International Journal of Economics, Business and Innovation Research
https://e-journal.citakonsultindo.or.id/index.php/IJEBIR
E-ISSN : 2964-0865
IJEBIR

The *Mogimbasato* Custom As A Practice Of Negotiating Fulfillment Of The Bride Price In North Bolaang Mongondow

Maliqha Aulia Napu.[1], Sumarjo[2] , Citra F. I. L Dano Putri[3]

[1,2,3]Department Of Communication Science, Faculty Of Social Sciences, Gorontalo State University, Indonesian.

Email : maliqhaaulia05@gmail.com

Abstract

This study aims to analyze the practice of dowry negotiation in the Mogimbasato tradition of the North Bolaang Mongondow community. This study employs a descriptive qualitative approach, with data collection techniques including observation, in-depth interviews, and documentation. The results indicate that the dowry negotiation practice in the Mogimbasato tradition proceeds in a structured manner through several stages: the opening, Mogimoha, Mogukato Maksudu, determining the woman's social/traditional status (Lintagu), discussing the dowry and wedding expenses, and the closing. The communication process is conducted through traditional spokespersons (juru bicara adat) by integrating verbal and nonverbal communication. This study finds that the base value of the dowry is non-negotiable as it is determined by the woman's traditional status, whereas the room for negotiation lies in the form of dowry fulfillment and wedding expenses. Based on Face-Negotiation Theory, the Mogimbasato practice reflects efforts to maintain self-face, respect the other party, and preserve harmonious relationships between families. Thus, the Mogimbasato tradition functions not only as a mechanism for determining the dowry but also as a cultural communication practice that upholds the values of politeness, respect, and deliberation. Therefore, the Mogimbasato tradition needs to be continuously preserved as a cultural heritage of the North Bolaang Mongondow community and can serve as a reference for future research to examine other traditional wedding stages or different perspectives within cultural and communication studies

Keywords: Mogimbasato Tradition, Dowry Negotiation, Cultural Communication.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Economics, Business and Innovation Research
https://e-journal.citakonsultindo.or.id/index.php/IJEBIR
E-ISSN : 2964-0865
IJEBIR

INTRODUCTION

Traditional wedding traditions are a form of cultural heritage still preserved by various communities in Indonesia. Each region has its own distinct customs and cultural values for weddings, including the dowry determination process, which is often influenced by local norms and social systems. In the midst of modernization, many traditional ceremonies have been simplified due to their perceived complexity, time-consuming, or lack of relevance to today's lifestyles (Kautsar et al., 2025). This transformation shows changes in various aspects, including form, value, meaning, function, and the dowry negotiation process (Khalil, 2025). This is a challenge in itself for preserving the cultural values contained therein.

Historically, wedding rituals in Indonesia evolved as a tool of social diplomacy containing symbolic messages Zebua (2024). Something similar was conveyed by Widyaningrum (2022), who found that each stage of traditional marriage contains symbols of communication and social values that maintain relationships between communities. Thus, traditional marriage functions not only as a personal bond but also as a social instrument that cements the structure of society.

The phenomenon of diverse wedding traditions is also evident in eastern Indonesia, particularly in North Sulawesi Province, which is known for its rich cultural heritage and diverse social systems. Based on data from Adat Nusantara (2017), This region is inhabited by several large ethnic groups, including the Minahasa, Bolaang Mongondow, Sangir, Talaud, and Bantik. Each ethnic group has its own distinct language, kinship system, and customs, including wedding ceremonies. These traditions are not merely ceremonial processes, but also a means of transmitting the values, norms, and social identity of the local community.

One of the large tribes that still strongly maintains its traditional traditions is the Mongondow Tribe, specifically in the North Bolaang Mongondow region. Historically, the North Bolaang Mongondow Regency was formerly the territory of the small kingdoms of Kaidipang Besar (a combination of the Bolangitang and Kaidipang kingdoms) and Bintauna (Tungkagi, 2020). The existence of these kingdoms created a diversity of cultures, languages, and customary systems that have developed in each region to this day.

This tribe has a clan-based social system that places noble or royal lineage in a respected social position (Gobel, 2015). These values are still evident in various traditional practices, particularly wedding ceremonies. In the North *Bolaang Mongondow (Bolmut)* region, one important tradition still preserved today is the Mogimbasato custom.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

The Mogimbasato tradition is a meeting between two families held before the marriage ceremony as a means of negotiating the dowry. However, this procession not only determines the dowry amount according to the family's request, but also determines the woman's dowry based on her clan.

Based on observations by researchers in North Bolaang Mongondow (Bolmut) on September 27, 2025, it was discovered that the Bolmut community recognizes a social system that places certain clans, especially those with noble or royal lineage, in a higher social position. Clans with royal lineage often have greater customary demands, including in determining the amount and form of dowry. Thus, the dowry negotiation process in the Mogimbasato tradition is not only an economic matter, but also a means of symbolic communication that negotiates status, honor, and social identity between families.

In practice, the families of both men and women strive to reach an agreement without offending the dignity or self-respect of the other family. The language used must be polite, word choice is refined, and opinions are usually expressed through a traditional spokesperson as a form of respect for local values of politeness. This phenomenon demonstrates that the Mogimbasato custom functions not only as a traditional ritual but also as a means of intercultural communication involving social, emotional, and status negotiation processes.

The results of the researcher's interview with a traditional figure in North Bolaang Mongondow indicate that the cultural communication process in dowry negotiations in the Mogimbasato traditional practice takes place through the traditional chief as the primary spokesperson. In marriages between members of the North Bolaang Mongondow ethnic group, this communication process begins when the families of both the woman and the man first contact their respective traditional chiefs. The traditional chief from the woman's side opens the Mogimbasato procession with an opening greeting in the local language, namely Bolangitang, which is used throughout the procession. After that, the traditional chief from the man's side is invited to convey the purpose of their visit and clarify the intention of the proposal.

Furthermore, in marriages between ethnic groups but of different social strata, communication still goes through the traditional leader, but the bride's clan influences the dowry. Similar practices also occur in marriages between members of both the same and different social strata. This communication pattern demonstrates that Mogimbasato serves as a cultural communication medium, bringing two families together through procedures that uphold the values of politeness, honor, and togetherness.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

To understand these dynamics, this study will use the Face Negotiation Theory put forward by Stella Ting-Toomey (1988). According by Ting-Toomey Face can be defined as a person's self-image in the eyes of others, encompassing feelings of honor, status, social relationships, loyalty, and cherished values. In cross-cultural interactions or negotiation situations, individuals and groups strive to maintain self-face, other-face, and mutual-face to maintain harmony and mutual respect.

In the Mogimbasato tradition, the concept of "face" is clearly evident in the communication strategies of the Mongondow people. The dowry negotiation process involves more than just material value, but also efforts to maintain the family's image and avoid losing face. Refined language, a calm demeanor, and traditional intermediaries are tangible forms of face work to maintain shared honor.

Based on this understanding, the practice of the Mogimbasato custom cannot be separated from the social and historical context in which it developed. Therefore, this research was conducted in Saleo Village, East Bolangitang District, North Bolaang Mongondow Regency. This location was chosen based on the historical background of the Saelo Village area, East Bolangitang, which was historically part of the Bolangitang Kingdom, one of the kingdoms that formed the Great Kaidipang Kingdom. As a former kingdom, the people of Saleo Village still maintain a relatively strong system of customs and cultural values, including the implementation of the Mogimbasato custom in wedding ceremonies.

Based on the description, this research is important to do because there are not many studies that specifically examine the Mogimbasato custom from the perspective of intercultural communication, especially in the context of dowry negotiations which are also influenced by the clan system and social stratification of the Mongondow community. Therefore, this research is entitled: "Mogimbasato Custom as a Practice of Negotiation for Fulfillment of Dowry in North Bolaang Mongondow". This research has a problem formulation, namely to describe and analyze the verbal communication behavior used in the negotiation process for fulfilling dowry in the Mogimbasato custom in North Bolaang Mongondow.

LITERATURE REVIEW

Intercultural communication is a discipline that studies communication processes involving individuals or groups with different cultural backgrounds. Intercultural communication aims to understand how differences in cultural values, norms, and symbol systems influence the process of message exchange. According to Devito (1997:479) in

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Hernawan (2021), intercultural communication refers to communication between people from different cultures, between people who have different beliefs, values, or cultural ways of behaving. Similarly, Purwasito (2003:133) in Wawan Hernawan (2021) also stated that intercultural communication examines human efforts to overcome the cultural distance of others who are foreign to them in order to build a global society full of friendship and peace.

In this study, intercultural communication serves as a theoretical umbrella used to analyze the interaction between two families/clans representing differences in identity (strata/status) in the negotiation process. Although the researcher's initial observations indicate that the ritual communication process in the Mogimbasato Custom is uniform in both inter-ethnic, inter-ethnic, inter-strata, and inter-strata marriages, intercultural communication remains essential. The uniformity of the communication process is not a contradiction to intercultural studies, but rather a strong manifestation of collectivist cultural strategies to manage differences harmoniously. In a culture that highly values honor and group relationships, rigid and uniform rituals act as a conflict prevention mechanism (Preventive Facework) that ensures that negotiations on clan status and self-esteem can be resolved without the threat of loss of face.

Negotiation Practice

Conceptually, negotiation is understood as a process of communication and bargaining between two or more parties with differing interests to reach a mutual agreement (Nofiyanti et al., 2025). Negotiation is not only related to the exchange of interests, but also involves the process of conveying arguments, making decisions, and managing social relationships between the negotiating parties (Rahardja, 2025). Suwandi et al. (2023) emphasize that negotiation is an interactive activity aimed at producing a mutually acceptable agreement, ideally one that is mutually beneficial and maintains the sustainability of relationships between individuals and groups.

In Indonesian marriage customs, negotiation is realized through a structured communication process between the groom's and the bride's families to reach agreement on the dowry, customary values, and other marriage requirements. Nearly every local culture has specific stages that serve as formal spaces for customary negotiations, making negotiation an integral part of the wedding process. This process is not conducted freely, but rather follows applicable customary rules and involves certain actors with social legitimacy.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Mogimbasato Customs

The Mogimbasato tradition is one of the important stages in the wedding tradition of the people of North Bolaang Mongondow, North Sulawesi Province. Generally, the traditional wedding procession in this region includes several stages: Empat mata (Molako Modikohomo), Mogimbasato, Motenganga Monantu, and the wedding day. Etymologically, Mogimbasato means "clarifying the intention of the proposal," which signifies the seriousness of the relationship between the two families to be united in marriage.

In practice, Mogimbasato functions not only as a ceremonial procession but also as a space for social interaction that embodies values of politeness and honor between families. One of the core discussions in this procession is the determination of the dowry, which represents the social standing of women based on the clan system in the North Bolaang Mongondow indigenous community. Research by Gobel (2015) explains that local communities recognize noble or royal clans, such as Pontoh, Korompot, and Antogia, which hold high positions in the social structure.

Face Negotiation Theory

In intercultural communication, face negotiation is a crucial mechanism for maintaining social harmony, particularly in cultures that prioritize honor, politeness, and relational balance. Ting-Toomey (2007) explains that competence in face negotiation is determined by an individual's ability to regulate emotions, respect differences in status, and adapt communication strategies to the social situation at hand. This process involves self-awareness, empathy, and the ability to accurately read the cultural context of the communication partner.

When linked to local cultures such as the Mogimbasato tradition in North Bolaang Mongondow, face negotiation theory can explain how communities negotiate dowries and women's status in ways that maintain the honor of both parties. In the Mogimbasato process, the man's family strives to demonstrate respect (other-face concern) for the woman's family status, while the woman's family demonstrates humility and wisdom in responding to offers (mutual-face concern). Thus, communication in this tradition is not merely an economic negotiation, but also a manifestation of facework strategies rooted in the values of politeness, hierarchy, and social honor.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Economics, Business and Innovation Research
https://e-journal.citakonsultindo.or.id/index.php/IJEBIR
E-ISSN : 2964-0865
IJEBIR

Methods

This research was conducted in Saleo Village, East Bolangitang District, North Bolaang Mongondow Regency, North Sulawesi Province. This village was chosen because it maintains and consistently practices the Mogimbasato traditional tradition, particularly in the process of determining the dowry based on clan lineage.

Furthermore, the availability of relevant informants, such as traditional leaders, government officials, and family members, was a key consideration in selecting the location. The strong adherence to customary practices in this region provides a rich empirical context, allowing researchers to directly observe the dynamics of communication and the negotiation process of the Mogimbasato traditional dowry in its most authentic form.

This research is planned to last for 8 (eight) months, namely starting from September 2025 by conducting initial observations, then preparation and guidance of proposals in October, then continued with proposal seminars, guidance on proposal exam results, collection of research data until the preparation of research results in May 2026.

The approach used in this research is a qualitative one. Through this approach, researchers can understand social reality holistically based on direct interaction with research subjects. Qualitative research is conducted in natural settings, so data is obtained from phenomena that occur naturally without any manipulation.

The research procedure was carried out flexibly and continuously, encompassing preparation, fieldwork, and data analysis. During the preparation stage, the researcher determined the focus and location of the research, conducted a literature review, prepared instruments, and established initial communication with traditional and community leaders. The fieldwork phase involved non-participant observation, in-depth interviews, and documentation. Data analysis was conducted inductively through data reduction, presentation in descriptive narrative form, and drawing conclusions until data saturation was reached.

The data sources in this study are divided into primary and secondary data. Primary data were obtained directly from the field. Data collection was conducted through interviews or direct observation with traditional leaders, local government officials, and families who will or have previously performed the Mogimbasato tradition. Secondary data were obtained from various written sources such as books, traditional archives, and previous research relevant to the negotiation process in wedding traditions.

In this study, data collection techniques include non-participant observation, in-depth interviews, and documentation. Non-participant observation was conducted by

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

directly observing the implementation of the Mogimbasato custom in the North Bolaang Mongondow community without the involvement of researchers in the traditional procession. Then Interviews, Interviews were conducted in-depth semi-structured to informants selected using the snowball sampling technique where this technique is used to obtain informants who truly understand traditional practices, especially the process of dowry negotiation based on clan. In this study, the snowball sampling technique is through chain recommendations between informants who have knowledge, experience, and direct involvement in the implementation of the Mogimbasato custom. This technique is used to obtain informants who truly understand traditional practices, especially the process of dowry negotiation based on clan. The informants interviewed were 6 consisting of traditional leaders, community leaders, and village government officials in the practice of the Mogimbasato custom. Finally, the Documentation Section. which can help researchers verify information and strengthen empirical findings during the study.

Data analysis in qualitative research aims to interpret and understand the meaning of data obtained from the field. Data analysis in this study uses a cyclical process consisting of data reduction, data presentation, and conclusion drawing and verification.

RESULT

Stages of *Mogimbasato* Traditional Activities

Based on interviews with informants, it was discovered that communication in the Mogimbasato tradition occurs through several interrelated stages. The communication process is not conducted directly by the family, but rather through a traditional spokesperson who uses the Bolangitang language as the primary medium for conveying messages.

Each stage has a specific function and cannot be skipped, as it is part of inherited customary procedures. Communication begins with an opening conversation, conveying Mogimoha (asking the purpose of the visit) and conveying the intention (Mogukato Maksudu), dialogue between the parties, until entering into the core discussion of determining the position of women and wedding costs. In certain situations, if differences of opinion arise, the communication process does not immediately lead to conflict, but is postponed through customary expressions as a form of request for time for deliberation. After that, communication will be resumed until a mutual agreement is reached.

However, communication within the Mogimbasato tradition can be understood as a verbal exchange of messages between men and women. Research findings indicate

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

that a more complex communication process, namely verbal communication, occurs in negotiation practices.

Verbal communication is evident through the use of the Bolangitang traditional language, delivered by the traditional spokesperson in the form of symbolic, structured, and culturally meaningful expressions. The language used is not direct, but rather imbued with values of politeness, respect, and binding social rules. Each customary expression serves not only to convey meaning but also reflects the social position, intentions, and attitudes of each party in the interaction.

Thus, in the practice of Mogimbasato customary negotiation, the communication process that occurs is not merely an exchange of information, but rather a complex and structured interaction process, where meaning is constructed through a combination of (verbal) language.

The stages of mogimbasato traditional activities begin with an opening which is involved by the women's traditional spokesperson with the form of verbal communication :

"*Bismilahirrahmanirrahim. Kokudiopa mako ai miiko mo nuni ukato podopatopa mo niko thanku ko Allahu Taala. Kunonigingipamai kei tandolu ni'mato botanga mo Selamato, Ageu mohambe lausopa nai dopato kotambato kunako sinooluso, sinoduduso no pogogusato motoleanako kotembo oraso kitaina*".

Salamu tanga salawato dio sambe koolipatai tandolu kei Nabi tandolu kei Nabi Muhammad SAW kodo ni magfira tanga safaato mogolugai keidoni family friendso lausonogai keitandolu lausa koahiria tembo

Translation :

Bismilahirrahamanirrahim. Before we start the family question and answer event First of all, let us express our gratitude to Allah SWT, who has blessed us with good health and long life, allowing us to gather here.

Let us send blessings and blessings to our beloved Prophet Muhammad (peace be upon him), his family, and his companions. May Allah's mercy and forgiveness continue to shower upon us all until the end of time.

Then the customary spokesperson for the groom's side responded, "Peace be upon you, peace be upon you.

"*Alhamdulillah konoboli nia I mean nami clolako koduo nia ai duai mako Mogimbasato kodoni I mean kolahu kobulosa kolahu mongongga doka agu du mako mokosambu dola mo tarango, ygia aka manu mako moboli polakoa so dongga dia dongga kuayi manu ayi mako popolitu tembo baika mongo du saatnia kuayi mako*

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Economics, Business and Innovation Research
https://e-journal.citakonsultindo.or.id/index.php/IJEBIR
E-ISSN : 2964-0865
IJEBIR

monantu kuayi "mako mopo tenganga ini ka kunako mokoboli i mean ko tembo ko oraso beyinaina"

Translation :

Thank God, the aim and purpose of this second trip is that we want clarity on whether our trip in the past will be clear so that we will continue discussions at the next stage, namely in determining the time to deliver the customary treasures

Then comes the delivery of Mogimoha (Asking the Purpose of the Coming) between the Traditional Spokesperson for the Women's Party with verbal communication, namely:

"*Anggadio moko ilango tembo ataina kunako nodigu deito abibo bibo dumako molulugu tembo ko ota nako nodigu deito atako. Lolaki mongo dualuo i mean kuai mai podapato keinami ka ygia mako mopasato, monaasa, ka diai miiko ingia jasato".*

It means:

If it doesn't take up too much time, we as women's representatives give the men or their representatives the opportunity to convey what is the purpose of the family's arrival so that it can be taken into consideration by us as the woman's family.

Then, the customary spokesperson for the groom's family delivered the Mogukato Maksudu (Conveying the Purpose of Arrival) speech. The man's response was verbal:

"Thank God, this is the boyinayina adu ayi'o no ko sambu dola manu ku niiko ni tinemango kinamintholu this is ka no mobolii makusudu no poniikayi this is ka dumai ayi Mogimbasato mopoko pasato lolako kolahu kobulosakolahu deyitia ku modikohomo rahasia iyiito mongo du moko sambu dolaa."

Translation:

"Thank God, we have now found a way, and the purpose of our visit is to clarify and confirm our journey over the past few days, which was still unknown and secret, has we found a way?"

After that, the ceremony of determining the woman's position (lintagu) began with the spokesperson for the groom's family answering

"Agu moko sambu dola, dumai." Mogimbasato lolitua no anako bibo kuayi mai polakoa iyni sound"

Translation :

If we have found a way, we will come to confirm the position of the girl who was conveyed by this voice.

Then the traditional spokesperson replied, the women's side "(Discussion of position through mechanism

(Wuhuto Pino'ohiya))".... Ka lolituai kiyota isikkini mogosto gu mo pulu walu"

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Translation:

The position of this girl is at 118.

After that, it was followed by a discussion of wedding costs (Kuayi Pohioho) with the Women's Traditional Spokesperson, namely

"Ai imohaa, meioma moniko ko tembo ku mako pososoobotua, mako monooluso anaki tandtolu ini, tandtu kama kitandtolu mako mososoobotu numa ku deita nia kuai pohioho aneka inggooso."

Translation:

"We ask, 'When the agreed-upon time for our children's weddings arrives, we as a family will certainly discuss the costs of the celebration.'"

The Groom's Traditional Spokesperson replied:

"Meioma moniko tembo pino sosoobotua, tandtu kama kaa kinamindtolu mako mo mo popoaluo ku dineita nia kuai pohioho kitaito, kaa dio kania piania kinamindtolu du mako mogukato kodooni kino popanggatia aneka kino dodukalia kuai pohioho kitaito".

Translation:

"When the appointed time arrives, of course, we will all prepare the costs for the celebration. So, on this occasion, it would be good for us to explain the estimated costs."

The next stage is a difference of opinion (if any) with the Groom's spokesperson:

"Diopa ko ku sinalaamai, gu diopa ko ku diguna'"

Translation:

"Nothing has been left out yet, and nothing has been done yet." brought."

Finally, there is the closing stage (final agreement) with the woman's customary spokesperson in the form of verbal communication

"Ai miiko monandobu tembo du mako ko papaangia kudu nako nosirita kodoni niato berartiu dunako notaraango nopasato kudunako tinirima moihlaso ko pogogusato, pototole anako ka duai miko toloahira. Wabbilahi taufik wal hidayah, wassalamualaikum warahmatullahi wabarakatuh."

Considering that it is already quite late and our discussion has been clear and articulate, we, on the woman's side, have sincerely accepted the family's intentions at this time. And let us conclude with

Wabbilahi taufik wal hidayah, wassalamualaikum warahmatullahi wabarakatuh.

Then the male traditional spokesperson replied,

"Alhamdulillah agu dunako noko sambu dola kuayi mako moboli polakoa so dongga dia dongga tandunuma kinami ai mako sambotunuma mopodopato manu

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

tembo wakutu kuayi mako monantu makopotenganga kudunako noboli pogoluma pososobotua angga pogule dua tembo kiyotaito tembo kooraso kinami ayi mako momohono mogule dua malango ayi mohui kotambato nako pinopoponogai Wassalamualaikum warahmatullahi wabarakatuh"

Translation :

Thank God, if we have found a path that will take one or two steps, of course we will all continue to the next stage and hopefully when the timing is clear, hopefully the time that has been agreed upon will not change.

Based on the results of the stages above, it is clear that every activity in the Mogimbasato tradition is filled with verbal communication through traditional expressions. Verbal communication, displayed through the Bolangitang traditional language, serves as the primary medium for conveying the intentions and desires of each party.

In practice, negotiations in the Mogimbasato tradition take place after the Molako Modikohomo (four-eye meeting) stage, when both parties have reached an initial understanding regarding the wedding plans. This customary deliberation is generally held at the residence of the prospective bride's family and involves the prospective groom's family, the prospective bride's family, traditional leaders, and the village government. At this stage, traditional leaders act as spokespersons representing each family in conveying their opinions and interests. Meanwhile, the village government is also present not only as government officials but also as members of the family and community who understand local customs. The government's presence serves to provide an understanding of Mogimbasato customary procedures and provisions, thereby minimizing misunderstandings and conflicts during the deliberation.

Research findings indicate that the negotiation process in the Mogimbasato tradition does not always end with an agreement reached at the first meeting. Although the dowry amount has been determined based on customary law and the prospective bride's clan, discussions continue regarding the form of payment, the mechanism for its implementation, and various requirements related to the wedding. The dowry can be converted to another form of equivalent value, as agreed upon by both parties. Furthermore, discussions regarding wedding costs are also an important part of the customary deliberation process.

During the discussion of the dowry and wedding costs, negotiations occur between the prospective groom's and the prospective bride's families. Negotiations generally arise when there are differences between the bride's expectations and the groom's ability to meet the proposed requirements. In such situations, each party presents their views and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

considerations through a traditional leader who acts as a spokesperson. If an agreement cannot be reached, the traditional leader acts as a mediator, bridging the differences by offering various alternative solutions acceptable to both parties.

When differences of opinion regarding the mechanism for payment of the dowry or wedding costs cannot be resolved, deliberations do not always result in agreement. In such circumstances, discussions can be postponed and resumed at a different time. According to informants, the man's family usually returns first and waits for the next meeting to continue the discussion. This delay indicates that negotiations in the Mogimbasato tradition can lead to temporary failures in reaching an agreement, but are still managed through customary deliberation and mediation mechanisms to maintain good relations between the two families.

If customary property or dowry is paid in cash, the value can be converted based on the number of coconut trees as stipulated in customary law.

1. 418, equivalent to 84 coconut trees, is converted into cash at Rp. 25,000 per tree = 2,100,000
2. 318, equivalent to 64 coconut trees, is converted into cash at Rp. 25,000 per tree = 1,600,000
3. 218, equivalent to 44 coconut trees, is converted into cash at Rp. 25,000 per tree = 1,100,000
4. 118, equivalent to 24 coconut trees, is converted into cash at Rp. 25,000 per tree = 600,000

The Bangusa no Mododotu group is a group of nobles or descendants of kings from the Pontoh, Antogia, and Korompot clans. According to customary law, this group is subject to a customary tax of 418 perak. This value is equivalent to 84 coconut trees, calculated at 5 perak per coconut tree. Based on the customary seminar decision, which set the price of one coconut tree at Rp25,000, the value of this customary tax, when converted into cash, is Rp2,100,000 (two million one hundred thousand rupiah).

The Bangusa no Mojo Jogugu group is a noble group descended from the Jogugu. According to customary law, this group possesses customary assets totaling 318 perak. This amount is equivalent to 64 coconut trees, calculated at 5 perak per tree. Referring to the customary seminar decision, which set the price of one coconut tree at Rp25,000, the value of this customary asset, when converted into cash, amounts to Rp1,600,000 (one million six hundred thousand rupiah).

The No Poniko Kino Poni-ponikia group is a traditional group formed when a man of non-noble descent marries a noble woman, so that their daughters fall into this

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

category. The amount of customary property set is 218 perak, which when converted is equivalent to 44 coconut trees based on the calculation of 5 perak per coconut tree. This group also includes the Ulea group, namely people from the Suango Lipu community who have obtained the position of sub-district head, so that in custom they are given the honor of Bangusa No Ulea. Based on the decision of the customary seminar which set the price of one coconut tree at Rp25,000, then the value of the customary property when converted into rupiah is Rp1,100,000 (one million one hundred thousand rupiah).

The common people, or Suango Lipu, are a group consisting of ordinary people within the customary structure. For this group, the customary wealth is set at 118 perak, which, when converted, is equivalent to 24 coconut trees, based on a calculation of 5 perak for each coconut tree. Referring to the customary seminar decision that set the price of one coconut tree at Rp25,000, this value, when converted into rupiah, amounts to Rp600,000 (six hundred thousand rupiah).

The dowry system in the Mogimbasato tradition is not only concerned with economic aspects but also reflects the social structure of the community. Each level has a predetermined value, thus serving as the basis for discussions between the two families.

In practice, the dowry determination process does not stop at establishing a value based on customary status (Lintagu), but continues with negotiations regarding how it will be paid. For example, if the results of a search through the Wuhuto Pino'ohiya mechanism indicate that a woman's status is 118, then the customary dowry amount required is 118 silver. This value is fixed and non-negotiable, as it is determined by the prevailing customary structure.

However, flexibility exists in how this value is paid. According to interviews with informants, in situations where the man cannot afford the dowry in silver, the woman does not express a direct refusal or demand, but instead uses customary expressions as a form of polite communication and maintains the honor of both parties. Expressions such as "Mogosto gu mo pulu walu perako, agu diokoboli gandiya bongo diya pulu opato" (118 silver, if not available, can be replaced with 24 coconut trees). This expression signifies that the dowry remains at 118 silver, but if it cannot be met in cash, it can be replaced with 24 coconut trees. The use of this customary expression demonstrates that, while there is room for adjustment, the basic dowry value remains in accordance with the Liintagu provisions, which were the result of a customary seminar at the Kaidipang Besar kingdom.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Furthermore, in certain circumstances where the groom also lacks coconut trees, the value can be converted back into cash. This conversion is not done haphazardly, but rather adheres to established customary provisions, namely based on the value per coconut tree agreed upon in the customary forum. Thus, if 24 coconut trees are converted into cash, the amount required will adjust to the price collectively determined within the customary community.

This situation demonstrates that negotiations in Mogimbasato do not change the dowry value structure but instead focus on adjusting the form of payment to keep it realistic and affordable for the groom. On the other hand, the delivery method, using traditional expressions (referring to Table 4.1), demonstrates a communication strategy that prioritizes politeness, respect, and maintaining a balanced social relationship.

Thus, it can be understood that the dowry in Mogimbasato serves not only as a material obligation in marriage, but also as a representation of social status, respect for the woman's family, and a form of customary legitimacy in the relationship to be established. Therefore, discussions of the dowry in the Mogimbasato process are not solely oriented toward value, but also focus on the social meaning inherent in it.

DISCUSSION

Dowry Negotiation from the Perspective of Face Negotiation Theory

The research results show that the negotiation process in the Mogimbasato tradition is not conducted openly or confrontationally, but rather through subtle, gradual communication and the use of traditional language. This pattern reflects a strong orientation toward maintaining social relations, where harmony between the two parties is a top priority. In this context, the negotiation process is understood not only as an effort to reach an agreement, but also as a communication practice imbued with social and cultural considerations.

In practice, efforts to preserve face are evident in the use of polite traditional language, the absence of outright rejection, and the existence of a delay mechanism before an agreement is reached. Expressions such as *"Diopa ko ku sinalaamai, gu diopa ko ku diguna"* (Illegible text) are a form of face-saving strategy, a communication strategy used to delay discussions without causing tension. This demonstrates that the negotiation process is not solely focused on the final outcome, but also on how the process is conducted to maintain the dignity of both parties.

In addition to the use of refined traditional language, the practice of facework in Mogimbasato is also reinforced by nonverbal communication. A low tone of voice, calm

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

facial expressions, and controlled body gestures are tangible forms of maintaining face in interactions. In Face Negotiation Theory, this aspect demonstrates that facework is not only carried out through word choice but also through the management of overall communication behavior.

In the next stage, the face negotiation process occurs when the man demonstrates his ability to meet the dowry and wedding needs. This communication is not conducted in a confrontational manner, but rather through careful and considered expression. This strategy allows the man to explain his limitations without losing honor in front of the woman's family. In this context, face negotiation is carried out by adjusting the way messages are conveyed so that interests can be communicated without threatening each party's self-image.

When differences of opinion arise regarding the form of dowry payment or the division of wedding costs, neither party immediately defends their position openly. Instead, they employ strategies of delay, further deliberation, or internal family consultation. These practices demonstrate the process of facework, an active effort to protect one's own face and the face of the other party from potential threats that may arise during negotiations (Ting-Toomey, 2015). Through this mechanism, differences of opinion do not escalate into open conflict that could damage social relationships.

Ultimately, the face negotiation process in Mogimbasato is not aimed at winning over one party, but rather at building mutual face or shared honor. The agreement reached is understood as the result of collective deliberation that maintains the dignity of both families while strengthening the kinship that will be formed through marriage. Therefore, the success of the negotiations is determined not only by reaching an agreement on the dowry, but also by the parties' ability to maintain respect, harmony, and balance in social relations throughout the communication process (Ting-Toomey, 2015).

The integrating strategy is characterized by efforts to build mutual understanding through deliberation and collective involvement of both parties. This is evident in various communication practices, such as giving the other party space to express their intentions ("*Lolaki mongo dualuo Maksudu*..."), emphasizing collective discussion ("*tandtu kama kitandtolu mako mososoobotu..."),* and collective acceptance of the outcome ("*tinirima moihlaso ko pogogusato*..."). These expressions indicate that the negotiation process is not aimed at winning over one party, but rather at reaching mutually acceptable common ground without disrupting social relations.

The dominance of this integrating strategy also reflects the collectivist cultural character, which prioritizes harmony. In the Mogimbasato context, negotiation success is

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

measured not by the extent to which individual interests are met, but by the extent to which agreements can be reached collectively while maintaining good family relations. Thus, the communication developed is not competitive, but rather cooperative.

This finding aligns with research by Jais et al. (2025) regarding the Bugis tradition of mappettu, which demonstrates that the deliberation process in determining the dowry serves not only to reach an agreement but also as a means of strengthening social ties and maintaining honor between families. These similarities indicate that in various traditional wedding traditions in Indonesia, dowry negotiations are not solely oriented towards the final outcome of an agreement, but also aim to maintain harmonious social relations through polite communication and collective deliberation.

On the other hand, avoidance strategies continue to emerge as a form of avoidance of potential conflict, especially in sensitive situations. This is evident in the use of delaying expressions such as "*Diopa ko ku sinalaamai, gu diopa ko ku diguna'*," which serve to delay the conversation without causing tension. However, this strategy does not become dominant; instead, it serves as a supporting mechanism to maintain the stability of interactions.

CONCLUSION

Based on the research results, it can be concluded that the communication process in the Mogimbasato tradition takes place through established customary stages, starting from Molako Modikohomo to deliberations to determine the dowry and wedding costs. Communication is carried out by traditional leaders or spokespersons representing both parties using verbal and nonverbal communication. In practice, discussions do not focus on changing the dowry amount because its value is determined based on the woman's traditional position *(Lintagu),* but rather on the form of fulfillment of the dowry and wedding costs agreed upon through deliberation. This is reflected in the use of polite language, the avoidance of direct rejection, and deliberations that prioritize mutual agreement.

Further research is recommended to examine the series of wedding customs in North Bolaang Mongondow at the next deliberation stage, namely motenganga monantu, which also has its own uniqueness.

REFERENCES

Gobel, Y. Van. (2015). *Startifikasi Sosial Berbasis Marga (Studi Kasus Tentang Perkawinan Berdasarkan Marga di Desa Sonuo Kecamatan Bolangitang Barat Kabupaten Bolaang Mongondow Utara)*. Universitas Negeri Gorontalo.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Jais, A., Salam, N. E., & Nurjanah. (2025). Makna Tradisi Mappettu Ada Dalam Pernikahan Adat Bugis Di Kelurahan. *Pendas:Jurnal ILmiah Pendidikan Dasar*, *10*, 1–23. https://doi.org/https://doi.org/10.23969/jp.v10i02.25228

Kautsar, M. Z., Hasan, Z., Hukum, F. I., & Lampung, U. B. (2025). Perkawinan Adat Lampung Simbol Kehormatan Dan Identitas Keluarga Di Era ModerN. *Jurnal Multidisiplin Ilmu Akademik*, *2*(6), 64–72. https://doi.org/doi.org/10.61722/jmia.v2i6.6921

Khalil, M. (2025). Pengaruh modernisasi terhadap praktik mahar dalam masyarakat. *Syariahku: Jurnal Hukum Keluarga Islam*, *1*(2), 15–24.

Nofiyanti, Asbari, M., Fajrin, A., & Ayunita, D. (2025). Teknik Negosiasi dan Komunikasi Bisnis : Solusi Efektif Mengatasi Konflik dan Meningkatkan Kinerja Berdasarkan Study Literatur Review. *Jurnal Ilmu Sosial, Manajemen, Akuntansi Dan Bisnis*, *02*(01), 7–11.

Nusantara, A. (2017). *Suku-suku yang ada di Sulawesi Utara*. Blog Tentang Tradisinya Indonesia. https://www.adatnusantara.web.id/2017/09/suku-suku-yang-ada-di-sulawesi-utara.html?utm_source

Rahardja, T. (2025). Peran Negosiasi dalam Alternatif Penyelesaian Sengketa: Studi Kasus di Indonesia. *Jurnal Yurisprudensi, Hukum Dan Peradilan*, *3*(30), 84–93.

Suwandi, E., Xuan, T. Le, & Nelson, A. (2023). Analisis Proses dan Strategi Negosiasi Dalam Industri Manufaktur. *Jurnal Sains Dan Teknologi*, *4*(3), 72–75. https://doi.org/https://doi.org/10.55338/saintek.v4i3.1119

Ting-Toomey, S. (2007). Intercultural conflict training: Theory-practice approaches and research challenges. *Journal of Intercultural Communication Research*, *36*(3), 255–271. https://doi.org/10.1080/17475750701737199

Ting-Toomey, S. (2015). Conflict Facework Theory. *ResearchGate*, *June*, 325–330. https://www.researchgate.net/publication/303786331_Conflict_Facework_Theory%5Cnhttps://www.researchgate.net/profile/Stella_Ting-Toomey/publication/303786331_Conflict_Facework_Theory/links/57520f0c08ae17e65ec36f61.pdf

Wawan Hernawan, H. P. (2021). *Antarbudaya Komunikasi* (M. S. Dr. Hasan Basri (ed.)). Pusaka Media.

Widyaningrum, A. T. (2022). *Makna simbolik dalam tradisi pernikahan adat Jawa di Desa Protomulyo Kecamatan Kaliwungu Selatan Kabupaten Kendal*. 73. https://eprints.walisongo.ac.id/id/eprint/19981/

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.