

## **RESTRICTIONS ON THE NUMBER OF BELIS IN TRADITIONAL MARRIAGE IN UMBU PABAL VILLAGE, WEST UMBU RATU NGGAY SUBDISTRICT, CENTRAL SUMBA DISTRICT**

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### **ABSTRACT**

The author took the title of THE RESTRICTION ON THE NUMBER OF BELIS IN TRADITIONAL MARRIAGE IN UMBU PABAL VILLAGE, OF WEST UMBU RATU NGGAY SUBDISTRICT, CENTRAL SUMBA DISTRICT. The author aims to know the arrangement of implementation and Barriers in the restriction of the number of animals as a belis in customary marriage in the village of Umbu Pabal, West Umbu Ratu Nggay Subdistrict, central Sumba Regency. Based on the results of the study the author concluded; setting restrictions on the number of animals as a belis in public marriage in Umbu Pabal Village, Umbu Ratu Nggay West subdistrict, of central Sumba has been arranged since the ancestors era and now this established the rules becomes a reference to the life of the central Sumba community namely "three Moral movements". There are various obstacles that become factors of the Central Sumba community does not follow the rules and on the other hand the lack of socialization of the district government of Central Sumba. The obstacles experienced by the people and the Central Sumba District government must be repaired jointly.

*Keywords: customary law, marriage, belis, Umbu Pabal village district Umbu Ratu Nggay west district of central Sumba regency.*

### **INTRODUCTION**

Marriage is one of the most important events in human life. The marriage that occurs between a man and a woman creates a result of birth and inner good towards the family of each society and also with the wealth gained between them both before and forever marriage Last.

Each living creature has a birthright to continue his descendants through marriage, through a culture in carrying out a marriage conducted in Indonesia. There is perbedaan-perbedaannya in the implementation that is due to cultural diversity or culture to the religion embraced. Any person or spouse (a man with a woman) if he has committed a marriage, he/she has a bond of duty and the right between them and the children born of the marriage. Marriage according to Law No. 1 of 1974 on Marriage (hereinafter referred to as marriage LAW), not only is a civil act, but also a religious deed, because the validity or absence of a

marriage The decline is entirely on the laws of each religion and its beliefs. (Abdurahman:1978).

Among the indigenous peoples who still strong maintain a kinship principle based on the bonds of descent (blood), the function of marriage is a value of life to be able to continue offspring, defend genealogy and family position corresponding. Besides, there are times when a marriage is a means to improve the kinship relationship that has been far and cracked, it is a means of approach and peace between relatives and so does the marriage is related to the the problem Wealth and the issue of inheritance. Seeing the meaning and function of marriage according to customary law, the notion of marriage according to customary law is wider than the notion of marriage according to statutory law. (Setiady, 2009:222).

A marriage pursuant to article 2 paragraph (1) of Law No. 1 of year 1974 concerning marriage is valid when done according to the laws of each of its religion and its beliefs, which is clarifying in article by article Explanation of article 2 Law Number 1 year 1974 about the marriage, namely that "by the formulation of article 2 paragraph (1) this, there is no marriage outside of the law of each of his religion and belief, in accordance with the Constitution 1945. The law of each religion and its beliefs includes the provisions of the legislation that apply to their religious groups and their beliefs as long as they do not contradict or are not specified in this law. This means that if a marriage has been qualified and the marriage certificate or Ijab Kabul has been implemented (for Muslims) and the pastor/priest/Monk has performed a blessing or other ritual (for non-Muslims), then the marriage Be legitimate, especially in the eyes of religion and community belief.

Sumba is an island that is very thick with customs, whether it's a death party, a traditional party, build a traditional house and moreover adat about mating mawin. In Sumba Island animals is everything to take care or solve a problem of adat, such as customary marriage. In the marriage of Sumba groom must pass some customary process such as open

letters, the party of girls must cut chickens to greet the man who has brought Parang. In this process, there is a number of animals as a belis/Mahar, which will be in the cicil in the process of fiance, move and to have grandchildren. The agreed belis, a minimum of 15-100 tails adjusted to the prestige, achievement or education of the girl. Say on average 45 tails for a girl. A buffalo-sized tail is at  $\pm$  Rp. 3.5 million,-, while the horse costs  $\pm$  Rp. 2 million,-. And if the 45 tails, there are 20 buffaloes mean Rp. 70 million,-in addition to 25 horsetails Rp. 50 million,-, total of all belis issued cost is Rp. 120 million,-the price was new calculation roughly, prices can Change without notice. This means that if a family is in need, the buffalo owner can raise the price of the buffalo, far from the previous price. The customs of this kind of marriage is in terms of being very extravagant and able to impoverish Sumba community itself. Not wanting to eliminate this custom but how our attitudes are supposed to be against customs and how the role of local governments as well as indigenous institutions are both district level, subdistrict and village in terms of overcoming this animal waste problem.

## **MATERIALS AND METHODS**

This study was held on 18 September to 30 September 2017 in Umbu Pabal Village, district of Umbu Ratu Nggay Barat, Central Sumba Regency. The focus of research that authors take is related to the arrangement of customary law, the implementation of legal arrangements of law, as well as barriers in the implementation of customary legal arrangements in limiting the number of animals as the magnitude of the marriage Community in Umbu Pabal Village, the district of Umbu Ratu Nggay Barat, Central Sumba Regency. All data obtained in this research are gathered through data collection techniques and processed through several stages, namely:

### **1. Data Collection Techniques**

To obtain the data needed to complete the research done, the authors use the data collection techniques divided into:

a. Interview

An interview is a technique of data collection by asking a question directly to the respondent, in which case the author proposes to several parties, namely the village head, village country, indigenous elders and Umbu Pabal People's Village, the general Umbu Ratu West Nggay, Central Sumba Regency.

b. Library studies

The study of the library in this data collection technique is a type of secondary data used to assist the research process, namely by reviewing and analyzing the literature, statutory regulations, as well as other data relating to the problem discussed in this writing.

2. Data Processing and analysis

a. Data processing

1) Editing

That is checking the completeness of information from respondents in order to be scientifically accountable.

2) Coding

That is to compose regularly and systematically all data obtained with the need for analysis.

b. Data analysis

In this study analysis of data using qualitative descriptive analysis method, which is a model of data analysis used to provide an overview of the problem by based on the

theory and explained by using appropriate set of words to describe the data obtained in the field.

## RESULTS AND DISCUSSION

1. Setting the number of animal restrictions as a Belis in the marriage of communities in Umbu Pabal Village, District Umbu Ratu Nggay West, central Sumba Regency

Based on the results of the study, the arrangement of restrictions on the number of animals as Belis has existed since ancient ancestors or from the ancestors of Sumba society. In this restriction, it has been established according to the level of Community caste Sumba, especially middle Sumba community in Umbu Pabal village. The number of ancestral barring restrictions can be seen in the table below.

Table 1. The number of belis from the ancestors of central sumba.

No	Group/caste	Number of belis
1	Slave Caste	1
2	Ordinary People Caste	5
3	Noble Caste	25

Based on the number of Belis established in ancient times in table (1) is done according to community caste and economic level of society. Based on the caste level, the slave caste can only do fellow marriage caste. While the normal caste is a caste that has a low economic level and there is also a high, so that the ordinary caste that has a high economic level or able, can do the marriage with a noble caste. The Royal caste is the most highest caste in Sumba, so the Bangswan caste performs a fellow noble caste of nobility and can also do marriage with a regular caste. It is in because the patrician would like to keep the family's good name and keep the caste.

The slave caste only gave the Belis one horsetail, one stem machete, the woman countered with a single sheet of cloth and one pig-tail of two Pikul, the ordinary caste (low

economy) gave a five-tailed beast of animals, with each of the usual mamuli spouses, inside These five animals have four horsetails and one buffalo in addition with the animal cut to eat together/Ahu Papalu (pig), The noble caste gave the belish as much as twenty-five animals that seven animals consisted of one large male buffalo, one large female buffalo tail, one buffalo child, one male horsetail, one golden Mamuli, one spider (Gold), in With one cut animal (cow) and an eighteen-tails longer consisting of one large male buffalo, one large female buffalo tail, one large male horsetail, two medium buffalo tails, the more horses with each of the usual mamuli pairs and Chain Sumba and also there is one stem parang, one stem spear, one fruit Mamuli gold, one chain Sumba as a complement of customs.

At present, the government of central Sumba Regency consciously and committed to make a rule called "three Moral movements" as the spirit for the life of community central Sumba, especially in Umbu Pabal Village for the realization of prosperity in Community. In the three Moral movements there is a movement whose name the Saving Life movement which regulates also about limiting the number of animals as a belis. Life-saving movements are generally understood as a movement to encourage people to take advantage of what they have wisely based on the needs of priorities, as well as activities that benefit. The Thrifty Life movement also has cultural roots in the traditional value system of the central Sumba community, so this movement is also not an artificial movement from outside the community but rather a movement originating from within the community itself.

The Thrifty Life movement is not intended to reduce the meaning of cultural symbols in traditional ceremonies such as marriages, but is precisely intended to restore symbols and indigenous meanings to the natural essence. Thus it can be said that the saving life movement is precisely an attempt to purify the essential values contained in customary activities, which for a while time overlap with other interests, Especially as it relates to "self-esteem".

From this problem, the government of Sumba Tengah Regency made the agreement and the coronation of three Moral movements in each sub-district. At the district of Uumbu Ratu Nggay West, the results of the community signed in Maderi on October 21, 2010 by Ratu Nggay West Camat Uumbu. As for the substance of agreement of the three Moral movements especially the saving life movement as follows.

Table 2. Live-saving Movement

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No	Movement	Substacial Deal	Sanctions
1	Live saver	<p>Custom of Marriage :</p> <ul style="list-style-type: none"> <li>• Stage I The male party carries 2 horsetail and the female is provided with 1 pig-tail 2 People and sarong as needed.</li> <li>• Stage II The male party carries 7 animals consisting of 3 buffalo and 4 horsetails. The female has more or less 3 pigs consisting of 2 pigs, 8 people and 1 pig, 4 people, and gloves to taste. <b>Note : <i>Laupa angu ahu..</i></b> The female family came to the male home by carrying a 4-person pig-in-line added to the holster as needed, while the male family prepared 1 buffalo and 2 ponytails plus one tail of animal cut to eat together (<i>Ahu Papalu</i>) With its completeness, it was also agreed time for stage III.</li> <li>• Stage III The male party prepares 10 animals consisting of 5 buffalo and 5 ponytails and their accessories and the woman prepares 4 pigs consisting of two 8 tails of Pikul and 2 pigs 4 people in the case plus the holster as needed. <b>Note : <i>Blessing of Marriage.</i></b> The female party carries 1 pig of 8 people in the truck and gloves as needed including the garment cloth. The male party prepares 2 animals consisting of 1 buffalo and 1 Horsetail and 1 animal to eat together (<i>Ahu Papalu</i>)</li> </ul>	<p>Sanctions imposed on violations of this agreement will be subject to the following sanctions.</p> <p>If anyone who violates will get the sanction of feeding the whole village community where they are concerned and if the breach is twice then it will get a penalty to feed the whole community in the district of Uumbu Ratu Nggay West</p>

## 2. The implementation of Adat law in limiting the traditional wedding of people in Uumbu Pabal Village, subdistrict of the West Uumbu Ratu Nggay

Central Sumba Regency is a new autonomous region established under Law No. 3 of 2007 concerning the formation of central Sumba regency. As a new autonomous region, there are a number of problems and challenges that must be undertaken and resolved as part of the community's welfare efforts. Some of the problems and challenges are outlined in the

document of the district Medium Term Development plan (RPJMD) of central Sumba Regency in 2009-2013, namely the problems of natural resources, human resource problems, health problems, economic problems and Socio-cultural issues.

The main problem of the above problems is human resource problems. Human resource issues concern the character and habits of citizens, which have not fully led to improved life in the better direction. The character and habits pertain to the living culture that emphasizes prestige in terms of the tradition of customs (especially marriage).

All these problems have been seriously and comprehensively completed in the Seminar forum and the customary deliberations in the brainstorm and implemented by the Government of central Sumba regency in the early years 2010. In such activities, there is a common view that there has been a fundamental shift of understanding that accumulates in the attitudes and behaviors of socio-cultural and Economic Community dominated by the consumptive attitude of life without Consideration on productive aspects. With regard to the Declaration or the oath, there is a thought that the policy of the three Moral movements is performed academically to be poured into an academic manuscript, so that it can be a historical document for the current generation and generations to come.

In the inauguration of the three Moral movements, the district government, Sub-district government, village government, DPR, public figures, indigenous peoples, religious figures, women figures, and youth together held a customary event to agree to the Adat pledge by carrying One big male buffalo, one machete and made a prohibition sign (Wiru), before cutting the buffalo was done traditional Ritual (Wara) to reveal a deal with the Syair Adat or customary language. These three Moral movements are sourced from the customs or reflection of the customs of the central Sumba community and are sourced from the values that have been acknowledged in generations. Because the community was born and allocated in the life of community of central Sumba, then the three Moral movements that Nota bene is



the customary law has social and legal legitimacy for its perpetration. Based on the results of an interview with Mr. **Peter P. L. Djama** as head of Uumbu Pabal Village on 20 September 2017, around 16:20 at his residence. He explained that the form of the implementation of customary law in limiting the belis of indigenous marriages in Uumbu Pabal village which is done by the customary institutions must go through several phases:

- a. Sub-district and village-level customary institutions conduct monitoring implementation to the three Moral movements directly in the community through coordination with the Sub-district government and local village government.
  - b. The district-level customary institution conducts a thorough monitoring of its implementation to the three Moral movements directly in the community through coordination with the district governments, district governments, and local district customary institutions.
  - c. The results of adat institution's monitoring are reported on a multilevel basis to the District government and district government.
  - d. Indigenous institutions Berkewenangan to encourage, motivate, rebuke and sanction the communities that commit to the denial of the three Moral movements.
  - e. Related to the Thrifty Life Movement, District and district level customary institutions must remind the public to pay attention to every agreement that has been taken and proclaimed in each sub-district. Especially for traditional wedding rites, the customary institutions are obliged to attend both invited and uninvited to remind the organizers of the Rite (Wunang) to pay close attention to the agreement that has been taken.
- 3. Barriers in the implementation of customary legal arrangement in limiting the number of animals as a belis in the marriage of people in Uumbu Pabal Village, Subdistrict of West Uumbu Ratu Nggay, Central Sumba Regency.**

Based on the results there are several things that are obstacles to the middle Sumba community, especially in the village Umbu Pabal to implement or follow the rules, namely as follows:

a. Want to raise names or keep honors

By giving a bunch of numbers that can be a lot of a marker for a person's social status, it is merely merely to maintain self-esteem or maintain a good name. For some people maintain a person's self-esteem for the middle Sumba community is measured by the number and performance of given animals and also that is cut in traditional occasions especially the wedding event and this causes the shift in the Belis function of the function Socio-cultural function and then bring not mild consequences for the people who still see that belis determine their social status, which then feels "obliged" to prosecute and deliver belis in the amount of Great. If the people of central Sumba especially in Umbu Pabal Village continue to maintain this customary principle and applied it excessively, it will be a custom that impoverish the community systematically.

b. Imitate the development of the present era.

In the marriage of the central Sumba community, especially in the village of Umbu Pabal, people view marriage as the beginning of the establishment of humanitarian relations, so specifically this event should involve many people. As a means of marking the formation of humanitarian relations through this marriage, people use ' belis ' in the form of animal or livestock submission. At first, because it is only a symbolic means for humanitarian relations formed through marriage, the number of belis is not much, ranging from 11 to 17 cattle. But in the course of time, there is deviation in terms of the number of dags which then also become one marker for social status, from the number of tens of tails to hundreds of cattle. This is because most people start to replicate a considerable habit of daginity, although the economic status is low but because of envy or would like to be equally level with other

people then the person is also not the responsibility to Give a lot of belis. This requires a substantial cost and can lead to debt and poverty.

c. Inadequate human resources.

Lack of adequate human resources (SDM), which does not have a broad insight, this is due to lack of education, a new information, lack of technology that develops so that society has not been fully to The three Moral movements (the Saving Life movement) of the Umbu Pabal village. This was supported by the results of an interview with Mr. **Peter P. L. Djama** as the head of the Umbu Pabal village on 20 September 2017 starting at 16:20 at his home.

"Awareness of people who have not yet wanted to obey or follow customary law and still there are also villagers who do not understand the direction and purpose of the customary rules and some who deliberately avoid the legal obligations Custom for any reason. "

d. Implementation of a less efficient customary institution

The performance of a poor customary institution will have an effect on the successful implementation of a policy or a rule. No special attention or direct socialization of executor to build, enhance and develop public awareness in the implementation of the program. Supervision or control that is less routine at any wedding event makes the community also disregarded the rules or customary laws that apply.

## CONCLUSION

Based on the research results get concluded that:

1. Setting restrictions on the number of animals as a belis in public marriage in Umbu Pabal Village, District Umbu Ratu Nggay West district of Sumba Tengah has been set since the ancestors or ancestors and now in the form of the rules that become reference living Middle Sumba Community namely "three Moral movements".

2. The three Moral movements that also become the customary law of the central Sumba community that has been jointly agreed on the event or ritual and the three Moral movements are also an affirmation to the needs of the people as intended in the document Medium term Development Plan of RPJM Central Sumba Regency in 2009-2013.
3. There are 4 obstacles that become the main factor of the middle Sumba community does not follow the rules, namely want to find the name and keep the honor of good name, follow the development of the present or emulate others in giving a lot of belis to raise Social status, lack of education and information in the community and also a lack of awareness in obeying customary law, the performance of indigenous institutions and Governments are less efficient and there is no specific socialization for society.

## SUGGESTION

Based on the results of the author's research is recommended :

1. Adat institution is expected to be more effective in carrying out its duties and authorities in running the program three Moral movements, especially the restrictions on the marriage of Middle Sumba community.
2. It is hoped that customary institutions to pay special attention to the community such as socialization about the three Moral movements program to improve the knowledge of the Umbu Pabal people in running the program.
3. It is expected that the customary institution to actually give sanctions according to the agreement is to feed the whole village community where concerned there is to anyone who violates the agreed rules in order to provide a deterrent effect to of transgressors.

4. It is hoped that the community will obey the agreed rules and learn to abandon the extravagant way of living such as giving animals as a belis in the indigenous marriage of the people in Umbu Pabal village.

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