

BELIS PERKAWINAN DALAM PEMENUHAN HAK ANAK DI DESA LENDOLA DAN DESA AIR KENARI KABUPATEN ALOR

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INTISARI

Masyarakat Desa Lendola dan Desa Air Kenari menerapkan tradisi belis perkawinan yang harus dipenuhi sebelum perkawinan agama dan pencatatan sipil. Penelitian ini bertujuan untuk menggambarkan budaya belis perkawinan, mengetahui persepsi masyarakat dan faktor yang mempengaruhi prakteknya kemudian mengkaji kedudukan belis perkawinan dalam pencatatan administrasi kependudukan dan pengaruhnya dalam pemenuhan hak anak. Penelitian ini menggunakan metode kualitatif dan analisis deskriptif.

Hasil penelitian menunjukkan bahwa belis perkawinan digunakan sebagai simbol pinangan melalui pemberian Moko dan Gong. Prosesi perkawinan adat Suku Kabola yaitu *Gantung Daun, Terang Kampong, Patah Lidi, Sorong Belis, Pemberkatan Nikah, dan Antar Nona Ke Keluarga Laki-laki*. Belis perkawinan dipersepsikan sebagai warisan leluhur, pantangan, tanda ikatan keluarga, pengganti posisi perempuan dalam keluarga, kehormatan laki-laki dan harga diri perempuan, tanda sah ikatan perkawinan, penyebab adanya pasangan hidup serumah tanpa ikatan perkawinan, beban ekonomi yang memberatkan, penyebab kekerasan dalam rumah tangga, dan penyebab kurangnya ketentraman dalam rumah tangga.

Faktor yang berpengaruh yaitu faktor budaya saat penentuan besaran belis perkawinan oleh tua/tokoh adat yang mewakili kedua keluarga dan faktor ekonomi karena besarnya permintaan belis perkawinan menyebabkan pihak laki-laki tidak mampu memenuhinya. Belis perkawinan tidak sesuai dengan ketentuan dalam Undang-Undang Perkawinan Nomor 1 Tahun 1974 sehingga anak sulit mendapat pengakuan dan perlindungan hukum akibatnya status hukum anak menjadi tidak jelas dan anak hanya memiliki hubungan perdata dengan ibunya. Hal ini menimbulkan kekhawatiran tidak terpenuhinya hak mendasar pada anak.

Kata kunci: Belis, Perkawinan Adat, Persepsi, Status Anak, Hak Anak.



BELIS MARRIAGE IN FULFILLING CHILDREN'S RIGHTS IN LENDOLA AND AIR KENARI VILLAGE ALOR DISTRICT

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ABSTRACT

The people of Lendola and Air Kenari Village are people who still practice their traditional customs and values. This is shown by the application of the tradition of the marriage belis that must be fulfilled before religious marriage and civil registration. This study aims to describe the culture of the wedding belis in Alor Regency, to find out the community's perceptions and the factors that influence the practice of the wedding belis culture, then to examine the position of the marriage belis in population administration records and its effect on fulfilling children's rights. This research uses qualitative methods and descriptive analysis.

The results showed that the marriage procession in Alor Regency generally went through the stages of a traditional marriage, then a religious marriage and ended with a government marriage or BS (Burgerlijk Stand). The wedding belis is used as a symbol of proposal from the male family to the female family and a sign of the bond between the two families. The wedding belis used are Moko and Gong. The marriage procession adopted by the people of Air Kenari and Lendola Villages uses the Kabola tribal customs, namely Gantung Daun, Terang Kampong, Patah Lidi, Sorong Belis, Pemberkatan Nikah, and Antar Nona Ke Keluarga Laki-laki. Belis marriage in society's perception is as an inheritance from ancestors, taboo, a sign of family ties, a substitute for the position of women in the family, male honor and women's dignity, a legal sign of marriage ties, causing spouses to live together without marital ties, burdensome economic burdens, the causes of domestic violence, and the causes of the lack of peace in the household.

The influencing factors are cultural factors in determining the amount of wedding belis by tua adat/traditional leaders who represent both families and economic factors due to the large demand for wedding belis which causes the male party to be unable to fulfill it. The marriage belis system are not in accordance of the marriage laqer number 1 of 1974 so it is child difficult to get legal recognition and protection which result in the legal status of the child being unclear and the child only has a civil relationship with his mother. This raises concerns that the basic rights of children will not.

Keywords: *Belis, Traditional Marriage, Perception, Child Status, Children's Rights.*