



Polahi Tribe Inbreeding Culture in Gorontalo

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Abstract

The Polahi tribe, a primitive tribe in the interior of Gorontalo that has a culture of inbreeding, or incest marriage system that is genetically dangerous for offspring born. They are accustomed to having a inbreeding system where this marriage allows each family member to be free to marry a fellow family member who has blood ties. This marriage system has been going on for a long time since the Dutch colonial era. And even though it is considered unusual or even strange, but that culture still exists today and may remain, as long as there has not been a change in the mindset of the people. In this study the method used is normative approach, namely by using data such as books, literature, articles and newspapers, and describes the data obtained then analyzed. This study tries to explore deeper about the inbreeding system that has been carried down from generation to generation by the Polahi tribe, looking at the culture of inbreeding, then being associated with different aspects and perspectives, both from the aspects of religion, law and law, health, social and cultural. From the results of the study that incest marriage for the tribe of Polahi is not due to customs, but understanding and knowledge is very lacking, even barely knowing anything about the association of fellow groups, so they do inbreeding among themselves.

Keywords: The Meaning of Blood Marriage; Incest; Culture; Polahi Tribe

Introduction

In the forest in Tamaila Village, Tolangohula District, Gorontalo Regency lives several groups of people that are called by the people of Gorontalo as polahi. The amount of Polahi tribe is a member of the Gorontalo community who are isolated in the remote areas of Gorontalo province. To reach the location of the Polahi village, they have to walk for seven hours, according to the story that developed in the Gorontalo community that the Polahi tribe are those who do not want to be oppressed and colonized by the Dutch. , so that from several groups of people many who are securing themselves by moving into the forest. There are about 200 of them in Tolangohula District, Gorontalo Regency. They live in the forest in the form of small groups. The isolated tribal people generally live in small groups (Pomalingo, 2015). The way to recognize the Polahi tribe is that they are well-built and stocky, walking very fast, native Gorontalo language, their toes are open, their hands are very muscular.

If you trace the history of the struggle of the people of Gorontalo in expelling invaders, it turns out there is a common thread that can be drawn to find out how the Polahi tribe first appeared. Gorontalo people are people who have a very high spirit of patriotism so that they are willing to isolate themselves in the forest on the grounds of refusing forced labor and demands to pay taxes to the company.

In the interior of the Boliyohuto forest in Gorontalo Province, there lived a number of nomadic community groups better known as the Polahi tribe.

Historically, the Polahi tribe was a fugitive society in the Dutch era. Polahi tribal society adheres to inbreeding, where if a family has sons and daughters then they will automatically be married to their siblings. So their children become their daughter-in-law. Even the mother can marry her son and the father can marry his daughter.

Meanwhile, Law number 1 of 1974 concerning marriage. discuss in Chapter II article 8 some prohibitions on marriage that are related to blood in a straight line downward or upward, blood related in a sideways bloodline that is between a brother and sister, parents and between a person and his grandmother's relatives, prohibited from getting married. Based on this description, we researchers are interested in conducting research on the meaning of inbreeding marriage for Polahi tribes.

Literature Review

Incest comes from the English word incest which comes from latin incestus, which has a general meaning impure, impure. As for in the modern narrow sense the adjective derived from incest arose in the 16th century (Hoad, 2001). Before the Latin term, incest was known as Anglo Saxon as sib-leger (from 'kinship' sibb + leger 'lying') or maeghaemed (from maeg relatives ', parents + haemed' sexual relations) but in a period of time, both words were more directed on the use of terms such as incester and incestual (Conyers, 2002).

Incest or incest in a large Indonesian dictionary (2016) is a sexual relationship between people who are close relatives who are considered to violate customs, law and religion. Incest is also often interpreted as a forbidden sexual relationship between close relatives. Incest criteria are based on search results that incest is a sexual relationship carried out by a very close relative and the act is prohibited. However, the notion of incest and its scope is not yet a standard understanding in society because the actual limitations of incest vary greatly according to religious, socio-cultural, legal, adat, and even social class views.

Prohibition of marriage between male and female bloodline has been in effect since ancient times. This situation is found in tribal customs, in religious law and by various kinds of beliefs. Islam is very concerned about the consequences of blood ties in the form of respect and exaltation, so Islam forbids men to marry very close relatives. That is in order to eliminate difficulties, and make life in the environment of a family run easily without encountering difficulties. In the Qur'an Surah An-Nisa verse 23 has been stated.

Allah SWT justifies marriage to all women other than women who are forbidden from the relatives above. The prohibition of marriage with these women has a clear purpose, namely that the scope of human affection is broadened. In addition, the aim is also to familiarize men so that their views on women are based on affection that is not undermined by stimulation of sexual desire. The love between men and

women arising from kinship should not be confused with feelings of love arising from sexual relations, which can sometimes result in the estrangement of marital relations (Al-Aqqad, 2000).

Law Number 1 article 8 of 1974 concerning marriages in Hadikusuma (1990), has emphasized the prohibition of inbreeding. In Article 2 of Law Number 1 of 1974 adheres to the principle of religious marriage, that is, the principle which implies a marriage is only valid if implemented in accordance with their respective religious and religious laws. So according to the principles contained in the Marriage Law that inbreeding between siblings, parents and children is not permitted due to blood or family ties.

Distinctive characteristics of marriage in culture, among others are reflected in the social reality that between one region and another although the basic custom is the same, there are differences, both on a small and large scale. Even in the same cultural area, differences between one village and another are also different. In several tribes in Indonesia, especially the Malay ethnic kinship marriage system is known by three types of *impal*, namely *impal ban*, where girls from biological mothers may not marry with other parties without the consent of the prohibited *impal*. Then the ordinary *impal*, the son of the mother's siblings, and *langgisan impal*, the children of the siblings. (Takari, et al, 2014).

Hamamy (2011), conducted a group of expert consequence studies and international counselors conducted at the Geneva International Consanguinity Workshop, to discuss the risks and benefits that are known and suspected in close family marriages. They found a health risk for the couple. This is evidenced by the statement of health care providers and geneticists who assess the overall negative effects of family marriages can increase genetic risk to offspring.

Furthermore, Shieh et al., (2013) found that overall the results of their study showed the risk of congenital heart disease increased in family unions, especially at the level of marriage of very close relatives. The same thing was found by Bener et al., (2007) according to them the generation of marriages of close relatives had a higher risk of illness, such as cancer, mental illness, liver disease, stomach-intestinal disease, hypertension, hearing loss, and diabetes mellitus.

Nugraha (2017) research results repression of incest (study of incest cases in Aran Pandang Regency), clearly states that social structure has prohibited incest in the reality of life. Structures with various efforts to carry out determination to prevent incest in the region.

The results of Novrasilofa (2016) research on the Deconstruction of Erturang Institutions in Semarga Marriage (Case Study of Karo People in Berastagi) stated that the implications obtained from same-sex marriages consisted of two forms of implications, namely the implications for civilized life where the perpetrators no longer have a place before they legalize customary marriage and implications on social life in which they feel ashamed and afraid to socialize because they are considered 'promiscuity'.

Methodology

The research method used is normative, namely by using data such as books, literature, articles or newspapers, and describing the data obtained subsequently analyzed. This study uses a variety of perspectives, both religion, law, customs and health to analyze related objects viewed. The required data can be obtained through library research, which is a data collection technique obtained using library media and obtained from various primary data and other secondary data. Among them, the Constitution of the Republic of Indonesia Number 1 of 1974 concerning marriage, the Qur'an and Hadith, and secondary

data include books, scientific works, and research results. Most books and scientific works are related and provide an explanation of incest marriage.

There are two main activities carried out in carrying out this research, namely the study of documents and interviews. Document studies or literature studies conducted by researchers of secondary data that conduct research on documents that are closely related to inbreeding. As well as interviews, which is a way to obtain information by asking directly on the object of research. Interview is a process of communication interaction. In addition this study will use observation techniques, namely by conducting direct observations in the field.

Data collection tools in library research are intervening documents, articles, research results of scientific papers that discuss about inbreeding. As well as data collection tools in field research in the form of a list of questions and a tape recorder. Research data will be dialed by using qualitative methods. Qualitative analysis is a method of research that produces descriptive data, that is what is stated by respondents in writing or verbally and also its real behavior. The analysis that is researched and studied is a whole research object that aims to understand and comprehend through grouping and selecting data obtained from field research according to its quality and truth, then related to the theories, principles, and existing rules. The location of this study was the Polahi tribe in Tamaila Village, Tolangohula District, Gorontalo Regency, Gorontalo Province.

Results and Discussion

Polahi Tribal Marriage

Marriage is one part of the life of the Polahi tribe in the interior of Tamaila Village, Tolangohula Subdistrict, Gorontalo. For the Polahi Tribe, both men and women who have become adults will be matched by the family in the group. This group consists of fathers, mothers, children, even in the family still has parents from both father and mother (grandmother and grandfather). This group, if there are children who have grown up, will be married with their own siblings between sons and daughters who are still siblings.

According to the story of the family from Ti Ilimi, revealed that inbreeding for those in the polahi tribal environment is not something that is taboo anymore because of the desire of the families to marry each other among these family groups.

The marriage for the Polahi tribe is very young and unique. According to one of the tribal chiefs named Raja that when the traditional marriage was held in the tribe of Polahi, the couple who loved each other were brought down to the river, then married by the head of his tribe, and given mantras according to the customs of the tribe of Polahi. After that they are united and have officially become a married couple and given a place for themselves to carry out the obligations of married couples.

What's unique, there are also residents of Polahi who hold marriages just like mutual love between family and in the group itself by asking permission from the family and the group to the chief. Those who have loved each other and like each other among the residents of Polahi immediately slept together and honeymooned on the first night without going through the traditional customs of the Polahi tribe which usually went to the river to be bathed by the king or the chief of his tribe.

In addition to the two models of marriage for the tribe of polahi, there are also things that attract the attention of researchers, which is that there are tribes of polahi both women and men who have marriages with villagers who are not descendants of the tribe of polahi. When researchers visited the polahi tribal village there was a female polahi resident named Alimi who had a marriage with a male resident of the village who was not a descendant of the polahi tribe. The implementation of the marriage is the same as an ordinary marriage following the customary marriage according to the customs and customs of the Gorontalo area.

But there is also something intriguing for researchers, there is a polahi tribal chief whose name Raja (Tribal Chief) marries a woman with a villager named Putri who is from the North Gorontalo Citizens. His marriage was classified as short according to the bride. According to the story of this Princess, at first the Polahi Tribe Chief searched for his missing son around the North Gorontalo village. The king of Polahi tribe asked his citizens to find out the whereabouts of his son in the residents of the residents' village in Tamaila. After a few days later it was spread in the ears of the residents, even to the ears of the father of this child named raja (Chief of the Tribe) that the child turned out to be in a resident's home named Putri in North Gorontalo. Hearing this news, the King sought to find out who saved his child by telephone delivered by residents to the King (tribal chief) who knew and recognized the mother who had saved his child at his home.

By ensuring the child's presence by telephone, without waiting for a long time the King went straight to the mother's house to pick up her child. When the King arrived at the house of the Princess the King met his son and was brought back to the village in the Polahi tribe Mountains. This story does not reach the pick-up of his child, but the tit for tat with mutual contact between the King and the Princess which to get to know each other.

I wonder what entered into the hearts of the king and princess, they love each other and like each other so that they have a marriage relationship without carrying out the custom of marriage in the village of the princess and the polahi tribal family. According to the story of this princess, only phone contact with the King finally they have loved each other and have relations like husband and wife and officially this King became the husband of the daughter of a resident of North Gorontalo village.

Researchers search for this King, apparently already has 2 (two) Wives before marriage to the Princess who is also a Widow who has lived in a husband because of death. So that this Princess became the wife of 3 (three) of the King (Tribal Chief) and live together in the mountains of the Polahi tribe.

Polahi language

The Polahi people are born in the middle of the mountains far away from the noise of crowded human voices and vehicles, except only the sounds of animals and animals that have become a part of life for the residents of Polahi in the Mountains. Because they were born in a crowd, from the time they were born to adulthood, they used traditional languages using Gorontalo regional language (Hulo-holnthalo language).

With this holonthalo language, the citizens of Polahi can adapt to the villagers, but cannot speak Indonesian correctly. The Hulonthalo language is indeed a Gorontalo regional language. Because of mutual understanding of the language, it is easy for the Polahi Tribe to communicate with villagers, even get married to each other.

Polahi's Religion and Belief

Besides using only one language, the tribe of Polahi does not have the belief of any religion. When the researchers interviewed one of the polahi tribe members who are usually called ti Tua, said that they did not know what religion they were? and also do not have certain beliefs. It seems they live naturally without regard to any faith or religion.

According to the story of the Princess of North Gorontalo who has become the wife of the king (Head of the Polahi Tribe) the 3rd (Three) he said, that they did not understand any religion, but I (Putri) told them the polahi tribal bit by bit about not being allowed eating animals that are forbidden in religion, such as pigs, snakes and so on become a meal for the tribe of polahi when they hunt wild animals at night. Because of the background of the Princess (Raja's wife) as a citizen of the village and a Muslim, she was the one who gave understanding to the tribe of polahi whether or not to eat animals or stars that were forbidden by Islam.

The Polahi Tribe in the Digital Age

When researchers are in the midst of citizens of Polahi, researchers feel surprised and full of curiosity to some polahi tribes who hold cellphones, even the android. One polahi tribe named te Akili was very serious by looking at the pictures and games on cellphone or smart phone. Researchers ask by using the Hulonthalo head of the Akili if you can read the writing on smart phone? This Akili said that he can't, so what did you press when you saw the picture on the cellphone? He only answered following what was on the cellphone and even asked for help from friends or villagers who knew about the cellphone.

Conclusion

Lack of religious knowledge and level of education (illiterate) that have not touched the polahi tribe, can lead to same-blood marriages both polahi tribes and ethnic groups remain a characteristic for Polahi residents. From the results of the study, the researchers analyzed that the existence of polahi tribes who did not have knowledge and a belief in any religion could cause the tribe of polahi to remain traditionally in the same-sex marriage among polahi tribes. Although the results of incest marriage have no effect on the descendants of the tribe of polahi, as observers observed in the field, there is no physical defect, paralysis or even idiots, but to avoid religious prohibitions or medical prohibitions there must still be efforts to provide an understanding of knowledge to the citizens of the tribe of polahi , so as not to affect subsequent offspring.

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