



Indigenous Community Marriage Communication as a Social Adhesive Media

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ABSTRACT

People could play a part in creating folks' beliefs about a way of life-based on a system of values, norms, and local wisdom that is adhered to and believed in by using symbolic aspects of traditional values. This manner of thinking as well as setting further contributes to or rather performs an important role in the traditional marital system throughout crystallizing kinship relationships among another the last, and it has the potential to become a medium for initiating social glue that constructs unique social relations between individuals and groups that differ in identity as well as group. This qualitative descriptive research utilized a phenomenological method (a phenomenological approach is a qualitative research tradition rooted in philosophy and psychology that focuses on personal human experiences (sociology)).

INTRODUCTION

From the epistemological standpoint, marriage is a social bond through a legitimate covenant involving individuals that generates kinship paths, as well as a structure in the local culture that defines interpersonal interactions and is often small relative and intimate. Marriage usually originates and completes with a wedding ceremony. Marriage is often performed to have a family. Marriage is a religious rite with aims connected to family affairs, personal kinship, and behavioural harmony.

In the original definition, marriage involves potential consequences under the community's tribal law. This procedural consequence has originated due to marriage; what is meant by this substantive ramification is that it will potentially lead to a parental right and obligation, mostly in performing traditional ceremonies, fostering and maintaining the harmony of the integrity and life span of people's monogamous kids' lives. Marriage has a societal significance and personal significance for the couple.

Symbols can play a role in developing a community's beliefs about a way of life-based on a system of values, norms, and local wisdom that is adhered to and believed in by using symbolic aspects of traditional values. This way of thinking but instead strengthening further relates to and plays an important role in the traditional marriage system in formulating kinship relationships respectively one another. It has the potential to become a medium for creating social glue that constructs new social relations, respectively individuals and groups, which distinguish in identity or group.

Practically major areas and islands in Maluku have different systems and custom marriage rituals, which have existed since ancient times and have been preserved from the past to the present. Similarly, the Waekatin community on Buru Island has its distinct marriage communication system, exhaustive with its distinct rules and traditions, starting with negotiating each family's traditional dowry and proceeding with the wedding ceremony.

Based on the background of the problem, the research problem is focused on the following:

1. How does the wedding couple's family represent the symbolic elements of traditional values in building a relationship?
2. How can communication in traditional marriages become a medium for creating social glue between individuals and community groups on Buru Island?

THEORETICAL REVIEW

In the original definition, marriage involves potential consequences under the community's tribal law. This procedural consequence has originated due to marriage; what is meant by this substantive ramification is that it will potentially lead to a parental right and obligation, mostly in performing traditional ceremonies, fostering and maintaining the harmony of the integrity and life span of people's monogamous kids' lives. Marriage has a societal significance and personal significance for the couple.

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METHODOLOGY

The qualitative descriptive study used a phenomenological method (a phenomenological approach is a qualitative research tradition established in philosophy and psychology that focuses on human life experience (sociology). The study occurred in Waekatin Village, South Buru District, Maluku Province.

In this study, ten family [couples] were divided into two groups: five family couples who were ethnic Buru people (ethnic marriages) and five family couples who were not the same ethnicity as the Buru people. Instruments like observation, interviews, and documentation review were used to collect data. Data reduction was performed after collecting primary and secondary data.

RESULTS AND DISCUSSION

Symbolic Elements of Indigenous Values

a. *The Engagement System*

Waekatin's marriage engagement system is governed by the phases permitted by both couples' parents (Fidi nunu geba emtuat). The male's parents' initial priority is to notify the female's parents of the occasion and period on which the male's parents will approach to engage (rogo ehnika) the daughter of the female's parents.

This engagement system showed that both couples are communicative and proactive in the wedding design process (Fidi nunu Geba Emtuat ana Fina tu Ana Emhana). In this scenario, the male is responsible for announcing the female of the marriage. This norm is acceptable because, according to the Waekatin indigenous people, the "male" is responsible for administering the household.

Several strengthening instruments, such as a letter from the groom and some cash, are required for the "engagement's request" rite. This process cannot be interpreted as literary because stimulants are required to facilitate engagement. However, a symbolic element is construed in this process: the money and letters symbolise the groom's commitment to proposing to the bride, enabling the bride to respond positively to everything presented by the groom.

b. *Dowry System*

The male is obliged to give or pay for the dowry (Sili harta), a system of paying property to the male that has been agreed upon by both parties. It can be seen that the property payment system is strongly supported by several instruments that are traditionally very valuable in demonstrating ability as well as the commitment to building a household. These various instruments are

applied to a single order of life symbolically loaded with meaning both in traditional and social life. It can be seen that the elements used as prerequisites for "entry request" (Rogo Ehnika) have their meaning, such as a white cloth indicating a baby carrier and a machete indicating the readiness of a male as the head of the family whose job is to support his family.

c. *The Married Procedure*

The traditional marriage procedure consists of several major steps. The male's parents walk to the woman's residence, accompanied by traditional music, such as the bamboo flute and other instruments. When the woman's family arrives, the "kuasan" (representative of the bride and groom) hands the bride to the man's relatives. This procedure is carried on in the groom's family house.

The custom procedure portrayed during the various phases of the marriage may be viewed as the self-actualization of custom values, which serve as a manner of living for the Waekatin tribe.

d. *Rituals of Cuci Kaki*

The traditional ritual of washing feet is only enforced during a different ethnic marriage, specifically when a Buru male marries a female of a different ethnicity. Before the wedding, the "customary ritual of washing feet" is implemented in Waekatin on Buru Island. Based on the agreement, both parents decide when to have the cultural ritual, welcoming the woman and her family to the groom's parents' house. The bride will enter the house through the front door, where the foot wash (Flush Feet) will take place.

The groom's feet are cleaned in front of the groom's house. A mother from the groom's side had already arrived, carrying a basin of clean water to wash the bride's feet. The foot-washing process lasts around 10 minutes and implies consciousness and a sign of entering a new family, as well as the acceptance of all male kin groups to accept the bride with the utmost respect. After the foot-washing ritual is completed, Prayer reading according to the Sunnah of the Apostle, followed by eating with the whole family.

In the Waekatin way of life, "foot washing" refers to being able and sensitive to accepting new family members. Cross-ethnic marriages between individuals who do not share identical customs will demonstrate this. In addition to the family's hospitality, "washing the feet" represents the bride and groom's consciousness before approaching a substantial-close connection. It indicates that a sort of adaptation to the system is applied to the bride and groom as a form of resilience to start a new family during this phase. Hence, sociologists, as Blumer (Ritzer, 2014) states, are justified by comparable data. This process, in this interpretation, may be viewed as "self-indication," which implies that the shape of individual or group activity in a social process will imply a goal that underpins the action. Commitment to family construction may be understood as a conscious purpose that drives certain behaviours. A male tends to commit to the cultural system of "washing the feet."

People may deduce a natural relationship between distinct groups of people and a link between society and individuals based on the characteristics

of these mores. Interactions between individuals emerge through the symbols produced.

Social connection in society, according to Mead, emerges through the usage of symbols. This remark highlights that the emphasis on symbolic interaction is in the context of symbols because individuals strive to figure out the purpose or motive of various individuals.

Blumer expanded on Mead's approach by stating that there are five fundamental principles in symbolic interaction:

- The idea of self, which regards people as more than just creatures that move in response to stimuli both external and internal, but as "an organism that is conscious of itself" (an organism has a self), can associate with or engage with selves as the object of the thoughts.
- Because individual actions are generated in and through the process of connection with self, thus are entirely distinct from the motions of other organisms except for humankind, according to the idea of action. People suffer various life challenges because they believe that circumstances do not control them and that they are above them. Being's actions are then created. Human action is the consequence of the design, not a biological reaction.
- The notion of objects, as seen through the eyes of humans living amid objects. The object might be actual, like a chair, or fictional, material as well as abstract, like the notion of liberation, or something ambiguous, unlike philosophical ideas. The essence of an object is determined by people's interests and the meanings linked to these objects, not by its basic traits.
- The concept of social interaction means that each participant mentally transfers himself into another person's position. By doing so, humans try to understand the intentions behind the actions carried out by other people so that interaction and communication are possible. The interaction occurs not only through gestures but especially through symbols whose meaning needs to be understood.
- The idea of "joint action," indicates that collective action produced by the activities of each participant is then linked and adjusted to one another; this concept's core is the harmony and integration of countless meanings, purposes, thoughts, and attitudes. As a result, social contact takes a long time to establish harmony and fusion. Because human existence is a symbolic world, there is a robust interaction between human life activities and symbols.

These assumptions resulted in the primary elements of symbolic interaction, which are the key conceptions.

- Symbolic contacts are formative processes in and of themselves;
- As a result, symbolic interaction creates a continuous process, i.e. the process of developing or altering behaviour, which is accomplished through the dualism of definition and interpretation;

- The process of producing interpretations and definitions of one person's activities to another is centred on people via symbolic exchanges that reach wide types of human connections.

The fundamental of symbolic interaction is a human activity, particularly communication or the interchange of symbols that are given meaning. According to this viewpoint, human behaviour should be viewed as a process that allows individuals to develop and govern their behaviour by considering the expectations of others who become their partners. The meanings determine the behaviour they assign to other people, circumstances, objects, and even themselves. Their conduct does not conform to categories of requirements, impulses, cultural expectations, or role demands. Humans act based on their definition or interpretation of the objects around them. It is not surprising that the phrases "definition of the situation", "reality lies in the eye of the beholder", and "if humans define a situation as real, the situation is real in its consequences" are often associated with symbolic interactionism.

According to Blumer's interpretation of symbolic interaction, the social process in group life produces and sustains group life. Symbolic interaction theorists define social existence as "human interaction utilizing symbols." They are motivated by ways people utilize symbols to symbolize what they mean to communicate with one another, as well as the impact that the interpretation of these symbols has on the conduct of the parties participating in social interaction.

The core of symbolic interaction theory is George Herbert Mead's theory of the "self", which can also be traced back to Charles Horton Cooley's definition of the self. Mead, like Cooley, considers that self-conception is a process that originates from individual social interactions with others. Cooley argues in his theory of the looking-glass self that an individual's self-concept is significantly determined by what he thinks about other people's thoughts about him, thus emphasizing the importance of other people's responses which are interpreted subjectively as the primary source of data about the self. In summary, an individual's internalization of connectedness is influenced by the information which gets from others. Meanwhile, Mead's idea of the self is based on "taking on the role of the other." Mead's idea of self is an extension of William James' "social self" and the development of Cooley's theory of self. According to Mead and his colleagues, individuals are dynamic, inventive, socially constructed, and unpredictable. He considers human activity to include overt and covert actions, therefore defining behaviour in a broader sense.

Custom Marriage Communication as a Social Glue Medium

Waekatin's marriage system is divided into phases, each of which must be authorized by both parties. From the engagement procedure through the system of dowry (Sili harta), the marriage process, and the traditional practice of washing feet, all are enforced when two individuals of different ethnicities, particularly a Buru male and a female of different ethnicity, marry. These numerous steps demonstrate trust and collaboration among both parties (Fidi nunu Geba Emtuat ana Fina tu Ana Emhana) in the wedding planning process.

In this situation, the male is responsible for informing the female about the marriage. This norm is acceptable since "males" are seen as being accountable for a life span by the Waekatin indigenous people; This implies that both individuals established trust, transparency, and coordination as social support traits throughout their lives as one part while preparing for marriage.

Social capital refers to the interactions generated, including the standards that affect the quality and quantity of social relations in a society. Social capital acts as a social glue, binding people in society together. Trust is the most crucial component of social capital. Similarly, trust is essential for creating and expanding social capital in society.

In addition to trust being the essential component of social capital, several additional factors are as significant and generally referred to as the adequacy condition. These aspects are as follows: (a) engagement in social networks (social network work); (b) reciprocal kindness; (c) social norms; (d) social values; and (e) proactive action.

Social capital is a social resource consisting of standards or values that enable and foster collaboration through harmonious and conducive patterns of contact and communication. In several social contexts, social capital gives strength as well as influence.

Social capital is institutionalized social roles and responsibilities into a collective experience, roles, authority, responsibilities, loyalty systems, and related bonds that lead to collective action. Social capital is a connection developed by social norms that act as social glue, i.e. the formation of unity among group members. Interactions between members of a community generate social capital. Individual and institutional interactions, such as establishing or maintaining trust among community members, can be utilized to measure social capital.

Trust, values, norms, and networks are the three components, resources, and significant factors of social capital.

- *Trust*

According to Giddens, "trust" is a belief in a person's or system's reliance concerning diverse outcomes and actions, wherein certain belief communicates a belief (faith) in the integrity of others' affection or the truth of esoteric principles (technical knowledge) (Damsar, 2009: 185). Meanwhile, Fukuyama (1996) defines trust as a hope that emerges in a community and is demonstrated by honest, orderly, and cooperative conduct based on shared standards.

Trust helps to confine the harm caused by thoughts and actions. Trust is frequently linked to potential rather than risks. Trust improves human cooperation not via logical cognitive calculations but by consideration of a measure of the gauge between a critically needed and the prospect that it will be partially unfulfilled. Collaboration is impractical unless the persons involved possess reciprocal trust in one another, and trust can enhance tolerance for uncertainty (Damsar, 2009: 202).

- *The Value and Norms*

Horton and Hunt define values as beliefs regarding whether or not experiences are valuable. Values are an essential aspect of culture; an activity is considered acceptable if it is harmonious and aligned with the ideals accepted and maintained by the community in which it is performed (Setiadi and Kolip, 2011:119). While norms are collective or group standards in social life that include various moral and physical consequences for a person or group of people who disobey social values, norms are also designed to control community members' activities so that they do not contradict mutually agreed-upon ideals (Setiadi and Kolip, 2011:131).

The fundamental components of social interaction are values and norms. Values and norms describe how people should behave in society. Norms are social capital that bureaucrats or the government do not construct. Norms are developed by tradition, history, and charismatic characters who construct a model for a person's or a group of people's conduct during the social capital will emerge naturally within the framework of setting norms that may manage personal and group interests (Fukuyama, 1996).

- *The Social Network*

A network is a bond formed by nodes (people or groups) linked by media (social relations) and held together by trust. Trust is maintained by norms that bind both parties. A "network" is a relationship between individuals with a subjective meaning and is related or linked to something like a knot or bond (Damsar, 2009:214). Healthy communities tend to have strong social networks. A typical typology will usually colour networks of social relations in line with the group's characteristics and orientation. Social groups are usually formed traditionally based on the similarity of hereditary lines (repeated social experiences) and the similarity of beliefs on the dimensions of needs (religious beliefs), which tend to have high cohesiveness. However, the range of networks and trust built is very narrow (Mawardi, 2007).

Social capital is an individual's commitment to be sensitive to others, to trust others, and to refer patients to each other who chooses to perform a part following the responsibilities. This act fosters a sense of community, solidarity, and, at the same time, accountability for mutual improvement.

According to Woolcock (2001), there are three types of social capital:

- Social bonding (social adhesive). Social bonding is a type of social capital with the characteristics of a strong bond (social adhesive) in a social system. Social bonding generally takes the form of values, culture, perceptions, and traditions or customs. Communities with this social bonding capital typically have extremely strong group control and profound concern but also very low social stratification because of the lack of apparent coating symbols. In addition, other categorization

traits and social distinctions are typically limited, but their existence is relatively moderate.

One of the social capital's strengths and energies is its capacity to link or bridge relationships between individuals and groups of diverse origin identities. This power has also been formed based on existing ideas and norms. This bonding capacity spreads information, enabling access to external potentials and opportunities inside a community. This bonding social capital grouping adheres to fundamental concepts of unity, freedom, plural human values, tolerance, and independence (Hasbullah, 2004, 29). These concepts are symbolic of a different sophisticated type of group or entity.

Bonding social capital for individual and community activities allows for initial connectivity to further possible inputs and to establish and develop ties with relevant groups.

- Social bridging is the establishment of a social connection as a result of a group's unique characteristics. According to Kearns, "bridging social capital" refers to the tendency of social interactions between groups with diverse origin identities to strengthen bonds. Social bridging can happen as a result of a variety of deficits that are present in the environment, leading individuals to choose to create strengths from weaknesses. While not everyone is aware of one another, subtleties of equality and inclusion support the patterns of interaction and networks created in this bridging of social capital with strangers. As a result of the principle of bridging social capital, group membership is frequently varied and originates from various socio-cultural backgrounds. Heterogeneity results not just from membership but also from the intricacy of established interactions. Relationships are developed based on mutual benefit interests due to the distinctions and variations in each group's potential. The term "organic social solidarity" refers to Durkheim's idea of solidarity, which states that solidarity, a sense of duty, hope, and moral obligation, evolves due to connection to heterogeneity.
- Social linking (relationships/social networks). It is a social relationship between several levels of social power and social status. For the development of a community, various potentials and resources are needed, both internally and externally. Social capital, especially networks and relationships, is a potential that can synergize and reveal other potentials and capital. The potential for network capital and relationships is at the heart of the dynamics of community development. The complexity of networks and relationships created within a community is an indicator of the strength of a community. Networks and relationships are not only limited to those that are horizontal but also those that are vertical and hierarchical. Therefore all forms of networks and relationships are important to be expanded as a diligent effort for communities to overcome their problems.

According to Kearns (2007), "linking social capital" refers to social interactions between people and groups in distinct hierarchical social strata. The linked social capital demonstrates collective strength; the issue is how this potential is realized. This potential is also determined by the trust and standards that society has established. The essence of social capital's strength is revealed in the community's considerable extent of trust and adherence to norms.

Custom marriage communication becomes a medium for constructing new social links between people and groups with diverse identities. The study findings demonstrate that the custom marital process allows for fusion and adaptation to the mutually implemented system as a way of life. In this perspective, the Buru people see the custom system as a vortex that accumulates and strengthens multiple facets.

CONCLUSIONS AND RECOMMENDATIONS

As can be inferred:

1. Marriage is an interpersonal social link that generates a kinship, as may be deduced.
2. The symbolic elements of custom marriage values can play a role in the construction of people's thinking in the way of life based on an adhered-to and believed system of values, norms, and local wisdom so that symbolic interaction forms a continuous process – i.e. process of developing or adjusting behaviour.
3. The custom marriage procedure allows for fusion and adaptation to the system collectively chosen as a way of life.
4. Custom marriage communication creates a mechanism for constructing emergent social links between individuals and groups with diverse identities.

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