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DIVORCE HOUSEHOLD BUGIS AND AMBON PEOPLE IN AMBON

Husin Anang Kabalmay¹, Mahmud Tang², Nurhayatirahman², Tasrifintahara²

¹Graduate Student PhD, Study Program : Anthropology, Hasanuddin University, Makassar, Indonesia

²Faculty of Social and Political Sciences, Hasanuddin University, Makassar, Indonesia

email : husin_anang@yahoo.co.id

Abstract : *The purpose of this research is the high propensity of ethnic Bugis Explaining divorce in Ambon, describes the tendency of divorce for culture and local ethnic Bugis in Ambon and describe the dispute settlement mechanism of ethnic Bugis and local divorce in Ambon City. The method used in this research is basic research with ethnographic approach, or in other words, using a qualitative approach, a domain in an attempt to uncover the disputed Muslim Households (divorce) and a resolution mechanism in Ambon City. later research data. This research retrieval of data through interviews, observation and documents. Results of the study found that: (1) that the diaspora Bugis in Ambon as well as in other areas in Indonesia, basically motivated by the spirit massompe 'or wander left Reviews their homeland to other regions, etymologically, the term scope' comes from Bugis roomates means sailing. Bugis people are very attached to the culture of migration Because agility sailing. (2) Culture divorce Bugis and Ambon is influenced by four factors important items, namely: economic factors, housekeeping habits Among ethnic, family disharmony and violence in the home (domestic violence). (3) The mechanism of settlement of Disputes between married couples domestic ethnic Bugis and Ambon consisting of three ways: (1) through local institutional mechanism for the settlement of domestic conflict that Involves family, neighborhood and community (KKSS). (2) through the mediation of figures (3) through the Formal institutions (religious court),*

Keywords: *conflict, Muslims, divorce,*

1. INTRODUCTION

Marriage is a very important event in the livelihood of our society, because marriage is not only about women and men will be the bride, but also the parents of both parties, his brothers and even families each (Wigjodipoero, 1985)[1]. Marriage is also a process of uniting the two families. The marriage ceremony, as well as birth and death ceremonies, generally held by mutual cooperation, all relatives of contributing and assistance for the implementation of the marriage ceremony, as well as neighbors and other acquaintances.

Harmonious family life is not always desirable, the reality of life. That preserve, preservation and balance of husband and wife living together is not a matter that is easy to implement, even a lot in terms of affection and harmony between husband and wife can not be realized. Sometimes the wife is not able to cope with these difficulties, so coveted marriage is not reached and ended in divorce.

In a relationship also requires a balance in the relationship. According to DeVito (2007)[2] states in equilibrium theory that in a relationship, a balance is necessary to maintain the relationship. The balance here is not always in the form of the material, it can be a concern, sacrifice and division of tasks in the relationship. If the balance is not achieved, then the integrity of the relationship may be threatened, or with other terms of domestic disputes. In the culture of the society in general, especially in the city of Ambon, household dispute is

known as the concept of divorce dispute settlement mechanism with some mechanism, the mechanism for dispute resolution by mediation family, religious leaders, traditional leaders, or even to the level of religious courts.

Plurality of Ambon city inhabited by locals that a majority in number and in the dominant culture, the Ambonese culture that Kristen. Plurality of Ambon city inhabited by locals that a majority in number and in the dominant culture, the Ambonese that Muslims are a minority. They live in Kampung Batu Merah, a settlement in the city of Ambon. Migrants from outside Ambon which has been dating since the beginning of the 20th century was the Bugis and Buton Muslim. They live in villages located around the city of Ambon. Traditionally, they obtain permission to stay and live in villages and traditional village heads who called the king or Latuputi from their respective villages where they settled. They live in groups among themselves as farmers, and partly concurrently as small traders. The relationship between the Bugis / Buton and Ambonese in the local village community harmony. They are in a relationship symbiotic that are mutually beneficial economic and social (Suparlan, 1999)[3].

During their stay in the city of Ambon, in addition to economic activities in order to carry out their life Bugis mating with the local people and fellow ethnic Bugis in Ambon City. They still keep their identity by maintaining the tradition of the Bugis though are in overseas. But even so, in the process of ship sailed home in the overseas (Ambon) is not much they often conflicts within the household that ultimately doing divorce in the Office of Religious Court. The data that I obtained from the Office of Religious Court Ambon City, divorce rates that occurred in the year 2011 to the year 2013 dispute divorce mediated by religious court Ambon City, for the year 2011 as many as 256 cases of divorce and divorce contested, in 2012 as many as 237 divorce cases divorce and divorce accountability, and by 2013 as many as 197 cases of divorce and divorce contested divorce, which ended with peace as much as 47 through mediation outside the court 63, through the completion of the Court of Ambon and ended in divorce as many as 580. The high rate of divorce is mostly done by households belonging to ethnic migrants, especially ethnic Bugis are the main focus of this dissertation research. In 2011 the number of divorces Bugis ethnic group as many as 34 cases, in 2012 a total of 39 cases and in 2013 as many as 44 cases. In contrast, the number of divorces conducted by the local community (Maluku) that the dispute in the household since 2011 only reached 35 pairs, then in 2012 a number of 37 couples and in 2013 increased to 40 pairs.

The high divorce rate and the local ethnic Bugis in Ambon particular concern will I thoroughly by using the perspective of legal anthropology. Then how the dispute settlement mechanism household (divorce), which is based on the culture of major concern to do a research dissertation.

2. RESEARCH METHODS

Unit Analysis

The subjects were couples in dispute in the household (divorced) were divided in three groups, namely, spouses of indigenous ethnic groups (Maluku), and couples who come from ethnic groups immigrants (Bugis) in Ambon city, and mixed couples among ethnic Bugis with local ethnic (Ambon). After that, I will be sorted in households who were proceeding divorced, divorced, and never in dispute but not so divorced.

Research Sites

Setting the research started from the city of Ambon as an arena for the ongoing culture of subjects to be careful. Researchers better understand how the interaction between people (households) Muslim household to the dispute (divorce) with the parties resolve the dispute. Geographically the city of Ambon is the capital of Maluku province who long ago has become a destination for other ethnic regions such as Bugis-Makassar, Buton, Java, and other ethnic groups was even foreign nations (Netherlands) has interacted with the city.

Data Collection Technique

Types of research used in this study is basic research with ethnographic approach, or in other words, I used a qualitative approach domain in an attempt to uncover the disputed Muslim households (divorce) and a resolution mechanism in Ambon City. To study the document, the authors trace the documents of active and inactive documents related to the management of the budget in SKPD. Documents are active or inactive, the writers recorded using a photocopy or photograph to be analyzed and interpreted.

Data Analysis Technique

As a study using qualitative research, the emphasis is more on the process than the results, and tend to involve a trust relationship between the researcher as a researcher with the informant. Interviews were conducted with key informants over the first three categories above. In addition interviews were conducted with judges, clerks and bailiffs religion in Ambon City. In addition to the interview process, involved researchers also observed during the research process. The results obtained during the field research in the form of in-depth portrayal of the process of forming households (marriage), the dispute until after the divorce ruling. I obtained secondary information on the sources of literature, history texts or the use of written materials that are considered relevant to the research problem. From the written material I obtained a broader orientation on the topic being studied, avoid duplication of research, and able to express his thoughts systematically and critically. As for the data relating to the photographs in court, marriage and others.

3. RESULTS AND DISCUSSION

A. Diaspora and Marriage Patterns Bugis people in Ambon

1. Diaspora Bugis in Ambon

Diaspora Bugis basically motivated by the spirit massompe 'or wander left their homeland to other regions (Anderson, 2003)[4]. Etymologically, the term sompe 'comes from Bugis which means sailing. To support the cruise travel far used sailboat. So, people who sailed to travel far left their homeland in search of a better livelihood commonly called "sompe". While merchant seamen who sailed from island to island or from one country to another is called passompe (Hamid, 2004)[5]. Bugis people closely related to migration as agility sailing culture. It is closely related to shipping and trade law, such as employment contracts, partnership, wages cargo / passenger, and debts (Hamid 2004)[5].

Spirit overseas, according to Hamid (2004)[5], is a manifestation of the spirit of that devoted to the challenges. Adrenaline Bugis people to live better motivated when faced with challenges. The living conditions are bitter and difficult to always be used as boosters themselves to achieve a better life. The spirit of survival Bugis in land overseas, can not be separated from the socio-cultural system that is attached to the hierarchy (caste), the

whitewater (nobility / skipper) and ata (servant / person most). Bugis most people who want to be free of the system or at least ata groups who want to ride the social class, migration is one of the East because of the placement as an employee or due to join the transmigration program (Salam and Katsuya, 2008)[6].

Success of the Bugis people in Ambon did not escape the attention of the Ambonese own. Enterprises migrants from Bugis was slowly but surely continue to grow. Ranging from rickshaw pullers to be the owner of the rickshaw, ranging from small traders to have a large trade enterprises. This raises the economic inequality between migrants and local people, which leads to jealousy.

Jealousy is then articulated at the time conflict in 1999. Bugis community were formerly centered around the Pattimura University in Ambon finally separated as a result of the riots. There is a return to his native country in South Sulawesi, some are settled in Ambon but are separated from each other thus it can be said that since the riots of 1999, Bugis community in Ambon was separated, not as centralized as before riots in Ambon. Taharuddin As said before, for the moment Bugis people are more interested migrated to Timika with promising economic good land. In addition to the phenomenon success of the Bugis people in Ambon trade, can not ignore the issue of marriage and mawin among ethnic Bugis in Ambon or between ethnic Bugis with local people in Ambon.

2. Marriage Patterns

Bugis people on marriage patterns are common overseas, the marriage between same Bugis in Ambon, they rarely marry people of different ethnic backgrounds. It aims to maintain the purity of their lineage Bugis overseas. Because the pattern of such marriages, Bugis community overseas is growing. However, gradually this kind of marriage patterns began to shift. Especially in the city of Ambon, most people no longer make the Bugis ethnic issues as a prerequisite for marriage. But it does not mean that marriage patterns among fellow Bugis was gone altogether, there are still maintaining this marriage patterns, particularly during the 1970s.

B. Customary Marriages Bugis in Ambon

Before discussing the implementation of customary marriages Bugis in Ambon, the first will explain the stages of marriage customs Bugis in South Sulawesi, namely

1. Pre Stages of Marriage

a. Madduta / laolettu

Madduta means to propose officially, yore performed several times, until there is an agreement.

b. Ma'pisseng / ma'taleunda'ngeng / or apprise

After madduta activities or making a proposal has been completed, and resulted in a deal. Then both sides of the family bride will deliver the news.

c. Mappalettu selling

This activity is a continuation of the previous process mappaiseng, and usually the bride's family will invite all relatives and friends.

d. Ma'sarapo / Baruga

Sarapo or Baruga is an additional building that was set on the left / right home that will be occupied carry out the ceremony.

e. Mappacci, mappatemme al-Quran, mappanre gods / Tudang Penni

1) Mappacci

Mappacci traditional ceremony held at the time tudangpenni, ahead of a marriage contract / consent granted next day.

2) Mappanre Gods (eat into mosquito nets)

The procession eat the mosquito net (Mappanre Gods) has been handed down from the ancestors of the tribe of Bugis, usually ritual is performed when there is a celebration of marriage, but it is also commonly done when there is a celebration to another, for example circumcision (circumcision), up swing (naek tojang).

2. Stages of Marriage

a. Mappenre Botting

An activity drove the groom to the bride's house to carry out the ceremony.

b. Madduppabotting

Pick interpreted the arrival of the groom.

c. Mappasikara'wa

Once the ceremony is complete then continued with mappasiluka or mappasikarawa. This event is an activity brings the groom with his partner.

d. Maréllau Dampeng

After mappasiluka procession then continued with the show to apologize to the parents of the bride and the whole immediate family was present at the marriage ceremony.

3. Stages Once Married

a. Mapparola

This event is also an important procession in the series Bugis traditional marriage, which is a reciprocal visit of the women to hand the men. So it is a drawback, if a bride is not delivered to homes of parents bridegroom. These activities are usually held a day or a few days after

the marriage ceremony ceremony held. They are typically not performed if the marriage did not get the blessing of the parents part of men.

b. Second Marolawek

Marola wekka on two of these, the bride usually just overnight one night just before sunrise and the bride returned to the bride's house.

c. Pilgrimage Bury

This activity is very often done because it is a tradition or customs to the Bugis community, namely five day or a week after the two sides to implement the marriage ceremony.

d. Recreation

Has become a tradition for the Bugis community that after the marriage ceremony that many exhausting and thought the group of recreation both sides go somewhere.

4. Customary Marriages Ambonese

1. The forms of marriage

a. "Kawin Minta Bini"

Mating ask chant typical of this area is a term that can be equated with the proposed mating (aanzoekhuwelijk). Form mating with this proposed is a typical form community relations of kinship arbitrate paternal law also applies in Ambon Lease. In general, the first occurrence of indirect contact between personal future husband with prospective in-laws. Usually sent messengers. Actually, before the youth and the girl had promised to marry each other, so what old people merely fulfill the will of the two lovebirds. Simply because it must comply with the provisions of customary law alone the men had to send a messenger came to the woman's request or apply for his daughter's lunch.

b." Kawin Lari Bini"

Eloped chant is elope. In the native language or the language of the land called *engkei mahina* or *lao mahina* or *lawa mahina*. Said lao or cross beam is the language of land, which means run. According to our observation for five years in this area, the two lovebirds run together. the girl who left her parents' house. No force or threat of the youth. They did so on the basis of consensual and agreed together.

c. "Kawin Ambil Anak"

In accordance with the principle of "Kawin Ambil Anak" where the law be used as their own, then the marriage that the husband goes into the wife's relatives. Also known as *inlijfliu welijk*. The man was let go fam, fam his home and changed into a relative of the wife, so that it becomes a fam spouses alike.

d. "Kawin Tanpa Harta Kawin"

Mating without this treasure is typical Ambon Lease. The meaning without the prospective husband's wealth is no need to pay money honestly called a treasure, but he did not melt into the relatives of his wife. The relationship of men and women woven through legal marriage. So they are a legitimate husband and wife and their children are legitimate children as well. The husband was just released from its obligation to pay property mating he should pay with cash in accordance with the law of marriage in society who arbitrate fatherly, but in return he must submit a male child to wear fam-law and the law.

e. "Kawin Ambil Piara"

Foster grab this mating are also called "Kawin Ambil Piara" is also a typical way of mating Ambon Lease. Actually, the couple was not yet valid at the time of their married life together together, but look at their daily lives as if they were like husband and wife Such situation is not deemed false by the public because it is something that is common and allowed by custom. The man at the discretion of the parents stay at home women entered the woman's parents, stay and live there as husband and wife.

2. Gift of Marriage

What is meant by a wedding gift is a gift to the bride in person, not given to relatives who are required by law as property mating. Dowry is one of the wedding gift. Apart from that household goods given by his parents who brought the girl to his home with her husband is also a wedding gift from her parents. Then also known as Lease Ambon typical wedding gift given by the father to his daughter when she will leave her parents' home.

Giving it in Saparua island and on the island called *lelepeln Haruku* called *atitin* which means *ketiding* food. In the land of Tulehu called *imilope* or *isilope* which means we give, in the peninsula and in the country Leitimor ahoi Wakasihi called *siriinu* which means a place to drink. Another was a blanket term. The intent of this provision is to help the girls in their life as well as the memory of relatives origin. At the time the girl would leave her parents' house to go to the house of her husband, witnessed by the audience, especially the relatives of the woman's father announcing his gift.

5. Domestic Dispute ethnic Bugis in Ambon

Marriage does not always take place in harmony. Marriage may break up due to several reasons, such as natural occurrences death of a wife or husband, it could be because the will of both parties (husband and wife) itself or can also occur because of the will of one of them through a divorce. Regarding the dissolution of marriage through divorce for those who are Muslims are governed by Islamic law that has reception fully so it has become their customary law. In respect of the dissolution of marriage by divorce is possible meddling relatives of one of the parties. For people who married Bugis Bugis and still adhere to customs such as culture "siri" (shame), it will be difficult to divorce. Because divorce is here interpreted as something that could embarrass themselves, and particularly the family. Unless customs Bugis it is no longer taught in the overseas, the Bugis people will be very easy to get divorced. This is according to Taharuddin then make divorce between couples with Bugis rare Bugis in Ambon. In the event of divorce, it could happen because there is a big problem. The limited number of people are still bound Bugis family relationships in Ambon led to a lack of family involvement in family disputes interfere with the Bugis in Ambon. Because that could interfere in domestic disputes only the family itself.

6. Dispute Household Bugis Ethnic and Local

Based on the preceding discussion, even if there is a stereotype that is attached to the male Bugis overseas as "like mating" but they were reluctant to divorce if they still have a shame culture ("siri"). They married women with no divorce except for women who asked for a divorce. Especially if they are a couple of fellow Bugis. Another case according to several informants, if the couple is the couple Bugis to Ambon. The pair most often divorce, especially if the woman and her male Bugis Ambon

7. Cause of Divorce Household

According to some informants, the three main causes of divorce among ethnic (Bugis-Ambo) in Ambon, namely: lack of harmony, economic problems, domestic violence. For Bahtiar, the issue of ethnic differences did not become a problem that can lead to divorce in Ambon. For that I distinguish four factors that cause divorce ethnic Bugis and Ambon in Ambon City. The four factors are: economic factors, habits ethnic menage (not different ethnic habits of married ladder), domestic harmony and domestic violence.

a. Economics

The first factor that I raised in this review is the economic factor. This was caused by at least three reasons, namely: First, because economic factors are closely related to the survival and viability of households. Secondly, because of the first reason, the economic factor becomes very easily recognizable shape and influence in domestic life. Third, economic factors can attract other problems if not addressed properly. Therefore, it can be said that although not all households divorced due to economic factors but these factors are often a problem that plagued every household anywhere, shake in a dispute, from the ordinary to the enemies of enemies who stand on the threshold of divorce.

b. Inter-Ethnic married habits

All ethnicity has its own habits in terms of treating their kinship. Even though there are some similarities, but not infrequently there are markedly different as is the custom of marriage between ethnic Bugis and Ambon. Examples are: That if we get married with people of Ambon, and our home life began to well-established, then the Ambonese family (in-laws, cousins and othres family) will come and go home. They usually come home with something, for example, they bring bananas, they lived in the house for days, even months. They ate there and pick up the goods at will. All that we have to bear. Then after they come home, then we are obliged to give money in large numbers on the family Ambon people who come to visit it. Thus continuously families Ambonese come. This has led to a sharp distinction between the people of Ambon and Bugis.

In addition, respondents also confirmed another character Ambon people who like drinking, gambling, and there is also a love struck. This is in contrast with the habits of Bugis namely "*matre*" (a term for people who materialism), fond of saving and painstaking in the attempt. While on the other hand there is also the habit of Bugis (mainly in the Bugis men), namely Bugis male character who likes to marry but reluctantly divorces his wife, except his own wife who asked for a divorce. Here I will explain the case of divorce between spouses At (male Bugis) and Sr (female Ambon) caused by the customs men get married at Bugis.

c. Domestic harmony

Domestic disharmony is basically an issue that has rocked the resilience of households. But the disharmony is not the cause but the effect of the problems that plagued the household. In this study, domestic disharmony is seen as the cause, in terms of the emergence of a third party that disrupt the integrity of the household.

d. Domestic violence

Nature likes to hit, drunkenness and gambling has become a distinctive character and nature Ambonese Bugis men who love mating showed a strong correlation between ethnicity and behavior of married Bugis-Ambon in Ambon City. Therefore, the divorce between the couple People Ambon and Bugis often occur in Ambon City.

Domestic Dispute Resolution Mechanism ethnic Bugis and Ambon

a. Local Institutional Mechanisms

Even if there are differences of opinion about the intensity of family involvement Bugis in Ambon and community KKSS (harmony families southern Sulawesi), such as the results of several interviews, but there is one fact that can not be ignored that no matter big or small, the role of family and KKSS in resolving the dispute the household there are significant and as a form of solidarity Bugis overseas. The next approach is mediating figure in the implementation process of divorce.

b. Mediation With People

When the family is no longer able to advise couples who are divorcing, the next steps to be taken in dealing with domestic disputes is through the mediation of the elder leaders. In this case, for the ethnic Bugis in Ambon City Badillah Hajj is one of the elder leaders and often deal with matters of marriage and divorce.

c. Formal institutions (religious court)

The court institutions Religion is the last mechanism that must be taken by couples wishing to divorce if the other mechanisms are no longer able to save the integrity of the household.

CONCLUSION

Based on the issues already discussed, the obtained several conclusions: **First**, that the diaspora Bugis in Ambon as well as in other areas in Indonesia, basically motivated by the spirit massompe 'or wander left their homeland to other areas. Etymologically, the term *sompe* 'comes from Bugis which means sailing. Bugis people are very attached to the culture of migration because agility sailing. **Second**, the culture of divorce Bugis and Ambon is influenced by four important factors, namely: economic factors, housekeeping habits among ethnic, family disharmony and violence in the home (domestic violence). **Third**, the dispute settlement mechanism of households between marriage partners entis Bugis and Ambon consisting of three ways: (1) through local institutional mechanism for the settlement of

domestic conflict that involves family, neighborhood and community (KKSS). (2) through the mediation of figures (3) through the Formal institutions (religious court).

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