The Marriage Construction and Social Stratification of Bajawa Peoples at Ngada Regency, East Nusa Tenggara Indonesia

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Abstract – **The purpose of this study is to see how the *Bajawa* people apply their customs in modern times as they are today. One of the customs held is matrilineal marriage with idealization occurring in the equivalent caste or social layers. This means whether the people of *Bajawa* still adhere to the marriage must meet the equivalent caste. The research method is literature study, with main source of literature on *Bajawa* society culture, news about marriage culture development and other relevant sources. The result of the research shows that the marriage custom of *Bajawa* people, although adhering to matrilineal, is cross-caste or cross social. Exogamy marriages are also becoming commonplace in modern *Bajawa* society.**

Keywords – **Marriage; Bajawa; Social Stratification; Ngada.**

I. INTRODUCTION

The process or event of marriage is a very basic and elementary reality for mankind. The historical evidence reveals plainly that the reality of the marriage event has existed since man himself existed because of God's creation. Therefore, married life very profoundly always coloring and animates the entire current life history of mankind to date. The institution of marriage becomes important to ensure the continuity of human existence in the world. Marriage is a mode for humans to preserve the existence of human civilization or generation on this earth.

It is a necessity that humans in this world are born in various tribes, languages and own customs. Humans are scattered to inhabit the earth of God in various places far from each other. They build their own civilization with their knowledge and reason. Given the difference, it is actually one of the real indicators of how rich the man is with the thinking and interpretation of life. With human reason man builds marriage and continues the generation of earth-keepers.

In Indonesia which is geographically composed of thousands of islands, hundreds of tribes, languages and customs respectively, one of them is *Bajawa* tribe or *Bajawa* indigenous people who inhabit the island of Flores, East Nusa Tenggara. The *Bajawa* community in Ngada district is basically a unique ethnic entity in the culture, if in this context compared to other Flores communities. The uniqueness is for example seen in the marriage system adopted. In general, Flores people embrace *patrilineal* marriage *system* or paternal lineage, whereas *Bajawa* people adhere to *matrilineal* marriage or maternal lineage system.

As a son of the region, in this paper I want to explain one of the adat adopted by Bajawa people that is about marriage. This is interesting, because it would be in touch with reality or necessity social of Ngada people who live in East Nusa Tenggara. Social coating is the distinction of the population or society into classes on a level. As long as in a society there are things that are valued more than other things then things that are appreciated more than anything else will place them in a higher position. This is the basis that will foster s layers of social layers in society.

II. THEORIES CONSTRUCTION

A. Marriage Concept

Marriage is a permanent relationship between men and women who are legally recognized by the peoples concerned based on applicable marriage rules. Marriage, in Islam is called marriage, it means doing a contract to bond between a man and a woman to justify the sexual relationship between the two on the basis of voluntary and the solemnity of both parties to realize a happiness of family life that is filled with love and tranquility with car a-ways that God sanctioned.

Marriage as a unique cultural event. Every culture has a phenomenon of events which cannot be explained rationally, but only based on purely scientific experience (Aloliliweri, 2011). The reasons for marriage are several things, among others: (1). *Commitment*. In this case the commitment can be with God, as a model or form of human servitude to God, or commitment between people, in which man is committed to fulfilling socially responsible responsibilities by following the prevailing. (2). *One-to-one relationship*. However human beings according to their nature require personal relationships. Humans need someone or another individual within the framework of such intimacy or personal relationships. (3). *Companionship and sharing*. Humans actually have many limitations. Limitations of thinking, economic, physical and others - others who need other individuals who are emotionally intimate with him *totally*. Examples are married disabled people. People, who are physically disabled need marriage institutions for example to keep them in the old time, continue the offspring and so on. Physical limitations contributed to the motivation of marriage, although instinctively there have been eruptions of these motives. (4). Love is already a kind of necessity that exists in the body and human spirit, on the basis that human beings raised their intention to do marriage. (5). *Happiness.* This motive is humane also because humans are natural when in the mire of desire to be happy in life. (6). *Legitimacy of sex and child.* This is more to the social demands, because it will relate to public access to get recognition from the public and the state, because there is the legal power that will protect the person. For example, the child will marry; the school would need a birth certificate made based on the marriage certificate of his parents. Only legitimate marriage bonds will get birth certificates for their children.

Meanwhile, according to Claude Levi-Strauss's view, marriage he views as a cultural or residual event of the cultural event itself. From this point of view Strauss is more to the origin of the system and always views it as a culture. Like the existence of ceremonies and patterns of everyday life. The anthropology of Levi-Straus also aims to discover the models of language and culture through its structure that is the understanding of the human mind and behavior (Ihromi, 2006).

B. Social Stratification

Social layer system in society can actually happen by itself, along with the process of growth of society itself. But it can also happen by intent. That is, the social coating stem is deliberately arranged to pursue a common goal. The layers of society that happen by themselves, among others because: intelligence, age level (seniority), authenticity of relatives, property and so on. A deliberately arranged community layer usually relates to the division of powers and official authority in formal organizations such as corporations, governments, political parties, armed forces or associations.

When viewed from the nature, the nature of the stem layer of society can be closed (closed social stratification) or open (open social stratification). Closed layer system limits the possibility of moving one person from one layer to another, both up and down. An example is a caste society. An open layer system, every member of society has the opportunity to work on its own skill to move up a layer. In general, open systems will provide a larger incentive to every member of society to be the basis of community development rather than the closed stem.

Furthermore, the rules or criteria commonly used to classify community members into layers include: The size of wealth, the size of power, the size of honor, and the size of science. Meanwhile, the element of social stratifications is the Status (Status) and Role (Role). The position is the place or position of a person within a social group. The social position means the place of a person in society in respect of others, in his or her social environment, his or her prestige, and rights and obligations.

In society, there are three kinds of position namely: *Ascribed status* (position of a person in the community without regard to differences of spiritual and capabilities. This position occurred since birth.), *Status Achieved* (the position a person achieves with deliberate attempts) and *Assigned Status* (i.e. the position given in relation to the *achieved status in* which the community / class gives a higher position because someone is meritorious for something to meet the needs or interests of the community).

Role is a dynamic condition of a position, in which a person exercising rights and obligations in accordance with his position means that he or she assumes a role. The role includes three things: norms related to one's position in society, the concept of what an individual can do in society and the individual behaviors that are important for the social structure of society. In the social layer also happens what is called social mobility. Social mobility is a motion in a social structure, i.e., the fixed patterns that govern the organization of a social group. The social structure includes the nature of relationships between individuals in groups and relationships between individuals and groups. Social mobility divided into social motion horizontal and vertical. Social mobility in horizontal is the transition of individuals or other social objects of a social group to social group more equal. Examples include: switching citizenship, equal work, or other social movements such as radio, fashion, ideology and so on.

Social motion of vertical l is per transfer of individual or social object from a social position to another social position which is not equal. Social mobility in vertical can be a move up (social climbing) and down motion (social sinking). The process of vertical movement through a channel called social circulation. These channels include: armed forces, religious institutions, educational institutions, political organizations, economic organizations, expert organizations, or other channels in society such as marriage.

III. DISCUSSION

A. Ideal Marriage Type

In the literature of culture, as a regulator of human mating behavior with regard to her sex life. In addition to the regulation of sexual behavior, marriage has various functions in the life of human society that is, to protect the children of marriage, to meet the need for wealth, prestige, but also to maintain good relations with groups of kin kin (Koentjaraningrat, 2005). Therefore, the institution of marriage is set close to the ideal, senormatif possible according to human understanding or soc ial groups of humans. If the Javanese for example, will consider the elements *bobot, bibit* and *bebet* as a way to achieve ideal marriage. This means that the Javanese really care about the origin of the three dimensions.

In the structure of the marriage of Bajawa people, the concept of marriage is also connected with the existing strata or social layers. In *Bajawa* custom, the social layer is *rang*. *Rang* concept of authenticity are considered to have properties or properties of seniority. *Rang* on *Bajawa*

society is divided into three layers namely *gae, kisa* and *hoo* (Neonbasu: 2002). The explanation is as follows: *Gae* is the top layer, the social layer occupied by the nobility. These nobles are considered historically or mythological myths have occupied a particular area first from other clans. *Kisa* is a layer of ordinary people, who are not senior clan clans, usually working as farmers, artisans, or merchants. While the *hoo* is a layer of slave or servant. Social layer shows the different roles and position in the life of *Bajawa* people. So people *Bajawa* also apply stratification social in the tradition of marriage, where stratification is the difference in population or community to the certain classes are graded (Soekanto, 1982, 2009).

Furthermore, *rang* is a characteristic that is important and is the starting point or reference in the tradition of marriage *Bajawa* society and can even become a symbol of identity for the community of *Bajawa* itself (Widiastuti, 2014). But now, along with the changing times, where the free information media in and also the immigrants who enter the culture of society *Bajawa,* marriage traditions that consider *rang* also changed. Changes that occur can be seen from the occurrence of various marriages exogamy rang a lot happening lately. Yet indeed, the concept of the *Rang* tradition remains preserved and is believed to be a hereditary culture of the *ebu nusi* (ancestor).

In the character of *Bajawa* culture, marriage tradition is considered ideal is that marriage in the frame endogamy, while considering the dimensions *rang* as a point of departure. This is evidenced by the existence of wisdom speech which is also a guide to ethics of marriage that is *sensitive pink naja logo bei ube* . The phrase cannot be taken lightly because it has a deep meaning that it exists *the seriousness or commitment of men and women to live together* so strongly .

B. Marriage Process

The understanding of Bajawa society shows that maturity is characterized by marriage activity or institution. The people of Bajawa reach certain stages to reach the marriage stage. *The first* is *Beti tei tewe da moni neni*. This stage is an event meeting or introduction between men and women at a certain moment of custom. Customary moments are usually referred to during the traditional party *Reba* (annual harvest gratitude party). That is where young people meet in the construction of the introduction of the opposite sex in the framework of pioneering marriage in the future. The next is *beku mebhu tana tigi* . In this context, the men adapt themselves to the habits and affairs of the girl's internal affairs and the girl's family. And one thing that

should not be broken is sleeping as long as they mean but staying asleep separately. In general the man sleeps with his brother and father of his future wife. Then, the prospective groom's activity should be "leached" from the rhythm of his wife's family life. That is, every day he must be fully involved in the rhythm and activity of life of his entire wife's big family. Here, the most intimate social event where, the man is given the opportunity to know more about the family of the girl he loves it. In this context there is also a kind of " evaluation " by all members of the girl's big family. Criteria - normative criteria such as diligent, honest, and faithful for example, used as a reference to make a decision whether the relationship continued with the proposal or even rejected from the family girl.

If there is a match then it will be continued to the stage *bere tere oka pale* where the male family member comes officially to propose the girl. This is where will be obtained a definite decision about the continuation of the male - female relation. If it is okay, then it is discussed with Idi Nio Manu, where the male family goes hand in hand to the house of the bride / bride bringing some furniture / goods as a prerequisite for the holding of the event of betrothal custom. Next up is *Zeza / Sui tutu maki Rene*. *Zeza* is the *ultimate* stage in validating the female and male partners to live side by side as husband and wife. In the adat language is called *" lani seli'e, te'e setoko '* (sleeping on one mat and one pillow). For the customary context, they have officially become husband and wife. But in the teachings of Catholicism they are not legitimate, so need a pledge of marriage and blessings in the church, then after that they are legally customary and religious, so they can sleep together.

C. Currently Marital Condition

The development of world culture which radiated global through various media entered also in cultural area of Bajawa society. Its relationship with the marriage tradition of Bajawa people, it turns out that society has begun to be influenced by traditions or outside cultures such as the tradition of exogamy and cross-social marriage. So what happens in Bajawa society now is exogamy marriage rang. For Bajawa people, marriage institutions are not merely attempts to fulfill inner / biological needs alone, but above all they are to achieve harmony among couples, families and communities including adjustment to norms, social values, customs and other signs that apply in family environment and the wider community. In its dynamics, the influence of exogamy marriage tradition rang can be felt the reduction of political rights and economic rights. The Bajawa people call it *bhai nge kebha hui*. It is a logical consequence of

marriage that is out of the normative level of Bajawa society, i.e. endogamous marriage. From the phrase something that can be understood is that the Bajawa people who underwent exogamy - *rang* will lose the right to occupy positions as *mosalaki* (old custom), the right to inheritance in sao (traditional house). Yet there is still a strong society holding strata equality in marriage or holding strongly the concept of endogamy - rang that even so convinced that when violated will bear fruit of curse. Thus the Bajawa people who still hold firmly believe that premature birth, mental retardation, drought, famine and other natural disasters. In other words it will call a kind of curse from the ancestors to be borne.

IV. CONCLUSION

In general, it may be said that the " new " tradition of exogamy marriage to Bajawa society is influenced by outside cultures. Culture and outer values that enter will inevitably be responded and adopted, thereby fanning the local culture or its own culture. It is also exacerbated by an inadequate system of cultural inheritance. As is known today the transfer or cultural inheritance that occurs only done orally alone. The forms are folklore (punu nange), myths or myths that occurred in the past. But it is also even no longer done parents to their children. Though it is realized that in it there are rules, values and norms that helped shape the attitude and behavior of children, which eventually also the behavior of Bajawa people in general.

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