

## Dowry Giving in the Customary Marriage of Kofalit Village, Salkma District, South Sorong Regency

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### Article History

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**Abstrack:** Marriage is a significant part of human life that involves various traditions and rituals that are passed down from generation to generation. In Indonesia, the people of Kofalit Village, Salkma District, South Sorong Regency, Papua, have a traditional marriage tradition that is rich in rituals and processions. This research uses a sociological juridical approach to understand more deeply the tradition of marriage and the process of giving dowry in Kofalit Village. This process involves various stages, from matchmaking to the implementation of the marriage ceremony. The payment of dowry, as one of the important aspects of traditional marriage, involves traditional treasures such as timor cloth, bracelets, beads and Portuguese machetes. This tradition demonstrates the customary values upheld by the people of Kofalit Village, marking the seriousness and commitment of the marriage bond. Thus, this research provides an in-depth insight into how customary marriage traditions are practiced and how the process of giving dowry is carried out in the Kofalit community.

**Keywords:** Dowry; Customary Marriage; Kofalit; South Sorong Regency.

**Abstrak:** Perkawinan adalah bagian signifikan dalam kehidupan manusia yang melibatkan beragam tradisi dan ritual yang diwariskan dari generasi ke generasi. Di Indonesia, masyarakat Kampung Kofalit, Distrik Salkma, Kabupaten Sorong Selatan, Papua, memiliki tradisi perkawinan adat yang kaya akan ritual dan prosesi yang dijalankan. Penelitian ini menggunakan pendekatan yuridis sosiologis untuk memahami lebih dalam tradisi perkawinan dan proses pemberian mas kawin di Kampung Kofalit. Proses ini melibatkan berbagai tahapan, mulai dari perijodohan hingga pelaksanaan upacara perkawinan. Pembayaran mas kawin, sebagai salah satu aspek penting dalam perkawinan adat, melibatkan harta tradisional seperti kain timor, gelang, manik-manik, dan parang portugis. Tradisi ini memperlihatkan nilai-nilai adat yang dijunjung tinggi oleh masyarakat Kampung Kofalit, menandai keseriusan dan komitmen dalam ikatan perkawinan. Dengan demikian, penelitian ini memberikan wawasan mendalam tentang bagaimana tradisi perkawinan adat dipraktikkan dan bagaimana proses pemberian mas kawin dilakukan dalam masyarakat Kampung Kofalit.

**Kata Kunci:** Pemberian Mahar; Adat Perkawinan; Kofalit; Kabupaten Sorong Selatan.

## INTRODUCTION

Every culture in the world inherits a set of traditions that have been passed on from their ancestors from one generation to the next.<sup>1</sup> These traditions can be expressed through writing for communities that are familiar with the alphabet, or orally for communities that do not have a writing system or written tradition.<sup>2</sup> One of the main forms of this tradition is the ritual or ceremony of marriage. The marriage ceremony is a very significant and sacred part of an individual's life journey.<sup>3</sup> Koetjaraningrat states that marriage is a crucial moment in the human life cycle, marking the transition from adolescence to the family life stage.<sup>4</sup>

Generally, the purpose of marriage is to unite two individuals of different genders, a woman and a man. However, marriage not only joins the two individuals, but also joins two families. A person who wants to get married is expected to have personal maturity or readiness for life. This maturity includes the ability to support oneself and one's future family, as well as mental and spiritual readiness.

In every community, marriage ceremonies are governed by various rules and rituals that are reflected in their customary traditions.<sup>5</sup> This process involves several stages, from matchmaking, to engagement, and finally marriage. Traditional marriage traditions are also often characterized by various attributes that indicate that a traditional ceremony is taking place. Each of these rules and stages becomes a requirement that must be fulfilled to recognize the validity of a traditional marriage.<sup>6</sup> Similarly, in Indonesia, diverse communities have their own marriage traditions. Each community in Indonesia has a set of rules and rituals associated with their customary marriage traditions.

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<sup>1</sup> Agus Cahyono, "Pola Pewarisan Nilai-Nilai Kesenian Tayub ( Inheritance Pattern of Tayub Values)," *Harmonia: Jurnal Pengetahuan Dan Pemikiran Seni* 7, no. 1 (2006): 23–36.

<sup>2</sup> Veby Yohana et al., "TRADISI UPACARA TURUN MANDI MASYARAKAT SUKU MINANGKABAU DALAM PERSPEKTIF FENOMENOLOGIS," *JURNAL ILMU BUDAYA* 12 (2024): 76–84.

<sup>3</sup> Widiani Nurhuda, "Akulturasi Islam Dan Budaya Lokal Dalam Tradisi 'Nyumpet' Di Desa Sekuro Kecamatan Mlonggo Kabupaten Jepara," *Jurnal Ilmu Dakwah* 35, no. 2 (2015): 287.

<sup>4</sup> Hadi tuasikal. Emanuel Boho, "Kepastian Hukum Mengenai Hak Pengelolaan Hutan Masyarakat Adat Moskonah Di Kabupaten Teluk Bintuni," *Journal of Law Justice* 1, no. 1 (2023): 1–17.

<sup>5</sup> Kamaruddin Mustamin, Sunandar Macpal, and Yunus Yunus, "Harmonisasi Antara Islam Dan Kristen Di Tana Toraja," *Al-MUNZIR* 15, no. 2 (2023): 197, <https://doi.org/10.31332/am.v15i2.3878>.

<sup>6</sup> Frangky Suleman, Moh. Rafiq Soleman, and Nurul Izzah Assyifa Ontowirjo, "Perspektif Hukum Islam Terhadap Adat Istiadat Mogama' Di Kelurahan Mogolaing: Perbedaan Nilai Dengan Ajaran Islam," *Al-Mujtahid: Journal of Islamic Family Law* 3, no. 2 (2023): 128, <https://doi.org/10.30984/ajjfl.v3i2.2731>.

One example is the Using community, who live in Kemiren Village, Glagah District, Banyuwangi Regency. In the Using culture, there are several different forms of marriage, such as adoptive marriage which is considered a desirable form of marriage, melayokoke marriage which is a runaway marriage, and Ngelboni marriage where the man enters the woman's family.<sup>7</sup>

In addition to the Using community, there is also the Masela Island community in West Southeast Maluku Regency. In the Masela Island community, there are several different forms of marriage, including kawin pinang or lipepos, kawin lari or Noloto nuni, and kawin cilaka or liser.<sup>8</sup> Marriage materials that are part of the Masela Island community marriage tradition include Mu or dowry, which is divided into two types, namely mu wowor or white gold and mu mermer which has the highest value. In addition, there is also koka or basta, which is a traditional cloth, sopyon which is wine or tuak, topoky (tobacco), piplyeleum (large goat), wauwlylewn (large pig), and wekra karunte (one sack of corn).

In addition to the Using community, there is also the Masela Island community in West Southeast Maluku Regency. The forms of marriage that exist in the Masela Island community are kawin pinang or lipepos, kawin lari or Noloto nuni, and kawin cilaka or liser. The marriage materials in the marriage tradition of the Masela Island community are Mu or dowry which consists of two types, namely mu wowor or white gold and mu mermer or gold that has a number one value, koka or basta which is traditional cloth, sopyon which is wine or tuak, topoky (tobacco), piplyeleum (large goats) and wauwlylewn (large pigs) and wekra karunte (one sack of corn).

Similar to other communities in the Land of Papua, Papuans also have long-established traditions of marriage rituals and ceremonies. One example is the Maya community who live in Araway Village, Tiplol District. In the traditional marriage system of the Maya community in Araway Village, there are several types of traditional marriages such as Fayatun (Minta marriage), yasyuti (elopement), and fasa wal (Ambil marriage).

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<sup>7</sup> Namira Khaulani et al., "Analisis Hukum Adat Dalam Perkawinan Di Kampung Cireundeu : Eksplorasi Simbol-Simbol Sebagai Filosofi Budaya Lokal," *Jurnal Ilmu Hukum* 1, no. 2 (2024): 228–33.

<sup>8</sup> Misyuraidah Misyuraidah, "Gelar Adat Dalam Upacara Perkawinan Adat Masyarakat Komering Di Sukarami Ogan Komering Ilir Sumatera Selatan," *Intizar* 23, no. 2 (1970): 241–60, <https://doi.org/10.19109/intizar.v23i2.2239>.

Dowry is one of the essential elements in the marriage process, and each ethnicity has different procedures. On the way to marriage in cultures that recognize dowry, this payment is an integral part. Dowry, also known as bride price, is a sum of money given by the man or his family to the woman or her family.<sup>9</sup> Originally, the purpose of dowry payments may have been to compensate for potential losses in human groups, especially in the context of small groups. Each member of the group is considered a valuable asset for the survival of the group. Therefore, if a girl was taken in marriage, the group as a whole might suffer a shortage of potential labor, and so the dowry payment served as compensation for the loss.

The close relationship between marriage and dowry is common in many cultures, reflected in aspects such as the manner of payment, the predetermined amount and the parties involved.<sup>10</sup> Dowry is often regarded as the most vital component in a series of marriage processes organized according to custom or common practice.<sup>11</sup>

The people of Kofalit Village, as an example of one of the ethnic groups in Papua, apply a patrilineal kinship system where the lineage is followed from the father's line. In the context of their marriages, the payment of dowry by the male party is considered an honest form of marriage.<sup>12</sup> This is because the payment signifies the commitment and responsibility of the male party to the marriage. As a consequence of paying the dowry, the married woman becomes part of the husband's family, follows the patrilineal lineage, and adopts her husband's clan.<sup>13</sup>

In the community of Kofalit Village, dowry is considered a very important part of the marriage process. This dowry is in the form of predetermined objects, which are traditional treasures that have value in their culture. Apart from being a traditional treasure, the dowry is also considered as a bond between the two parties, namely the male family and the female family. For the people of Kofalit Village, the provision of dowry by the male party to the female party is considered a symbol of bonding that has an important impact on the marriage process, both in terms of assets and parties involved.

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<sup>9</sup> Ibrahim Kadir, Nurmi Nonci, and Harifuddin Halim, "Uang Panai Dalam Budaya Bugis-Makassar (Studi Kasus Sosiologi Di Kabupaten Pangkep)," *Jurnal Ilmiah Ecosystem* 21, no. 2 (2021): 428–34.

<sup>10</sup> Matilda Oki et al., "Penerapan Akuntansi Belis Dalam Adat Perkawinan Masyarakat TTU (Dawan) NTT," *JUEB: Jurnal Ekonomi Dan Bisnis* 3, no. 1 (2024): 56–65, <https://doi.org/10.57218/jueb.v3i1.952>.

<sup>11</sup> Winda Ayu Fazraningtyas, Dini Rahmayani, and Indana Rahmah Fitriani, "Kejadian Kekerasan Pada Perempuan Selama Masa Pandemi COVID-19," *Dinamika Kesehatan: Jurnal Kebidanan Dan Keperawatan* 11, no. 1 (2020): 362–71, <https://doi.org/10.33859/dksm.v11i1.550>.

<sup>12</sup> and Anwar Hafidzi. Sulistyoko, Arie, "Tradisi Maantar Patalian Pada Perkawinan Masyarakat Adat Banjar Kalimantan Selatan (Telaah Antropologis Dan Sosiologis)," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 7, no. 1 (2020): 19–32.

<sup>13</sup> Fransiska Idaroyani Neonnub and Novi Triana Habsari, "Belis: Tradisi Perkawinan Masyarakat Insana Kabupaten Timor Tengah Utara (Kajian Historis Dan Budaya Tahun 2000-2017)," *Agastya: Jurnal Sejarah Dan Pembelajarannya* 8, no. 01 (2018): 107, <https://doi.org/10.25273/ajsp.v8i01.2035>.

The types of dowry items commonly accepted in the Kofalit community are similar to those commonly found in the kepala burung community, such as timor or Bre cloth which is the main object, paseda (silver bracelet), beads (guat or gues skun or samping). There are two types of guat that are usually used, namely guat namok or blue beads, and guat kwok or white beads, which are located in the center of the woven beads, and the Portuguese machete (Kow Krem). Although timor cloth is known in the community of Kofalit Village, not all of these cloths are used as dowry payments. The use of timor cloth is based on certain classifications, which can be based on the images, motifs or patterns found on the cloth. Through this classification, the timor cloth in Kofalit Village is given a name and has a certain value based on the classification.

From this background, the problem formulation for this research is How is the tradition of customary marriage practiced by the people of Kofalit Village, Salkma District, South Sorong Regency and How is the process of giving dowry in customary marriage carried out by the people of Kofalit Village, Salkma District, South Sorong Regency?

## **METHOD**

The research method used in this research is the Juridical Sociological method. This approach aims to find legal realities that occur in the field or involves an approach that focuses on juridical problems and actual situations. Legal research with a juridical sociological approach mainly focuses on primary data, with secondary data collection as an addition. Therefore, this method is suitable for this research because it allows the collection of accurate data in relation to the formulation of the problem that has been determined. The data collection techniques used include interviews and document studies. Interviews were conducted with relevant parties to obtain the required information. Meanwhile, the document study focused on collecting data from written documents relevant to this research. The data analysis procedure consists of three stages, namely data reduction, data presentation, and conclusion drawing. Data reduction is done to simplify and organize the data obtained, while data presentation focuses on compiling information for decision making. The last stage is drawing conclusions based on the results of the data analysis that has been carried out. Thus, this research method provides a systematic framework for exploring and analyzing information related to traditional marriage traditions in Kofalit Village, Salkma District, South Sorong Regency.

## **DISCUSSION**

### **A. The Customary Marriage Tradition of the People of Kofalit Village, Salkma District, South Sorong Regency**

The form of marriage that is commonly known in ethnic groups in Indonesia is strongly influenced by the ethnic culture concerned, especially how they draw lines of descent either patrilineal from the paternal line of relatives, matrilineal from the maternal line of relatives and parental or bilineal which draws lines of relatives from both the father and the mother.

In the culture of the Kofalit community in the past, marriages that generally occurred were exogamous clan marriages.<sup>14</sup> This means that marriages are carried out outside the clan or wis in the neighborhood of one village. However, in practice, sometimes there are also marriages within the same clan or clan. This was found in two informants who married in one clan. There is a reason why they marry within the same clan, that by marrying within the clan, the dowry does not leave or change hands to other people, so that the dowry cannot return to the dowry giver or the recipient of the woman, thus only rotating around close and distant relatives or can return to the recipient of the woman or the dowry giver.<sup>15</sup>

Clan endogamy marriages in the past had to be approved and go through the process of the traditional marriage stages of the Kofalit Village community. However, nowadays there are often marriages within the clan itself, and this is mostly done by young people now without going through what is according to the stages of traditional marriage. From the results of interviews obtained, to avoid marriages between clans, the customary institution of Kofalit Village has made and issued rules for not marrying within their own relatives or marrying within one clan (endogamy clan), because it is considered the same as marrying one's own relatives. The marriage traditions known by the indigenous people of Kofalit Village in the past are as follows:

#### **1. Fianceship or Bonding (Mam Twarid)**

In the past, the process of engagement did not happen as it does today. Nowadays, there is love or romance between two people of different genders or between a man and a woman. However, the betrothal takes place at the initiative or desire of the male parent. This process occurs when the male parent has or has noticed the growth and development of his son, both in terms of age, physique, independence in finding nahkaf, and more than that has gone through the traditional education process.

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<sup>14</sup> Sulistyoko, Arie, "Tradisi Maantar Patalian Pada Perkawinan Masyarakat Adat Banjar Kalimantan Selatan (Telaah Antropologis Dan Sosiologis)."

<sup>15</sup> Enos H. Rumansara, "Transformasi Upacara Adat Papua: Wor Dalam Lingkaran Hidup Orang Biak," *Humaniora* 15, no. 2 (2003): 212–23.

In terms of age, he is around 25 years old and above, i.e. he is healthy, strong and able to do all work, independent, able to earn his own living such as being able to hunt, farm, and fish and gather sago. If they have met the above criteria, the father will usually go looking for a mate. This is done because in the past it was rare for a bachelor or boy and a virgin or girl to meet.<sup>16</sup>

This search process does not only take place around the village where they live, but it can also take place outside the village, namely the nearest villages or even far from where they live. For example, if the male party lives in another village, his parents will look for a mate sometimes as far as Kofalit Village. In this process, male parents usually pay attention to the behavior of the girls in the village. In addition, they also pay attention to her daily life at home, whether she can cook, gather sago, farm, weave, and other abilities. This is done because parents want to get a girl who is suitable for their child.<sup>17</sup>

When the boy's parents have found the right girl, they will usually find out who the girl's parents are. When it is known, the boy's parents will come to the girl's ganak house and be received by the girl's parents. His arrival is to ask the girl to be paired with his son. If the girl's parents say yes, then they will let the boy into the house, because the girl's parents already understand what the boy's parents mean. However, if he says, "sorry" it is a sign that his daughter has already been proposed to.

After the girl's parents have invited the boy's parents in, the boy's parents will discuss the purpose of their visit, which is to ask for the girl to be married to their son. If the girl's parents agree, the day of the engagement will be arranged. The day of the engagement, which can be based on the day of the week, to find out the number of days agreed, will usually be made ties or twists on a piece of ganemo rope or plastic rope called rit gun. The number of ties or twists in the rit gun corresponds to the agreed amount of time. After that, the male parent will return to his home.

Once at home the male parent will break the good news to his son. After that, he will invite his relatives to a meeting. At the meeting, he will inform them that he has found a suitable girl for his son, as well as the amount of the engagement fee and the time of the engagement that has been agreed with the girl. At the meeting, someone will usually be appointed as a mediator from the man's side. The person appointed as the mediator is the uncle or brother of the groom's mother. The role of the mediator is to act as a liaison between the groom's side and the bride's side, in

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<sup>16</sup> Umar Yelepele and Moh. Hefni, "Perkawinan Adat Muslim Suku Dani Di Papua," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 7, no. 1 (2013): 17–51, <https://doi.org/10.19105/al-lhkam.v7i1.317>.

<sup>17</sup> Liza Marina and Dessy Sunarsi, "Perkawinan Campuran Pada Masyarakat Papua Dan Papua New Guinea," *Hukum* 29, no. 318 (2012).

case there are additions and changes to the engagement and marriage plans. After the meeting is over, all male relatives will prepare a large amount of timor cloth and beads, according to the amount requested by the bride. This collection takes place one day before the "h" day of the engagement process.

After the day of the engagement, the men's party will come to the woman's house. They will be received by a female mediator and invited to enter. After entering the woman's house, the men will convey the purpose of their arrival, namely to propose to the girl, to be married or married to their son. In this process, in addition to the relatives of the two prospective brides, the customary authorities are also present, with the intention that the customary authorities know that there has been a bond between them, so that if infidelity occurs, it can be resolved according to customary law.

Image. I



Description: Rit Gun

If the woman accepts, then the program will continue with discussions about the time of marriage or marriage. At this stage, the time of the marriage and the amount of dowry to be paid by the male party will also be discussed. If there is an agreement on the time of marriage, a rit gun will usually be made, and if there is an agreement on the amount of dowry to be paid, a bond of sticks will be made, called cat ri. Cat ri is made from coconut leaf sticks tied with ganemo rope. In this bond, the sticks are made long and short and there are several pieces that are broken at the top. Cat ri symbolizes the amount and type of timor cloth requested. The long and short sticks mean the size of the requested timor cloth is long and short. The stick that is broken at the end means the amount of head cloth requested. For example, it was agreed that twenty-five pieces of timor cloth were requested, with five pieces of head cloth, and ten pieces of long-sized timor cloth and ten pieces of short-sized timor cloth. This number and size is symbolized by the number and size of the sticks,



i.e. twenty-five sticks were broken, then cut into ten short-sized sticks, ten long-sized sticks, and five long-sized sticks, at one end of which five sticks were broken or bent.

The amount of dowry requested by the woman is uncertain. It is usually calculated based on the amount requested by the mother's brother, the father's relatives, and the father's relations who helped with the payment of the dowry when the father married the woman's mother.

## **2. Implementation of the Marriage Ceremony**

In the marriage tradition of the Kofalit Village community in the past, there were two stages of the marriage ceremony. Before the wedding ceremony, there is usually a tradition of sleeping together. This tradition is carried out at the groom's house, which begins with the delivery of the bride-to-be carried out by a group of women one day before the "h" day. After the bride's entourage arrives at the groom's house in the evening, a mat will be opened in the middle of the bride's house.

After that, the bride and groom are laid down in the center of the mat, face to face, and accompanied by their parents behind them. Advice is then given by each parent of the bride and groom, witnessed by the groom's relatives. The tradition of giving advice or suk du no is carried out until midnight, if the bride and groom are already sleepy then the giving of advice will be stopped so that the bride and groom can rest.

On the next day, a wedding ceremony will be held, but before that the mat used for sleeping the night before, by the bride is folded and put into her noken bag. After that, the bride and groom will be paraded or escorted to the bride's house, along with the dowry that has been prepared by the male party, which is put in a noken bag or sack. After arriving at the bride's house, the bride and groom are then made up and accessorized with traditional clothing. After that, the marriage ceremony is held, which begins with the opening of the mat by the bride, then the two candidates sit facing each other and at the back sit the parents of each candidate. Then the parents of each candidate will give advice (suk du no) to the bride and groom. The advice given is usually about how to establish a household life. For women, advice is given to serve their husbands, not to fight, and to be able to take care of the household and children from their marriage. For men, advice is given to be a good husband and father, to be more diligent in earning a living, and to be patient in navigating the household. After the marriage ceremony is over, it will be followed by the payment of the dowry.

## **B. The Process of Giving Mahar or Mas Kawin in the Customary Marriage of Kofalit Village, Salkma District, South Sorong Regency**

Dowry is one of the most important and main marriage requirements in the marriage tradition of the Karon community. This is important, because dowry is proof of the seriousness of the prospective groom and his relatives. In addition, dowry also shows the social status in the marriage of a bride and her relatives. For this reason, in preparing the dowry to be given to the bride's relatives, the Karon community is usually very careful both in terms of the quality and quantity of the dowry, especially the timor cloth.

In the Kofalit Village community, from the results of interviews, we try to provide an overview of the procedure for paying dowry in the traditional culture of the Kofalit Village community, Mam Nhak Mle or dowry has an important position in the series of cultural marriage ceremonies of the Kofalit community because Mam Nhak Mle is one part of a series of marriage ceremony processes as well as a form of customary recognition in the culture of the Kofalit Village Indigenous People. In the procedure for paying dowry, there are the following stages:

### **1. Breast Milk Payment (*Mle Kwiak Su*)**

In the tradition of dowry payments, it is usually preceded by the payment of breast milk (*Mle Kwiak Su* which means milk money). The payment of breast milk is usually requested by the brother of the bride's mother (*nyam*). Next, the dowry payment is made. The payment of the dowry lasts quite a long time, sometimes more than one night.

### **2. Dowry Payment (*Mam Nhak Mle*)**

Dowry property or Mam Nhak Mle is property in the form of goods from the male party used in the dowry payment process. In each community, the assets used in dowry payments vary. The dowry treasure or Mam Nhak Mle that is obtained is then stored as something that has value when used again in activities that require the treasure, such as at certain ceremonies, then released. The types of dowry treasures in the Kofalit community are almost the same as the 'bird's head' community in general, namely in the form of the main timor cloth or *Mbre*, *paseda* (biah leather bracelet), beads (*Kta Hli Kyan*), and Portuguese machete.

The types of dowry in the Kofalit Village community are the same as the Bird's Head community in general, namely:

#### **1. The ultimate timor or *Mbre* fabric**

The timor cloth known by the people of Kofalit Village is not all used for dowry payments, but is used based on certain classifications. The classification is based on the image or motif or pattern in the timor cloth. In addition, with this classification, the eastern cloth of the Kofalit community has been given a name and has a certain value based on that classification. The following will mention

several types of timor cloth (mbre) known by the Kofalit community and used in their socio-cultural activities. Based on the interviews conducted, the timor cloths that have been recorded are: toba sus, this timor cloth is used for big things such as the payment of customary fines, and is not used If the marriage ceremony is completed in the afternoon or evening, it is usually followed by the payment of dowry, and sometimes it is completed the next day. This happens because there is a tug-of-war over the payment of the dowry by the female party, caused by a mismatch between the type of cloth and the size of the cloth and beads requested by the female party and the timor cloth to be paid by the male party.

The timor cloth known by the people of Kofalit Village is not all used for dowry payments, but is used based on certain classifications. The classification is based on the image or motif or pattern in the timor cloth. In addition, with this classification, the eastern cloth of the Kofalit community has been given a name and has a certain value based on that classification.

The following will mention several types of timor cloth (mbre) known by the Kofalit community and used in their socio-cultural activities. Based on the interviews conducted, the timor cloths that were recorded are: toba sus, this timor cloth is used for big things such as payment of customary fines, and is not used for dowry payments. The timor fabrics used for dowry payments are bokek, toba kriem, werbus, toba mon and toba wan.

Timor bokek cloth, itself is a head cloth, this cloth must exist and then added with other eastern fabrics as a complement. Timor bokek cloth, is considered a head cloth, because this cloth is considered to have a high value, where the motifs are very beautiful and have a very high meaning, and the quality of the fabric is very good, but before the people of Kofalit Village knew the timor cloth, previously they used bark cloth, which was not only as clothing but also as a means of paying dowry.

Image II



Description: Kain *Mbre*

2. *Paseda (silver bracelet)*

In addition to the use of timor cloth as a dowry in the culture of the people of Kofalit Village, they also use a bracelet made of silver or what is called paseda. Paseda is not one of their cultural objects, but an external culture. According to informants, paseda was brought and introduced by Portuguese and traders from the Maluku region who bartered with local residents in the past, then paseda was adopted and became one of the cultural objects belonging to the Kofalit Village Community.

3. *Beads (Kta Hli Kyan)*

In the marriage tradition of the Kofalit community, in addition to the use of eastern cloth and silver bracelets, beads are also used. Beads in the past, according to informants, were not made by themselves but were obtained accidentally, as follows: "These beads were not woven by the parents, but they were obtained when they were cleaning banana trees in the garden.

Image. III



Description: Bead Usage (*Kta Hli Kyan*)

There are two types of beads commonly used by the people of Kofalit Village in dowry payments, namely blue beads and white beads in the center of woven beads. The beads known by them consist of three types: first-class beads or heirloom beads used to pay fines, second-class and third-class beads that are widely used during dowry payments and the exchange of timor cloth. The classification of these beads is based on the type and quality of the beads.

## CONCLUSION

The Influence of Ethnic Culture in the Form of Marriage: The form of marriage in the people of Kofalit Village is strongly influenced by their ethnic culture, especially in drawing bloodlines. They recognize patrilineal, matrilineal, and parental (bilineal) systems in determining lineage. Changes in Marriage Patterns: While clan exogamy was dominant

in the past, there is now a shift where marriages within one's own clan are becoming more common. This may be due to changes in values and norms within the community as well as advances in the times. Traditional Stages of Engagement and Marriage: The proposal process in the Kofalit community involves a large role for male parents who are looking for a partner for their children. This process involves consideration of the age, health, independence and daily habits of the prospective bride and groom. Implementation of the Marriage Ceremony: The stages of the marriage ceremony in Kofalit Village include the tradition of sleeping together before the wedding day, where the bride and groom are accompanied by their parents. Dowry Payment Process: Dowry is an important requirement in traditional marriage in Kofalit Village. The payment of dowry involves several stages, including the payment of breast milk and the payment of the dowry itself, which consists of various types of treasures such as timor cloth, silver bracelets (paseda) and beads. The Importance of Cultural Values in Dowry Payment: The dowry is not just a condition of marriage, but it also shows the seriousness and social status of the prospective groom and his relatives. The dowry payment process also maintains the cultural values and traditions of the Kofalit community.

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