

Traditional Marriage Society
Minahasa Ethnic Sub
Tountemboan (Phenomenologist
Study of Customary Marriages
System Minahasa in the Village
Raanan Lama Subdistrict West
Motoling South Minahasa
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Traditional Marriage Society Minahasaethnic Sub Tountemboan (Phenomenologist Study of Customary Marriages System Minahasa in the Village Raanan Lama Subdistrict West Motoling South Minahasa District)

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Abstract: Marriage in view of the Minahasa community as noble and sacred event because it brings and confound two large families that previously had no family relationship to be just one big family. The mating process of the sons and daughters of two families who do not have any family relationship is a process of building a new family of two families which is separated without kinship. Marriage binds two large families became one big family new belt by the basic values of family and customary laws are adhered together. The importance of this study is to describe and analyze the background of changes in marriage customs sub-ethnic Minahasa people in the village Tountemboan Raanan Lama, District Motoling West, South Minahasa regency. Research on traditional marriage Minahasa sub-ethnic society Tountemboan using qualitative descriptive approach, with the grounded theory method because in this study the researchers tried to construct a theory based on the data that exist in the field. This study uses a qualitative approach descriptive because in this study the researchers sought to gain a deeper understanding of the implementation of sub-ethnic marriage Tountemboan Minahasa community. Based on the above discussion, it can be concluded that changes in marriage customs are covering procedure, the process of making a proposal, objects in Minahasa marriage customs as a result of blending traditional and modern elements. It is also because it is influenced by the lifestyle of the people in Minahasa highly developed that affect the implementation of Minahasa traditional wedding ceremony, unite the whole process of marriage ceremonies performed in just one day. The process of change in marriage customs is heavily influenced by the lifestyle of the people who are cultural, interactional, and structural. Background of cultural change in the tradition of marriage customs of the Minahasa community Sub Ethnic Tountemboan occur due to contact with another culture, education, religion, government policies and tolerance of perversity. Followed by patterns of communication, advances in technology, media, and education plays an important role on the occurrence of a change in the traditional marriage procession Minahasa community. With the channel change resulted in a change of Minahasa traditional marriage. So generally concluded that the changing patterns of traditional marriage procession through displacement, assimilation and cultural acceptance of others, because of their contact with other cultures, development of education, religious norms and policies in society.

Keywords: Marriage, Tradition, Change, Cultural, Social

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I. INTRODUCTION

As other ethnic groups in Indonesia, the Minahasa tribe also has customs as part of the cultural wealth. Based on geographical areas and especially from the aspect of the language used in every sub-ethnic, tribal Minahasa in North Sulawesi region consists of sub-ethnic as follows: (1) sub-ethnic Tountemboan, (2) Sub ethnic Toumbulu, (3) Sub ethnic Toulour, (4) Sub ethnic Tonsea, (5) Sub ethnic Bantik, (6) Sub ethnic Tounsawang, (7) Sub ethnic Ratahan / Pasan, and (8) Sub ethnic Ponosakan.

The Minahasa ethnic group has traditions or customs in the marital process based on indigenous elements. This applies equally to all ethnic sub-tribes of the Minahasa tribe and the only difference between them is the language and dialect used. Each sub-ethnic group has its own appeal in carrying out each phase of its marriage customs. The Minahasa tribal custom of marriage is one aspect of Minahasa culture which must be preserved because it has become a characteristic and inherent in the Minahasa tribe. So it needs to be understood that what distinguishes marriages in each region is their marriage procedures and customs, different marriage

ceremonies and the elements of trust in each procession are different, that is what makes various cultures in Indonesia, which we must preserve.

Minahasa as public meaning of marriage is deemed noble and sacred events. Glorious and sacred event because it will bring together and blend two large families that previously had no family relationship to be just one big family. The mating process of the sons and daughters of two families who do not have any family relationship is a process of building a new family of two separate families without kinship. Marriage binds two large families becomes a new big family bound together by basic values of family and customary laws are adhered together. The process towards marriage must follow the procedures and provisions of strict customs, and culminating in the marriage ceremony. In several known Minahasa marriage customs procedures and regulations - such as the future provision batunangan, time making a proposal and the marriage ceremony. During batunangan, youth / women Minahasa free and independent candidates seeking a husband and a wife. Youth must be active and freely without coercion of parents / families seek and find the girl who became "kaleos" (fiance). The basic word "kaleos" is "leos" means good, sacred, sublime, sublime. Thus the free and independent young woman, in a sense without coercion of parents and families to accept / reject someone youths who intend to make it as a fiance.

The entire event of making a proposal of marriage to the wedding ceremony on the top when running smoothly entirely accompanied by music and traditional art performances. However, in the development of a change in the traditional wedding ceremony. When the influx of western culture and the religion brought by the colonial Portuguese, Spanish and Dutch, and also influence the procedures of this Minahasa traditional wedding. Where the marriage customs have changed and then adjusted and combined / integrated with the rite / worship according to the religion of the bride.

However, as was the case in the life of society in general that nothing lasts forever, everything changed according to era. Minahasa people experience various changes and not are able to continue to uphold their culture and customs. Although the philosophy traditions as mentioned above Minahasa continue to live throughout the ages, but the cultural values and customs that have become social legislation of the Minahasa community has undergone a change and the dynamics of transformation, which happens quickly or slowly. Today, based on the author's observation that various changes have occurred in the Minahasa community including when dealing with the implementation of the customs and patterns of marriage procession Minahasans.

Reality changes that occur in a community is an important part of the paradigm of social change. This is related to the concept that a change occurred in the community of certain conditions to the other conditions of course bring certain effects are also social institutions into the community. This context can be associated with the reality of what happened in Minahasa tribal marriage customs. Unwittingly, as mentioned above, that as a result of various factors existing, legacy Minahasa marriage customs inherited from their ancestors, has now shifted, changed, and instead there is forgotten.

Various internal factors such as the advancement of public education aspect have been the backdrop for instance a change in attitude which is then followed by a desire to change individually and collectively. On the other hand, the changes that occur also due to internal factors such as economic factors and time efficient as well as social factors that lead to changes in the social structure of society that has strained relations in the community individually and collectively Minahasa. Likewise, various exogenous factors such as exit lanes, mass media and the flow of technology have brought a range of modernization to this area. Not less important,

What happens in the marriage customs of the Minahasa community Sub Ethnic Tountemboan shows that in society there has been a change in the execution procedure, and the erosion of the traditional order of marriage. The generation that is at the moment largely do not use traditional practices of marriage. As already stated above, that changes that occur in a series of marriage customs, which if previously nuances of the wedding customs, for example, if the first is made sabua (set up a tent covered with tarps or leaf zinc), and in the spread of various kinds of flowers, then in sabua there are lodges repose leaf valve and bamboo, a long table was decorated with banana leaves, palm shoots up above the altar and not miss the place the wedding cake, but for now the marriage ceremony created in large buildings, with a menu of modern cuisine. Events previous marriage that lacks the traditional bamboo music (music of traditional Minahasa), dance and dance Maengketabasaran / cakalele, now replaced by modern music.

In connection with these changes, then according to Macionis (in Sztompka, 2011: 5) defines social change as a transformation in the organization of society, in patterns of thinking and behavior at a particular time. While Selo Soemardjan and Soelaeman Soemardi (in Fanshuri, 2011) suggests that social change is defined as a variety of ways of life that have been received, either because of a change in geographical conditions, material culture, demographic composition, ideology, as well as for their diffusion or new discoveries within the community. Soerjono Soekanto formulate that social change is all the changes in social institutions in a society, which affect the social system, including the values, attitudes, and patterns of recognition among groups in society.

Goodenough (in Keesing 1992) argues, that marriage is a transaction that results in a contract in which a (male or female, a corporate or individual in person or through a representative), have the right continuously for sexual intercourse with a woman. This right has priority over the right to have intercourse with sexually being owned or later acquired by men against women (except through the transaction of some sort), until the contract is the result of the transaction is ended and the woman is deemed eligible for childbearing,

Marriage in view of the Minahasa community as noble and sacred event because it brings and confound two large families that previously had no family relationship to be just one big family. The mating process of the sons and daughters of two families who do not have any family relationship is a process of building a new family of two families separate without kinship. Marriage binds two large families became one big family new belt by the basic values of family and customary laws are adhered together. The process towards marriage of emotion following the procedures and provisions of strict customs, and culminating in the marriage ceremony.

Thus the importance of this study is to describe and analyze the background of changes in marriage customs sub-ethnic Minahasa people in the village Tountemboan Raanan Lama, District Motoling West, South Minahasa regency.

II. RESEARCH METHODS

Research on traditional marriage Minahasa sub-ethnic society Tountemboan using qualitative descriptive approach. Analysis of the data using analytical models Miles Huberman.

III. RESULTS AND DISCUSSION

As we know that the marriage of the Minahasa community is seen as noble and sacred events. Glorious and sacred event because it will bring together and blend two large families that previously had no family relationship to be just one big family. Marriage process of the sons and daughters of two families who do not have any family relationship is a process of building a new family emergency two separate families without kinship. Marriage binds two large families becomes a new big family bound together by basic values of family and customary laws are adhered together. The process towards marriage must follow the procedures and provisions of strict customs, and culminating in the marriage ceremony.

1. Procedure Customary Marriages

The initial stage in a manner customary marriage Minahasa community is starting from the introductory stage. The next stage is rumapot considered as a means of liaison between the youth with the girl. Youth are able to visit the house when the young woman rumapot process has been carried out. Rumapot thus serve as a means to introduce the relationship between young men and women. The next stage is tumerang. In the process tumerang young men and women are not directly involved in the talks. At this stage the young families will receive the grooms will come apply with open arms. In this stage, although the young men and women are not directly involved in the talk's incoming request, but the family is welcoming party girl grooms come apply with open arms. Furthermore tumeruk stage. Stages tumeruk can only be carried out if the tumerang process has been approved by the family of the young woman. Temuruk At this stage, the youth carrying the dowry and the ring which was witnessed by the government and clergy. Therefore, at this tumeruk stage, giving dowry and ring exchange is a form of unification of the relationship between the young men and women. The final stage is a wedding, which at this stage of the Minahasa community is seen as noble and sacred events. Because marriage binds two families into one that is bound by family values, moral and customary law. Therefore, the process of marriage is considered glorious and sacred because it brings, fusing two large families to one new large family, bound together by family values, moral and customary law. Also in Minahasa traditional wedding, there are also some things that must be taken during the procession application, until marriage. Objects brought not always are received directly by the female, because there is a bargaining process by representatives of the women and the men of the thing conductivity. Conducting objects in the process of Minahasa traditional marriage is the meaning given by any individual, group to others through interaction and modified through a process of interpretation.

2. Changes in Process of Customary Marriages

As we know that the marriage of the Minahasa community is seen as noble and sacred events. Glorious and sacred event because it will bring together and blend two large families that previously had no family relationship to be just one big family. Marriage process of the sons and daughters of two families who do not have any family relationship is a process of building a new family emergency two separate families without kinship. Marriage binds two large families becomes a new big family bound together by basic values of family and customary laws are adhered together. The process towards marriage must follow the procedures and provisions of strict customs, and culminating in the marriage ceremony.

Every culture and culture at a time will change due to various reasons. As part of a culture, especially concerning marriage system governance rules it is possible to change along with the progress of human thought and human life demands including the dynamics of the age. Ethnic traditions marriage customs Sub-Tountemboan, as part of the culture of the Minahasa community cannot be spared from these changes. Changes in traditional marriage customs Sub-Ethnic Tountemboan marked by several changes as follows:

a. Changes in Process of Customary Marriages

In effect, there has been a change in the process of implementation of the traditional wedding held in the land of Minahasa. It is not independent of the influence of the mindset and the dynamics of the era that continues to grow. These changes include the case in activities *Posanan / seclusion* that had always done a month before the wedding, but at present only be done in one or two days before the marriage held. The next change, which in the past activity in the shower was always done, but now the process is carried out in the bathroom bath home. In addition, the wedding ceremony sufficiently implemented on a single day in order to save time, effort and cost. Another thing that follows changes is ritual of throwing bouquets and free dances to the accompaniment of traditional music used as a symbolic activity. Including bridal shower equipment now using soap purchased from the store, and washes your hair using a shampoo. By paying attention to the changes above, Sztompka (2010), explains that life in society is never apart with a name change in all spheres life. Change is always there and can be a wide enough scope mindset, attitude, and behavior in everyday life. Customary marriage as part of social life is something that is dynamic, constantly changing, and so are not static. As well as a public entity in a community, constantly moving, evolving and converging toward perfection. Piotr Sztompka (2010), states that a changing society at all levels of internal complexity. Although in order for change towards perfection is certainly also had an impact on all order or social system which has been adopted and maintained. It is causality, causality interrelated. That is what happened with the Minahasa community is currently in the procedure of marriage today, is the process of development of society in the past. As explained by Sztompka (2010), that the people there at any time from the past to the future. Its presence is precisely through the phase between what has happened and what will happen. In the present society influences contained, free, and tracing the past as well as seeds and the potential for the future. Process it nature of society implicitly means that the previous phase related causal present phase and phase now a requirement causal determine the next phase.

b. Changes in Use of Museums Indigenous That Brought In Marriage Event Time

It has been mentioned before, that there are many objects that are under at the time of mating sub-ethnic Minahasa Tountemboan. Broadly speaking, it can be argued that there has also been a change in this aspect. Where in the incoming request to stage a wedding always use a few objects. In connection with objects brought in the mating process occurs also a change at the time of the wedding aisle or do. If in the past, often carried betel ceremony, ceremony Tawa'ang and drinking water by using bamboo segments (kower). There is also ceremonies chop firewood. Firewood that had been taken to be halved as a symbol of food and clothing. In sub-ethnic Tontemboan especially in rural Raanan Lama, firewood is cleaved only three pieces of firewood. But at this moment, and objects such as nut, the laughing stock of trees, firewood and drinking cups made from young bamboo segment is not used anymore.

Based on the above conditions relating to changes in the object, this is in line with the opinion William F. Ogburn (1932, in R. Hatu, 2011) which suggests that social change is quite broad in scope is not limited to material changes but also involve non-material changes. Social Changes include changes in technology lead to changes in the material environment and set it up, so that any changes or modifications give rise habits-habits and social institutions. In the world of empirical, between society and culture is a unified whole.

c. The pattern change making a proposal on Indigenous Traditional marriage

In addition to some changes at the top, there is also a change in the processes and patterns in custom making a proposal of marriage Minahasa. If earlier in the period batunangan, youth / women Minahasa free and independent candidates seeking a husband and a wife. Youth must be active and freely without coercion from parents / families seek and find the girl who became his fiancée.

If then a man and a woman fall in love and there is an agreement to establish a relationship, then they have to go through a "period engaged" until "perminangan". During this engaged, young women may wish to visit his home, and can together out of the house with the permission of the elderly women. Conversely, during this engaged women are forbidden to visit the family home to the youth. However, under present conditions, young men and women could visit each other at their respective families. The reason is if the young woman to the youth home so families can get to know more young women's behavior quickly, so that the subsequent process can be performed well.

Furthermore, if in the future betrothed is going well, and then it was time time making a proposal. But in the process of its development does not take place properly. If you pay attention to the results of the analysis in the previous chapter that is usually in times of making a proposal made by the family of the young man at home parents / guardians of the girls at the time agreed. Determining a good day or in Minahasa called "endo Leos" headed by a "Walian" or religious leaders, according to tradition Minahasa. But for now, no longer determined by Walian, but by mutual agreement of both parties to determine the day for making a proposal process.

Another thing that also changes is the process when they wanted to do making a proposal. In the process interest customary, usually the home of the girl in the dark, quiet and in a closed state. As if no one and do not know if anyone would visit / visit. Door will be opened when it is no answer inter spokesman said as an expression of salute and returned from the house by a spokesman for the girls, followed again by a spokesman for the youth "wo'onawean pa romance" which means there is nothing to talk about with family this place. Once invited inside by a spokesman for the family young woman with a warm-hearted welcome guests. Dishes white too put on the table as a symbol of sincerity and purity of heart to entertain guests in addition to the point that her daughter is still sacred, and after a white plate placed on the table, greeted by administering a piece of money no matter how big by the youth as a symbol of respect and honor the woman and his family. Reality today, house door knock already wide open, direct group been invited into the house when they arrived at the house the woman, as she may be seated. Similarly, the state of the house is no longer desolate and dark but it ablaze was greeted with a sheet giving the money no matter how big the youth as a symbol of respect and honor the female and his family. Reality today, house door knock already wide open, direct group been invited into the house when they arrived at the house the woman, while be seated. Similarly, the state of the house is no longer desolate and dark but it ablaze was greeted with a sheet giving the money no matter how big the youth as a symbol of respect and honor the female and his family. Reality today, house door knock already wide open, direct group been invited into the house when they arrived at the house the woman, while be seated. Similarly, the state of the house is no longer desolate and dark but it ablaze

A change in the concept of marriage or customary norms in Minahasa, in accordance with the view Wulansari Goddess (2009: 70) states that human beings are social creatures and normative means subject to the norms of the group. Internalization of these norms means identifying himself with the norms that exist or are applicable, so he took over the system of norms, including social attitudes that exist within the community. Under these conditions, it can be argued that the notion of modernist background by changing attitudes Minahasa people who want to progress then get the response and support of various supporting factors. The entry of various ethnic groups, the advancement of education, technology and modernization to Minahasa also encourage a change in the tradition of marriage. Based on the above view, it can be argued that one of the most instrumental factors that have brought changes in Minahasa traditional wedding is for their urge to change to adapt to changes in the existing environment.

Thus it can be argued that the change in procedure, the process of making a proposal, objects in Minahasa marriage customs as a result of blending traditional and modern elements. Lifestyle of the people in Minahasa highly developed helped shape the implementation of Minahasa traditional wedding ceremony; unite the whole process of marriage ceremonies performed in just one day. Changes in traditional mating patterns influenced by the lifestyle of the people who are cultural, interactional, and structural.

Thus, changes in the pattern of existing mating factor Minahasa motivated by contact with another culture, education, religion, government policies and tolerance of perversity. Their patterns of communication, advances in technology, media, and education plays an important role on the occurrence of a change in the traditional marriage procession Minahasa community. With the channel change resulted in a change of Minahasa traditional marriage. Changing patterns of traditional marriage procession through displacement, assimilation and acceptance of other cultures are caused by coming into contact with other cultures, development of education, religious norms and policies in.

3. Background The occurrence of Customary Marriage Amendment

Background of cultural change in the tradition of marriage customs of the Minahasa community Sub Ethnic Tountemboan occur due to contact with another culture, education, religion, government policies and tolerance of perversity. Followed by patterns of communication, advances in technology, media, and education plays an important role on the occurrence of a change in the traditional marriage procession Minahasa community. Thus, with the channel change resulted in a change of Minahasa traditional marriage. So generally concluded that the changing patterns of traditional marriage procession through displacement, assimilation and cultural acceptance of others, because of their contact with other cultures, development of education, religious norms and policies in society.

IV. CONCLUSION

Based on the above discussion, it can be concluded that changes in marriage customs are covering procedure, the process of making a proposal, objects in Minahasa marriage customs as a result of blending traditional and modern elements. It is also because it is influenced by the lifestyle of the people in Minahasa highly developed that affect the implementation of Minahasa traditional wedding ceremony, unite the whole process of marriage ceremonies performed in just one day. Thus, the process of change in marriage customs is heavily influenced by the lifestyle of the people who are cultural, interactional, and structural. Background of cultural change in the tradition of marriage customs of the Minahasa community Sub Ethnic Tountemboan occur due to contact with another culture, education, religion, government policies and tolerance of perversity. Followed by patterns of communication, advances in technology, media, and education plays an important role on the occurrence of a change in the traditional marriage procession Minahasa community. Thus, with the channel change resulted in a change of Minahasa traditional marriage. So generally concluded that the changing patterns of traditional marriage procession through displacement, assimilation and cultural acceptance of others, because of their contact with other cultures, development of education, religious norms and policies in society. And education play an important role on the occurrence of a change in the traditional marriage procession Minahasa community. Thus, with the channel change resulted in a change of Minahasa traditional marriage. So generally concluded that the changing patterns of traditional marriage procession through displacement, assimilation and cultural acceptance of others, because of their contact with other cultures, development of education, religious norms and policies in society.

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