the *Duan Lolat* tradition for the Tanimbar community in general and the Latdalam village community in particular. These values are contained in the *Duan Lolat* tradition, one of which is applied through marriage. Marriage, according to custom, is the affair of two kinship groups or the eyes of the house and family, which has the function of holding the marriage. Marriage in the Tanimbar community is exogamous, that is, a person must marry someone outside his clan, as happened in the village of Latdalam. In this research, it was found the values contained in the *Duan Lolat* tradition, among others; (1) religious values; (2) artistic value; (3) language scores; (4) legal value.

#### **a. Religious Values**

The *Duan-Lolat* custom regulates social relations and defines the rules of conduct in daily life. From solving problems, distributing inheritance, to overcoming crimes. In *Duan Lolat*, everyone who represents the woman's side in marital or hereditary relationships. Then it will be *Duan* or the master of the person who represents the male side. For example, a younger sister who marries a man will become the master of her husband and the entire family of her husband's brother. Every *Duan's* obligation to *Lolat* is to protect and protect. However, at the same time, *Lolat* must respect and obey *Duan's* rules or requests. This makes the position of women in the Tanimbar community in a high position as symbols of life-giving. So in the custom of the Tanimbar community, anyone will be grateful if they have a daughter.

It is not the only custom that is thick in the Tanimbar community. The trust they hold is also very pronounced. We can see that from the buildings. The majority of the Tanimbar people are Catholics. Every mantra that was said in a traditional ceremony or ritual always ends with a prayer from that religious tradition. On the highest hill in Saumlaki we can see almost the entire island of Yamdena. There is the Cave of Mary and the Statue of Christ the King. Usually, the community carries out a procession every primary religious day at the place. The Tanimbar Islands, which are one of the outer islands of Indonesia, have many valuable customs and cultural heritage. This area needs more attention so that the wealth in it can be used for the

welfare of its people. In connection with the hierarchical *Duan-Lolat* order, Allah, as *Ubilaa / Duadilaa* is at the top of the hierarchical order. Since Allah, as *Ubilaa / Duadilaa* is at the top of the *Duan-Lolat* hierarchical order and all Tanimbars are derived from him, basically all Tanimbar people are equal, that is, they are all *Lolat* from Allah as *Ubilaa / Duadilaa*. In this connection, there is only one hierarchical level, namely between Allah as *Duadilaa* and humans (Tanimbar) as *Lolat*. Thus, the understanding that Allah is *Ubilaa / Duadilaa* at the same time transforms the hierarchical order of *Duan-Lolat* itself.

In addition to being recognized as a source of life for *Duan*, *Duan* said he also acts as a protector and intermediary between *Lolat* and his ancestors. In his role as a protector, *Duan* was then seen as a redeemer and savior for his *Lolat*, because he would or redeemed or saved his *Lolat* from the mistakes committed by his *Lolat* in the social life of the Tanimbar community. At the same time, the ancestors are significant figures because even though they have died, they are still believed to have a significant influence in the lives of their children and grandchildren and act as intermediaries between their grandchildren and the highest reality (*Ubilaa / Duadilaa*). God, in the terminology of the Tanimbar society (*Ubilaa / Dudilaa*), is believed to be the source of everything different or contradictory in the world, and everything different or contradicting in that world comes from Allah. So, *Ubilaa / Dudilaa* was the One who held everything that seemed different in the world, such as the heavens and the earth, the moon and the sun, male and female. In essence, everything comes from *Ubilaa / Duadilaa*, and without *Ubilaa / Duadilaa* then everything will never exist. In Christianity, there is also the idea that everything "comes" from God, and Allah is the One who created everything that is in the world, God as the main actor in the process of creating natural and everything in it.

In Tanimbar cosmology, God, as *Ubilaa / Duadilaa* is then understood as "the source of life" but also "the source of death," especially for people who disobey and violate their orders (Story of the destruction of Sodom and Gemora (Gen.19) Even so, God is pro-life. God does not always use his omnipotence to punish and bring death. This image of an omnipotent but pro-life God is depicted in the New Testament, in the person of Jesus Christ The presence of God in Jesus Christ is to free man from all his sins and mistakes. The presence of God in Jesus Christ is not to judge, but to forgive and redeem humanity from sins. Jesus Christ can be understood as *Duan* and the Ancestor because He is also the source of life, redeemer and savior of mankind as well as an intermediary between humans and Allah The positive impact of the pattern of relations between *sesa ma* in the framework of the *Duan-Lolat* culture which has become the basis of ethical-normative behavior for social life between the "servant" (*Lolat*) against the "Tuan" (*Duan*) should be adopted into the related understanding between the congregation/church as *Lolat* party to God as *Duan*. Thus the attitude of obedience demanded by *Duan* on his *Lolat* must be understood as a form of *Lolat* (Church) obedience to his *Duan* (God). This understanding is implicitly acknowledged that all Tanimbar humans are equal; that is, they are all *Lolat* from God as *Duadilaa*. In the realization that all human beings are the *Lolat* from God, who is the *Duadilaa*, then the hierarchical levels are automatically lost. There is only one hierarchical level, namely between Allah as *Duadilaa* and humans (male and female) as *Lolat*.

The *Duan-Lolat* culture can also contribute by understanding the Church and Christians as "the woven cloth that belongs to God which is given to the world as a symbol of encompassment on the part of God to the world." Encompassment or coverage symbolized through cloth or clothing given by *Duan* to *Lolat* parties. Concerning the *Duan-Lolat* culture, the cloth referred to is the woven cloth, which is also an important symbol for the Tanimbar community. By referring to the process of making woven cloth, the Church can be understood as a woven cloth that has been and is being worked on by God. With patience, God, as the

weaver (Psalm 139: 13), spins the threads, ties the motifs, knits and weaves the woven cloth, which is the Church. Just as several threads are woven into a unity in a cloth, God also took the initiative to bring together people from different backgrounds to be united in His Church. These different, divided, and divided believers are then called and gathered together to bring about life together in one fellowship, namely the Church.

Furthermore, the Church, which is God's woven cloth, becomes the "letter of Christ" (2 Corinthians 2:3) to introduce God and His will to the world (2 Peter 1: 9-10), just as the woven cloth wrought by women. Which shows the identity, origin, and view of the life of the owners of the woven cloth. With this understanding of the Church, the Church will not be an exclusive community but a community that is open to embracing parties

In addition, in *Duan-Lolat* culture, encompassment on the part of *Duan* also means that *Lolat's* life has been protected by *Duan* to guarantee a life that grows and develops on *Lolat's* side. Likewise, encompassment from Allah's side means that this world has received protection from Allah. Encompassment, which means protection from God's side, is shown through His love for the world that brings life, a source of peace and justice. The Church, as a symbol of encompassment from God's side to the world, must proclaim and realize encompassment that brings life, peace, and justice amid the world. The Church must do this by imitating what Jesus Christ has done, namely by showing solidarity, partisanship, and struggling together with those who are weak, oppressed, marginalized, and who suffer amid the world.

#### **b. Art Value**

*Duan Lolat's* kinship relationship above is symbolized in the various forms of gifts, both from *Duan* and from the *Lolat*, which take place regularly in every event in the life of the Tanimbar community. These events take place throughout human life, from birth, marriage, house construction, to death. *Duan's* party is usually obliged to provide clothes and equipment, including foodstuffs in the form of rice and tubers, to the *Lolat*. Meanwhile, the *Lolat* party was obliged to provide side dishes such as meat and *sopi* (Tanimbar *tuak*) to *Duan*.

Items given, either by *Duan* or *Lolat*, can also be in the form of familiar objects such as woven cloth, traditional jewelry, elephant tusks, which are adjusted to the life events that are currently being faced. Over time, the forms of gift items also experience various variations. Due to the increasing scarcity of traditional objects in the community when compared to the increasing number of customary events taking place, as well as changing tastes and lifestyles of the community, nowadays it is not uncommon for the goods given to be converted into industrial products, for example, woven fabrics replaced with shirts or coffee is replaced with beer or other alcoholic drinks. Not only that, in many cases, gift items have also been converted into money, which has very various hedges and tends to increase from time to time.

In the study of social science, sociologists refer to this kind of kinship as a kinship driven by mechanical solidarity, where a community will move mechanically to assist when there are certain events, both happy and sad events that afflict one of its community members. Tönnies (in Weber, 1949; Tönnies, 1963; and Sztompka, 2011) calls this kind of society a *gemeinschaft* society that is often found in agrarian countries and in countries that are in the transition stage from agrarian to industrialization. The people of *Gemeinschaft* will always try independently to solve every life problem they face. The problem-solving process will take place in a kinship or community-oriented manner, oriented to the values of family ties, customs, and religions that live in the social environment. In other words, the *gemeinschaft* community carries the philosophy of cooperation as the mainstream in their social life. Tönnies added that along with the flow of modernization, the *gemeinschaft* society would change its face into a *Gesellschaft* society that relies on state institutions in solving the problems they face. The problem-solving

process will take place in a *patembayan* manner by prioritizing the principles of rationality and applicable positive legal values. This type of society is often found in developed industrial countries and some in transition countries.

Abdullah and White (2001), in their research conducted in Kaliloro Village, Kulonprogo, Yogyakarta, called the spirit of cooperation as “reciprocity,” which primarily aims to create social security in society. Chambers (1987) also mentions working together as one of the values of local knowledge used by the Javanese people to solve every problem they face. Chambers further called this the self-governing community. Previously, Geertz [21] had also mentioned working together as a means of creating social security in Javanese society. Through mutual cooperation, the Javanese can create a social order by meeting individual needs together.

### **c. Language Value**

Language can simply be interpreted as a tool to convey what we think to others. But, in a broad sense, language is also a tool or means of interacting or communicating with other people.

One of the universal elements of culture, according to Koentjaraningrat [2], is the language system. Language is used for human interaction in a community. Therefore, with language, people can communicate to deliver messages according to the needs of the citizens who communicate. Communication is one of the essential elements of human life. Information and communication technology is the primary support for the globalization process. Information and communication technology becomes a means to disseminate various events that occur within a particular nation so that it can quickly influence specific perspectives, lifestyles, and cultures. The speed of information flow that is getting faster provides the opportunity for everyone to absorb and consume.

The rapid flow of information and telecommunications has led to a tendency for cultural preservation values to wane. The development of transportation, telecommunication, and technology resulted in a reduced willingness to preserve regional culture, especially the Tanimbar culture. Tama friendly culture, cooperation, courtesy replaced with western culture, for example, promiscuity. For example, twenty years ago, young Tanimbar people who always learned traditional Tanimbar dances such as *Tnabar*, *Dodobul*, *Lilike*, and others. They are always involved in traditional ritual events, but now young people are no longer involved and delegate them to the elderly to carry out traditional events.

The community must be critical and selective about the rapidly developing information and communication technology so that all the positive benefits of information and communication technology can be appropriately utilized to help the development of people's lives, and the adverse effects can be minimized. Humans who continue to experience mass media growth, both information and communication media, are fast so that the boundaries between regions and between countries are getting closer. For example, if we sit in one chair in Tanimbar, we can communicate with people who live in America, Africa, and other countries. Advances in information and communication technology bring distance and time closer. This condition can affect the culture of the community, especially the Tanimbar culture. Media using sophisticated technologies such as television and the internet can deliver messages to hundreds of millions of people throughout the world.

Based on the description above, if it is related to the traditional marriage procession with the *Duan Lolat* tradition in Latdalam village, it is clear that the language used is the local Tanimbar language consisting of Fordata, Yamdena, Selaru, Otemer, and other languages. Maktian. Until now, these languages are still used by the Tanimbar people. In the context of the Latdalam village community, three languages are often used in every custom procession, namely Fordata, Yamdena, and Selaru. The results of interviews with community leaders

revealed that the use of local language was related to adat in Latdalam village, which had to use regional languages (Fordata, Yamdena, and Selaru). This aims to keep the regional languages alive and can be passed down from generation to generation. Indeed, today there is a tendency for the younger generation to want to use the local language because of social influences, especially for those who have gone overseas.

Regional languages are usually used in traditional marriage processions in the village of Latdalam intended to convey messages to the families of men and women about their rights and obligations after officially becoming husband and wife. The message in question is a message relating to the stages of payment of assets that are difficult to speak in Indonesian. Besides, the local language is used as a tool of intimacy for everyone present at the traditional wedding procession. Local languages or local languages are essential both in daily life and are also used in traditional wedding processions. The local language used in the traditional marriage procession is intended to revive the local language itself and to a broader level as a cultural heritage for the younger generation to adjust to the environment in which they exist. The positive value that is learned from the importance of local language being used in the community in Latdalam village is to maintain and maintain the local language so that it does not become extinct and eroded by the swift currents of globalization experienced by the community itself. Thus the local language survives and survives amid modernization as a result of advances in science and technology.

#### **d. Legal Value**

The strong customary values caused the relationship between the government and the people to be distorted by the customary rules inherent in the Tanimbar community. Tanimbar people have long lived freely and independently. Everyone lives and has power over his life. They are not controlled, regulated, or are not in a particular system or order of authority, which has implications for the formation of social classes and social stratification. Each individual becomes his own master and servant. This is because they are not controlled by or under the rules of another person or group. They live in the regularity of customs and live to defend their customs. In addition, the Tanimbar community, although living in differences, are bound and subject to one customary law, namely "*Duan Lolat*"

"*Duan Lolat*" as one of the Tanimbar customs which the government applies. The rules are governing kinship between individuals and families in the Tanimbar community. The emergence of the culture of "*Duan Lolat*" begins with a form of marriage, which used to be understood that an ideal marriage is a marriage that occurs within one's circle, and it is prohibited to carry out marriages outside the group. The social grouping system in what is called "*Duan Lolat*," does not construct the existence of standard social classes such as the caste system (Rangkoratar, 2008).

This district is commonly known by the nickname "*Bumi Duan Lolat*" with the Brotherhood Greetings that have echoed in several other areas, namely "*Kalwedo-Kidabela*." It means Friendship Greetings. The Tanimbar Islands in Maluku Barat Tenggara Regency have special problems such as those owned by other islands in Indonesia, namely the existence of conflicts that have been developed from generation to generation as a result of the legacy of their ancestors which until now have been difficult to handle, especially the expansion of regional government areas and less supported in The development and material sectors have resulted in conflicts in the community that has escalated to the point where it has resulted in significant casualties in the community. Furthermore, the trend of social and social security disturbances is motivated by the consumption of alcohol and the low level of public concern for order and security besides that the average West Southeast Maluku community has a stable

temperament and tribalism so that conflicts often occur involving the masses that result in loss of life, property, and property.

In accordance with the development of social conditions and changes in the interests of the Tanimbar community, it is a commonplace that the customs that exist in the people of the Tanimbar area always change according to the demands of life, but that does not mean that the customary law of the Tanimbar community is invalid or dead, but that it continues to live in their souls. Customary change cannot be used as an excuse not to pay attention to the existence of the local custom of the Tanimbar community, especially concerning the interests of various parties to change the tenure and use of land in the Tanimbar Region the recent experience shows that there are conflicts over land that occur around development activities; therefore it is necessary to rearrange the position of customary law, feels more urgent and immediately follow up on the customary law, this is intended to anticipate the possibility of increasing conflicts in connection with the continued movement of development activities from various sectors that tend to touch the interests of indigenous peoples in Tanimbar area.

Customary law is actually plural in nature, is open, prioritizes deliberation efforts between interested and participatory Parties, in fact, customary law is quite adaptive and flexible to change, as long as these changes are through the results of mutual consensus, through ways that are open in deliberation, the principle of Adatt law always prioritizes justice for fellow citizens who support it. Therefore customary law must be recognized, maintained, and developed through a process of understanding based on the goal of progressing and prospering together equally. Through the point of issue, the recent land conflicts in the Tanimbar area cannot be separated from the clash of understanding of the parties regarding the status of customary land which realistically exits its function as land for mutual welfare, a source of tactical needs, and as a source of funds in every assassination attempt. Life demands, meanwhile customary rights under customary law, are land rights by a clan/relative of the Tanimbar indigenous community, including customary law over the river (river), lake, beach, and plants that live wild and animals.

Each Tanimbar individual lives in the order of the local culture/customs. The customary law "*Duan Lolat*" has become a way of life as well as the highest law for the Tanimbar people In the life of the people of Tanimbar, West Southeast Maluku Regency, a kinship value known as *Duan Lolat* has been maintained for a long time. *Duan Lolat* can mean many things with the same meaning, namely the interaction between two parties and, most importantly, *Great Duan*, namely God and *Lolat*, namely humans. Start from the creator and humans; this customary law began to regenerate into other customary laws such as:

1. *Duan* as giver and *Lolat* as a receiver
2. *Duan* as a father and *Lolat* as a mother
3. *Duan* as a brother and *Lolat* as a younger brother
4. *Duan* as a man and *Lolat* as a woman
5. *Duan* as sun and *Lolat* as the moon
6. *Duan* as the ruler and *Lolat* as the ruler
7. *Duan* as master and *Lolat* as a servant, etc.

These rules are hereditary and are binding on the Tanimbar community even if they are not written or are documentation, even though there are classes or classes (social stratification). In its implementation, the rights and obligations of "*Duan*" and "*Lolat*" remain organized so that there is no indication of group domination, from every perspective there is still a corridor so that this law can regulate individuals with individuals, individuals with groups, groups with groups, society, and the government and others are unique. "*Duan Lolat*" is also a symbol in solving problems that occur in the lives of indigenous peoples that deserve to be accepted and

implemented. One of the criminal acts regulated in the customary law "*Duan Lolat*" is the crime of intercourse. Actions often occur amid society; they are even increasing day by day. The crime of intercourse outlined in the Criminal Code articles such as adultery, rape, obscene acts, sexual harassment, and others have not been able to reach the concept of intercourse or adultery contained in customary law, especially customary law in West Southeast Maluku [22].

The fair value with the *Duan Lolat* tradition in group life, especially in the Tanimbar community, will result in various kinds of criminal acts or mistakes and violations committed by community members in the Tanimbar Islands. In this connection, people in the Tanimbar islands cannot distinguish between violations committed individually and violations committed in groups. Therefore, in the application of customary law, the Tanimbar people divide the customary law into two, namely customary law, which is used to punish a person, and customary law, which is used to punish a community (group).

#### 4. Conclusion

Based on the results of the research and discussion above, several things can be concluded as follows:

1. In the life of the people of Tanimbar, West Southeast Maluku Regency, a kinship value known as *Duan* and *Lolat* has been maintained for a long time. The *Duan* and *Lolat* traditions are applied in various aspects of life, including marriage. The process of the emergence of the *Duan* and *Lolat* traditions itself is formed from the marriage process.
2. The process towards a traditional marriage based on the *Duan* and *Lolat* traditions in the Latdalam Village community, Tanimbar Selatan District, West Southeast Maluku Regency. This process includes three stages, namely: the initial stage, the implementation stage, and the final stage.
3. The traditions of *Duan* and *Lolat* in traditional community marriages in Latdalam village contain religious or belief values, art, language, and law. The value of law is very thick through the *Duan Lolat* tradition because it is one of the Tanimbar customs which the government applies. The rules are governing kinship between individuals and families in the Tanimbar community.

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