

# MOGAMA' CUSTOMARY PRACTICES IN MONGONDOW TRIBE MARRIAGE: A SYSTEMATIC LITERATURE REVIEW

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**Abstract:** The *Mogama'* custom within the Mongondow tribe's marriage tradition encapsulates values the community firmly holds. These values must be unearthed, understood, preserved, and passed down through generations within the Mongondow tribe. This research endeavours to examine some published literature related to the *Mogama'* custom, define the *Mogama'* custom, elucidate the values embedded within it, and explore the relevance of the Mongondow tribe's customary marriage law with Islamic law. This study is a systematic literature review encompassing explanations and theories, findings, and research materials drawn from journal databases via the Google Scholar platform, which are subsequently analyzed descriptively. This study reveals several key findings. Firstly, there is a need for more articles related to the *Mogama'* custom in publications. Secondly, the *Mogama'* custom involves the taking of a bride by the groom and his family through thirteen stages, commencing with *pangkoy gama'*, *polampangon kon tutugan lanag*, *pololanon kon tubig*, *poponikon kon tukad*, *kungkum in pawung*, *pilat in siripu*, *polampang kon tonom*, *pokilituan*, *pinogapangan*, *buka in kokudu*, *pokimamaan*, *pongiobawan*, and *polimumugan*. Thirdly, the values encompassed within the *Mogama'* custom include mutual love, care, and happiness; strengthening familial bonds; mutual respect among family members and fellow human beings; upholding courtesy; boosting the bride's confidence in her parents, siblings, and the entire groom's family; fostering deeper understanding between both parties; and praying for blessings from Allah SWT for both families. In essence, the *Mogama'* custom is a form of reverence toward women. Fourthly, the implementation of marriage customs in the Bolaang Mongondow region only adheres to Islamic law provisions during the marriage contract ceremony, while the processes before and after have become intertwined with customary practices. In this context, Islamic law serves as a filter for customs deemed incompatible with Islamic law.

**Keywords:** customary law; marriage customs; Islamic law; Mongondow tribe

**Abstrak:** Adat *Mogama'* dalam tradisi pernikahan suku Mongondow mengandung nilai-nilai yang dipegang teguh oleh masyarakat. Nilai-nilai ini penting untuk digali agar bisa lebih diterima dan dipertahankan, serta diwariskan secara turun temurun kepada masyarakat suku Mongondow. Penelitian ini mencoba melihat sejumlah literatur terkait adat *Mogama'* yang dipublikasikan, mendefinisikan adat *Mogama'*, mengungkapkan nilai-nilai di dalam adat *Mogama'*, dan relevansi hukum adat perkawinan suku Mongondow dengan hukum Islam. Kajian ini merupakan kajian literatur sistematis, yang berisikan penjelasan dan uraian teori, temuan dan bahan penelitian yang diambil dari database jurnal melalui platform Google Scholar, dan selanjutnya dianalisis secara deskriptif. Kajian ini menemukan, pertama, publikasi artikel terkait adat *Mogama'* masih sangat minim. Kedua, adat *Mogama'* adalah mengambil pengantin perempuan oleh pengantin laki-laki dan keluarganya, melalui tiga belas tahapan, dimulai dari *pangkoy gama'*, *polampangon kon tutugan lanag*, *pololanon kon tubig*, *poponikon kon tukad*, *kungkum in pawung*, *pilat in siripu*, *polampang kon tonom*, *pokilituan*, *pinogapangan*, *buka in kokudu*, *pokimamaan*, *pongiobawan*, dan *polimumugan*. Ketiga, nilai-nilai yang terkandung dalam adat *mogama'*, diantaranya: saling mencintai, menyayangi, dan membahagiakan; memperlakukan hubungan kekeluargaan; saling menghargai diantara keluarga dan sesama manusia; menjunjung tinggi sopan santun; membangkitkan rasa percaya diri pengantin perempuan terhadap orangtua, saudara kandung dan seluruh keluarga pria; saling mengenal lebih dalam antara kedua belah pihak; dan saling mendoakan agar kedua keluarga mendapat keberkahan dari Allah Swt. Intinya, adat *Mogama'* adalah bentuk penghormatan kepada seorang perempuan. Keempat, pelaksanaan upacara adat perkawinan daerah Bolaang Mongondow, hanya mengambil ketentuan hukum Islam dalam proses atau acara akad nikah, sedangkan proses sebelum dan sesudahnya telah bercampur. Dalam konteks ini, hukum Islam berperan sebagai penyaring praktik-praktik adat yang dipandang bertentangan dengan hukum Islam.

**Kata kunci:** hukum adat; adat perkawinan; hukum Islam; suku Mongondow

## Introduction

Each region possesses its unique traditions and customs, which vary significantly across cultures, ethnic groups, religions, countries, and social classes (Jagchid et al., 2019; Ahmadi et al., 2018; Kaneff, 2018; Greely, 2017; Mokodenseho, 2020). These traditions and customs are part of the global cultural landscape, including various regions in Indonesia (Wekke et al., 2017; Wekke et al., 2018), and they are closely intertwined with religious practices (Mokodenseho & Zamhari, 2021) encompassing a wide range of aspects, from the rituals of life to those of death (Pane et al., 2019). In the context of Muslim communities, for instance, life rituals include marriage ceremonies (Janggo, 2021; Hutama et al., 2018; Salam & Lapele, 2020), *akikah* (Tangahu et al., 2021), circumcision, and more (Erwanto & Contessa, 2020; Rofiq, 2019; Wiyani, 2013). On the other hand, death rituals can be observed in the procedures or observances of 'tahlilan' or memorial services for the deceased (Warisno & Tabrani, 2018; Warisno, 2017; Rodin, 2013).

Every tradition upheld and practised by individual regions, trusted by their communities, contains religious and social values (Wekke & Mokodenseho, 2017). Therefore, the values within traditions and customs in society need to be understood, preserved and managed effectively. Every custom carries inherent values (Herman et al., 2021; Annisa & Lubis, 2019) as found in the *Mogama'* custom. The *Mogama'* custom, or the act of 'taking,' involves taking a bride after the marriage contract has been solemnized within the Bolaang Mongondow tribe. Mawikere and Hura (2021) state that the *Mogama'* custom has existed since ancient times. In recent times, the *Mogama'* custom is not limited to Islamic communities. In this context, the *Mogama'* custom is practised when a woman becomes the lawful wife of the man who married her.

Various values embedded within the *Mogama'* custom must be unearthed (Singal et al., 2022). These values will enable the *Mogama'* custom to be better understood, preserved, and passed down through generations by the local community, particularly among the Muslim Bolaang Mongondow. Therefore, through a systematic literature review, this research aims to examine a selection of published literature related to the *Mogama'* custom, define the *Mogama'* custom, elucidate the values within the *Mogama'* custom,

and explore the relevance of the customary marriage law of the Mongondow tribe to Islamic law.

### **Theoretical Review**

Customs can be understood as local traditions that regulate human interactions within a society. In the *Encyclopedia of Islam* (1999) customs are described as the "habits" or "traditions" of a community that have been repeatedly practised from generation to generation. The term "customs" here is commonly used without distinguishing between those with sanctions, like "Customary Law," and those without sanctions, referred to as customs.

Takim (2018) states that customs (*'urf*) can explain and shape religious rules. The term *'urf* refers to the social norms and local customs of a particular community or group. It can also be seen as a community's collective wisdom, knowledge, or experience. The term *'urf* can also be used to connote various conventions and social practices. However, in this context, it is the customs (*'urf*) accepted by all rational beings, namely, common customs (*'urf al-'amma*) (al-Mansuri, 1992).

Speaking of *'urf* in Islam, al-Mansuri (1992) argues that *'urf* holds evidentiary value in the legal tradition. Certainly, Islamic law did not begin with what exists today, "clean and organized." Islam incorporated many pre-Islamic social norms and customs into its legal framework. It would not be an exaggeration to say that the origins of the Islamic legal structure can be traced back to the social norms and customs of pre-Islamic Arab society. Before the advent of Islam, the residents of Mecca had simple customary laws covering various aspects such as marriage, warfare, truces, affiliations, and personal ownership. In Mecca, there were customs related to trade tariffs, interest-based lending, investments, and slavery. Meanwhile, there were specific economic customs in Medina, where agriculture, gardening, and livestock were the primary livelihoods (Damad, 2005). Consequently, many rules in Islamic law related to transactions are based on customs.

### **Method**

This research employs a Systematic Literature Review (SLR) approach. SLR identifies, evaluates, and interprets all relevant studies about the research question, phenomenon, and topic area (Xiao & Watson, 2019; Asrar-ul-Haq

& Anwar, 2016; Booth et al., 2016). SLR involves several processes, including the search process, inclusion and exclusion criteria, data extraction, and analysis of findings to address the research questions.

In this study, the Systematic Literature Review (SLR) process's first step was searching for relevant articles and research in journal databases. The database used for this purpose was Google Scholar (<https://scholar.google.com/>). Subsequently, the search process in this research employed Boolean operators (Winnie, 2021; Steenberg & Møller, 2018). This approach allowed for a more refined data search, ensuring that the search results were prioritized. The Boolean operators used were AND and OR. The keyword compositions used were as follows: ('Custom' AND 'Islamic Law' AND 'Marriage') OR ('Concept'); ('Mogama' AND 'Islamic Law' OR 'Marriage'); ('Mogama' Custom' AND 'Islamic Law' OR 'Marriage Concept'); ('Mogama' Custom' AND 'Islamic Law' OR 'Mongondow Tribe').

The research process established two criteria, namely inclusion and exclusion criteria. The inclusion process had three criteria: Study Identification, which involved searching for documents based on keywords; Candidate Study, which entailed selecting documents based on relevant titles and abstracts in line with the research objectives; and, finally, Selected Study, which involved meticulously reviewing all documents to be used in answering the research questions. Meanwhile, the exclusion criteria process had specific requirements, including determining the publication date range of the articles used, which ranged from 2013 to 2021 in this study. Additionally, it ensured that the articles used had complete identity structures, including titles, authors, journal names, and so on. It also verified that the articles used were distinct and that the constructed SLR could consistently address the research questions.

The data extraction process was initiated after establishing the inclusion and exclusion criteria. The literature search process commenced in December 2021 and yielded 25 document articles from the Google Scholar database (<https://scholar.google.com/>) based on the predefined search criteria. The second step involved identifying 4 document articles through carefully reading their content, serving as candidate studies to answer the research questions.

## Results and Discussion

Following the screening process specified in this research regarding the theme of the *Mogama'* custom in Mongondow tribe marriage, four documents were found suitable for addressing the research questions, as shown in the table below.

Table 1. Analyzed Articles

No.	Author	Title	Publisher	Year/Vol/No
1	Lumempouw	“Analysis of Cultural Meanings Components in The Traditionally Post-Marriage Ceremony of the Bolaang Mongondow Ethnic: Anthro-Linguistic Studies”	International Journal of Social Science and Economic Research	2020/Volume 5, Issue 11
2	Malla et al.	“Implementasi Nilai-Nilai Pendidikan Islam Terhadap Adat Mogama’ Pada Masyarakat Nuangan 1 Kabupaten Bolaang Mongondow”	Moderasi: Jurnal Studi Ilmu Pengetahuan Sosial	2020/Volume 1, Issue 1
3	Alzagladi	“Pernikahan dengan Pembayaran Adat di Bolaang Mongondow dalam Tinjauan Hukum Islam”	Tesis, Universitas Islam Indonesia (UII) Yogyakarta	2018
4	Dipalanga	“Pelaksanaan Upacara Adat Perkawinan Daerah Bolaang	Lex Privatum	2013/Volume 1, Issue 3

		Mongondow (Perspektif Hukum Islam)”		
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### ***Mogama'* Tradition in the Bolaang Mongondow Community**

The 'gama" (take) or 'mogama" (to take) custom is a tradition within the Bolaang Mongondow tribe's marriage ceremonies. *Mogama'* refers to taking the bride by the groom and his family. According to Stickings (1979), *Mogama'* is the official escorting of the bride to the groom's family/husband's house. At each step, the bride takes, she stops and requests money, which the groom's family must provide. In contemporary times, there is a slight variation in the *Mogama'* custom, where the process no longer involves walking but instead directly taking the bride to the location of the wedding ceremony. However, the tradition of giving money to the groom and his family is still practised today, although the total amount still needs to be fixed. This means that any amount can be given as a requirement of the *Mogama'* custom.

### **Stages of Marriage Customs in the Bolaang Mongondow Tribe**

Lumempouw (2020) documented thirteen stages during the post-marriage customary ceremony, as follows:

1. *Pangkoy gama'* (taking the bride to the groom's house)
2. *Polampangon kon tutugan lanag* (leaving the bride's house);
3. *Pololanon kon tubig* (crossing a river or stream);
4. *Poponikon kon tukad* (climbing stairs);
5. *Kungkum in pawung* (closing an umbrella);
6. *Pilat in siripu* (removing footwear);
7. *Polampang kon tonom* (stepping at the main door);
8. *Pokilituan* (inviting to sit down);
9. *Pinogapangan* (showing appreciation to the bride's escort);
10. *Buka in kokudu* (unveiling the face/veil);
11. *Pokimamaan* (chewing betel leaves and areca nuts);
12. *Pongiobawan* (inviting to eat); and,
13. *Polimumugan* (gargling).

## The Values Embodied in the *Mogama'* Custom

The values embodied in the *Mogama'* custom can be found in the thirteen stages, as mentioned earlier. The values inherent in each stage of the *Mogama'* tradition hold their significance and are interpreted as positive aspects of married life preparation.

In detail, Malla et al. (2020) noted the values present in the thirteen stages as follows:

1. *Pangkoy gama' (pohon ambil)* (the bride's journey to the groom's house): In this stage, the bride is adorned in bridal attire, sits in the middle of the room, her face veiled, and is sheltered under an umbrella. This signifies that women should not be treated roughly or scolded but should be cherished, loved, and happy.
2. *Polampangan kon tutugan lanag* (leaving the bride's house): Passing through the bride's home threshold, the groom's family welcomes the bride, gently coaxing her while presenting gifts. This is because the bride is still shy, humble, and delicate. Moreover, a woman's dignity is highly regarded, so men should be gentle in their behaviour, treat her kindly, and offer something valuable.
3. *Pololanon kon tubig* (crossing a river or stream): Negotiations with polite pleasantries occur during this stage between the procession of the groom's family, who have come to fetch (*Mogama'*) the bride, and the accompanying members of the bride's entourage. The bride halts due to her sense of dignity, making her reluctant to move forward. This stage places a stronger emphasis on the position/status of women, signifying their elevated status and inherent self-esteem.
4. *Poponikon kon tukad* (climbing stairs): The groom exits to welcome and presents gifts to the bride as a symbol of establishing familial ties and the beginning of a warm relationship. Subsequently, he takes the bride's hand and leads her towards the house's entrance, stopping in front of the door. In this context, it is evident that there is an underlying value, which is to strengthen familial bonds and relationships between the bride's family and the groom's family.
5. *Kungkum in panyung* (closing the umbrella): The women escorting the bride, who carries an umbrella, close the umbrella after the groom's

family presents gifts to the bride and the umbrella bearer as a sign of gratitude. This stage symbolizes mutual respect among humans for the efforts made.

6. *Pilat in siripu* (removing footwear/sandals): The bride removes her sandals while the groom's family provides gifts. Having the bride remove her sandals signifies upholding courtesy and mutual respect among families.
7. *Polampang kon tonom* (stepping at the main door): The bride is joyfully and affectionately welcomed by the parents, family, and siblings of the groom at the front door of the house. This approach can boost the bride's self-confidence in her relationship with the groom's parents, siblings, and the entire groom's family.
8. *Poki lituan/mopolitu* (inviting to sit down): The bride and her entourage are gently instructed to sit by the groom's family. Welcoming guests into one's home and treating them kindly is a way to seek blessings.
9. *Pinogapangan* (showing appreciation to the female companion of the bride): The groom's family provides a gift in the form of money to the female companion as a token of gratitude for accompanying the bride to the groom's house while also seeking blessings from Allah SWT. This is a gesture of appreciation from the groom's family to the female companion.
10. *Buka in kokudu* (unveiling the face/veil): The groom's family asks the bride to unveil her face, witnessed by the entire groom's family. This stage serves as an introduction, introducing the bride to the groom's family, thereby enhancing the bride's confidence.
11. *Pokimamaan* (chewing betel leaves and areca nuts): The bride is invited to eat with the groom's family and is provided with betel leaves and utensils. Hosting guests with utmost care and providing them with food is a host's obligation.
12. *Polimumugan* (gargling): The mother and all the groom's family members provide valuable gifts as a token of gratitude for becoming the life companion of their child (the groom). Following this, a place for gargling is provided. Offering valuable gifts from the groom's side to

the bride represents the family's generosity, meaning they always give their best to the bride.

13. *Pobuian* (returning): The series of *Mogama'* customs concludes with a prayer. A collective prayer is offered, beseeching blessings and the consent of Allah SWT for the entire sequence of the 'gama" custom from beginning to end.

### **Relevance of Indigenous Marriage Law of the Mongondow Tribe to Islamic Law**

When examined from legal sources, the legal system, and its scope, indigenous law in Indonesia is an undeniable reality. Indigenous law plays a role in various aspects of marriage, particularly in courtship. Indigenous law possesses its distinct characteristics as a source of law, with the majority of its principles being unwritten. Within the legal system of Indonesia, indigenous law is considered part of the broader national legal system, which is based on Western (European) law, indigenous law, and Islamic law.

Research conducted by Dupalanga (2013) indicates that the traditional wedding ceremony in the Bolaang Mongondow region consists of a series of marriage processes based on Bolaang Mongondow customs and traditions. These customs and traditions are distinguished within the framework of the marriage ceremony and the traditional wedding ceremony. Customary law, Islamic law, and traditional legal systems support indigenous law. From an Islamic law perspective, implementing traditional wedding ceremonies in the Bolaang Mongondow region only adheres to Islamic Law provisions during the marriage contract process. In contrast, the pre-and post-wedding processes have become intertwined with indigenous practices. In this context, Islamic law serves as a filter for customary practices that are incompatible with Islamic law

### **Conclusion**

The tradition of *Mogama'* in Bolaang Mongondow is still upheld by the community, particularly by traditional leaders, to this day. However, based on the literature analysis regarding the *Mogama'* custom in Mongondow marriage, using a systematic literature approach, it appears that the scholarly research in this area is still limited. Therefore, further research is needed.

The *Mogama'* custom involves the act of a groom and his family taking the bride, and it proceeds through several stages, starting with *pangkooy gama'*, *polampangon kon tutugan lanag*, *pololanon kon tubig*, *poponikon kon tukad*, *kungkum in panung*, *pilat in siripu*, *polampang kon tonom*, *pokilituan*, *pinogapangan*, *buka in kokudu*, *pokimamaan*, *pongiobawan*, and *polimumugan*.

The values embedded within the *Mogama'* custom can be observed in these thirteen steps or stages of its execution. First, women should not be treated roughly or scolded but should be loved, cherished, and made happy. Second, the dignity of women is highly regarded; therefore, men should be gentle, treat them well, and provide valuable items. Third, it emphasizes the position/status of women, highlighting their high status and self-worth. Fourth, it strengthens the familial bonds between the bride's and groom's families. Fifth, it promotes mutual respect among human beings for the efforts they have made. Sixth, it upholds manners and mutual respect within the families involved. Seventh, it boosts the bride's confidence in her parents, siblings, and the entire groom's family. Eighth, it signifies the blessings that envelop the bride's and groom's families. Ninth it represents the groom's family's appreciation for the female companion. Tenth, it fosters a deeper understanding between the bride and the groom's family. Eleventh, it signifies the groom's family's generosity towards the bride. Twelfth, it involves mutual prayers for blessings from Allah SWT upon both families.

The implications of this research strengthen the custom itself and provide knowledge to the local indigenous community and the wider society.

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