

## An Existence of Traditional Marriage Forms and Implications in the Community of Kei Southeast Maluku



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**ABSTRACT:** This research is analysis about the forms of marriage in the Kei ethnic community develop and adaption themselves to contemporary developments. Therefore, a form of marriage is determined by the method or mode of the man who carries out the marriage, and also depends on the availability of marital property and the consent of the woman's parents, or vice versa. There are seventh forms of customary marriage in the Kei community with a differentiation of the form of the traditional procession. In conclude, the type of marital property and its legal implications. Show that any form of marriage by the level an existence of the male side.

**KEYWORDS:** form of marriage, implications, Kei society

### INTRODUCTION

In the state of Indonesia, there is a nation state consisting of various ethnic groups, races, religions and between groups, who inhabit the archipelago from Sabang to Merauke and from Miangas to Rote. It is a pluralist society with different customs and cultures. These various differences are the wealth of nation should be preserved and developed to contribute the civilization in the Indonesian nation. This especially facing with more various challenges in today's millennial era.

Furthermore, an Indonesian people having a mindset of "integral harmonious participation in the life of the universe" crave a harmonious, harmonious, dynamic-balanced atmosphere in social life. One of the smallest community groups in living together such a family. The formation of families in human civilization is usually through marriage institutions. In the context of customary law communities recognize various forms of marriage, each with different characteristics from one ethnic group to another. In today's millennial life, it is interesting to examine the relevance of these forms of marriage to exist in modern life today.

Married life is an existence of other forms about marriage among the various tribes that live in this archipelago, such the Kei tribe in the Southeast Maluku region. In order to an existence of the Kei tribe with the customary law of Larvhul Ngabal needs to be explored, documented, preserved and developed in line and in harmony with the values of modern life today. Nevertheless, the forms of marriage of the Kei community, full of moral messages that are not widely known, are understood and practiced by the younger generation, especially those who live in urban areas and overseas. Based on this thought, this research on customary law will reveal various forms of marriage and their social and legal implications in the reality of the life of the Kei people of Southeast Maluku.

### RESEARCH METHODS

This research has a research method such the form of customary marriage and its implications in Kei. Southeast Maluku is a normative legal research whose implementation seeks and finds customary law norms, especially norms regarding the form of marriage that lives and develops in the Kei community.

Representing for this research requires data both primary data originating from respondents and secondary data originating mainly from "legal materials". A primary data needed is in the form of information about marriage. Based on the purposive sampling technique used to determine some respondents, which were customary officials who considered to have competence with respect to the research objective.

Legal materials as the main source of secondary data for this research is consist of primary legal materials, secondary legal materials (literatures are explained with primary legal materials), and tertiary legal materials (legal dictionaries, encyclopedias, and others). Primary data were obtained from 10 traditional official respondents who were spread from Tubungil village to Hollat village.

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Data and information were obtained through interview techniques using an interview guide instrument with a few variety of questions that had been prepared in advance, then the respondents' answers were deepened. Meanwhile, this research also need to obtain secondary data through document study. A data processing and analysis techniques includes data reduction, simplification and presentation of data, and verification of research results to obtain conclusions.

### **DISCUSSION**

#### **Forms of Marriage**

##### **Customary Law Community**

In the conception of Customary Law, there are many more various forms of marriage. Law Number 1 of 1974 in Article 1 stated that a marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on God Almighty.

Civil law describes that the meaning of marriage as an inner bond between a man and a woman as husband and wife. According to customary law, marriage is customary law rules that regulated by the form of marriage, procedures for application, marriage ceremonies, and termination of marriage, then suitable with Indonesian indigenous peoples. Some rules are customary marriage law in various regions in Indonesia are different, since the nature of any community, customs, religion, and beliefs of the community are different. There are many mixed marriages between different ethnic groups, customs, and religions. A progress of the times is caused a shift in marriage customs.

Basically, the forms of marriage can be viewed from two aspects, such as:

##### **a. Aspects of the number for husband or wife**

In terms of a number of husbands or wives, the form of marriage consists of:

- 1) Monogamous marriage is a marriage between a man and a woman. This form of marriage is the most ideal and in accordance with religious teachings and the Marriage Law.
- 2) Polygamous marriages are marriages between a man and more than one woman or a marriage between a woman and more than one man.

Thus, this form of marriage can be further divided into two types, such as:

- a) Polygyny such marriage between a man and more than one woman
- b) Polyandry such marriage between a woman and more than one man. For example, Eskimos, Markesas people in Oceania, Filipinos on Palawan Island and so on.

##### **b. Aspect about husband-and-wife origin place**

When viewed from the perspective of any origin between husband and wife, the form of marriage consists of:

- 1) Exogamous marriages are marriages between men and women of different ethnicity and race. For example: people in Tapanuli, Minangkabau, and South Sumatra.
- 2) Endogamous marriage is a marriage between a man and a woman who come from the same ethnicity and race. For example: the Toraja people.
- 3) Eleutherogamy marriages such marriages that do not recognize restrictions or requirements as a case with an endogamy system and an exogamy system. For example: the people of the Special Region (DI) Yogyakarta.
- 4) Homogamous marriage is a marriage between a man and a woman from the same social strata. For example: rich people tend to marry children of rich people, Batak people tend to also marry children from Batak families, and so on.
- 5) Heterogamous marriages are marriages between men and women from different social strata. For example: people of noble descent marry ordinary people, Batak people marry Sundanese.

2. In addition to the forms of marriage above, there are also other forms of marriage, such as:

##### **Cross Cousin's Marriage**

It is a marriage between cousins such a child of the mother's brother (uncle's son) or a child of the father's sister. For example in the Batak area (pariban)

##### **Cousin Parallel Marriage**

It is a marriage between the children of their father's brother or their mother's sister.

##### **Eleutherogamous Marriage**

It is someone who is free to choose his mate in marriage, it would be from his own clan or from other clans. For example: in communities in Java, East Sumatra, Kalimantan, Minahasa, Ternate, and Bali

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### **3. Forms of Traditional Marriage**

There are several community structures known in Indonesia, such as patrilineal, matrilineal, parental, and mixed community structures. A difference about composition of the community then gave birth to different forms of customary marriage. Some forms of customary marriages exist in Indonesian society are as follows:

- a. Forms of marriage according to kinship structure
- b. Marriage in a patrilineal kinship arrangement, women move into the kinship of their husbands and break away from their original relatives.
- c. Marriage in the matrilineal kinship structure, although there has been a marriage, but each husband and wife remain in their respective relative groups, while children are included in the mother's kinship group.
- d. Marriage in the arrangement of parental kinship, after marriage, husband, and wife enter into the husband's relatives and wife's relatives. Children also belong to their father's relatives and their mother's relatives.

### **Honest Marriage**

Customary law in a patrilineal society, for example in Batak customary law, which is referred to as boli, tuho, parunjuk, pengoli, and sinamot as a handover. Other regions that use a form of honest representation are Gayo, Nias, Lampung, Bali, Timor and Maluku.

This meaning of honest means magical religious with giving sinamot does not talk about buying a daughter but maintaining a balance between two parties.

Honest marriage by giving (paying) honest money (goods) is a customary obligation. In this case, an application is made that must be fulfilled by male relatives to female and relatives to be distributed, then relatives (marga or tribe) elders. In general, honest marriages occur in customary law communities that maintain a patrilineal lineage, as happened in the Gayo, Batak, Nias, Lampung, Bali and Maluku areas. Honest money or goods in each region are called by different names, for example:

- a. Gayo, money or honest goods is called with show
- b. Batak, money or honest goods are called with Boli, Tuhor, Parunjuk, or Pangoli
- c. In Nias, money or honest goods are called with Beuli Niha
- d. In Lampung, honest money or goods are called with Segreh, Seroh, or Daw Adat
- e. In Kei Maluku, honest money or goods are called with Beli or Wilin

Honest money or goods are carried out by some relatives (marga or tribe) about a prospective husband to the relatives of prospective wife as a substitute. Additionally, the release of a bride out for customary citizenship such her father's legal alliance, moving and entering. After marriage, a wife is under the authority of her husband's relatives, her life and death. There are any responsibility of the husband's relatives, legally domiciled, and living quietly with the husband's relatives. In general, in the form of honest marriage, the 'abstinence to divorce' custom applies, nevertheless it is happy or difficult for a wife to live under the authority of her husband's relatives.

### **Semanda Marriage**

Generally, semanda marriages occur in matrilineal indigenous communities, in order to maintain the maternal (female) lineage. In a semanda marriage, the prospective groom and his relatives do not give honest money to the woman, even as applies in Minangkabau. There is a customary application from a woman to a man. During a marriage, the husband is under a power of wife's relatives and their legal position depend on form of marriage. The forms of simultaneous marriage that apply in Minangkabau are:

- a. Semanda rajas, means husband and wife are in balance or equal, both on the wife's side and on the husband's side.
- b. Semanda loose, means that the husband follows any wife's or matrilineal residence.
- c. Semanda is free, means that husband remains with his parents' relatives.
- d. Semanda waiting, means that husband and wife reside on the side of wife's relatives, while waiting for wife's sister (in-law) to be independent.
- e. Semanda ngangkit means that husband takes his wife to be successor of the husband's mother's lineage, since a mother does not have daughters.
- f. Semanda son of trade or semanda bird, means that husband does not stay at the wife's place, but comes from time to time, then leaves again.

In general, in the form of marriage about the wife's power plays a more important role. Many of these forms about marriage are no longer valid nowadays, especially since the enactment of Law Number: 1 of 1974 concerning Marriage.

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### **d. Free Marriage (Independent)**

According to the form of free marriage or independent marriage applies to customary law communities such parental. It has happened to the Javanese, Sundanese, Acehnese, Kalimantan and Sulawesi communities, as well as to modern Indonesian society by family or relatives with no longer interfering by hands in the family / household. This form of marriage is required by Law Number 1 of 1974 concerning Marriage, in which the position about rights of husband and wife. After marriage, husband and wife separate from the power of their parents and their respective families and build their own family or household and live independently. Some parents have had both parties only provide provisions for a survival of bride and groom's household with gifts or inheritance in their marriage.

### **e. Mixed Marriage**

This form of mixed marriage is also known in customary marriage law. For example, there is a clan appointment ceremony for a husband/wife who not from Batak clan, now, after marriage, the clan/boru clan appointment can be carried out.

According to customary law, marriages are occur between husbands and wives of different ethnicities, cultural customs, and/or different religions. Meanwhile, mixed marriages according to Law Number 1 of 1974 concerning between husbands and wives of different nationalities.

An occurrence of mixed marriages raises legal problems between customary law and or religious law, such as a law will be treated in the implementation of a marriage. Basically, customary law or religious law does not justify the occurrence of mixed marriages. But, in its development local customary law provides a way out to overcome the problem, then mixed marriages can be carried out.

### **f. Running Marriage**

In customary marriage law, if a man has secretly agreed with a woman to elope, or a man secretly takes a woman, or the woman comes alone to the man's place. This form of customary marriage in Palembang is known as "belarian", in Bali it is "ngerorot", in Ambon it is called by "lari bini", in Flores it is called by "kawin roko".

Elopement can occur in indigenous peoples, but the most common among the Batak, Lampung, Balinese, Bugis or Makasar people, and Maluku. In area, elopement is a violation of culture, there are rules on how to deal with. Actually, elopement is not a form of marriage, but it is a system of application. Because of the event of elopement, honest, marital, or free marriages can occur, depending on the circumstances and negotiations of the two parties. The elopement system can be divided into two form such as:

a. Elopement together, in Dutch called vluch-huwelijk or wegloop-huwelijk, is an act of begging to carry out any marriage with a consent of a girl. A way for the bachelor and girl agree to elope and at the appointed time go on a run together. The girl was secretly taken by some bachelor's relatives from her residence, or a girl came alone to the bachelor party's residence, then suitable with a traditional martial law.

b. Forced elopement, in Dutch called schaak-huwelijk, is the act of escaping by a girl by deceit, or by force, and not with the girl's consent, but not according to the traditional rules of belarian. This forced elopement system, if it occurs, is often passed on by relatives who feel their honor has been violated to the police by using the provisions of Article 332 of the Criminal Code (KUH Pidana) as the basis for complaint.

### **g. Serving Marriage**

Continuation of a pending honest marriage about devotion to be honest, which is paid off usually husband and wife will work for the wife's parents. Their children are still under the supervision of in-laws and included in the clan for the father-in-law. The practice of customary marriage law is known in Batak as mangdingding, in Bali as nunggonin, and in Lampung as erring beli.

### **h. Continuing Marriage**

This is a continuation of an honest marriage with no need for honest repayment. This marriage took place since the first wife who died was married to her sister. In Tapanuli, this continued marriage is called with mangabia, while in Java it is known as coral wulu.

### **i. Marriage Replaces**

It is a continuation of an honest marriage and there is no need for honest payments, but an incident that occurred in the second marriage. Since, the first husband died, nevertheless the husband's brother was married off. In Tapanuli, this change of marriage is called pareakhon, in Palembang it is replaced by mats, and in Java it is called bedun.

### **j. Marriage Takes Children**

This marriage occurs in patrilineal kinship, where the man does not need to pay honestly, with an intention of including his son-in-law into his family. His descendants become the successors of his grandfather's line. This form of marriage can also occur in the

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semendo community, which is called the marriage of cemento taking children, in order to continue the lineage according to the female line.

Marriage taking children in this patrilineal concept occurs since the customary law of marriage allows a father to take a son to be married to his daughter. In this case, an intention that the man becomes his own child and his descendants follow the clan (klan) of his son-in-law.

Due to honest payments, the son-in-law and his descendants are officially separated from their original clans, this happens a lot in South Sumatra.

### **k. Karang Walu Marriage**

This form of bilateral marriage occurs in Javanese society, or *tungkat* in the language of the Pasemah community. The form is a widower marriage with a woman from his late wife.

### **l. Rich Marriage**

The form of marriage between a rich man and a poor woman, or conversely, a marriage that protects with the *kagelung* between a rich woman and a poor man

### **m. Hanging Marriage**

This form of Hanging Customary Marriage occurs because his future wife is still a minor, while a men as adults. During a certain time, they are not old enough, his wife (who is still a minor) may not mix with her husband. On the other hand, a presence of her husband for a daughter-in-law as a free labor by the family.

### **n. Blended Marriage**

Marriage is a marriage bond between a man and two or more women at the same time. In areas that know the layers of society, women from a higher (same) layer are made the first wife and women. Additionally, a lower layers are made the second wife and so on. The married wives (concubines), each with their children stay and form a house apart from each other.

## **Kei Tribe Marriage Forms**

In human life, it turns out that humans cannot live alone. Individual human beings who need each other not only in social life, but also in the life that forms household *mahligai*. People's lives cannot be separated from people's lives, as expressed by a prominent Roman philosopher, legal and political expert named by Marcus Tullius Cicero (106-43 BC) that *Ubi Societas Ubi Ius*. Society means that there are two people (the smallest community group) socializing where there is law. Peace and justice from society can only be achieved if the legal order is proven to bring justice. Likewise, community groups who wish to form households, crave happiness, prosperity in justice based on the One Godhead.

Marriage in the Kei community, is a sacred legal act, which not only involves the male and female families but also actively involves all families, both clans (*faam*) and families in *periparan* relationships. An involvement of extended families and even other social institutions is intended to, apart from helping the bride, and groom lead to the happiness of married life, then being responsible for the continuity of household life. Eventually, it is also being responsible for any assets that must be paid to the woman, as a manifestation of restoring. A cosmic balance has been disturbed due to marriage, as stipulated in the law of *Larvhul Ngabal*.

### **The Kei people recognize the following forms of marriage:**

#### **Tai reet fid-Kebel taha lim**

The first form of marriage is *Tai reet fid-Kebel taha lim* *Tai reet fid-Kebel taha lim* such as climbing stairs and doors-holding the hand of a woman who is about to be married. This means that the perfection of marriage, both processes, procedures, stages based on the law of *larvhul ngabal* are fully implemented. This is an honorable and noble form of marriage in the tradition and law of *larvhul ngabal* in the Kei Islands.

The form of marriage is the same as honest marriage in a Patrilineal Society. Honest marriage is a marriage with the payment of property (goods and money), which is called naming *beli* or *welin*, when an application also made to be distributed to the elders (tribes and clans) of a women. Honesty as a substitute sign for women to leave and move from their tribal relatives, their *faam* and into the male family/husband's association. Honesty in marriage as a substitute signs of releasing the bride from her father's legal alliance, moving, and entering into her husband's legal alliance. This is a principle in customary law that in marriage women are not bought, but property will given as a return to the cosmic balance, a substitute for the presence of women in the alliance, relatives, and family for her father.

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Some stages of the Tai reet fid-Kebel taha lim marriage are manifested in the stages of obtaining customary marriage assets as follows:

### **Saan Sabak (offering, application)**

The proposal ceremony is carried out by the family of a male relative who visits a house of his parents/relatives to propose to the woman he loves. The procession that will be passed, among others, will be asked by women who represent the elders, whether the application is accepted or rejected.

### **Ba Soloik II (female side visiting male side)**

This stage is a return visit from woman to man (regardless of whether the application is rejected or accepted). However, it is usually an application that accepted and preceded by various family approaches for agreement.

### **Ubut rovhwolot tatau (engagement)**

This engagement stage is a sign and announced by a man and a woman also ready for the marriage stage. This engagement is a sign of prohibition that a man and woman already own/own each other. There is no longer room for interference by men or another woman. This is where the bond called by yan ur-mangohoi arises.

Yan ur means that female family/relative group; mangohoi means: family group / male relatives. The meaning is a unity of a few parties, who are bound as a result of a marriage between a man and a woman and as the responsibility for two large families (fam).

### **Doc vhaan yaib-Kebel taha lim**

This stage for the customary court to regulate an implementation of marriage as well as any delivery about marital property, according to the following stages:

#### **Really good**

Ngeban Tenan is carried out in a customary court in the form of the main customary assets that must be brought by the male family (yan ur) to the female family (mangohoi), then as a main forms of customary property (ngebaan tenan) are:

- a. Saisaid (Portuguese small ancient cannon)
- b. Frozen (Medium sized cannon)
- c. Chest (gong)

In the trial procession, it happened that the party who entered and was going to put the real ngebaan in front of the trial, the mangohoi party would hand over clothes, cloth, even in an envelope containing money and handed. It over to the people from a side who brought the ngebaan tenan. In this procession, yan ur party also handed over a customary property to the mang ohoi party who was entitled to receive it, such the father and brother for prospective bride, in the form of:

- (1) rubuil Yahau Duan
- (2) Waung Tamtam.

This submission of the main customary property is a form of seriousness in the application.

#### **Ngelan custom**

Ngelan custom is part of a traditional procession in the form of handing over with some customary property (gold) to the mang ohoi party who considered with the most meritorious, among others:

Mother of the prospective bride, members who do not agree with a prospective bride marrying. Eventually, a property given to the mother of a bride and groom is in the form of gold, as a tribute to the mother's milk who has raised her child. In today's practice, traditional gold treasures are replaced with money.

#### **Tamtam money**

A third part in a traditional procession called with waung tamtam, which is the handing over of any customary marriage property to the ur mangohoi party. It has close kinship with the prospective bride, such as Mata Rumah, faam, clan, and parties who contribute to launching the customary assembly. According to the traditional figure of Ohoi Tuburngil Maksimus Bukutubun, waung tamtam, known as renak in the form of saisaid, was handed over by the yan ur party, the mang ohoi party compensated by handing over food ingredients for half of the estimation assets given by the yan ur party.

#### **Taha Lim Cable**

Kebel Taha Lim is the final stage of Tai reet fid-Kebel taha lim such marriage procession, which is marked by the completion of a customary marriage property from both parties, such as yan ur and mang ohoi. A kind of prospective bride will be given marriage advice by the woman who is elder in family relatives, then the prospective bride comes out of the room and meets the

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groom. It is usually asked about the relationship between two briefly, for example, whether this is a woman who will become a prospective wife. This also followed by a traditional marriage where both are tied with a sarong. Whose ends are wrapped in gold bracelets, a sign of the union of husband and wife with an advice that given again by one or two peoples. Some elders in the faam/marga community, followed by prayer, then the rightful party has the right to take a wife from mang ohoi side. For another side, this also take her to a house of the man's parents (husband) accompanied by dance and or the sound of tifa music, gongs, songs, flutes and cheers.

### **Ftu Fboir (elope, steal)**

The second form of marriage is Kawin Lari (Ftu Fboir) with a form of marriage that occurs without going through an application and engagement. This causes of marriage of Ftu Bboir as follows:

#### **a. Parents don't agree**

An occurrence of elopement is many more parents of women do not approve of their child's relationship, various subjective reasons from parents, among others, men do not have jobs. There are lazy, often make trouble, rarely worship, low education, or problems between parents in the past and so on. On the other hand, it is rare for male parents to disagree, because women's behavior does not match any expectations for the male parents, widows, never married without marital ties, and so on.

#### **b. Differences in social stratification**

The first difference in social stratification is the men do not own a land and the hamlet, which will later be used to support their daughters. Since, one men or women does not come from the same customary group (in Kei it is known as Mel-mel: noble group; Ren-ren: worker group who helps every work of the nobles both in government and development and war ; Iriri: is a group whose life is full of misleading mystical practices, suanggi science).

#### **c. Do not has enough wealth for the marriage dowry**

Disapproval of the relationship by the parents since a man does not has enough customary property, or money as a substitute for customary property, to be handed over to the woman's parents as in the form of a Tai reet fid-Kebel taha lim marriage.

#### **d. Differences in beliefs**

Parental disapproval (although rare) on the relationship between a man and a woman who love each other due to different religions (disparis cultus) or different churches (mixta religio)

#### **e. Tub Riin**

The third form of marriage is Tub Riin such a marriage that carried out, since some parents of a man do not approve for their child's relationship with the woman he loves. If the woman's parents agree to their child's love relationship, they will inform for a man. Nevertheless, if the woman's parents do not agree, they will expel or detain the man in his house to ask for accountability. For example, paying for certain customary assets because of the shameful disgrace in his house.

#### **f. Kerik Tamar Nger**

The fourth form of marriage is Kerik Tamar Nger that also called by Vhat Yanan marriage, occurs since a man gives himself up to become his wife's family later. Normally, a children born from a marriage will use the faam or clan of the woman. In this case, any marriage occurs since a men are unable to meet a numerous demands for culture and the women's family regarding to the customary property of marriage.

#### **g. Vhat Stukar**

The fifth form of marriage is Vhat Stukar

This form of Vhat Stukar marriage occurs when there is a simultaneous marriage between a man and a woman. A same womb with a woman and another man of the same birth, cross-marriage between two families both men and women at the same time become yan ur and mang ohoi or vice versa.

#### **h. Fraung**

The sixth form of marriage is Fraung, such marriage between the widower and the sister or cousin for a wife who has died or vice versa the widow marries the brother, sister or cousin in her husband who has died. The purpose of this fraung form of marriage is to look after and care for the children. However, father and or stepmother who are still relatives will pay attention to them.

Generally, Fraung in the form of marriage in Indonesia is called with a marriage instead of mats. This form of marriage is carried out with reasons for the continuation of brother's family life, then the husband's younger brother marries his brother's wife. A goal is to ensure family life. His sister's children will be raised just as he raised his own. On the other hand, if his brother's wife dies while his wife still has an adult sister, then she may marry her brother's husband. In a quite contrast, marriages in Kei

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are called mating instead of mats. This type also occurs in the Arfak community in West Papua, and the Biak Papuan tribe, known as the byuk fedwer.

### Tu Vhaur

The seventh form of marriage is Tu Vhaur, which is a marriage performed by a widow with a man outside the relatives for her late husband. The property given by a male party is in the form of Vhaur vhungan sus vhahan. It means that the property is given as a symbol of any maintenance of his deceased father and the mother's milk left by his marriage. In reality, when children are still small, they will continue to follow their mother and live with their stepfather, but they are not allowed to replace their faam or clan with their stepfather's clan.

### B. Implications of Forms of Marriage in Kei Traditional Marriages

The implications of marriage in the Kei (Evav) community vary according to the form of marriage. I describe that any differentiation in the table as follows:

No	Form of marriage	A participation	Traditional procession	Property sides	Implication of law and society
1	<i>Tai reet fid-Kebel taha lim</i>	<i>Yan ur dan Mangohoi</i>	<i>Saan sabak; Ba soloik il; Ubut rov- Wolot tatau; Dok vhaan yaib-Kebel taha lim</i>	<i>Beli atau welin; Ngeban Tenaan : (sadsaid, beku, dada); Adat Ngelan</i>	Perempuan menyatu dengan keluarga suami dan kerabat suami;
				dan <i>Waung Tamta</i> : mas, kain, uang, bahan makanan.	ia bukan lagi milik keluarga dan kerabat orang tuanya, tetapi telah masuk menjadi keluarga dan kerabat suaminya,  dan berhak menggunakan faam atau marga suaminya,  berhak menikmati harta yang tak terbagi, berhak atas pemanfaatan dan pemilikan harta yang dimiliki oleh suaminya.  Istri tidak lagi berhak atas kenikmatan dusun orang tuanya, kecuali yang dihibahkan kepadanya.



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2	<i>Ft u Fb oir</i>	<i>Yan ur dan Mangohoi</i>	Sidang adat penyelesaian kewajiban awal: <i>Melaan;</i>	<i>Melaan:</i> berupa <i>said-said, beku, gong, mas, uang</i>	-Memalukan ( <i>vameat</i> ), tidak etis. Tinggi nya potensi konflik,
			<i>Sdevhon Yan Ur Mangohoi-Dok Vhaan Yaib.</i> Penetapan waktu pernikahan adat dan Agama.		Namun manakala terjadi perkawinan maka akibat hukum sama dengan bentuk perkawinan yang pertama yakni: <i>Tai reet fid-Kebel taha lim</i>
3	<i>Tub Riin</i>	Pihak lelaki dan perempuan serta pihak Mediator: lazimnya <i>Soa, Orangkai</i> atau <i>Rat</i> ;  Manakala kesepakatan terjadi perkawinan baru ada <i>Yan ur dan Mangohoi</i>	Ada Prosesi sidang adat ( <i>Sdevhon Adat</i> ) dipimpin oleh Pihak ketiga sebagai mediator; kedua belah pihak baik laki-laki maupun pihak perempuan .	Manakala hasil persidangan adat dilakukan dan pihak laki-laki siap, bersedia dan sanggup menyelesaikan harta utama adat dan harta lainnya yang ditentukan dalam sidang adat, maka harta adat berupa <i>said-said, beku, gong, mas, uang, hasil panen dan lain-lain.</i>	Memalukan, potensi konflik sangat tinggi;  Manakala sudah ada kesepakatan dalam rapat maka hak-hak suami istri sama seperti: bentuk perkawinan <i>Tai reet fid-Kebel taha lim.</i>
4	<i>Kerik Temar Nger</i>	Tidak ada Para Pihak	Sidang adat ( <i>Sdevhoon</i> )	Tidak ada harta utama Adat, dan	Suami tetap menggunakan faam atau

		Yang ada hanya Keluarga Perempuan yang mengatur segalanya.	oleh Keluarga Perempuan, guna mengatur dan menentukan waktu yang tepat untuk dinikahkan.	harta lainnya.	<p>marganya, tetapi anak-anak yang dilahirkan dari perkawinan tersebut menggunakan faam atau marga ibunya.</p> <p>Yang menentukan dan memimpin tidak secara terang-terangan dalam keluarga adalah Istri.</p> <p>Suami mengolah harta bawaan dari istri, karena dalam perkawinan seperti ini istri tetap menikmati, memiliki harta keluarga seperti saudara lelakinya.</p> <p>Suaminya dapat mengolah dan mengelola harta dari keluarganya kalau memang ada. Karena si suami melakukan</p>
					perkawinan masuk ini akibat tidak mampu menyelesaikan kewajiban sebagaimana lazimnya dalam perkawinan adat Kei.
5	<i>Vhat Stukar</i>	<i>Yan ur dan Mangohoi</i> secara timbal balik	<i>Kebel Taha Lim;</i> Proses perkawinan Adat yang dilakukan karena	Tidak ada harta kawin	Perempuan menyatu dengan keluarga suami dan kerabat suami;

			seimbang, karena perkawinan silang antara dua kakak beradik denga dua kakak beradik lainnya.		<p>Istri bukan lagi milik keluarga dan kerabat orang tuanya, tetapi telah masuk menjadi keluarga dan kerabat suami,</p> <p>dan berhak menggunakan <i>faam</i> atau marga suaminya,</p> <p>berhak menikmati harta yang tak terbagi, berhak atas pemanfaatan dan pemilikan harta yang dimiliki oleh suaminya.</p> <p>Istri tidak lagi berhak atas dusun orang tuanya, kecuali yang dihibahkan kepadanya.</p>
6	<i>Fraung</i>	Tidak ada para pihak dalam perkawinan bentuk <i>Fraung</i>	Prosesi yang ada hanya <i>Kebel taha lim</i>	Tidak Ada Harta Adat Kawin Janda kawin sepupu suaminya lazim ada harta, namun sebagai simbol saja	Janda berhak atas harta asal dari suami barunya, kekayaan bertambah, dan sebaliknya suaminya juga berhak atas harta peninggalan suami istrinya dan anak dari istrinya.

7	Tu Vhaur	<p>Yan ur dan Mangohoi ; Mangohoi di sini bukan keluarga dan orang tua janda tersebut, melainkan keluarga mendiang suaminya . (hubungan dengan orang tua biologis dan kerabatnya sudah putus, kecuali harta adat kawin belum dilunasi).</p>	<p>Prosesi yang ada hanya <i>Kebel taha lim</i>: Perkawinan Adat dan agama.</p>	<p><i>Ngeban Tenaan</i> :(<i>sadsaid, beku, dada</i>); Adat <i>Ngelan</i> dan <i>Waung Tamta</i>: mas, kain, uang, bahan makanan. (Jumlah dan kuliatas harta adat kawin tidak sama dengan perkawinan <i>Tai reet fid-Kebel taha lim</i> Harta adat kawin tersebut diterima oleh anak-anak Janda tersebut dan keluarga mendiang suaminya.</p>	<p>Janda menyatu dengan keluarga suami dan kerabat suaminya yang baru;</p> <p>ia bukan lagi milik keluarga mendiang suami dan kerabatnya, tetapi telah masuk menjadi keluarga dan kerabat suaminya yang baru,</p> <p>Berhak menggunakan faam atau marga suaminya yang baru,</p> <p>Janda yang telah kawin lagi itu berhak menikmati harta dan berhak atas harta yang dimiliki oleh suaminya.</p> <p>Janda yang kawin lagi tidak berhak atas dusun dan harta mendiang suaminya, kecuali harta yang dibawa olehnya ke dalam perkawinannya yang baru.</p>
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## An Existence of Traditional Marriage Forms and Implications in the Community of Kei Southeast Maluku

### CONCLUSION

The forms of marriage in the Kei tribe have developed and adapted themselves to contemporary developments. This is determined by a method or mode for a man who carries out the marriage. It also depends on the availability of marital property and a consent of the woman's parents, or vice versa. There are seventh forms of customary marriage in the Kei community, with a differentiation of the form of a traditional procession. In conclude, the type of marital property and a legal implications with any form of marriage such a level of existence for male side.

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