

MOLO A'RA SAHU: MARRIAGE CEREMONY OF THE SAHU TRIBE OF WEST HALMAHERA REGENCY

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ABSTRACT

This study aims to describe and analyze the meaning, stages, and socio-cultural values contained in the traditional Molo A'ra Sahu marriage ceremony in the Sahu Tribe community in West Halmahera Regency. The research method used is a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation of traditional leaders, community leaders, and couples who carry out the ceremony. The results of the study show that the Molo A'ra Sahu ceremony is not just a marriage procession, but a traditional ritual that is loaded with cultural symbols and values such as mutual cooperation, kinship, responsibility, and respect for ancestors. Each stage of the ceremony — from the proposal (fotu), the handing over of the dowry (molo), to the traditional feast (a'ra) — has a philosophical meaning that reflects the Sahu people's view of the sacredness of the marriage bond and the importance of maintaining social harmony in the community. This study concludes that Molo A'ra Sahu has an important function in preserving local cultural identity and strengthening the social solidarity of the Sahu people in the midst of modernization. It is hoped that the results of this research can be a reference for the preservation of regional culture and learning materials for the younger generation about the local wisdom of West Halmahera.

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INTRODUCTION

The Sahu tribe is one of the tribes that has various forms of culture, both dances, regional music, local languages, and traditional marriage activities. The marriage custom of the Sahu tribe is called *Molo A'ra Sahu*. The traditional wedding ceremony of the Sahu Tribe is the work of their ancestors who came from West Halmahera and is one of the traditions that have meanings that are very valuable for social life that must be preserved and developed considering that the development of the current times will threaten the sustainability of these traditions.

The Sahu tribe in choosing a mate, for their future life partner. In a relationship when a man and a woman already feel compatible, then the man will ask his parents to propose to the woman he loves. This proposal is called *Mohoka* (a greeting for prospective daughter-in-law). The parties mentioned in the marriage ceremony in the Sahu tribe, are traditional leaders, community leaders and part of the male and female families who are interested in the activity. The process of marriage ceremony activities in the Sahu tribe goes through several stages, from the preparation of the event to the properties (goods) used. (Nay, Ravela Lie, 2017).

The Molo A'ra Sahu *marriage ceremony* in the Sahu tribe is usually carried out at the end of the marriage (*maso minta*), but it has not been determined how much the cost and the mascot is. In proposing to women in the worat-worat, Taudu and Tacici had a higher status than men so they were categorized as kings. Proposing to women for the Sahu tribe is not only done by male relatives, but male relatives also ask for help from neighbors to witness the process of proposing. After the proposal process is completed, then the male relatives go to the woman's family to determine the wedding time, discuss the marriage cost and the time of the marriage which in the local language is called *osam kolo*. (Apomfires Frans, 2002).

The *osam kolo* (determination of marriage costs) event the female family has the right to determine how much the marriage costs and the male relatives do not have the right to bargain, because the costs that have been set by the female relatives are considered valid and absolute to be met by the male relatives. After *the osam kolo* ceremony is over, the marriage ceremony in the Sahu tribe community is usually carried out at the end of the marriage (*maso minta*), but it has not been determined how much the cost and the mascot will be. In proposing to women, the Sahu tribe has a higher status than men, so they are categorized as kings. Proposing to women for the Sahu tribe is not only done by male relatives, but male relatives also ask for help from neighbors to witness the process of proposing. After the proposal process is completed, then the male relatives go to the woman's family to determine the wedding time, discuss the marriage cost and the time of the marriage which in the local language is called *osam kolo*. (Arman Ayu, 2015).

The *osam kolo* (determination of marriage costs) event the female family has the right to determine how much the marriage costs and the male relatives do not have the right to bargain, because the costs that have been set by the female relatives are considered valid and absolute to be met by the male relatives. After *the osam kolo* event is over, the families of both parties ask for help from neighbors to clean the house, and when the cleaning of the house is completed, the marriage ceremony will be carried out.

Preparations for the implementation of marriage ceremonies in the Sahu Tribe community are carried out for one week. When the marriage process begins, male and female relatives ask for help from the community to help in making methamphetamine, providing chairs, tables and firewood. This work is done for men while women help cook for people who are working, borrowing plates, glasses to use during marriage. (By E.K.M. 1995).

After the party was over, family relatives and neighbors still gave energy to dismantle *the methamphetamine*, return the chairs, tables and items used in the wedding party to their owners according to the loan records. In the end, *the activity of rion-rion* or help in this marriage ceremony occurred spontaneously. This means that even though no one officially leads in this job, each person seems to know what work he has to do. Usually, the presence of relatives, family and neighbors on this occasion is an active participation as a statement of solidarity. There is no strict sanction, but there is a strong motivation for everyone to try to attend such events even if they have to leave their daily work. That is the activity of helping in the marriage ceremony of the Sahu Tribe which is still going on today. According to community leaders, the purpose of helping each other is to build solidarity relationships, strengthen family and fraternal relationships so that each individual does not attach importance to his or her interests in accordance with the meaning in *ino fo makati nyinga* (let's be united) but lives to prioritize the common interest. (L. E. Visser, 2018).

Marriage customs in the Sahu Tribe have marriage restrictions. Every individual in society is free to marry except for the prohibition to marry siblings of both paternal and maternal siblings, such marriages are forbidden and avoided in the worat-worat, Taudu and Tacici societies. As for the custom of settling down after marriage, a husband and wife have not formed a unit in the household. In the culture of the Sahu Tribe, it is customary to settle after marriage, a couple is free to choose to live in the residence of their relatives and relatives.

The Sahu tribe does not know polygamy, each individual is only required to marry once in his life, unless one of the spouses has died, it is strictly forbidden for men and women who are temporarily running a social unit in the household to have more than one husband or more than one wife and if one of them is found to be polygamous, it will be punished in accordance with the customary law in marriage that has been established by the traditional leaders. They are stoned (whipped) until the individual who commits polygamy confesses that he no longer does the same. Polygamy that is prohibited because of marriage is not only the affair of married couples but involves the community so that polygamy is considered to betray the people who participate during the marriage process and betray the masters of each married couple.

RESEARCH METHODS

This research was conducted in Worat-Worat Village, Tacici Village and Taraudu Village, Sahu District, West Halmahera Regency, North Maluku Province. The technique of taking informants by sampling. The informant who was taken actually knew about the *Mola A'ra Sahu* (marriage) ceremony. The informants in this study are traditional leaders and community leaders. The types of data and data sources in this study are informants/sources, places and events/activities, as well as archives and documents.

The data collection technique is carried out using interviews, in this technique the researcher conducts direct interviews with people who are considered to know more about the *Mola A'ra Sahu* (marriage) ceremony, both traditional leaders and community leaders; observation, in this technique the researcher observes, records, and analyzes an object with the systematics of the phenomenon being investigated; and documentation study, is the collection of data by the researcher in the way of Collect documents from reliable sources and then analyze. To test the validity of the data, this study uses triangulation techniques, namely data/source triangulation and method triangulation. Meanwhile, the data analysis technique in this study uses an interactive model (Miles and Huberman, 2014: 16-19), namely data reduction, data presentation, and conclusion drawn/verification

DISCUSSION

History of the Origin of the *Mola A'ra Sahu* (Marriage) Ceremony

The *Mola A'ra Sahu marriage ceremony* in the people of Worat-worat, Taudu and Tacici Villages in the Sahu Tribe is usually carried out at the time of proposal. An application or request is a proposal from a man to a woman's family, both prospective husband-wife couples have been known by the parents of both parties where they are mature enough to be engaged (dating) and will proceed to the level of marriage. In general, parents of male families when conducting the entrance ceremony, they bring a large family group to go to the women's family home to do the entrance ceremony. And the woman's family will talk about the conditions that must be met by the man, for example, dowry.

In the application ceremony or entering the request from the male party's family to the woman's family, if the woman is not from the Sahu Tribe, then no property will be given from the male family to the woman, because basically the custom of the Sahu Tribe when in the event of entering the request for a woman from the descendants of the Sahu Tribe, there must be property, because it is the custom of the Sahu Tribe for women or from the Sahu Tribe to marry fellow Sahu tribes or outside the Sahu Tribe There must still be a treasure. Once the woman's family agrees to accept the proposal from the man's family, the men's family begins to negotiate to determine the time of their wedding and the place to perform their wedding. And also a place to hold weddings that are carried out in the house of a woman's family or in a man's family.

Like the Sahu tribe, who live in Worat-worat, Taudu and Tacici Villages, Sahu District, in terms of choosing a mate, for their future life partner. When the relationship feels suitable, the man will ask his parents to propose to his favorite woman. This proposal is called *Mohoka*, a greeting for daughters-in-law. *Mohoka* itself is a proposal process for marriage. When a man wants to propose to his favorite woman, he will come to the woman's parents with his family, and accompanied by the management of the Rukun Tetangga (RT) and also traditional elders. They have to wait in front of the woman's parents' house in a sitting condition on the floor, The right time to do *Mohoka* is around 04.00, the man still sits in front of the woman's parents' house. Because the bride-to-be is not allowed to leave the room during the application process, the bride-to-be remains in the room with her eyes closed by wearing a kebaya or traditional clothes, if the bride-to-be and her family have received a long-term offer from the groom-to-be, then the bride-to-be is allowed to leave the room and sit with the groom-to-be's family and it is decided that the bride-to-be's family accepts the proposal from the groom-to-be aforementioned.

If the proposal is accepted, then the woman's family will open the door of the house and invite the man's family to enter. If the proposal is rejected, one of the oldest family members from the woman's side will come out with a broom skewer to sweep the front yard of her house. This indicates that the proposal was rejected, and the man and his family had to leave the woman's house. (1). In the application process, prospective men and their families must bring food that should be brought are *sago tumang*, *cucur*, *halua* and *sumba peming*. *It seems to be a shambles*. (2). *Savage*. (3). *Spear (Todoko Mohoka)* A spear in the shape of a bamboo leaf. (4). Dowry 640 Rials

The marriage process carried out by the Sahu Tribe at the time of the bride's marriage or *Mohoka* is brought by the groom-to-be and his family to accompany the groom-to-be and perform the wedding in the village if the bride or *Mohoka* comes from outside the village, the bride is dressed up or given traditional clothes namely kebaya and also decorated with a konde, the konde is if every guest or family from the man's side comes to The wedding ceremony must bring money and it is placed on the head or on the bride's count, sitting on a chair and lined with a mat, which in the Sahu language (*Borugal*) there is also a place to put the money given to *Mohoka* and the *susiru* is placed in front of *Mohoka*. They give money in a way that must be accompanied by *ronggeng legu salay* or *cakalele*. *Ronggeng tide-tide* is done by a group of women and while *cakalele* is done by men but there are also those who are accompanied by women. Meanwhile, *cehehe* is only done by certain people, namely village elders. And there is also the meaning of the *legu salay* shake or a style that is not done arbitrarily. If her hands are folded, it is a sign that the bride or *Mohoka* has never been married or is still a girl, and if the *ronggeng legu salay* with open hand movements is a sign that *Mohoka* has been married or is no longer a girl. And the money given to the bride or *Mohoka* is considered as evidence from the man's family or the invitees who are present, that they have carried out a traditional wedding event called (*Borugal*) where those who attend actually come and witness the process of the wedding event. Money given to the bride or *Mohoka*. The amount of money given is usually a minimum of Rp 50 thousand to 100 thousand per person depending on the number of parties present at the wedding but for the highest cost given to *Mohoka* by the family of the man's side is given during the proposal or wedding party.

The thanksgiving was followed by a short thanksgiving service led by the pastor. A short worship is only praying and reading the bible, after a short worship there is a thank you from the family. Tuesday with that it was continued with a friendly meal or thanksgiving with the family and all invitees who had been invited to the traditional wedding event, before the prayer for the banquet, of course the food table keepers distributed the dishes first to all the existing invitees, so that the atmosphere in the event remained neat.

There is a special table or traditional table provided for traditional leaders, community leaders, government leaders, religious leaders, who sit at the traditional table, after finishing eating, are not allowed to stand home, must remain seated quietly until the traditional thanksgiving event on Tuesday. After the banquet was over, the bride (*Mohoka*) ran a special meal, a plate of diamonds that had been cut into pieces and *sopi* drinks to all invited guests who attended, especially parents from both parties and the invitees. It is obligatory to eat and drink in order to appreciate the bride (*Mohoka*) who has become a new member of the family in the Sahu Tribe. Then it was followed by a *legu salay* dance event starting from children, teenagers, youth, people, adults and the elderly participating in enlivening this traditional event. This traditional event lasts one day from 2 pm to 6 pm, after 7 pm until Tuesday followed by a *joint legu salay* event, songs that are also sung regional songs. Because the *ronggeng* together event is also part of enlivening the traditional party, not to get drunk and do things that are not wanted, because the party has a security team that has been prepared to maintain security and order in the event, usually this *ronggeng* event or disco event lasts until the morning, depending on how many people come to attend the event together and there is no chaos.

The traditional wedding party is usually held at noon when the traditional wedding is over, before the traditional party is held there is a process that is carried out such as preparation, in that preparation the bride will be beautifully dressed in the groom's family house after that the bride who is accompanied by two women and also the groom's family entourage will be taken to the party house accompanied by regional music. On the way, usually the parents of the son-in-law and the male family dance with such enthusiasm and rejoice because their son-in-law will wash his feet.

After the groom's and bride's family arrives at the house, the party will be greeted with *legu salay* and *cakalele* dances, the two appointed men will use *salawaku* and *machetes* in front of the bride and other women to dance *legu salay*, accompanied by traditional music.

This welcoming dance is a dance of affection because in accordance with the conditions that are so lively by the male family who has been assigned, they are taken to sit in the seats that have been prepared. After that, the traditional foot-washing event. (1). Wash your feet (2). Cleaning/purification. This tradition is carried out symbolically washing the feet with water on certain days, namely at the time of picking up the guests of honor and at the end of the entire series of wedding events. For foot washing, the wedding ceremony is only carried out for the bride because the bride (wife) has left her parents' house to follow the groom (husband). This tradition is carried

out with the expectation of women who have entered the circle of men. Have a clean heart to start their household in a male family environment. To wash women's feet in this tradition is only allowed to be done by girls who have never been married or who are still virgins while boys have also never been married and are accompanied by their parents. Mat Wrap

The tradition of packing mats is the traditional ronggeng (traditional dance) *legu salay* in every celebration. The tradition of mat wrapping is intended so that the person who is wrapped in a mat knows that he is the one who is charged. In a sense, it is expected to provide some kind of donation or assistance to the event organizers. Usually those who are wrapped in mats in this tradition are invited guests from the government that has the highest position such as regent, head of state, head of village and others and know that the organizer assesses that the person can make donations or assistance to the organizer. If someone who is wrapped in a mat wants to provide assistance in the form of money and does not bring money, then the opportunity can be given to the person concerned to fulfill his obligations according to his or her obligations. And if someone who is dressed in a mat wants to give cash and he brings it to the event, then it can also be given in the form of an envelope to the organizer or in a meaningful wedding event to the bride and groom who are participating in the dance with a number that must be more than the other dancers.

The language used in the family call is called during the process of implementing each marriage. (1). *Geri* means brother-in-law. (2). *Dahu* means sister-in-law. (3). *Dunugu* means sister-in-law. (4). *Doroa* means in-laws, *eri* and *toroa* mean brother-in-law or son-in-law. (5). The messages of wisdom that arise from this tradition are to describe the characteristics of the Sahu tribe who have humility and uphold human dignity and dignity.

Meaning and Value in Mola A'ra Sahu

Wedding Ceremony *Mola A'ra Sahu* The Sahu tribe involves various elements of society, both traditional leaders, community leaders, government leaders, and all community members who are interested in these activities. The process of the Sahu Tribe's traditional marriage ceremony activities goes through several stages, starting from the preparation of the event to the properties used. Each element that supports the activities of the traditional marriage ceremony of the Sahu Tribe, of course, contains certain messages and meanings, which are communicated through the symbols and procedures of the traditional marriage. However, the meaning of the symbols in these activities is not yet fully known by the local community, especially the younger generations, as the successor to the marriage tradition (*Mola A'ra Sahu*) The Sahu tribe in West Halmahera.

There are five stages that must be passed and followed before doing fishing (*Mola A'ra Sahu*) The Sahu tribe includes: the first stage of entering the request (proposal), the second stage of getting married in the church (the blessing of a holy marriage), the third stage of the tooth cutting event (*roko*), the fourth stage is the traditional wedding party, and the fifth stage of the foot washing event. In these various stages and processions, the foot-washing procession contains many meanings in it. The custom of washing feet is not just an ordinary procession but there are wejangs, advice in it, especially for the bride or son-in-law, and also the parents/in-laws. And there are also hopes from relatives and close people to live a good home life in the future.

At the traditional wedding ceremony *Mola A'ra Sahu*, The Sahu tribe has attributes that are used such as: *Uses Salaka* (Crown), *Kabaya* (Traditional Clothing), *salebutu* (salempang), *sigi* (food place), *Selenium* (stone), *price* (hair), *salawaku* and machete, *São Paulo* (gong), *Düsseldorf*, *Düsseldorf* (toki-toki), and *tifa*, *sude* (plate), red color, yellow color, green color, and herbs used in foot wash *mojoka* (son-in-law) among them (fruit *Doku*, *Kononusu*, *Kolo-Kolo*, *Namoro Maliliara*, *Ngasi*, *Cano-Cano*, and *Cinga-Cinga* All of them contain a very important meaning where there are advices, warnings from the parents of the mantu to the son's children, and also contain cultural values, religious messages, mutual respect, and mutual respect for fellow Sahu tribes in West Halmahera Regency.

CONCLUSION

The Molo A'ra Sahu ceremony is one of the cultural heritage of the Sahu Tribe that is still preserved in West Halmahera Regency. This tradition is not just a marriage procession, but also contains deep social, moral, and spiritual values for the Sahu people.

First, the Molo A'ra Sahu ceremony reflects respect for customs and ancestors, and is a means of strengthening family relations between two clans or extended families. Second, each stage in the ceremony —

from the proposal procession (fotu), the handover of the dowry (molo), to the traditional party (a'ra) — has a symbolic meaning that shows the importance of responsibility, loyalty, and togetherness in married life.

In addition, the implementation of Molo A'ra Sahu acts as a media for cultural education, which instills the values of mutual cooperation, deliberation, and respect for customary and religious norms. In the context of modernization, this tradition remains relevant as the identity and pride of the Sahu people, as well as being a real example of how local culture can survive in the midst of changing times.

Thus, the preservation of the Molo A'ra Sahu ceremony needs to continue to be supported by the community and local government so that the noble values contained in it can be inherited to the younger generation as part of the local wisdom of West Halmahera.

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Oral Resources/Informants

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