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Tu ngawu Marriage in Lio Culture: Its Ideology

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Abstract

This study focuses on the ideology of *Tu ngawu* marriage in the Lio Flores culture. It aims to reveal the ideology in the Lio Flores cultural marriage. Besides, the research was conducted to increase knowledge, understanding, and a better appreciation for the owners of the culture in particular and to develop the concept of interdisciplinary linguistic studies. The study uses the genealogical theory of Foucault (Ritzer, 2014). The method is descriptive (informal) with explanatory techniques supported by introspective reflection. The study's results found that five basic ideologies were revealed, namely: the ideology of belief, the ideology of power, ideology of origin; ideology of familial; and ideology of material.

1. Introduction

Marriage in the Lio Flores cultural community adheres to a family system that follows the lineage of men or fathers (patrilineal); women leave their parents and relatives to follow the men. Traditionally, Lio Flores culturally friendly marriages are divided into (1) *ana pulmonary ndu or ana pulmonary* 'children go with them' (women follow men without the knowledge of their parents); (2) *ana photo tege* which means a man enters a woman's house and is immediately detained as her partner; (3*) ana teo Tanda/tana ale*, which means proposal"; (4) *ana doko* which means a man who picks up a woman and brings her to her house"; (5) *ana pa'a tu a sopi ngawu tolo weti* which means a woman who is paired with a man as a ransom for her parents' debt; (6) *ana dhuku tu lengge lima*, or *ana deo tali re'a or fai ana eda* which means there is marriage between a sister's son and a sister's daughter; and (7) *mera no'o tebo or fai ko'o weki or fai from nia* which means men surrender and serve women's families.

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The six forms of marriage have one fundamental similarity that is the demand for marriage, namely "dowry" which is an obligation that must be given from the male family to the female family. The obligation referred to is traditionally known as *Tu ngawu*, which means bringing dowry. As a traditional practice that has been passed down from generation to generation, the *Tu ngawu* marriage of the Lio Flores culture, from a linguistic perspective, is assumed to have a "certain ideology" content that can reveal the mystery behind the saying in *Tu ngawu* practice. This article is one of the dissertation research results that answer the formulation of the problem, "how is the ideology of *Tu ngawu* marriage in Lio Flores culture?

2. Materials and Methods

Genealogy Theory

The theory used in this research is the genealogical theory modeled by Michel Foucault (1969). Michel Foucault's genealogical theory is the development or continuation of the methodological concept of the history of science, the Archeology of Knowledge. Foucault's strategic concept, according to Sheridan (1985) and Dean (1994), includes research efforts to find "a set of rules that determine the overall possible conditions that can be said in a particular discourse at a certain time." In other words, archeology is the research for "general systems of formation and transformation of statements into discourse formations" (Ritzer, 2015).

The development of Foucault's concept of genealogy from 1969 to the 80s revealed three principles, namely: (1) power; (2) knowledge; and (3) discourse. These three concepts are mediated through the concept of "relation," which is a "free bridge," as a "central connection" to penetrate the boundaries of discourse formation and discursive practices that have occurred in the history of human life, both as individual beings and as human beings. Power, knowledge, and discourse are inseparable aspects.

According to Foucault (1973, 1994, 1996, 2013, 2019), power differs from the concept of power that is generally accepted or thought of by many people. Power spreads in the network as well as the object of power itself. Power does not work from the top down but from the bottom up, starting with ideas and applying details on a small scale to big decisions and actions. Not from ideology but from knowledge and practices that make these ideas possible (Lubis, 2014; Latupeirissa et al., 2018, 2019). In critical discourse analysis, the concept of power is one of the keys to the relationship between discourse or discourse and society.

According to Foucault, power is omnipresent, which is always expressed through relations in a relationship that supports it. Power always operates through the construction of knowledge. Through discourse, the relationship between power on the one hand and knowledge on the other hand occurs. The relationship between the symbol and the symbolized is not only referential but also productive and creative. The symbols produced by the discourse, among others, through language, morality, law, and others, not only refer to something but also produce behavior, values, and ideology (Foucault, 1973, 1996, 2013, 2019).

Tu ngawu

Tu ngawu, etymologically, comes from the Lio language, from the words tu "deliver," "take" / "bring," and *ngawu* "gold/dowry." *Tu ngawu* means to deliver or bring dowry. Understanding *Tu ngawu* marriage with Lio Flores culture is a very important, strategic, and fundamental event legally

obligatory in the owner's life cycle. *Tu ngawu* marriage, in Lio-Flores culture, can also be interpreted more broadly as "dowry," which usually becomes the obligation of the groom's family to the bride's family as the party who has the right to receive.

The dowry system is the highest form of appreciation to maintain human dignity and strengthen a marriage culturally. *Tu ngawu* is a customary transactional event, the totality of which is carried out grammatically and culturally through a series of events (context) that reveal various matters relating to sociocultural institutions, power, position, roles, functions, and responsibilities of each party involved in the process. the customary event.

The method used to collect data is the triangulation method, also called the merging method. The methods in question are 1) observation, 2) interview, and 3) documentation. Techniques for analyzing the data that have been collected in this study are divided into three, namely: (1) data reduction; (2) data display; (3) data verification.

1. Data reduction includes selecting (identifying) all recorded data (audiovisual) and data recorded during the research to ensure that no data is left behind. The data is then grouped based on the problems and goals set. Each data group is given a mark (coding).
2. Data display includes the reduced spoken language data is transcribed into the written regional language (BL) and translated based on the linguistic form of language, from (BL) into Indonesian as the target language (literally—contextual).
3. Verify data/conclusions includes making conclusions based on their respective substance and implications, to obtain certainty that the data have been met or not (sufficient) for analysis.

3. Results and Discussions

Ideas always exist in human cognition and exist in the space of the social world as utterances, expressions, and words that speak or impress (Thompson, 2003, pp. 13-14). Ideology, as a choice of terms that is "neutral" from the perspective of the study of science, does not exist in a vacuum or emptiness but is "charged" full of meaning and value. Ideology is the main force for individuals, groups, and cultural communities to build civilizations for their survival. Ideology can also be interpreted as maps of meaning that appear as truth and in understanding historically specific (Latupeirissa et al., 2019). Functionally, ideology contains teachings formulated systematically, and their implementation is closely monitored institutionally, as well as general principles that are socialized functionally through everyday life.

Based on the results of data analysis, it is known that from the process of production, consumption, and distribution of the forms (texts) of the traditional marriage of Lio Flores, there is also the content of "ideology" that underlies the building of sociocultural institutions and the system of inheritance of "principal values" which become patron's norms in building a life and developing civilization. The forms (texts) that are utilized as customary practices that settle the content of "ideology" in general can be projected as follows: (1) ideology of belief; (2) the ideology of power; (3) ideological origins; (4) Family ideology; and (5) material ideology. The following sections describe the projected "ideological" content in detail.

Belief Ideology

"Belief" is the deposition of human "image" at the lowest (or basic) layer because the layers above it are philosophy and science. From a cultural perspective, belief in a transcendent existence

is an ideological device that embodies the whole order of Lio Flores' community life, both socially and culturally.

Belief in existence," which is "transcendent" as absolute truth when discussing ideology. While the other part, socially, the Lio Flores cultural community also has beliefs in things (material & immaterial) as moral teachings through parents/others, including the legacy left by the past life. Suppose the "belief" refers to religion as understanding and teachings that help humans from their helplessness. In that case, religion can be categorized as an ideological device, an instrument through which values and universal truths are propagated and instilled. Through religion, we are taught about the two-sided dichotomy of life, good-bad, right-wrong, et al.

Knowledge of a "transcendent" existence is found in the reality of the life of the Lio Flores cultural community through daily behavior and actions included in certain rites as "traditional religious" practices (as contrasted with modern religious practices). The "transcendent" existence, based on its position and role, which is accepted as absolute, can be clustered as follows: (1) *Du'a Ngga'e* "God"; (2) *embu mamo* "ancestor"; (3) *wolo shop tana watu* "spirit of nature". These three existences make the "norm base" for the culture and culture community of Lio, Flores, to build life institutions and maintain harmonious relationships with God, others, and the environment (nature).

In the context of marriage, the sociocultural relationship between the two parties, /*weta ane*/ male family/clan party" and /*ine ame*/ female family/clan party", genealogically, there are things (immaterial & material)) which is considered taboo. The form (text) as a "taboo" is prohibition", A man who carries an entity as *weta* has taboo to mention his wife's father & mother's names. On the other hand, a woman who carries an entity as *ine ame* is also taboo to mention the name of father & mother of her husband. In practice, it is enough to use the form of greeting marked through /*ema tu'a*/ and /*ine tu'a*/ father and mother-in-law."

Materially, all cultural property which is an obligation that must be given by *weta ane/* male family clan/party is taboo to be exchanged, and vice versa. Forms (material) that are marked or culturally marked, especially /*luka, lawo, lambu*/ which are contrasted with animals /*manu, lako, wawi, rongo, kamba, jara,* and other items such as /*ngawu, doi, sue*/, in the collective consciousness, make them the norm patron in family life in particular and in building social relations with other families.

Ideology of Power

The process of discursive practice (text) of *Tu ngawu* marriage of Lio Flores culture has a "relation" with knowledge and power, as referred to by Foucoult (1969). The knowledge in the space of social/cultural cognition reduces the practice of "power" through discourse, and vice versa, "power" reduces knowledge through discourse. The three have a close and inseparable "relationship between power, knowledge, and discourse." Power, in this case, spreads in the "network" of discourse (text) (see Ritzer, 2014:574; Lubis, 2014, p. 81).

Power as an ideology found in the "network" of the discourse (text) of the *Tu ngawu* marriage of the Lio Flores culture is different from "power" politically as in the state government system. Based on the data and the discussion results, implicitly or explicitly, this practice reveals the "ideology of power." First, from the perspective of "dowry rights," Genealogically, "rights" are directly related to "power" over personal existence (women). Second, from the perspective of "collective responsibility" for personal existence (women).

Socioculturally, the personal existence (female) of Lio Flores has a very strategic position. If it is associated with "body" technology as an assumption in analyzing discourse (text), as stated by

Foucault, it is inherent in the "position of women" found in this study. Based on the two perspectives above, the ideology of power in the "network" of the discourse (text) is as follows.

The ideology of power is directly related to the basic knowledge (cognition) map of the Lio Flores culture, which is reduced selectively and structured through implicit and explicit practices (texts) on the distribution/distribution of "dowry rights" over women's existence as known lingually /*weli weki*/'self-respect/dignity. Consider the following example.

a. *majo ine ema* / mother-father rights";
b. *majo mosalaki* / the rights of customary holders";
c. *majo godo* / right of service;
d. *majo sa'o ria tent bewa (ngawu ria)* / right of extended family";
e. *majo nara* / sibling rights of the bride;
f. *majo pu'u* / right uncle (mother's sibling of the bride).

From the example above, the forms (text) */ine ema/*, */mosalaki/*, */godo/*, */sa'o ria tent bewa/*, */nara/*, and /*pu'u kamu*/, semantically-grammatically not only become object, but at the same time it is the institutional subject of custom that has power over the existence of a woman. The power in question is not "owning power" but the power that can be matched with "responsibility." That the existence of a woman Lio Flores, genealogically, which was originally the responsibility of /*ine ame*/'the family of the bride', both in terms of personal organs and traditional institutions, has shifted to (power—responsibility) /*weta ane*/ the groom's family. This is related to the form (text) /*wa'u sa' o tika tent*/ out of the house into the house."

This finding shows that the existence of women in Lio, Flores is very strategic (status) because they are in two areas of power, genetically and culturally. Women at half their age (from birth-adolescence) are the responsibility of their parents and family as described above, and half-age (teenage-death) become the "power-responsibility" of both parents and their families. It is this position that makes the Lio Flores woman, in fact, a privileged human individual because many parties play a role in protecting, caring for, protecting, and caring for her, apart from her husband, who loves her.

Ideology of Collective Responsibility

The ideology of collective power referred to refers to the subject */mosalaki/ and /sa'o ria tent bewa*. Explicitly, the ideology of power (collective responsibility) asserts that the existence of women in Lio Flores, socioculturally, is not only in the area (power – responsibility) of the husband and his parents alone but also becomes (power – responsibility) together. /*Mosalaki*/ 'customary stakeholders' are symbolic representations that manage and regulate all life institutions and protect each individual or group of people who inhabit the customary land area, which is their right and power. Likewise, /*sa'o ria tent bewa*/ big family/family clump and /*ata godo*/ both personally (individually) and institutionally collectively, have the same (power-responsibility) for the existence of women Lio Flores as a whole sociocultural. The ideology of power is related to the fragments of discursive practice.

Ideology of Origin

The Lio Flores cultural community is genetically inherited by a customary system that places humans in their respective positions. Humans are like "trees" with roots, stems, twigs, leaves, flowers, and fruit. The new life of a "tree," empirically, can only be through the trunk and fruit. Roots, stems, leaves, and fruit are units that cannot be separated when we talk about plant morphology and human life.

The ideological origins found are divided into two. First, the ideology of origin is based on the position and role of men and women. Second, the ideology of origin is based on the distribution of rights that establishes customary practices in the marriage system. These things can be said to be a "cultural, genetic inheritance system." Here is the description.

Male and Female Ideology

Boys and girls are two living things that are genetically different. The difference between the two can be seen from various points of view. From a religious perspective, both are creatures created by God Almighty. The existence of the two becomes a debate or conflict when the position (position) and its role become "a discourse (text)" in the context of seeking similarities. Based on the data, the position and role of the two are revealed through lingual discursive (text) forms as (a) ana from nia pase la 'e substitutes (father and mother), and (b) ana wa "u sa "o tika tents exit and move places" (not accepting heirs).

Lexicogrammatically, the form of ana *nia pase la'e* can be prephrased into two forms; *ana* is from *nia* and *ana pase la'e*. The lexicon /*ana*/ child is a noun form that refers to the existence of men as a substitute for the object described by the verb to stand." Likewise, the verb /*pase*/ explains the description of the place. *Ana* from *nia pase la'e*/socioculturally, is interpreted as an heir who replaces the position of both parents (father and mother) in the fullness of their existence. As a substitute, the male Lio Flores has full power, roles, and responsibilities as the power, roles, and responsibilities given or mandated by his parents to him.

Likewise, the form (text) /*ana wa'u sa'o tika tent*/ can be paraphrased as /*ana wa'u sa' o*/ and /*ana tika tent*/. The lexical unit /*ana*/ is the noun form 'child.' Socioculturally, it refers to the existence of women whose status is explained semantically through the use of verb forms, /*wa'u*/ going out" and /*tika*/ stepping/moving to another place mentioned in the noun /*sa'o*/ house" and /tent/ room

Main / courtyard as a description of the place. Socioculturally, based on the status established through the choice of form (text), it can be seen that the Lio Flores woman does not get any legitimacy inherited from her parents (father and mother) who gave birth and raised her. Her status, role, responsibility, and power will be obtained when a woman has been legitimized through marriage, both under customary and religious law. In their full existence, Lio Flores women have a strategic position and role as a "source of life and light" for the family. This position and role in the context of sociocultural life are "irreplaceable." The Ideology of Origin Based on Established Rights

Based on the distribution of rights that have been established and passed down from generation to generation, and the practice of discourse/which explains the position of men and women as previously described, implicitly and explicitly, the source of human origins (traces of cultural genetics) can be traced through a network of dowry rights. *Majo's* "dowry rights" is a socioculturally termed ideological practice, which embodies the totality of traces of cultural genetics in the life of the Lio Flores cultural community.

Majo-majo, as described in the previous section, is a unified ideology directly related to the genealogical tracing of origins. Majo ata mosalaki, the rights of customary holders, is an ideological practice that can trace regional origins or places of origin because mosalaki customary holders" have power over customary rights and act as rulers over customary land areas, where humans live and settle down. *Majo ine ema*, the rights of both parents and other *majo-majo* are network of power culturally marked as the source of human origins (genetically).

Family Ideology

Kinship is an adjective that describes the nature and characteristics of the noun (family) as its basic form. Family is a group of people with ties of marriage, birth, and adoption that aims to create, maintain, culture, and improve the physical, mental, emotional, and social development of each family member (Cheal, 2002). Family is a value principle based on a sense of humanity formed through genetic marital relations and emotional, sociocultural connectivity.

Genealogically, the Lio Flores cultural community has very strong sociocultural ties. "Taste" as a value principle is one of the cultural and moral foundations in shaping and building a life together as a family. The concept of family and kinship, socioculturally, has been embedded through linguistically marked language elements, namely /*sa'o ria tent bewa*/'big house/main traditional house'. The concept philosophically contains the meaning of "whole life" as a family that is bound by cultural genetics. The elements as "one family unit" are found through institutionalization socioculturally established dowry rights.

Material Ideology

Based on the ideological projections revealed in the previous description, it is known that there is a "cohesiveness between the rights and obligations" of both parties, which reveals the material ideology in the *ngawu* tradition. Its embodiment is interpreted through the form (text) "*liwu eko*" as a subordinate form of the *ngawu* hypernym.

The unit of the form (text) /*liwu*/ is a marker as a hyponym of material elements that refers to certain objects (inanimate). The manifestation can be pure gold, money, and others. The unit of the form (text) /*eko*/ is a symbol as a hyponym that refers to material in the form of animate objects, such as buffalo, horses, cows, pigs, and goats, as previously described.

From *ine ame* "bride's family," it is socioculturally marked through the use of the form (text) /*regu* pata/"food and clothing" as a hypernym that reduces the form (text) /team/ and /*pata*/ as a hyponym of the entire material form that is the responsibility ine ame bride's family." The unit of the form (text) /*tegu*/'pikul', refers to the overall form of material related to "food needs" and /pata/'fabric,' refers to the overall form of material related to "clothing needs" as described in the previous section.

The material ideology in the totality of the *Tu ngawu* marriage of the Lio Flores culture can be interpreted socioculturally as a reflection of the social status of women and men in particular and families and family groups in general. From a cultural perspective, material ideology has consequences for the transfer of rights and responsibilities for the existence of women to become "ownership" of the *weta ane* 'the groom's family. *Ngawu*, which is cohesive with *weli weki* / the value of self-esteem or women's "dignity," apart from being an ideological principle, is also a "power struggle" for the two families.

4. Conclusion

Based on the preceding, conceptually, several substantive things can be put forward as a conclusion that in the practice of *Tu ngawu* marriage of Lio Flores culture, there are found different principles of ideology as the patron norm for his life. These substantive ideologies are (1) ideology of belief, (2) the ideology of power, (3) ideological origins, (4) familial ideology, and (5) material ideology.

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