

## The Process of Wedding Ceremony in Tulehu Village, Central Moluccas (A Historical Analysis)

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### Abstract

This study aims (1) to find out about The Process of wedding Ceremony in Tulehu village Central Moluccas (2) to determine the values are contained in The Process of Wedding Ceremony in Tulehu village, Central Moluccas. This study used descriptive qualitative method to analysis the process of wedding ceremony in Tulehu village, central Moluccas. The results of this study include of the process of wedding ceremony in Tulehu village, central Moluccas. There are informal notification, login request, event nahusanamng and sitting gifts, delivery of property / fare and marriage ceremony. In addition, the values contained in the customary marriage of Tulehu village, district. such as moral values, social values and religious values. The results of this study are also expected to religious leaders and community leaders in Tulehu village, Central Maluku district. to teach the customary marriage procedure to the young generation. So that culture is also known by the younger generation. in order to be inherited later. Thus, the values contained in the customary marriage process are not lost.

**Keywords:** Wedding Ceremony, Tulehu Village, Central Mollucas

### Abstrak

*Penelitian ini bertujuan (1) untuk mengetahui tentang Proses Upacara Pernikahan di desa Tulehu Maluku Tengah (2) untuk mengetahui nilai-nilai yang terkandung dalam Proses Upacara Pernikahan di desa Tulehu, Maluku Tengah. Penelitian ini menggunakan metode deskriptif kualitatif untuk menganalisis proses upacara pernikahan di desa Tulehu, Maluku tengah. Hasil penelitian ini meliputi proses upacara pernikahan di desa Tulehu, Maluku tengah. Ada notifikasi informal, permintaan login, acara nahusanamng dan hadiah duduk, pengiriman properti / ongkos dan upacara pernikahan. Selain itu, nilai-nilai yang terkandung dalam pernikahan adat desa Tulehu, kabupaten. seperti nilai moral, nilai sosial dan nilai agama. Hasil penelitian ini juga diharapkan untuk para pemimpin agama dan tokoh masyarakat di desa Tulehu, kabupaten Maluku Tengah. untuk mengajarkan prosedur pernikahan adat kepada generasi muda. Sehingga budaya itu juga dikenal oleh generasi muda. untuk diwarisi nanti. Dengan demikian, nilai-nilai yang terkandung dalam proses pernikahan adat tidak hilang.*

**Kata Kunci :** Upacara Pernikahan, Desa Tulehu, Maluku Tengah

### 1. Introduction

Moluccas is one of the provinces in eastern Indonesia. with borders divided into 4 parts: the western part consists of, the Moluccas sea, Central Sulawesi and South-east Sulawesi. The southern part includes the Banda Sea, East Timor and East Nusa Tenggara and the North part included, North Moluccas and West Papua. Geographically the Moluccas region consists of 999 islands spread over an area of 85,728 km<sup>2</sup> with 80% of the sea. Above this area 1605 spread the country as centers of mores that differ from each other. The Moluccas

Islands lie between 3° LU and 8° 20` LU and 120° BT and 135° BT. Moluccas has two seasons: the rainy season and the summer. The capital of Moluccas is Ambon which has a nickname Ambon Manise. Ambon city stands in the south of the island Ambon in Jasirah Leihitu.

Moluccas has been known since the time of the great kingdoms of the Middle East such as the Pharaoh's Egyptian Working of Pharaoh. Historical evidence that the Moluccas are the oldest in Indonesia are the records of the clay tablet found in Persia, Mesopotamia, and Egypt mention the exist-

ence of the land of the very rich east, the land of heaven, with the result of clove, gold and pearls, other and not is the land of Moluccas which is the center of producing nutmeg, Fuli, cloves and pearls.

Central Moluccas regency is one of the districts in Moluccas province, Indonesia. The capital of this district is located in Masohi. Most of the mainland area in Central Moluccas Regency or about 92.11% are on Seram island and the surrounding small islands. While the mainland region of Central Maluku Regency spread in Ambon Island, Haruku Island, Nusalaut Island and Saparua, and Banda Islands is only 7.98%. (<http://www.malukuprov.go.id>)

The District of Central Moluccas as one in district of Moluccas that is established by Government Regulation No. 35 of 1952 ( L.N No. 49/1952 ) on the dissolution of the Southern Moluccas and establishment of Central Moluccas and South East Moluccas.

After the entry into force of law No. 1 of 1957 dated January 18, 1957, on the main points of government for the whole territory of the Republic of Indonesia, the established autonomous areas including level I autonomous region of Moluccas by emergency law No. 22 of 1957 ( No. L. N. 79/1957 ) were then determined by law No. 20 of 1958 ( L. N. No. 60/1958 ).

Furthermore, in accordance with article 73 paragraph 4 No. 22 of 1957 of emergency laws. It also established autonomous regions level II, so that second-level autonomous regions established in the Moluccas with emergency law No. 23 of 1957 ( L.N No. 80/1957 ), which is then determined by the law No. 60 of 1958 ( L.N No. 111/1958 ) which covers the autonomous regions Level II Central Moluccas, North Moluccas, Southeast Moluccas and Ambon.

Regions included in the level II autonomous region of Central Moluccas are Ambon Island, Lease Islands, Banda Island, East Seram, North Seram, South Seram, West Seram and Buru as contained in PP. No. 35 of 1952. (<http://www.kemendagri.go.id/>)

Central Maluku Regency, which is included in the Province of Maluku has an area of 275,907 km<sup>2</sup>, consists of an area of 264,311.43 km<sup>2</sup> or 95.80% of the sea and

land area of 11,595.57 km<sup>2</sup> or 4.20%, with a long coastline of 1,256,230 km. Central Moluccas Regency are bordered by:

1. North side is bordered by Seram Sea
2. The south by the Banda Sea
3. Regency of West Seram in the west
4. Regency of East Seram in the east

Most of the mainland areas in Central Moluccas District or about 92.11% are located on Seram island and the surrounding small islands. While the mainland region of Central Moluccas Regency spread in Ambon Island, Haruku Island, Nusalaut Island and Saparua, and Banda Islands is only 7.98%. (<http://irwanto.info/keadaan-umum-kabupaten-maluku-tengah/>)

The population of Central Maluku Regency in 2014 is 530,477 people with the highest population in Leihitu District with 69,019 people or 13.01% (from the population of Central Moluccas). With an area of 11,595.57 km<sup>2</sup>, then by 2014 the population density in Central Moluccas district is 32 people per km<sup>2</sup>. The highest population density occurred in Kecamatan Kota Masohi of 859 people / km<sup>2</sup> followed by TNS District of 539 people / km<sup>2</sup>. The number of population in Central Moluccas Regency which is the workforce of 2014 is 136,763 people consisting of working population 119,002 people and looking for work (unemployment) 17,761 people, with Labor Force Participation Rate (LFPR) of 55.56%. More than half (53.55%) of the population of Central Moluccas district in 2014 work in the agricultural sector. The second largest sector that absorbs labor is trade, hotels and restaurants of 15.68%. (<http://irwanto.info/keadaan-umum-kabupaten-maluku-tengah/>).

Cultural values and social cultural values rooted in the lives of the people of Moluccas is one of the basic capital for increased unity and integrity include encouraging communities to implement development in this area. Indigenous kinship relationships and culture should be encouraged so as to create synergy reliable for joint efforts to build a New Moluccas in the future.

Culture means the ideas, customs, and social behaviour of a particular people or society. Word culture in Indonesian is budaya, derived from Sanskrit buddhaya which is the plural of budhi which means mind or eternal and power which means cre-

ative works and human initiative. Word culture itself comes from the Latin word *colere* which means to cultivate, work and mainly associated with the processing of land and natural change. Thus, it can be said that culture is the creation or work and initiative from the mind or the human mind that has been set out in life, expressed in the form of work, in the form of hand work, or works that expressed in the form of customs, socio, and culture.

(Ibrahim Hosen, 1971:65) word marriage is derived from the Arabic word "marriage" which means "gathering or oppressing".

According to Experts, marriage means:

1. According to language, marriage is *al-dhammu* or *al-tadakhul* which means to gather or enter each other. (A. W. Munawwir, 1997: 392,829).
2. (Sayuti Thalib, 1986:47). Marriage is a strong and firm sacred covenant to coexist legitimately between a man and a woman to form a eternally receptive family, loving peace and happiness.
3. (Mahmud Yunus, 1968:1) "Marriage is a contract between a husband and wife to fulfill its kind according to the regulated by *syari'at*".
4. Abu Qasim al-Zayyad, Imam Yahya, Ibn Hazm and some experts suggestion from the companion Abu Hanifah argue that the marriage contains both at once, namely as a contract and body. (Abu al- 'Ainain, 2002:18)
5. Fuad Mohd. Fachrudin(1993 : 08) defines that marriage is unite a man and a woman in association live together intimately that they love each other to increase the creature in the world. Loose scare feeling in tradition and manner. That do not allow free intercourse without restriction.

In the *Kompilasi Hukum Islam (KHI)*, Article 2 mentioned that marriage is a very strong contract as better known as *mitsaqan ghalizan* to obey God's command and perform it is worship.

Moreover in Islam the main benefits and purposes of marriage are:

1. To carry out the command of Allah - *subhaanahu wa ta'ala-*, as this is stated

in His Word:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware". (Qs. an-Nur : 32)

(<https://puskafi.wordpress.com/2010/04/12/makna-dan-tujuan-pernikahan/>)

2. Creating peace of mind and compassion between husband and wife. Allah SWT

سَمِعَ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect." (Qs. ar-Rum : 21).

(<https://puskafi.wordpress.com/2010/04/12/makna-dan-tujuan-pernikahan/>)

3. Preserve the offspring, and get the righteous generation who are ready to fight in the way of Allah SWT in order to establish sentence on this earth.

Understanding of the concept of marriage in Law No. 1 of 1974 concerning Marriage, in which the definition of marriage according to Article 1 is as follows: "Marriage is the inner bond between a man and a woman as husband and wife in order to form a happy and eternal family (household) based on the One Godhead".

The meaning of marriage is living together between men and women as married couples and has fulfilled its legal requirements, which are commonly referred to as marriage. (Noeroel Moearifah dan Mukayat Al-Amin perkawinan menurut Islam dan Protestan : 1974:1)

According to Subijanto Atmohamidjo in his book entitled *Marriage In Traditional Communities* (1997: 3). In the traditional society there are two marriage systems namely monogamy and polygamy.

Marriage with a monogamy system is a marriage in which men are allowed to have one wife and a woman in only allowed to have a husband. Marriage with a polygamy system is a type of marriage in which a man is allowed to have more than one wife and a woman should not have more than one husband.

Central Maluku people familiar with the various forms of wedding. Form of wedding in each villages are various. The name is also different. Despite different names and forms, but has a universal nature, namely in the way of wedding and mating treasure.

### **1.1 Kawin Minta**

As in other areas of the first men must submit a letter of visit. If the woman does not objection, the letter was rewarded at the same time determining to accept the arrival of man. This period is called the Andai Suara period. The purpose of this period is that if the sound of their two children bound relationship to a joint decision in addition to publish to other youth in the village that the two youths were officially not get interference from anyone. The long duration of the Andai Suara period is not tied to a specific deadline, but on the basis of mutual consent. Usually after the visit requested to reply to the letter, the women gather their families to unite opinions. On this occasion also determined the cost of mating.

The man family is obliged to pay for the wedding from beginning to end. In Central Maluku, only the cost of mating is determined by the female at the time the Minta Bini ceremony took place. Before leaving the man making a proposal following the ceremony, usually held a prayer for the safety of the family from the first step until the two lovebirds were formed household level.

### **1.2 Kawin Handskun**

This form of wedding is no equation with Kawin Minta Bini, the husband and wife both candidates as they liked. The difference is that he does not be in place for one thing. For example, due to essential services so that by the time specified, the men are not in place. Act as a husband who at that time is one of the brothers husband. After

completion of the marriage ceremony, the wife's parents returned home. He had just returned to her home when her husband had returned from duty. As for the wedding ceremony the same implementation as the Kawin Minta ceremony. Wedding is considered valid in customs. (Depdikbud, 1978 : 77)

### **1.3 Kawin Gantung**

Kawin Gantung is a form of wedding that is held at the time of the child has not attained the age adults for breeding. So after mating, they still remain the responsibility of their parents. The purpose of wedding is to strengthen family relationships. The difference from Kawin Gantung and Kawin Handskun is wedding happening to those who are mature in the sense of physical and spiritual have been able to be held accountable. While the aged wedding is customary marriages for those who have not grown physically and mentally. This happens because of the willingness of the parents or as custom demands to strengthen family relationships. (Depdikbud, 1978 : 78)

### **1.4 Kawin Paksa**

Form of marriage is opponents in the form of Kawin Minta. The girl or the boy, forced to marry a boy or a girl who is not their choice. So this wedding is on their parents. At the first time at doing this form, now forms the marriage is rarely done. (Depdikbud, 1978 : 78)

### **1.5 Kawin Lari or Lari Kawin**

Kawin Lari is a result of Kawin Paksa. Because forced to mate with a non-option, then the only way is Kawin Lari. This daring action is usually done without bringing a piece of clothing or objects other than themselves. This form of wedding may also occur because the demand is too large mating costs of the girl's parents. If both these teens have pledged to marry, while among the families of both parties are not married rapprochement settlement costs, then the women are willing to do Kawin Lari with her boyfriend. (Depdikbud, 1978 : 78).

## **2. Method**

This researched includes of qualitative method which focused on Historical Analysis research that described the research object that is the process of wedding ceremony in Central Maluku. Herodotus of Halicarnassus (484 BC – ca.425 BC) has generally been acclaimed as the "father of history". However, his contemporary Thucydides (c. 460 BC – ca. 400 BC) is credited with having first approached history with a well-developed historical method in his work the History of the Peloponnesian War.

### 3. Findings and Discusion

Tulehu is a village in districts Salahutu, Central Moluccas, Moluccas province, Indonesia. And become the entrance for the inhabitants of the islands of Saparua, Seram, Haruku, Nusalaut and other islands to the city of Ambon. The language used is Tulehu's own language. But it has differences in dialect among the villages one and another. The people of Tulehu village still maintain their culture to this day. This we can see in the process of marriage. To know in detail about the wedding process. There are some key terms that should be understood like :

Tulehu Village

- Geographical and climate
- Population

The process of marriage in Tulehu village is:

- Unofficial Notice
- Request / Entry Process
- Nahusanamang and Duduk Meja
- Antar Harta
- Ijab Kabul

Values

- Social Value
- Cultural Value

In this Tulehu village the average livelihood population as a farmer is evident from the data obtained at the local village office. This shows that the majority of the population is livelihoods as farm laborers and some are still dependent on government land to support families in meeting their daily needs.

Each tribe in the archipelago has a unique culture in the tradition of marriage. In the culture of Ambon precisely Tulehu

village, districts Salahutu, Central Moluccas Regency, Moluccas Province. They also have uniqueness in the process of customary marriage. although the process of marriage is done simply, but in each process has its own meaning. The process are :

#### 3.1 Moral values

Tulehu village is also called AMAN BARAKATE which means the village of Berkah is geographically very strategic, has the potential of natural resources and human resources are very promising. Tulehu Village is the capital of districts Salahutu, Central Moluccas regency, located 25 Km north of Ambon city, geologically very strategic because it is a port / transit area for SBB, Central Moluccas and SBT from and going to the provincial capital (Ambon).

##### 3.1.1. Notice Official

According to Abdul Majid Lestahu S.H traditional wedding in tulehu village. begins with an unofficial notice. the family of the groom will send one of his close relatives to meet the prospective bride who wants to be proposed or who has a close relationship with the family of the bride. With the aim to convey the intention of applying for their daughter. Then the two bride families talked about it together. Then, in determining the time of the prospective bride by men and family.

##### 3.1.2 Masuk Minta

Traditional marriage in the village of Tulehu has a series of habits to do. One is the application or request process. according to Dr. Abdul Rahman Nahumarury in the submission process there are two negotiation sessions:

##### A. Application of the prospective bride.

In the process of applying the family of the men will send 2 men and 2 women to represent his family in the process of applying. Usually the application process is done after the isya prayer. On the part of women will be sent 2 men as a spokesperson. A messenger must be fluent in the language of Tulehu. Required for messengers to wear long-hand shirts, cloths, caps and

turbans. As for women using hijab. Before the family from the men came. They will first send one of their messengers to ask the family of the prospective bride's readiness.

**B. Determination of marriage / marriage fee and time of marriage.** Followed by discussing the cost of mating. In this process the suitor will be called "upu Tauri" and the proposed one is called "Upu Malamai". Of the messenger women will say "upu eka nusu waa Tauri Malamai. Eka hoa eng kaanari, eng siritari, laha eng ahwala matahurui atau sari'ah. Eka howa eng ringgi mata heing sa , kupang mata heing sa, eng rupiah mata hengs sa tula eng sari'ah. Upu ahlag isi hatai re (the names of both parents of the bride).

**C. Nahusanamang Event and Duduk Meja**

Events nahusanamang done by prospective groom after the application process is done. Usually this event is done 3 weeks before the wedding. then from the men will send 5-10 Orang to inform the time and place of the event done nahusanamang. This notification is called 'patahoa'. When the implementation of nahusanamang As for the prospective bride will be held Duduk Meja/Duduk Kado. Implementation simultaneously with nahusanamang. Nahusamang is done with each person giving some money in the big bucket. Then his name will be recorded in a book that has been prepared. Usually the notes are not selected but volunteered. In return they will provide dishes for families that have come. Once completed then the amount of money will be announced to the family. The money will be used to pay dowries, treasures, door money, and money maenal ma hiti.

**D. Antar Harta**  
 According to Zainudin Lestaluhu on this process will be one person from the groom's family to deliver the Treasure. the messenger will come to the family home of the bride. before entering the bride's house the messen-

ger should be greet first. then, will be invited by Tauri. after being seated, the messenger will give greetings and convey intention of arrival to take the Treasure of the family of the bride.

**E. Akad Nikah**  
 In the process of marriage there are some people who have an important role, namely: Saudara kaweng, pasiarere / panai, kokopangoko, pele door and others. The kaweng is chosen from the mother's distant relative of the bride. He was assigned to accompany the bride to the groom's home. Before the bride goes to the groom's place. he will be advised by both parents first. Accompanied by pasiarere and brothers kaweng bride to the groom's residence to carry out the ceremony. In the village Tulehu execution of marriage ceremony at home groom.

#### 4. Conclusion

wedding ceremony in Tulehu village is the tradition in the district of Central Moluccas apart from the above core elements. These values are one measure of indigenous peoples in the district of Central Maluku. The values are:

##### Moral values

people in Tulehu Village are very concerned with ethics and manners. This is evident from the informal notification process. They do not necessarily immediately apply for girls for their children. But by asking permission first. it shows the attitude of appreciating the family of the bride.

##### Social Value

At the time of decision-making process is not only done by both parents. but decisions have also been discussed with the child. so, there will be no compulsion at the acceptance of the suitor. this illustrates the interaction of the child and both parents. how they try to understand each other's thoughts

##### Religious Value

Not just the culture seen in the customary marriage process of Tulehu village. But religion too. Because the tradition in Central Moluccas is a combination of culture and religion. People of Tulehu village adhere to the teachings of Islam. So that in

every process will be done prayer. For example when the delivery of betel by the messenger of the men. So the process of traditional marriage in the village of Tulehu not far from the rules of Islam.

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