

THE INFLUENCE OF *FONDRAKÖ* (GOOD DEEDS) ON HONESTY OF NIAS TRADITIONAL MARRIAGE IN *MAZINGÖ TANÖSE'Ö HILIDUHO* DISTRICT, NIAS ISLAND, INDONESIA

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Abstract — *Fondrakö* is based on five values namely *Fo'adu* (good deeds), *Fangaso* (wealth), *Fo'ölö'ölö Haohao* (good manners), *Fabarahao* (governance) and *Böwö Masima* (just and loving one another) are the principles of customary law enforcement. Bind as well as guarantee the rights of the community to ownership, wealth, honor and safety. The main requirements for marriage according to Nias customary law are the amount of honesty (*böwö*) according to the degree (*bosi*) of the father of the female family, because the burden of honesty borne by the male family is pursued by wisdom by simplifying, reducing the amount of honesty without eliminating the provisions that are sacred and having high essential value. The research aims to find out whether or not *Fondrakö* has an influence on the honesty of Nias traditional marriages in *Mazingö Tanöse'ö Hiliduhu* District. The results showed a significant influence between *Fondrakö* on the honesty (*böwö*) of Nias traditional marriage in *Mazingö Tanöse'ö Hiliduhu* District.

Abstract — *Fondrakö*, Honesty, Nias Traditional Marriage.

I. INTRODUCTION

In the western part of Sumatra Island, Indonesia spreads large and small islands starting from Simeuleu Island to Enggano Island, where one of the largest islands, the Nias Islands region, has a very distinctive culture. Before the arrival of foreign nations on the island of Nias known as *Tanö Niha*, the inhabitants were called *Ono Niha*, but after the foreigners came, the area was called Nias Island while the inhabitants were called the Nias Tribe (Harefa, 1939)

Once upon a time of belief in ancient times, that before the occurrence of heaven and *Tanö Niha* where the earth and nature was ordered by a great king named *Sihai*, who had never known the origins of his descendants, there were no thousands of fathers and again there was no empress. *Sihai* is known as an almighty god, according to the saga that he formed the first human being assisted by *Sitah*. The first man was a man named *Tuha Sangehanghao* and created a woman named *Buruti Sangazöngazökhi*, both of whom were married and gave birth to as many grandchildren as possible and they were given the entire contents of the universe and became guardians of all of them (Laoli, et al, 1985). Considering the two of them as guardians of the universe and all of its contents, *Sihai* gave his message through *Fondrakö* to be a guide for his descendants of all time. This mandate was given through *Sitah* who then sealed it into the heart of *Tuha Sangehanghao*. The mandate referred to reads: (a) worship and devotion to the god of the goddess; (b) earning a living and assets by farming, raising livestock and owing debts; (c) virtuous; (d) establishing countries and villages; (e) humane.

Over time the human population grew and continued to grow then formed kingdoms. Two of the most famous are the kingdom of *Tetehöli Ana'a* led by king *Balugu Sirao* and the kingdom of *Tetemböri Balaki* led by king *Balugu Ndruru Tanö*. *Balugu Sirao* has three consorts named *Buruti Rao*, *Nawöndru Ere Gowasa* and *Siadulo Rao Ana'a*.

Of the three queens there were nine sons named *Bauwadanö Hia*, *Lakindrö Lai Sitambalina*, *Luo Mewöna*, *Lasorogae*, *Sitölu Daha*, *Gözö Tuha Zangaröfa*, *HiaWalangi Adu*, *Lahari Sofusö Kara*, *Dacli Bagambölö Langi*. Likewise the *Balugu king Ndruru Tanö* had a son named *Gölua Tano Ölia = Börö Danö Ölia* and a daughter named *Silusida Bakola Nukha*. The two kings agreed to make up and marry *Balugu Luo Mewöna* with *Silusida Bakola Nukha*. That the marriage of the two sons of the king has become an embryo or the forerunner of the guideline of the ethnic Nias marriage until now.

The village community of *Mazingö Tan desase'ö* basically always refers to *Fondrakö Talu Nidanoi* which is commonly known as *Fondrakö Bonio Ni'owuluwulu*, where its adherents are known as *Böwö Laraga*. In this area it shows that the process of implementing marriages for the people of Nias generally experiences difficulties related to the pattern or procedure for carrying out marriages especially the provisions regarding honesty (*böwö*). In principle, the Nias community adheres to a patrilineal system (according to the father's lineage), so as stipulated that parents of male family who wish to marry their children are required to bear and meet all the costs of the marriage. Honesty conventions on Nias people usually depend on the strata (*bosi*) of each family but still refer to the provisions of customary law or *Fondrakö* which are sourced from the customary law of *Ono Niha* (Nias tribe), in the sense that the greater the wealth of each family, the higher the degree (prestige) the family even became a respected and respected family in their community. No matter how much honesty (*böwö*) that has been agreed by both parties to be charged to the male family, must be fulfilled to be submitted to the female family. With the realization of honesty shows how the glory (*lakhömi*) or respect for the family of women. However, in line with the times and technological advances in these provisions, they often experience irregularities in their application, especially in terms of determining honesty that is no longer appropriate according to Nias traditional law marriage procedures.

II. MATERIALS AND METHODS

This research was conducted in *Mazingö Tanöse'ö* Village, *Hiliduhu* District, Nias Regency. The population in this study were all household heads in the village of *Mazingö Tanöse'ö Hiliduhu* District, Nias Regency with 188 respondents. Data obtained or collected directly from respondents in the form of a questionnaire. Data analysis techniques are the correlation coefficient and determination analysis.

III.

RESULTS AND DISCUSSIONS

To find out the coefficient of the influence of *Fondrakö* on the honesty of Nias traditional marriage in *Mazingö Tanöse'ö Hiliduhu* District, the magnitude of the correlation between the two variables was calculated. Based on the calculation of the correlation coefficient, the correlation coefficient value of 0.883 is obtained. The contribution of the *Fondrakö* variable to the honesty (*böwö*) of Nias traditional marriage in *Mazingö Tanöse'ö Hiliduhu* District is 78% and the remaining 22% is the influence of other factors such as economic factors.

Fondrakö is known by the people of *Ono Niha* (Nias tribe) as the source of all sources of Nias traditional law which is the basis of life, both individuals and community groups. When discussing, gossiping about every incident of crimes and / or violations of customary law among the community, *Fondrakö* becomes the barometer or foothold for its resolution. Everything must be faced, decided upon, resolved based on consultation through the control and dominance of the law of the soul of *Fondrakö*. On the cross, *Fondrakö* aims to instruct, encourage and give instructions to do good, while strictly prohibiting all forms of evil, as the phrase says: *masi-masi* means compassion, *möli-möli* means prevention, *rou-rou* means nurture, or more popularly with the term *hone*.

It would be an ultimatum for all the people involved because it obliged him to obey and obey all the provisions of *Fondrakö*, in which arises there are bells like every time. For followers of *Fondrakö* it is demanded to always be careful and remain introspective in all their movements and behavior. As the idea in giving understanding by traditional scholars, who have sown the seeds of *petitih* to the wider community so that it is always remembered and heeded especially for the kings who became stake. Mendrofa (2007) says "let us dive in to its philosophies: *Si'osi'oi fönaui i'o dotowau na mofanö'ö*" means: pioneering the path before you by tilting the tip of your spear as you walk. In this case the spear is interpreted as a stick, which plays a major role for safety in traveling. The spear has two main functions namely, being a stick and being a weapon while to blaze the road then the *i'o dotowau* is used as the tip of the spear shaft.

All the initiators of the *Fondrakö* king, better known by the titles *Tuhenöri* and *Salawa Site'oli*, are obliged to socialize the *Fondrakö* provisions, and give advice to instill into the hearts of every individual through the phrase: "*ni'ani'o ba wofanö, ni'odiwo ba wemanga, ni'anadraya ba wemörö, ni'anöla gasa rutu* ", meaning: making sticks when walking, making side dishes when eating, making pillows when sleeping, making bracelets for the tops of leaders", (Mendrofa, 1981). From the first *moli* (advice), the term "*Si'o*" (stick) with the intention of *Fondrakö* is made a stick on every road that is passed either when walking desires, walking in the ground, or when walking in descent. Because *Si'o* is a spear, so in addition to strengthening the people who are walking, it also becomes a tool and weapon to ward off all threatening dangers. In the sense that *Fondrakö* is far sharper and even more powerful than the spear itself. The second *möli-möli* (advice) is known by the term "*ni'odiwo ba wemanga*" meaning to make a side dish when eating, that is to say when eating it should be considered as a side dish, every chewing of food, every swallowing of food should be topped with food *Fondrakö's* legal texts. As the Nias proverb reads "*Hulem nifemanga zilatao, bifi nifemanga ziwa'elo*", meaning that you should eat like eating a rooster (rooster), not like eating a female (hen). This saying continues to live and always awake in the hearts of people everywhere and anytime. Real examples are often seen when a male chicken gets food not immediately he eats it but the male chicken first calls on the mother and chicks to eat it. It is really responsible for the rooster because it prefers the mother and chicks to enjoy the food and remain under her supervision.

Fondrakö as a result of the deliberation of the Nias traditional leaders agreed to fix it as the adoption of a new customary law that has been ratified, emphasizing that this provision will be a blessing for those who obey and curse for violators. In principle, the unwritten *Fondrakö* is based on five essential values, including: *Fo'adu* (good deeds), *Fangaso* (wealth related to livelihoods), *Fo'ölö'ölö Haohao* (courtesy), *Fabarahao* (governance and social stratification) and *Bimasiwö Masimation* (fair and loving each

other) is the principle of upholding customary law which binds and guarantees the rights of community members to the rights of ownership, wealth, honor and safety. Today *Fondrakö* is revitalized as a symbol of the supremacy of Nias traditional law. Since the Regional Autonomy Law came into force, thirty-three sub-districts on Nias Island have instituted *Fondrakö* as a basis for resolving adat issues in this area.

The form of marriage in Nias society is to propose marriage (*famatuasa*) or better known as engagement. The Nias community also knows several forms of marriage in terms of the number of wives, so the form of marriage that is known is marriage with one wife (monogamy) and marriage with many wives (polygamy), but in ancient times this never happened and was not recognized by Nias culture, while in terms of the way it is carried out, the forms of marriage recognized include: a marriage that began with *Famatuasa*, a marriage with *Famalali Bate'e*, a marriage with *Sifagasiwa*, a marriage with *Sangawuli ba Nuwu*, a marriage with *Lahalö Ono Yomo* and a marriage with a *famalali Bate'e*, a marriage with *Sifagasiwa*, a marriage with *Sangawuli ba Nuwu*, a marriage with *Lahalö Ono Yomo* and a marriage of a widower with relatives his wife "(Laoli et al, 1985)

For the smooth procession of the engagement, a series of *Si'o* is better known from the male family and *Samatörö* from the female family. Engagement has a very basic existence in Nias customary law, including: to guarantee the certainty of the planned marriage; as an official means for the bride and groom to get closer, be guided, be responsible so as not to cause public gossip; a pledge of the bride and groom to maintain a relationship while limiting themselves to get along with other parties.

The process of conducting marriages according to Nias customary law in the village of *Mazingö Tanöse'ö Hiliduhu* District is carried out based on the traditional legal procedures of *Böwö Laraga* through several stages as follows:

1. Proposal (*Mame'e li*), is the initial stage of introducing both parties through *telangkai* or *Si'o*, with the intention of conveying the wishes of the male family to the female (*sigadis*). The requirement is that the male family brings betel (*afo*);
2. *Fame'e Laeduru* (gift ring), is the stage of exchanging the rings of the two potential pairs as a sign of engagement (*famatuasa*) with the aim that the other party does not approach and put hearts between the two candidates and more so that the *sigadis* feel calmer in strengthening family relations between the two parties;
3. *Fanunu Manu* (roasting chicken), is the stage of meeting between customary elders of both parties to discuss matters relating to honesty (*böwö*), on the other hand *fanunu manu* aims as a notification to all relatives, friends, neighbors, relatives or commonly referred to as *Famarongogö ba zifambat omo*;
4. *Femanga bawi ni sila hulu* (Eating pork cut in the back) is the meeting between the guest (*Tome*) and the *sigadis* house (*Sowatö*) for the submission of a number of honesty that had been agreed in advance as a requirement of the sincerity of the family of the male party to the female family. Furthermore, the traditional leaders of both parties confirmed the agreement with the stipulation that if the prospective bridegroom resigns resulting in the cancellation of the marriage, all the honest that has been submitted is not returned or commonly known as *Nidou manu gana'au*. Conversely, if the bride who resigns, then all losses calculated from the beginning to the last stage must be returned double by the family of the woman. As a manifestation of the fulfillment of his testimony, a pig is cut and halved in the back to be shared by both parties;

5. *Famalua Li* (statement of will), is the stage of the statement of the will or desire of the male family to the female family to immediately proceed with the preparations for the marriage;
6. *Fame'e Fakhe Toho* (delivering rice), is the stage of handing over several sacks of rice to a woman's family to be managed in such a way as to be used at a wedding;
7. *Fangandrö Li Nina* (request for statement of mother), is the stage of submitting a request to the mother of the female family to approve and determine the actual wedding day. The wedding day that has been determined by the mother of the woman's family is known as the *bongi adulo* which means a wedding day that cannot be changed by anyone, except when extraordinary things happen such as misfortune.
8. *Famotu Ono Nihalö* (advice to the bride-to-be), is the stage of giving advice or advice to the bride, or better known as *Fame'e*, which is spoken by mothers with the aim that the bride-to-be abandons behavior as a girl but should behave in motherhood and always think more mature. *Fame'e* in the sense of the bride being invited to cry and *mourn* all these words.
9. *Famaola ba Nuwu* (Presenting honesty to *sigadis* uncle), is the stage of presenting honesty to glorify as a sign of respect for uncle *sigadis* with the aim that uncle's family is willing to be present at the wedding and also that uncle is willing to let go and bless his niece in this case the prospective bride.
10. *Famaigi Bawi Mböwö* (seeing the condition of honesty pigs), is the stage where the delegates of the bride and groom's family see or directly monitor the place or go to the prospective bridegroom's family home regarding the state of honesty pigs, whether the pig is not deformed, such as fur, must be of one color or not may be colorful or brindled, ears and tail in normal circumstances and no less important large size at least adequate as is appropriate.
11. *Folau bawi Mböwö* (delivering honest pigs), is the stage where one day before the party the male family delivers honest pigs to one of the *sigadis* house for the *sigadis'* parents (*bawi zo'ono*) and one for the village community (*bawi mbanua*), plus a number of medium and small pigs agreed upon while several bags of rice had been delivered a week before to be cleaned. In the *folau bawi ceremony*, traditional events include the pronunciation of *hendri-hendri* (singing Nias proverb), *fangowai fame'afo* (greeting and giving betel), accompanied by sounding *faritia (canang)*, *aramba (gong)* and *gödra* (drum).
12. *Falöwa* (Marriage Party), is a ceremony where a group of the bridegroom's family picks the bride from her parents' house to be brought to the groom's family home through a large-scale customary event.
13. *Fame'e Gö* (delivering new bride food), is the stage of the in-law's visit to the newlyweds' house which is conducted two to five days after the wedding party takes place.
14. *Famuli Nukha* (the bride's visit to her parents' house), is the stage where the newlyweds come to visit the bride's parents' home with the intention of releasing each other's longing with relatives.

The main requirement for marriage according to Nias customary law, especially in the village of *Mazingö Tanöse'ö Hiliduhu* District is to submit honesty (*Böwö*). The amount of honesty (*Böwö*) is based on the stratum or degree (*bosi*) of the father of the bride (Zebua 1985, Zebua 1985, Zebua, 2006). The strata or degrees (*bosi*) are divided into five levels as follows:

1. The eighth level (*bosi siwalu*), which is the level for ordinary people or ordinary people;
2. The ninth level (*bosi siswa*), which is the level for the cultute head in the village;
3. The tenth level (*bosi sifulu*), which is the level for *sanuhe ba nōri* (customary leader) or the level for customary head of state (*Öri*);
4. The eleventh level (*bosi sifelezara*), which is the level for *tuhenōri* (customary leader) who makes a heavenly feast;
5. The twelfth level (*bosi sifeledrua*), which is the level for *tuhenōri* (customary leader) who makes a full celebration.

That based on the result of consensus agreement between the customary elders of both parties, the handover of honesty (*Bōwō*) by the male family to the female family is adjusted based on the strata or degree (*bosi*) of the female family, but bearing in mind the large burden of honesty that must be borne or should be borne by the male family, then the amount of honesty becomes a moral burden for customary elders so that modest and wise methods are adopted to at least simplify or reduce the amount of honesty without eliminating provisions that are sacred and contain essential values.

IV. CONCLUSION

Theondrakrakō influences the honesty (*bōwō*) of traditional Nias marriages in *Mazingō Tanōse'ō Hiliduho* District. Considering that the *Fondrakō* law contains a virtue value, a very high aesthetic value, especially in the case of its application in Nias traditional marriage ceremonies, *Fondrakō's* provisions should always be guided, obeyed and obeyed for the entire Nias community. All Nias island communities should have an awareness and sense of responsibility to maintain socialize; popularize *Fondrakō* as a legacy of ancestors even though in its implementation it is adjusted according to the changes and developments of the times. *Fondrakō* as a source of Nias traditional marriage law can continue to be maintained, but given the large amount of honesty that must be borne or shouldered by male family members due to the strata or high degree (*bosi*) of the female family, it is necessary to carefully consider it to be simplified, without being simplified, without reduce the dignity and family dignity of both parties.

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