

**The Meaning of a Dowry for Biakraja Ampat People
(A Cultural Anthropological Study)**

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Abstract

Raja Ampat's customary law of marriage often creates pros and cons as well as conflicts for families and married couples. This study aims to determine the true meaning of the gift of a dowry for the Biak Raja Ampat people. The research method used a qualitative approach with data collection techniques through in-depth interviews and participant observations. The results showed that there has been a shift in the meaning of the gift (property) of the dowry for the Raja Ampat Biak people. This shift in the value of the dowry also has an effect on the welfare of the family. Along with the development of the era, the meaning of the customary law of marriage has begun to be abandoned and commercialized which has money for unstructured purposes and it causes social and psychological problems. In fact, the meaning of a dowry is not only for material purposes but also for moral, spiritual, social, and cultural aspects which must be preserved as a cultural heritage.

Keywords:customary law, dowry, welfare, Raja Ampat.

1. Introduction

Indonesia has a wealth of culture, customs, and ethnic diversity that is interesting to study, one of which is the customs regarding dowry payments made by the Raja Ampat ethnic group in Papua. A dowry consists of valuable items which are given to the bride's parents by the groom or his relatives. The purpose of handing over a dowry is to bind each family into one joint family. In this relationship, the family has kinship and emotional ties. The dowry payment is a custom and identity for the Biak Raja Ampat people, which is full of social, economic, and religious meanings. Over time, the meaning of the customary marriage law has begun to be abandoned and commercialized. This has provided opportunities for those who have money to be undisciplined in marriage. In the BiakRaja Ampat culture, the dowry is not only aimed at material fulfillment but also has a holistic effect on all life. The dowry is performed by the BiakRaja Ampat people as a sign or condition of the validity of a marriage between a man and a woman. At the same time, all rights and responsibilities of the parents and family are legally transferred to the extended family or male party. Apart from being a legal condition for a marriage, the dowry also has a control function that protects and at the same time limits the two individuals (male and female) from threats that come both from outside and from themselves, such as: adultery, arbitrary actions, and even to the point of divorce. The handover

(property) of the dowry to the woman by the man is a sign of the transfer of rights and responsibilities to the woman from the family. Through customary law, the handover of “ownership” of women by their families guarantees the safety of women, so that there are no acts of violence against women committed by the husbands in the family. In this case, the woman’s parents have the right to sue their son-in-law under customary law for acts of violence committed against their children. However, if the woman experiences violence from other people (including her husband’s family members), the person who has the right to sue is her husband and not her parents. If a wife has a relationship with another man, she will be required to pay a fine to her husband. In this case, the parents of the wife are obliged to pay 1/3 of the amount of the fine demanded from the dowry that the husband has paid to the parents of the wife. In social life, the dowry becomes a control function throughout the course of the marriage. Thus, the dowry aims to maintain the dignity of each clan that has established kinship through marriage between a man and a woman in a marriage bond. To regulate all the problems related to the payment of a dowry, the BiakRaja Ampat people have a customary institution called “*Kain-kain Karkara Mnu*” or a village council.

In its development, the meaning of the dowry, tools, and goods as assets to the handover process has changed, so that the mindsets of the indigenous people towards the tools and goods which are the assets of the handover of the dowry began to change. There has been a meaning bias towards the dowry which has an impact on the husband’s attitude towards the wife because the husband has paid in full the dowry of his wife. The husband can act arbitrarily and is free to take any action towards the wife and the parents are not allowed to interfere. The meaning of handing over the dowry has shifted; marriage has become a kind of “buying and selling” and has severed the relationship between parents and their married children. This triggers the emergence of problems and conflicts in the families of the men and women. The change in the meaning of marriage has shifted the positive value of the traditional dowry as local wisdom has turned into a burden for both men and women. The use of the term “payment” gives the meaning of “buying and selling” for the delivery of the dowry. This term implies that the woman’s family considers that the dowry as debt is not a sign or symbol of being bound in marriage. Meanwhile, the male family considers the dowry as a form of purchase for women. When the payment has been paid, the woman becomes the property of the man who can treat her as he wishes.

Based on the above background, this research was conducted to explain the meaning of the handover of a dowry for the BiakRaja Ampat marriage, the change in meaning, and how the payment of the dowry affects the welfare of both the husband and wife in maintaining the continuity of marriage and its impact on social, economic, and cultural spheres.

Research Goals

1. To find out the meaning of the dowry in the marriage of the Biak Raja Ampat people and the shift in the meaning of the dowry in economic, psychological, social, and cultural terms.
2. To know the change in the meaning of the dowry gift and its impact on the welfare in a marriage.

Research Benefits

1. Practically, to examine the social role (role identity) of the Biak Raja Ampat people to carry out their control function to overcome the problem of the dowry gift.

The Meaning of a Dowry for Biakraja Ampat People (A Cultural Anthropological Study)

2. Theoretically, for the development of the theory of the meaning of the dowry in the customary law of the Biak Raja Ampat people.

2. Literature Review

2.1 The History of Giving a Dowry in BiakRaja Ampat

The practice of handing over a dowry is carried out by ± 255 tribes throughout Tanah Papua. According to F.C. Kamma, Zending ethnologist of the Papuan ethnic group who was sent by Zending Hervorm from the Netherlands and worked in West Irian from 1932-1962, about the origins of the customary law of marriage from the origin of the Irian ancestors (a term at that time which is now known as Papua), it is difficult to obtain information about the origin of the dowry. Even the elders in Papuan ethnic groups do not remember the origins of the dowry. Several research results explain that in the BiakRaja Ampat nation, the dowry emerged as a development of what is called: *Farbuk Indaduwer*, which means the woman's remarriage. In ancient times, an exchange like this existed between two tribes, a tribe that received a woman, and one that had to return a woman as well. This rule does not require a dowry. Apart from *Farbuk Indaduwer*, previously the BiakRaja Ampat tribe also recognized a method of marriage based on payment in the form of slaves. This explains that since the time of the ancestors of the BiakRaja Ampat ethnic group, the origins of the delivery of the dowry were not in the form of goods, but in the form of exchange for girls as a form of the same appreciation. This is due to the poor condition of the family and they do not have the items to be handed over. In a historical record written by Kamma to the Papuan people (Biak), it is said that around the 15th century, the Biak people had visited Tidore, Halmahera, and North Seram. Then there were those who settled in Raja Ampat district, so that it is now called BiakRaja Ampat. From a long journey they brought home their belongings in the form of stone plates (China) which were mentioned; *benbepon* (ancient plates), textiles (Eastern cloth), etc., as souvenirs that are exchanged (bartered). In their development, these goods became the main requirements (assets) of the dowry and as a means of bartering or trading. From this quote, L. Jenbise concluded that most likely after the entry of these valuables, there had been a shift in the value of marriage based on the exchange of women. Furthermore, the influence of the use of these items has supported the regulations set by the ancestors. As a result, the use of glassware, textiles, and so on in the marriage life cycle of the BiakRaja Ampat people is accepted and used as a hereditary heirloom called the dowry. If we trace the reasons for these items to be used as a dowry, it is because these items are the result of the hard work of men who made long trips to various regions. These items are the result of the ability and struggle of men which were not light and the stakes were life and death. So, the stories of the triumphs of Biak men who have migrated and settled in Raja Ampat and in various remote areas of Tanah Papua have brought along the traditions and customs of handing over the dowry. In the past, women were used as objects of exchange. Now they are changed to items in the form of jars, stone plates, Eastern cloth, and so on to be used as a dowry. It has been historically proven that, in the past, the courage of the Biak man in pursuing his self-esteem was proven by the goods he carried. That is why in determining the amount of dowry, it is always associated with prestige. At that time, the traditional society of BiakRaja Ampat wanted to convey the impression that the best thing they gave to women was a sign of respect for men for the women they wanted to marry. The original meaning of a dowry is to respect women and does not mean that women are measured or equated with objects or become objects.

In its history, the dowry and the smelting ceremony have been the subject of discussion in the Kankein Adir (Sokoguru Council); in the council each tribe has a representative. Kankein Adir is a place for negotiations on how to integrate new news with existing cultural patterns. In general, the past history of the Papuan people who at that time lived in slavery resulted in Papuans tending to be lazy to work. All work was delegated to slaves. Debt payments and problem solving were often done by handing over female slaves, including the payment of a dowry which was done by handing over slaves, whom they caught from other tribes in the interior. The capture of these slaves then resulted in constant vengeance and warfare, so that no one felt safe. The taxes that Papuans had to pay to the Sultan of Tidore at that time were mostly paid by slaves as well, so the practice of robbery and murder was rampant. At that time, it was bad luck for Papuans to have daughters, because girls were a threat to the security and safety of the kidnappers' parents. Parents would be killed and their daughters taken into slavery or used to pay off debts.

2.2 The Role of Missionaries in Changing Papua People's Viewpoints towards Women

On February 5, 1855, a German missionary, Geissler, and his companion Ottow arrived at Mansinam, which is located opposite Dore (Manokwari). Services were carried out in a very difficult situation with various threats and suspicions from the Papuan people. The testimony of their lives was the main sermon characterized by an attitude of love, a social-diaconal service in a practical way. They did not despair, even though they were suspected and never got a thank you from the local people. They visited the sick, cared for, and healed them. In addition, the missionaries also helped the local residents with various knowledge and experiences in living their daily lives. The doubts and suspicions of the Papuan population gradually faded after seeing evidence of Ottow and Geissler's loving sacrificial missionary service. The local population began to believe that the arrival of the missionaries was not to pillage but to help the community. The *Zendeling* were sent to Tanah Papua to preach the gospel, which was believed in the Apostle Paul's confession as evident in the Bible text, Romans 16: 1: The gospel is the power of God who saves. His repentance pointed to the veracity of the confession. Likewise, Ottow and Geissler believed that the Gospel was preached as the power of God. The missionaries continued to pray for strength, light, and wisdom, so that they could serve well (Kamma, 1981, p. 87). The missionaries also believed that the gospel was God's saving power. They prayed: "May the Shepherd faithfully gather them (the Mansinam) under His gentle shepherd's staff." The gospel brought peace in Tanah Papua. Ottow and Geissler witnessed many conflicts between one tribe and another: for example, between the residents of Mansinam and Dore. And they always tried to reconcile them, so that there was no killing among these tribes. After Ottow's death on November 9, 1862, on his headstone was written a quote from John 20:29 "Blessed are those who do not see, but believe". Ottow did not see the results of his work, but his mission did not fail; the gospel he preached did not end in vain. The gospel saved the Papuan people and liberated the land. Freedom by the Bible helped bring about the development of Papua, where the development of Papua originally started from Mansinam. The term development is used here to describe the process of change that is deliberately carried out through various means and activities. The changes are not only on the material side, but also mental and spiritual changes. The goal of development is not only renewal and change in economic prosperity, but also about faith and obedience to God. Maintaining a balance between progress in the physical, material, and spiritual mental fields is a basic framework for national development. In Papua, long before Indonesia's

The Meaning of a Dowry for Biakraja Ampat People (A Cultural Anthropological Study)

independence, this kind of mindset already existed, namely starting in Mansinam, on February 5, 1855. After that period, the view of girls changed. Girls were no longer considered bad luck for their parents, but girls became the dignity and honor of their parents. Women are no longer second-class citizens. Women are no longer inferior, but they have the same and equal rights and obligations. This is the philosophy of the Papuan people, and why the payment of the dowry is very important to do and it is an obligation for the male family to provide the dowry for the daughter. Women who were previously considered lowly or second-class human beings, weak, does not mean that they are supported with dignity and are properly cared for by their parents and family. Therefore, the problem of a girl who is pregnant outside of marriage is a matter of honor and good name for the family.

2.3 The Meaning of Surrendering a Dowry (Wealth)

The positive meaning of a dowry is the amount of property given by a man to a woman and her relatives. The original meaning of the dowry was to compensate for losses. This means that in the *keret*(tribe) family group, all the people in it are potential workers who are relied on in the *keret* (tribe) activities. If a woman is taken from her family, there will be fewer family members. That is the reason the dowry is considered a substitute property. In the BiakRaja Ampat language it is known as *Farbuk Indaduwer*, which means remarrying of a woman. The meaning is, if a woman is married to a man, then the man must surrender his sister to his wife's family as the dowry that will replace his wife in his wife's family's home. In its development, external items such as glassware and money were used as symbols of compensation. In essence, the dowry is not only compensation for a loss, because in addition to the original meaning of being a substitute property, the dowry also signifies the transfer of rights and responsibilities for women from their families to men and their families. The dowry also becomes a kind of "guarantee". If a woman receives improper treatment from a man or her husband, then the woman's parents can sue their son-in-law. In addition, the dowry is also the beginning of a change in Papuan people's views of women. Previously, parents thought that girls were bad luck for the family because kidnappers could come and kill their parents to take their daughters. In addition, the Papuan people in ancient times used women as a means of paying fines or to solve problems. In subsequent developments, women were understood as the (treasure) of a dowry which aims to release women from the old way of thinking. Now the Papuan people give a new meaning to women, namely the dowry as a sign of honor and dignity for parents and the family. The dowry also marks the beginning of the relationship between the two sides of the family, namely kinship, as well as a sign of a new, closer relationship between the two families in later times.

The negative meaning of handing over a dowry (assets) is equating women with inanimate objects (money and goods), having the character of trading or buying and selling, and degrading women. A dowry also provides an opportunity for men who have a lot of assets to be able to pay the dowry to more than one woman.

2.4 BiakRaja Ampat Customary Dowry Payments

The payment of the dowry is a sacred ceremony which marks the legalization of a traditional marriage. The dowry is a sign that the male family respects and appreciates the women and their families. If a marriage occurs between two different families, the dowry functions as a lifelong union of family ties and becomes a lifelong debt that can be paid at any time. By handing over the dowry, it does not mean that the woman will end the relationship with her parents and family, but rather as a

transfer of responsibility from the woman's parents to the man and her family. A dowry can be understood as follows:

1. It is a means of legalizing a marriage by custom.
2. It is a medium which on the one hand demands that the wife be faithful to serve her husband and take care of her children born from this marriage. On the other hand, it demands the husband treat his wife well so that the dowry that has been paid by his family is not lost if there is fraud that results in divorce.
3. It is a means of binding kinship ties between two families, namely between a woman's family and a male's family.
4. It results in a reciprocal relationship between two different families. Usually when collecting dowry items, all the relatives of the families are involved. It is not limited to certain clan families. The involvement of all relatives of the families makes them obliged to help each other to support this procession. This will clearly create a sense of family or brotherhood togetherness.
5. The distribution of the dowry among families, especially the woman's family, also creates a sense of solidarity between families to help each other in the payment of the next dowry for family members or relatives.

4. Methodology

This study used a qualitative method with a data collection technique through in-depth interviews and participant observations. The research was carried out on the Biak Raja Ampat people, especially those who have practiced the customary dowry law. A data analysis was carried out using a qualitative descriptive data analysis technique to explain the meaning of the customary law of the dowry in Biak Raja Ampat.

Sources and Methods of Determining the Data Sources

The sources of data and information to be used in this study were obtained from two sources, namely the results of direct research in the field (primary data) and the available data (secondary data). The primary data was obtained from the Biak Raja Ampat community, especially those who have practiced customary dowry practices, while the secondary data was retrieved from library sources related to the research topic and/or unit of analysis.

Data Gathering Technique

Interviews were conducted with the key informants and Biak Raja Ampat people, namely male and female family members who have practiced the customary law of a dowry in marriage. In-depth interviews were conducted until they were saturated. Miles and Huberman (1984) argued that qualitative data analysis activities are carried out interactively and continue until the last point which results in data saturation.

In addition to in-depth interviews, participant observations were also carried out to observe how the process of implementation and application of the dowry gift was carried out in Biak Raja Ampat. Observations were also conducted on families and stakeholders related to the implementation of the customary law and the provision of (assets) of the dowry, the processes, and the problems faced by the women, men, and married families. Furthermore, the results of these observations were recorded

The Meaning of a Dowry for Biakraja Ampat People (A Cultural Anthropological Study)

and documented as primary research data. The observation technique itself was divided into three parts, namely as follows:

Participative Observations. In this case the researcher was involved in the preparation process up to the execution of the BiakRaja Ampat marriage, both during the wedding ceremony, the giving of the dowry, and other traditional ceremonies that followed. Observations were made on various conditions and activities during the wedding ceremony according to the BiakRaja Ampat custom and used as a source of research data.

Apart from the interviews and observations, a documentary study of the life of the BiakRaja Ampat community was also carried out during the implementation of the wedding ceremony, and the social, economic, political, and cultural meanings were explored.

Data Analysis Technique

Moleong (2016) explained that the data analysis process can be carried out at the same time as the implementation of the data collection, even though it is generally done after the data is collected. This analysis means that any data obtained from the field is collected and then classified based on various criteria, with reference to the formulation of the problem.

After conducting interviews and observations until they were saturated, the data that had been collected in large numbers was recorded carefully and regularly so that not a single data item was overlooked. Data reduction was done by summarizing the data, sorting out which information was important, used and unused, classified, etc.

4. Results and Discussion

4.1. The Procedures for Giving a Dowry/ *Ararem*

The procedures and means of payment for the dowry of the tribes in Raja Ampat are generally the same. What is different is the calculation of the number of items such as hanging plates, flat plates, *sarak* plates, head plates (*bembepon* plates), bowl plates (*mormore* plates), *sarak* bracelets (white iron bracelets), a bracelet made of turtle porters, and a predetermined amount of money. It is common to give the dowry before the wedding, as is the case with a proposal, but it can also be done after the wedding. Therefore, in the view of the cultural tradition, it is understood that the delivery of the dowry is a long debt, meaning that it can be handed over when there are already assets or goods to be surrendered or in other words, "handed over in installments". It is known by three stages, namely *Pirapepen* from the word *Pirepen*, submission of a finished sign (binder), *Maranfandu*, namely semi-finished submission, and *Anumbin* as a sign of taking a daughter or wife. The ceremony is also held at the woman's house. Here, a large family of men come to the woman's house with traditional dances (*yosim pancar*) accompanied by folk songs and *tambur/ tifa* music led by aman holding a red-and-white flag, carrying a large number of hanging plates, jars, and an amount of money asked by the woman's family as a dowry or wedding gift. The event is opened with a prayer and reading of the schedule from the male who led the ceremony for the payment of the dowry. Then it begins with the delivery of milk money from the male mother to the female mother, and the handover of the cloth from the mother to the male mother as a symbol that the female mother consents to her daughter to be the son-in-law in the male family. At the closing session, the event ends with a prayer and eating

together. The dowry to be handed over is divided into two parts, first for the woman's mother as the person who gives birth to and raises a daughter who is referred to as "milk money". The other part is given to the extended family (in this case the father and uncle of the daughter or wife). The assets or items of the dowry from the tribes in Raja Ampat are generally the same. What is different is the calculation of the number of items such as hanging plates, flat plates, *sarak* plates, head plates (*bembepon* plates), bowl plates (*mormore* plates), ancient Chinese plates, *sarak* bracelets (white iron bracelets), bracelets made of turtle coolies, and a predetermined amount of money.

Along with the development of the times, the factors that determine the amount of a dowry to be paid are:

- a. The woman's status
- b. The education factor

In this case, economic calculations begin to be carried out and often prioritize the amount of money, because parents and families think that they have raised and supported their daughters with large amounts of money to receive a higher education. So, the parents and family members of the male party must submit a certain amount of money to return the costs they have incurred.

The practice of paying the dowry, as "the first way" into a household or family formation, as written by J. Mampiofer, has pros and cons in today's society. The practice of handing over the dowry that occurs in general to the ethnic groups in the entire region of Irian Jaya (Papua), is currently seen as something that is no longer relevant to the times. There is even a tendency to get rid of it altogether. In its development, the dowry is considered to be detrimental. Moreover, the dowry is seen as an oppression of human rights, especially towards women. Thus, a marriage process to produce a family that has several functions, namely: sexual function, reproductive function, economic function, educational function, and legal function can be seen holistically, without also degrading the cultural elements that apply therein (Papualiberationtheology.blogspot.com/dilemat-adat ... downloaded on Wednesday, 8 January 2014).

4.2 Dowry Size

Since a long time ago in Papua, during the Dutch era, the government has determined the amount of the value of the dowry according to the ability and fairness value. For example, the bride comes from the family of the founder of the village and is still a virgin, so the amount that must be given to the groom and his relatives is 100 items and an amount of cash. On the other hand, if you are no longer a virgin or a widow and not a prominent family member, a value of 50 items (plates, jars, and bracelets) and an amount of cash is imposed. The practice of a dowry causes a woman to be an object that is transferred or made into a transaction between men. The equation of a woman with objects are the objects of transactions between men. This indirectly places women in a lower position than men. However, the treatment of women as objects of male transactions is not solely due to the will of the men themselves, but more than that of the willingness of women to make themselves the objects of the transactions. A woman's willingness to be treated as something to be exchanged is an act that can enable her brother to acquire the amount of property needed to pay for his own dowry. This further strengthens the kinship relationships with male siblings and female parents can get help from the husband (the husband's family) during the marriage.

4.3 The Process of Carrying Out a Raja Ampat Traditional Marriage

4.3.1 The Proposal

A man proposes to a woman in a woman's house. The family of the male party comes to the house of the woman whose door is still closed, carrying around 20-30 hanging plates and a certain amount of money (depending on the ability), and a hanging plate filled with betel lime which in Raja Ampat is called *Kakes*. After the arrival of the male family is accepted by the woman's family, the mother of the man hands over the *Kakes* to the mother of the woman who also hands over the prepared *Kakes* to the mother of the man as a sign of accepting and approving the proposal of the male family. After that, they pray to be grateful for the implementation of the proposal ceremony. Then they discuss the time and amount of the dowry/ property for the payment of the golden dowry or *Ararem*. After reaching a mutual agreement, the two families eat together and close with a prayer. This indicates that there is a customary bond in the relationship between men and women to get to the level of marriage and the relationship between the two has been traditionally bound.

4.3.2 Giving a Dowry as a Control of Marriage of the Biak-Raja Ampat Community

The handover (property) of a dowry by the male party signifies the transfer of rights and responsibilities to women from their families. However, this does not mean that it will end completely. On the contrary, through this traditional handover law, the "ownership" of women by their families is still guaranteed and the extent to which the customary law guarantees, among other things, that there will be no acts of violence against women committed by their own husbands. If this happens, the woman's parents have the right to sue their daughter-in-law. On the other hand, if the wife has a relationship with another man, she is also required to pay a fine to her husband. In this case, the wife's parents pay 1/3 of the amount of fine demanded from the dowry that her husband has paid to the wife's parents. Here, the dowry becomes a control function throughout the course of the marriage, so the dowry actually intends to maintain the dignity of each clan who has established kinship through marriage. If there is a problem regarding a marriage that has been tied up in the dowry, it will be submitted to the Raja Ampat customary institution called "*Kainkain Karkara Mnu*" or the village council.

The delivery of the dowry is obligatory because it involves the legality of the marriage, the kinship relationship between the male and female families, and the presence of offspring. If there is no dowry, it will be difficult for the married couple to have offspring.

4.4A Dowry as a Sign of a Marriage Legalization

The procession of handing over (wealth) of the dowry is a sacred thing that marks the legalization of marriage in a customary manner, where the male family is deemed to have completed the right as the husband to bring his wife to live together, and it is the beginning of a new, closer relationship between the two families in later times. This also means that the parents and extended families of both parties are willing to unite and bless their children (husband and wife) to live in a household and have offspring. Through the dowry it is understood that the marriage bond in the process of paying the dowry has united both the male and female partners into a family that is truly responsible and has been bound in a loyalty that must be obeyed for the future of the family, so as to create a harmonious relationship between the husband and wife and children and relatives who witness the

payment of the dowry. From this procession or customary activity, it becomes a culture that must be maintained and practiced from generation to generation, so that the meaning in this event is always appreciated and becomes a tradition to be remembered forever and the children and grandchildren will also understand that the payment of the dowry is a sign of legalizing a marriage to form a recognized family bond, accepted by the family/ *keret* as well as in the midst of society.

4.5 Giving a Dowry in Relation to the Welfare of the Family/Marriage

For the family (wife and children) of civil servants, a dowry (property) is one of the legal and religious considerations of marriage which has an impact on the civil rights of civil servant families. The civil rights of civil servant families are divided into two parts, namely, material and non-material, the salaries of civil servants, the husbands, the material benefits, and the state recognition of civil servants' wives and children, called marriage and legal children. With regard to legal marriages, Article 2 of the Marriage Law No. 1 of 1974 stipulates that a marriage is legal if it is carried out according to the law of each religion and belief, and each marriage is recorded according to the prevailing statutory regulations.

From the above provisions, it can be seen that a marriage is considered valid if it is carried out according to a religion and beliefs and is registered at the Civil Registry Office (Population Service). If a marriage is carried out according to a religion and beliefs only without registering it at the Civil Registry Office (Population Service), then the marriage is invalid. Likewise, if it is only registered at the Civil Registry Office, without being carried out according to a religion, then the marriage is also invalid. Thus, children born in this marriage are considered illegitimate. From this description, it is known that marital status greatly determines the legal or illegitimate status of a child.

In this regard, it is necessary to pay serious attention to Article 2 of Law No.4 of 1979, which also stipulates that children's rights are in the form of: welfare, care, guidance, and services to develop their abilities and social life, care and protection both during pregnancy and after birth, and protection from the environment that could endanger their growth and development.

5. Conclusion

The customary law of marriage is the identity of the BiakRaja Ampat community that must be maintained because there are moral and social values that are noble and full of local wisdom and noble values. In the midst of the development of science and technology which is supported by the globalization of the meaning of the customary law of marriage for the Biak Raja Ampat people, it is starting to be abandoned and commercialized. Whereas in the BiakRaja Ampat culture, dowry is not only aimed at fulfilling material needs but also has a holistic meaning, covering all aspects of life. Problems related to the Marriage Customary Law on Family Welfare are still often experienced by the community. In this case, the roles of all parties and elements of society are needed to carry out the control function in society, so that the implementation of the dowry gift can continue and maintain its true meaning. The custom of the dowry has shifted from its original meaning to the moral responsibility of the entire BiakRaja Ampat community to restore its noble meaning.

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The Meaning of a Dowry for Biakraja Ampat People (A Cultural Anthropological Study)

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