

***Ticak Kacang* Tradition of *Dayak Siang*, Central Kalimantan (Ethnomethodology Study on *Ticak Kacang* Marriage, Tanah Siang District Murung Raya Regency)**

Yanson I. Nyalung^{1,2,*}, Agus Sholahuddin³

¹Doctoral Program of Social Sciences, University of Merdeka Malang, Indonesia

²Department of Social Sciences, Faculty of Education, University of Palangka Raya, Indonesia

³Graduate Program, University of Merdeka Malang, Indonesia

Abstract This study is aimed to assess the social-culture significance towards *Ticak Kacang* and the process of *Ticak Kacang* itself. This study used qualitative methods to produce descriptive data in the form of thought or rationality of both written and oral informants. The research approach used ethnomethodology approach to express the meaning of phenomena. The results showed that the major proposition of *Ticak Kacang* is a marriage for solving the marriage problems, to legalize the relationship between couple by using symbols of cultural properties and marriage properties as the cultural system. It conducted by honoring the values of local wisdom to be the foundations of people's faith in maintaining the balance of life. Practically, it is recommended as a consideration for the government institutions in the policy implementation about *Ticak Kacang* marriage in Dayak Siang.

Keywords *Ticak Kacang* Marriage, Custom Objects, Dayak Siang

1. Introduction

The most ideal marriage according to Dayak Siang customary is "a marriage between first or third times cousins in a term called *hontolu natu* Dayak Siang, and between first or fourth times cousins called *opat natu*" [1]. Marriage between *hontolu natu* and *opat natu* is expected to occur among the *Siang* community. Thus marriage is meant to maintain the continuity of family, where the family lines that are away will be linked back through the marriage, called *nompuli puhun* marital.

Marriages between people who are distanced kin relationships are not prohibited, as well as between second cousins (*duo natu*) or first cousins (*ico tatu*). However, the first or second cousins felt very close family relationship, thus marriage among them is rather rare. Besides the ideal marriage and the limits permitted by customary marriage among Dayak families (*endogamy*), *Siang* community also considered marriages that occurred between the tribes with people out of the tribe (*exogamy*).

Thus the prevailing cultures of marriage are generally occurring in the community including the marriage in *Dayak Siang*, both endogamy and exogamy models. Clayton [2] s

explained this two types of marital relationship: "(a) *endogamy*, which refers to rules prescribing that an individual must marry someone within a certain group and (b) *exogamy* which requires that a person marry someone outside of a certain group".

The uniqueness, specificity and interesting marriage process thus we are very interested in conducting the research in-depth. The objectives of this study were to describe the social and cultural background of *Dayak Siang* in District of Murung Raya, Central Kalimantan; specifically on the meaning of *Ticak Kacang Marriage*.

2. Research Methods

2.1. Research Approach

This study will essentially assess the *Ticak Kacang* Marriage of *Dayak Siang* community, District of Murung Raya, Central Kalimantan in the midst of social reality. This study uses qualitative methods to produce descriptive data in the form of thought or rationality of both written and oral informants. This method is intended to subject *Damang*, the traditional leader, *Basie* (*Kaharingan* elder), both bride and groom, and other public figures.

To express the meaning of the phenomena from the actors, qualitative research is the most appropriate choice. The research used ethnomethodology approach. Ethnomethodology is the study of daily practice of common people in living [3].

* Corresponding author:

Tommyhariyanto03@yahoo.com (Yanson I. Nyalung)

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Therefore, we assumed that qualitative research methods with ethnomethodology approach is the most appropriate to assess the general knowledge of community groups to identify the subject, reality and actions together.

Ethnomethodology is empirical research regarding the methods that used by individuals to interpret and also execute their daily activities [4]. Ethnomethodology giving assessment on behavior, and trying to make it intelligible or meaningful to a person and another, in order to make the setting of human social experience in each day.

2.2. Focus Research

1. Meaning of *Ticak Kacang* Marriage in Dayak Siang:

- a) Meaning of custom's objects or goods;
- b) Meaning of the prohibition or *pali*;
- c) Meaning of planting the *Batang Sawang Koruh* and *Kopatung*;
- d) Meaning of marriage rituals *Ticak Kacang*.

2. Background of *Ticak Kacang* in *Dayak Siang*:

- a) Hereditary tradition;
- b) Overcoming marriage cases;
- c) To maintain the environmental balance.

2.3. Data Analysis Techniques

Data analysis used Strauss and Corbin model [5] through the following phases:

2.3.1. Open Coding

At this stage researchers tried to obtain varied data as much as possible regard to the cause until the implementation of *Ticak Kacang* Marriage. This stage of detailing process (*breaking down*) gathering information on activities related to *Ticak Kacang* marriage, e.g. the custom requisites regards to marriage, who and how its implementation, etc. In this stage, all information described, examined, compared, conceptualized and categorized [5].

2.3.2. Axial Coding

The results of open-coding phase were reor-ganized based on the categories to be developed towards the proposition. In the axial coding phase, the relationship between categories was analysed [5]. The relationship was analyzed using *Grounded Theory* paradigm models as follows:

<p>Causal conditions → phenomenon → context → Intervening conditions → Strategy of action/ interaction → Consequences</p>

2.3.3. Selective Coding

At this stage, the selection of the core category and its relation to other categories. Core categories found through comparison between categories by using paradigm model. Categories are then checked and eventually lead to the conclusion that was made *general design* [5].

3. Results and Discussion

3.1. Marriage in *Dayak Siang*

Dayak Siang recognizes two forms of marriage based on the occurrence. The form of the marriage classified into marriage that occurs naturally through the procedure or etiquette commonly taken and in line with the concept of local customs (normal marriage), and the second category is an exceptional marriage [1].

Ordinary marriage in *Siang* society occurred in two ways. First, marriage by proposal based on the will of the young couple, after contact between the two. This kind of marriage occurs through certain procedures according to the recognized indigenous hereditary, that meet and follow the rules of *Dayak Siang* customary. This type of marriage always desired by the parents or family.

Second, marriage can happen or be done by parents when young couple are still under age; it is called *kawin gantung* (under age matchmaking marriage). The marriage procedure similar to ordinary marriage. However, due to their minor age, they can not live together until they reached the age that allowed by their custom. Allowed age by custom for them to live together is 15 years of age for girl, while for the boy is 20 years of age. After been married, they back and live with their own parents.

If there is a case where one of them is not willing to live together, then the apostate is not charged, but the parents that responsible for the marriage. The charge or sanction called as *dusa kanak koruh daja*. Such marriage has been very rare in this late twentieth century, because people have started not taking any risks and the state is no longer possible to take place smoothly.

One form of marriage among *Dayak Siang* community is *Ticak Kacang*, which in practice is simply held. *Ticak* means stepping, and *Kacang* is the name of a particular plant that has similar shape of leaves with *Pandanus* but rather wide and long with both sharp spiny sides of leaves.

This plant commonly planted by the community and nurtured, but mostly grows wild. This plant is the material for making the mat. This handmade mat is used for bridal foot mat when they sit on the gong covered with *bahalai* fabric. Thus the marriage has a very simple meaning: sit on a gong covered with *bahalai*, as they set foot on the *Kacang* mat (Simur Kanto, personal communication).

3.2. *Ticak Kacang* Marriage

Simur Kanto, as the traditional head of Saripoi Village (personal communication, 2010) explained that Marriage of *Ticak Kacang* is common in this area. It took place in a simple procedure, but the customary law force equal to the force of customary law on regular marriage ceremony, which entirely legitimate and recognized by the community of *Dayak Siang*. The cause of *Ticak Kacang* Marriage explained in Table 1.

The point of *Ticak Kacang* is the wedding ceremony

which only done in a simple way, fairly attended by close family and witnesses, with certain requirements, and simple feast. Therefore, it is classified into the extraordinary marriage. Such marriage should only be temporary. It suppose to be increased to normal/ideal marriage because this kind of marriage only meant to overcome those problems before the two sides of families meet for the real discussion to provide consensus for the real marriage ceremony.

Table 1. Cause of *Ticak Kacang* Marriage

Dayak Siang Term	Meaning
dulun ongko aroko sotuju	parents disapproval
the costs and requirements of an ideal marriage	-
hotungkun	snatch other's husband or wife
bawe houn botohi	pre-marital pregnant women
hotamput	man-women live together like husband and wife without parental consent
bawe nukat bakah	woman went to the man's place to give themselves as wives
ocu hingkan dulun ongko	away from the parents

According to the observation and interviews with Jaya Bongoh (Private Communication, 2010) as customary head of Osom Tompok village –which has been carrying out several *Ticak Kacang* ceremony– that sometimes the marriage itself was considered sufficient. It means that after *Ticak Kacang*, they couple are able to live together as husband and wife, and no longer need to be proceeded into proposed marriage or ordinary marriage. However, ordinary marriage and *Ticak Kacang* (as extraordinary marriage) have many differences, e.g. types of customs requirements, procedures that should be fulfilled by the couple.

3.3. Procedure of *Ticak Kacang*

Ticak Kacang marriage ceremony is usually performed by the traditional leader who has earned the Decree of *Damang* Coordinator in the district or sub-district level assigned to the region. Such marriage is found and is valid only for the people who embrace religion of *Dayak Siang*, i.e. *Kaharingan* (original religion).

Ticak Kacang usually done spontaneously, short and very simple. Simply by gather the traditional leader/*Basie*, the village elders, close family and surrounding community. It takes only for one day. This simple feast is done simply by slaughter two -three chickens or a pig. Chickens or pigs are

sacrificed as ceremonial requirements, as well as for consumption/cooked and served to the guests who come in the wedding party. Actually, according to *Dayak Siang* and *Kaharingan*, after this marriage, they can also continue with ideal/normal marriage ceremony.

Function of *Ticak Kacang* marriage was organized –in addition to the customary which indeed hereditary (indigenous ancestry) – to legalize the troubled married couple in customary of *Dayak Siang* and *Kaharingan* (legality). Another function is believed to maintain the sanctity of the village or neighborhood, thus not tainted by sex behaviors that occur outside marriage (Simur Kanto, personal communication, 2010).

However, based on the elders and religion leaders (key persons), the marriage were never continued further to a bigger, normal or ideal marriage. They felt their *Ticak Kacang* marriage was enough, because the customary force equal to the regular marriage, as well as fully acknowledge by *Kaharingan* and community (Curai and Sonia, personal communication, 2011).

Curai and Sonia are native couples of *Dayak Siang* and hold *Kaharingan* belief since birth. They have married by *Ticak Kacang*. Now they have children and grandchildren, settled in Karali Village of Tanah Siang District. Until this date, they has not proceed to the regular or the ideal marriage.

Masing–masing tahapan tersebut bila dimasukan kedalam skema, maka terlihat seperti berikut ini.

Ticak Kacang marriage is consisted into four (4) phases. Each phase of the event and has different meaning, in accordance with the order of the hope and prayer that desired or delivered. Each of these phases schemed as in Figure 1.

3.3.1. Phase I

First phase are consisted of *ngisok* (marriage proposal), and traditional items of *koroketon beti*, *koroketon koruh* and *polaku bar*. The man's family asked marriage proposal to the woman's family. The man's family submitted several custom objects or goods as a condition of *ngisok* that must be met by the man, e.g. *koroketon beti*, *koroketon koruh* and *polaku bar*. Custom objects or custom goods valued as a symbol of lasting love and loyalty, with the hope that the couple get abundant sustenance, and useful children. The custom objects or custom item is a symbol of hope and prayer of a family in a community. Custom objects is legality requirement of marriage, thus its availability in the wedding ceremony is very important as part of the culture system.

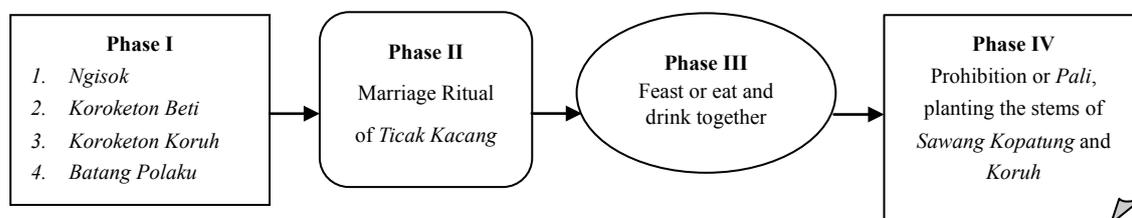


Figure 1. Stages of *Ticak Kacang* Marriage in *Dayak Siang*

3.3.2. Phase II

Phase II is the marriage ritual of *Ticak Kacang*. This phase affirm or blessing both bride and groom by the traditional leader or *Basie*. The blessing called *manyaki* use the blood of their farm animals (chicken eggs, chicken and pork) as sacrificial animals. In *manyaki*, the traditional leader delivers the prayers and wishes in the words sung by *kandan* language or Sangiang language. The songs and the words may not be the same, depending on the willingness and ability of the head of *Basie*, but it has a definite meaning which should contain the prayer requests and hope to *Mohotara*.

3.3.3. Phase III

Feast is prepared and cooked in a simple and even in a very traditional (*lamang*) by both family of the bride and groom. It is presented simultaneously in the form of rows on the mat at the bride's family. Instead of buffet, the feast already in the set portion, i.e. rice and side dishes already prepared on the plate/bowl, thus every guest just need to seat and eat. The feast at the front end of the arrangement is called *kuhung-jarah* (specifically for the in laws).

In laws will mutually-draping the cooked skin slices which prepared previously, and use it as long as they still sit down to eat together. It means only as an expression of mutual love, mutual joy and for having a sense of merit in adding a new family between the two sides.

3.3.4. Phase IV

The fourth phase is prohibition or *pali*. Prohibition or *pali* should be followed in starting the household, hopes to avoid catastrophe. Otherwise, it will have the inner strength born of the ruling poble, and subsequently accepted by the community in good condition. *Dayak Siang* community believes that new married couple is susceptible from all evil interference. Thus it is necessary to obtain protection, self and soul calm to be more rigid (small meditation). They allowed going out of the house only after three days, walking while carrying stem of *sawang koruh* and *kopatung* to be planted after receiving/hearing the voices of *dohiang*.

The stem of *sawang koruh* and *kopatung* (symbol of the bride and groom), is type of plant that trusted or believed to bring constancy or permanence of life in love. Therefore, every *Ticak Kacang* ceremony has certainly planting the stem of *sawang koruh* and *kopatung*.

Prohibition or *pali* in the marriage ceremony of *Ticak Kacang* realized at the expense of livestock, e.g. pig or chicken. Both pets are a symbol of prohibition for the newly weds to not leave the house (if the chicken sacrificed, then the bride should not be out of the house for 1 day, and if the pig is sacrificed, then they are not allowed to leave the house for 3 days). Both of these animals is a medium of communication between human and God. The curfew itself means: they are still a newly wed, thus considered vulnerable to disturbed by the spirits; a form of protection from the temptations outside the house; to quickly intimate and get

descendant.

Usually in every phase, they provide traditional drinks (*popa*) by the bride's family. Its purpose is simply for fun, enlightening and uplifting atmosphere of the wedding.

Marriage ceremony of *Ticak Kacang* as a sacred ritual system in order to interact between human with God. It is merely invoke the God's blessings for the activity within the marriage. Marriage is defined as the love union for pair of human (male and female) which not only physical, but also psychological sacred bond. Thus the lives of families and born children are a result of a sacred event.

Ticak Kacang is part of the culture system that laden with sacred values and closely linked to religion (faith/belief). It is already a unity in social life of *Dayak Siang* in the District of Tanah Siang. It supports the concept of Robert Merton on the postulate of functional unity of society which holds that, all standard on beliefs, social and cultural practices is functional for society. Although this may be true for a small primitive society, but can not be generalized to more extensive and complex community level.

Custom objects in marriage ceremony of *Ticak Kacang* have many meanings as a medium of interaction or communication with God which not logic, because it is closely related to their beliefs. It happens as every human being in carry out worship, command or prohibition of their faith, which sometimes not logic, but is strongly influenced by their belief or faith.

This is as stated by Merton which argues that the three functional postulates rely on non-empirical reality. Merton belief is not theoretical but rather a statement of empirical studies, which are very important for the functional analysis, functional analysis prompted him to develop artificial paradigm as a guide for integrating theory and empirics.

3.4. Background of *Ticak Kacang*

3.4.1. Indigenous Hereditary

Customary marriage of *Siang* community have been implemented since the days of *Titih*, *Unoi* and *Sauk* (ancestors of *Dayak Siang*). It conducted from generation to generation until now. This custom deserves respect, appreciate, and is still carried out until unknown limitless time. With this indigenous custom, *Siang* people can ensure their manners, behavior, good and harmonious lives among *Siang* community and others.

Ticak Kacang marriage should be preserved by *Siang* community, because it is the hereditary culture from their ancestors. It is also a solution or a way out for some people of *Dayak Siang* in District of Tanah Siang who have problems to make an ideal marriage.

The ideal marriage is a marriage conducted meant to complement/meet all customs requirements demanded by both men and women. Otherwise, *Ticak Kacang* is exceptional marriage, because the couple does not have the ability for funding the marriage, thus can not immediately carry out the marriage.

On the other hand the couple relationship are already

intimate, thus to avoid free sex that can pollute the life of society, the traditional leaders can advocate for marriage by *Ticak Kacang*; otherwise they couple are asking for it. Besides, *Ticak Kacang* also functioned as a solution for couples who are already pregnant or have children, while they have never been legally married (as a result of the pre-marital sex). In this globalization era, people's life style occur especially from the influence of foreign culture through the technology of communication network.

3.4.2. Overcoming Marriage Cases

It has been explained previously that one of the characters from *Ticak Kacang* marriage is the simplicity, that can be interpreted not fancy. It is identic with poor economic marriage or troubled marriage, e.g. pre-marital pregnancy. However, the legitimate is still recognized by custom and religion of *Kaharingan*. Therefore this model of marriage remains revered and held in high esteem by the people of *Dayak Siang*.

Nowadays many people stated that the era of globalization is the era of technology at various events, changes, or an event that quickly spread and followed by the majority of society. These fast-paced distribution due to today's sophisticated communications technology. However, various events or phenomena elsewhere or in another continent section do not necessarily correspond with the personality of our nation (Indonesia, especially *Dayak Siang* tribes). Such supervision or control by parents, the government, as well as a social institution is not biased, but always able to function properly. However, the children all over the nation still can access the unnecessary network.

It is inevitable that not all matters which come from outside are negative, but much more information is still positive, even very helpful for Indonesian. Through these communication technology, most youth access various information that should not be accessed, thus cause free promiscuity that lead to pre-marital pregnancy. Things like this is not desired by parents and the community, but if there is in fact the case happen, then to solve or resolve the issue, they perform *Ticak Kacang*, especially for community of *Dayak Siang*. If *Ticak Kacang* was not done, then *Dayak Siang* people's lives that have been good, could be tainted and can wreak havoc or disaster for the community. Thus *Ticak Kacang* marriage also called cases marriage.

3.4.3. Maintain Environment Balance

Marriage is defined as a relationship between the two opposite sex and legally recognized by the community. People, tribe, or any nation, of course will use an instrument called the marriage to meet their biological or sexual needs. It is implied that marriage plays a role in preserving and maintaining public order and avoid the destructive relationship which disgrace the environment (universe) balance.

Meanwhile, *Ticak Kacang* marriage as described previously are cases marital, e.g. pre-marital pregnancy. This

matter is can disturb the balance of the environment. Environment term in this case is the physical environment (both the people and the surround environment), and non-physical environ-ment (supernatural/ancestral spirits).

Therefore, the role of parents is very high in maintaining the environmental balance of the society, because the parents have the closest relationships with the family members. Thus if their family members are already in a relationship with another person, the parents should have known from the beginning and should take control of the course of the relationship. It is very necessary to avoid events that could disrupt the balance of the environment.

Another case which led to *Ticak Kacang* is an occurred marriage that known has the wrong blood relationship or pedigree. This condition also leads to disharmony in the society. Marriage that happens with wrong pedigree or blood relationship (marriage within the family) should be solved by *Ticak Kacang*.

3.4.4. Other Indigenous Marriage in Indonesia

Nobau and *Mandiu Pasili*

Ethnic tribe of Kaili in Palu, Central Sulawesi still maintain and perform traditional marriage of *Nobau* dan *Mandiu Pasili* [6]. Kaili Ethnic believes that good marriage which initially started indigenously will bring goodness for the couple. Thus, this traditional marriage gave good impacts for Kaili ethnic tribe in Palu.

Marriage in *Minangkabau*

Traditional marriage in *Minangkabau* tribe still preserves their culture and rites as a form of protection for the *Minangkabau* culture itself [7]. Besides to protect their culture, traditional marriage in *Minangkabau* is a prestige rite for community, due to its honourary. The more complete the rites take, the more reputable they are perceived by the community; moreover, if the marriage involved the indigenous stakeholders, traditional chief, and those who considered important in their tribe. These reasons encourage *Minangkabau* community to hold the marriage traditionally, as their culture and rites.

4. Conclusions

Ticak Kacang marriage performed by *Dayak Siang* community in the District of Tanah Siang, Murung Raya Regency filled with religious activities. It is involved community leaders, traditional leaders and religious leaders. *Ticak Kacang* marriage is seen also as appreciation and believing in *Dayak Siang* customary and *Kaharingan* beliefs.

Ticak Kacang marriage emphasize in the simplicity than the fancy ceremony. The causes to conduct *Ticak Kacang* include the low capability in funding the normal marriage or troubled marriage, e.g. pre-marital pregnancy. Nevertheless, *Ticak Kacang* remain legitimate in the perception of *Kaharingan* tradition and religion. Therefore, *Ticak Kacang* marriage is still respected and held in high esteem by the

community of *Dayak Siang*.

Conservation of *Ticak Kacang* marriage through oral tradition is along with the preservation of the indigenous language of *Sangiang*. Nowadays it become difficult, thus only certain people has the ability. It is feared that will be extinct in one day. Therefore, the *Siang* community needs to continue the *Ticak Kacang* practices as an effort to conserve the hereditary. Meanwhile, further research also needed to develop related policy on traditional marriage and its legality cooperated with related local institutions and government.

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