

AN ANALYSIS OF THE PROCESS CONCERNING THE DUIT PANGUMBANG AUH (PISEK) AND MAMANGGUL IN THE PRELIMINARY PROCESS OF DAYAK NGAJU TRADITIONAL MARRIAGE IN CENTRAL KALIMANTAN

Lorean Andreas Novembri¹, Suriansyah Murhaini², Putri Fransiska Purnama Pratiwi³

^{1,2,3} Faculty Law Universitas Palangka Raya, Indonesia

Email: eladialew2211@gmail.com

Received : 01 March 2026

Accepted : 01 April 2026

Revised : 15 March 2026

Published : 12 April 2026

Abstract

Marriage customs in public Dayak Ngaju in Kalimantan Middle is an important part of the social and cultural life system regulated by customary law Which inherited in a way hereditary. In process going to marriage Customary law has several important stages, including Pangumbang Auh (Pisek) and Mamanggul. Pangumbang Auh is the initial stage of the proposal, marked by the groom's giving of money or objects to the bride's family as a symbol of their seriousness towards marriage. Next, Mamanggul is a traditional deliberation process between the two families to discuss the matter. various agreement related implementation marriage like Determining the timing of marriage and fulfilling customary requirements. This study aims to analyze the process, social meaning, and function of customary law from Pangumbang Auh and Mamanggul in the Dayak Ngaju customary marriage system. The research method used is normative juridical with a qualitative approach through literature study. The results show that these two stages play an important role in building family agreements and maintaining the continuity of customary legal values in the Dayak Ngaju community.

Keywords: *Traditional Marriage, Dayak Ngaju, Pangumbang Auh (Pisek), Mamanggul, Customary Law.*

Introduction

Indonesia is a country with diverse ethnicities, cultures, customs, and value systems that have developed within its communities. This diversity is one of the distinctive characteristics of the Indonesian nation, enriching its social life. Each indigenous community has its own unique traditions. system mark And tradition Which different Which inherited in a way passed down from generation to generation.¹ One form of cultural diversity This can be seen in the customary marriage system that applies in various regions in Indonesia. Marriage in customary communities is not only understood as the relationship between two individuals who love each other, but also as a social bond that involves the extended family and has social, cultural and customary legal dimensions that regulate community life.²In public Dayak Ngaju in Kalimantan Middle, marriage customs holds a very important position in community life. Traditional marriage serves not only as a means of forming a new family, but also as a means of strengthening family ties and maintaining social balance within traditional communities.³

The Dayak Ngaju traditional wedding ceremony has certain stages that must be carried out before the full ceremony can be performed. the is part from system law customs Which aim For ensure that process marriage implemented with full not quite enough answer and get approval from both families. One of the important stages in the Dayak Ngaju traditional marriage process is Hakumbang Auh, which is the proposal process carried out by the groom to the bride. family Woman with give a number of Money or object as a sign of seriousness in pursuing a relationship toward marriage. This gift is known as pangumbang auh or pisek.⁴After the Hakumbang Auh stage is accepted by the woman's family, the next step is Mamanggul. The Mamanggul stage is a traditional meeting or deliberation between the two families to discuss various matters related to the planned marriage. including determination day marriage, amount dowry or my boss, and various condition customs other Which must filled by second candidate bride and groom.⁵ From a customary law perspective, the Pangumbang Auh and Mamanggul stages are crucial because they constitute a customary agreement that binds both families before the marriage takes place. Furthermore, these stages serve as a means of establishing communication and strengthening family ties between the two parties.

Based on description the so formulation problem in study This is:

1. How process Head of the General Staff Ouch (Pisek) in stages Dayak Ngaju traditional wedding?
2. How process Mamgul in stages before going to Dayak Ngaju traditional wedding?

Method Study

This research uses a normative juridical research method with a qualitative approach. The normative juridical research method is a research method law Which emphasize on study to norms laws that apply in society, both those originating from statutory regulations and from law customs Which life And develop in society. In normative legal research, the main focus of the research is on the analysis of legal norms, legal principles, and legal concepts related to the problem being studied. By using this method, researchers can examine in depth the provisions of customary law that regulate stages marriage in public Dayak Ngaju, especially those related to the Pangumbang Auh and Mamanggul processes in the stages before traditional marriage.⁶ A qualitative approach was used in this study to gain a deeper understanding of various social phenomena related to traditional marriage practices in the Ngaju Dayak community. Through this qualitative approach, the researcher make an effort describe in a way systematic about meaning social And The legal function of the Pangumbang Auh and Mamanggul stages in the lives of indigenous peoples. This approach allows researchers to analyze various values, norms, and customary practices that exist within the community, thereby gaining a more comprehensive understanding of the implementation of Dayak Ngaju customary marriage.

Source data in study This consists of from material law primary And Secondary legal materials. Primary legal materials are those that have binding force, such as customary legal norms applicable in society and the provisions governing marriage within the Dayak Ngaju indigenous community. Secondary legal materials, on the other hand, provide explanations to primary legal materials, including scholarly books, research journals, and previous research findings on the Dayak Ngaju customary marriage system. Through these secondary legal materials, researchers can obtain various information. as well as view scientific Which can used For support analysis of the problems being researched.⁷ The data collection technique in this research was carried out through library studies. research), namely by studying various literature relevant to the research topic. Literature study was conducted by reviewing various books, scientific journals, and other sources related to Dayak Ngaju customary law and marriage. Through this method, researchers were able to collect various information Which required For understand in a way more in depth regarding the stages of Pangumbang Auh and Mamanggul in the traditional marriage system. Next, the obtained data was analyzed using qualitative descriptive analysis. This analysis was conducted by systematically describing and explaining the various data collected and then connecting them to relevant customary law concepts. Through this qualitative descriptive analysis, this study aims to provide a clear picture of the Pangumbang Auh and Mamanggul processes in the Dayak Ngaju customary marriage system and to understand their social significance and legal function in the lives of indigenous communities.

1 Lastaria And Ahmad Alghifari Fajeri, "Structure And Meaning Procession Marriage Customs Dayak Ngaju," *Journal of Language, Literature and Learning* , Vol. 13 No. 1 (2023), p. 186.

² Koentjaraningrat, *Introduction Knowledge Anthropology* (Jakarta: Rineka Create, 2009), p. 144.

³ Julianti Great Wati et al., "System Tradition Marriage Customs Dayak Ngaju in Village Pamarunan, Kahayan Tengah District," *Citizenship Journal* , Vol. 5 No. 2 (2021), p. 432.

⁴ Ell Novialayu, Offeny, And Sakman, "Implementation Marriage According to Customs Dayak Ngaju in Timpah District, Kapuas Regency," *Paris Langkis Journal* , Vol. 1 No. 1 (2020), p. 1.

⁵ Ibid., p. 2.

⁶ Soerjono Soekanto And Sri Mamudji, *Study Law Normative: A Review Short* (Jakarta: Eagle Press, 2001), p. 13.

⁷ Peter Mahmud Marzuki, *Study Law* (Jakarta: Golden, 2017), p. 181.

Furthermore, the giving of a dowry also serves a social function in the lives of the Ngaju Dayak people. Through this process, the relationship between the two prospective brides and grooms is no longer considered merely personal, but is recognized and acknowledged by both families. thus, process Head of the General Staff Ouch become means For introducing the relationship between the two prospective brides and grooms to the extended family and the surrounding community. This also reflects that in the Ngaju Dayak traditional community, marriage No only involving two individual, but Also involving broader family relationship between the two parties.¹⁰ In in practice, process Head of the General Staff Ouch Also can become stage The beginning of opening communication between the two families regarding the possibility of a future marriage. At this stage, discussions usually begin. in a way informal about plan connection second candidate bride and possible subsequent customary steps that will be performed before the marriage is officially performed. Therefore, Pangumbang Auh can be understood as an introduction stage and the initial stage in establishing an agreement between the two families. However, at the Pangumbang Auh stage, the relationship between the two parties is not yet fully binding according to customary law. This means that even though the Pangumbang Auh has been given, the relationship between the two prospective bride and groom can still change if there are specific reasons that influence the planned marriage. No can continued. In condition thus, Money or object which has given as the governor oh usually will returned to The groom's side, in accordance with a prior agreement between the two families. Thus, Pangumbang Auh can be understood as an initial stage demonstrating the groom's good intentions and seriousness, but it does not yet have the full force of customary law, as do the subsequent customary stages in the Dayak Ngaju marriage process.

Process Mamgul

After the Hakumbang Auh process is accepted by the woman's family, the next stage in the Dayak Ngaju traditional marriage system is the Mamanggul process. The Mamanggul stage is an important process in the traditional marriage process that takes place before the wedding ceremony. in a way official. On stage This held meeting customs Which It involves both the extended families of the man and the woman. The meeting is usually witnessed by a traditional leader or "mantir adat" (traditional leader), who has the authority to oversee and ensure that the entire process complies with customary law in the Ngaju Dayak community. The presence of traditional leaders in the Mamanggul process plays a crucial role, acting as mediators and safeguards to ensure that every decision is made. Which taken still based on on values customs Which valid in society.¹¹ In process Mamgul usually discussed various matter Which This meeting is related to the planned traditional wedding ceremony for the bride and groom. This meeting provides a platform for both families to discuss in more depth the various preparations required before the traditional wedding takes place. Topics discussed include the date and time of the wedding, the dowry or dowry the groom must give to the bride, and various other customary requirements that must be met. by second split party. Besides That, in process Mamgul Also can discussed the various customary requirements that must be prepared in carrying out the wedding ceremony, so that the entire series of events can run well in accordance with applicable customary provisions.¹² The Mamanggul process is also a means of deliberation between the two families to reach a mutual agreement that is considered fair and acceptable to both parties. In the Ngaju Dayak indigenous community, deliberation is a process that involves is Wrong One mark important Which held in high esteem tall in every decision related to their life together. Therefore, through the Mamanggul process, both families can express their respective views and hopes regarding the marriage that will be carried out by the prospective bride and groom. The agreement reached in the Mamanggul process is usually formalized in the form of a customary agreement witnessed by a traditional leader, thus having the force of customary law that binds both families.¹³

⁸ Ela Novialayu, Offenya, dan Sakman, "Pelaksanaan Perkawinan Menurut Adat Dayak Ngaju di Kecamatan Timpah Kabupaten Kapuas," *Jurnal Paris Langkis*, Vol. 1 No. 1 (2020), hlm. 3.

⁹ Lastaria dan Ahmad Alghifari Fajeri, "Struktur dan Makna Prosesi Perkawinan Adat Dayak Ngaju," *Jurnal Bahasa, Sastra dan Pembelajarannya*, Vol. 13 No. 1 (2023), hlm. 188.

¹⁰ Julianti Agung Wati dkk., "Sistem Tradisi Perkawinan Adat Dayak Ngaju di Desa Pamarunan Kecamatan Kahayan Tengah," *Jurnal Kewarganegaraan*, Vol. 5 No. 2 (2021), hlm. 433.

Besides serving as a means of reaching agreement on various marriage requirements, the Mamanggul process also serves a social function in strengthening family ties between the two parties. Through this meeting, both families have the opportunity to get to know each other better and build harmonious family relationships before forming a family. new through marriage. This shows that in indigenous communities Dayak Ngaju, marriage No only understood as connection between two individuals, but also as a social relationship involving extended families from both parties. With the Mamanggul process, various possible conflicts that can occur in the marriage process can be avoided because All agreements have been discussed and agreed upon before the marriage takes place. Therefore, Mamanggul plays a crucial role in ensuring that the Dayak Ngaju traditional marriage proceeds smoothly, orderly, and effectively. in accordance with customary law provisions in force in society.

Meaning Social And Law in Stages Pre- Marriage

The Pangumbang Auh and Mamanggul stages have significant social and legal significance in the lives of the Ngaju Dayak people. These two stages not only serve as part of a cultural tradition passed down through generations, but also serve as social mechanisms that play a role in maintaining the balance of social relations within the indigenous community. stages the, public Dayak Ngaju show that marriage is not just personal relationship between two It is not an individual matter, but rather a social process involving the extended family and the wider traditional community. Therefore, each step taken before marriage aims to ensure that the relationship between the prospective bride and groom receives the approval and support of their respective families.¹⁴ Through the Pangumbang Auh and Mamanggul stages, both families have the opportunity to get to know each other better and build harmonious family relationships before forming a new family through marriage.

This process also reflects the values of togetherness and deliberation. Which become part important in life public customs Dayak Ngaju. Through the interactions that occur during these stages, the relationship between the two families is not limited to formal marriage but also develops into a closer and more sustainable social relationship within the community. Besides own meaning social, stages the Also own meaning law from a customary law perspective. Pangumbang Auh and Mamanggul are part of a process that contains elements of agreement between the two families regarding plan marriage Which will implemented by second candidate the bride and groom. The agreement reached in this process becomes the basis for implementing the subsequent customary stages in the Dayak Ngaju traditional marriage system. thus, stages the can understood as form confession and mutual agreement that has the force of customary law that applies in society.

Furthermore, the Pangumbang Auh and Mamanggul stages also serve as a means to prevent future conflict or misunderstanding between the two families. This is because these stages ensure that various matters related to the marriage plans are discussed and mutually agreed upon before the official marriage takes place. This agreement ensures that both families have a shared understanding of the responsibilities and obligations each party must fulfill. Thus it can be said that the process of Pangumbang Auh and Mamanggul own function Which very important in guard regularity social and preserving cultural values that exist within the Ngaju Dayak indigenous community. These two stages not only reflect traditional values passed down from generation to generation but also demonstrate how customary law plays a role in regulating social relations and family life within the Ngaju Dayak indigenous community.

¹¹ Ell Novialayu, Offeny, And Sakman, "Implementation Marriage According to Customs Dayak Ngaju in Timpah District, Kapuas Regency," *Paris Langkis Journal* , Vol. 1 No. 1 (2020), p. 4.

¹² Julianti Great Wati et al., "System Tradition Marriage Customs Dayak Ngaju in Village Pamarunan, Kahayan Tengah District," *Citizenship Journal* , Vol. 5 No. 2 (2021), p. 433.

¹³ Lastaria And Ahmad Alghifari Fajeri, "Structure And Meaning Procession Marriage Customs Dayak Ngaju," *Journal of Language, Literature and Learning* , Vol. 13 No. 1 (2023), p. 189.

¹⁴ Koentjaraningrat, *Introduction Knowledge Anthropology* (Jakarta: Rineka Create, 2009), p. 145.

Conclusion

Based on the results of the research that has been carried out, it can be concluded that the Pangumbang Auh and Mamanggul processes are very important stages in the Dayak Ngaju traditional marriage system before the ceremony is carried out. marriage customs in a way full. Second stages the become part from a series of traditional processes that aim to ensure that the relationship between the two prospective brides and grooms is not only based on personal relationships, but also has the approval and support of the families of both parties. Pangumbang Auh is the initial stage in the proposal process which marks the seriousness of the man towards the woman by giving a sum of money or objects. certain gifts known as pisek. These gifts not only have material value, but also have symbolic meaning as a form of respect to family Woman as well as as sign the man's seriousness in continuing the relationship towards marriage. Next, the Mamanggul stage is a traditional deliberation process between the two families, aimed at discussing various agreements related to the marriage. During this process, various matters are discussed, such as determining the wedding date, the amount of the dowry (dowry), and various other customary requirements that must be met before the ceremony. traditional marriage is carried out. Process This Also become means communication between the two families to reach a mutual agreement that is fair and acceptable to both parties. With thus, can concluded that stages Head of the General Staff Ouch and Manggul is not only has a function It is not only part of a cultural tradition, but also has important social and legal significance in the lives of the Dayak Ngaju people. Both stages play a role in strengthening family ties, maintaining social balance within the traditional community, and ensuring that marriages are carried out in accordance with the law. with values And provision law customs Which valid in the Ngaju Dayak community in Central Kalimantan.

REFERENCES

Book

- Koentjaraningrat. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta, 2009. Marzuki, Peter Mahmud. *Penelitian Hukum*. Jakarta: Kencana, 2017.
- Soekanto, Soerjono dan Sri Mamudji. *Penelitian Hukum Normatif: Suatu Tinjauan Singkat*. Jakarta: Rajawali Pers, 2001.

Journal

- Lastaria dan Ahmad Alghifari Fajeri. "Struktur dan Makna Prosesi Perkawinan Adat Dayak Ngaju." *Jurnal Bahasa, Sastra dan Pembelajarannya*. Vol. 13 No. 1, 2023.
- Novialayu, Ela, Offeny, dan Sakman. "Pelaksanaan Perkawinan Menurut Adat Dayak Ngaju di Kecamatan Timpah Kabupaten Kapuas." *Jurnal Paris Langkis*. Vol. 1 No. 1, 2020.
- Wati, Julianti Agung dkk. "Sistem Tradisi Perkawinan Adat Dayak Ngaju di Desa Pamarunan Kecamatan Kahayan Tengah." *Jurnal Kewarganegaraan*. Vol. 5 No. 2, 2021.