

ANALYSIS OF THE PRACTICE OF CAPTIVE MARRIAGE IN THE PERSPECTIVE OF FEMINISM

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Abstract:

This study aims to explain the injustice of women's rights in the habit/practice of capture marriage in Waimangura Village, West Wewewa District, Southwest Sumba Regency. This study also wants to identify whether women's helplessness in the practice of capture marriage is their choice or because of power pressure. The purpose of this study is to find out how the existence of women affects the practice of capture marriage. This research uses Simone De Beauvoir's existentialist feminisms theory. This research uses a qualitative approach with a descriptive approach, while the data collection technique uses interview techniques. The subjects in this study consist of Waimangura Village women, Waimangura Village Government, PERUATI community and traditional leaders. The methods used are the interview method and the documentation method. Based on the results of this study, existentialist feminism, influenced by the thought of Simone de Beauvoir, has a keen view of the practice of capture marriage ", Wenda Mawine. This view is based on ideas about freedom, autonomy, and the dignity of individuals, especially women. Women's Backwardness Existentialist feminism sees the practice of capture marriage as a form of oppression against women that hinders their ability to reach their full potential. It can result in underdevelopment in women's lives, both personally and professionally.

Keywords: Captive Marriage, Women's Rights, Existentialist Feminism

INTRODUCTION

This study aims to explain the injustice of women's rights in the practice of captive marriage in Waimangura Village. In addition, this study also seeks to identify whether women's helplessness in the practice is their own choice or due to power pressure, whether direct, cultural, or structural. Direct violence is often based on the use of power, structural violence arises from gender-biased public policies, while cultural violence is rooted in patriarchal ideology and culture.

Indonesia is a Country rich in cultural diversity and traditions that reflect its identity as a multicultural nation. Each region has unique customs and cultural values, which are often a binding strength. However, behind this diversity, there are traditional practices that need to be studied more deeply because of their impact on human rights, especially women.

One of the practices that is of concern is captive marriage in Waimangura Village, West Wewewa District, Southwest Sumba Regency. This tradition, which involves forcibly arresting women to be wives, has caused debate and controversy in various circles. Although some consider it part of the local culture, many oppose the practice because it violates women's rights and involves various forms of violence.

This research is important to uncover the root of the problem of injustice against women in the practice of captive marriage and find solutions based on gender equality. Using a feminist approach, this study seeks to make people aware of women's rights and the importance of freedom of choice in determining their own destiny. In this context, the research will focus on the factors that cause



injustice against women in the practice of captive marriage and how women choose in that context. As such, it is hoped to provide a better understanding of the power dynamics operating in this traditional practice and encourage more equitable changes and respect for women's human rights in Waimangura Village and other areas of Southwest Sumba.

METHODS

Based on the research problem, namely, with the question point: What is the factor of women's injustice in the practice of captive marriage? How are women's choices in the practice of captive marriage? With the aim of the author aims to find out what the factors are that cause the injustice experienced by women in the practice of captive marriage. Moreover, to identify whether women's helplessness is due to their own choice or because of the pressure of power. The methods used in this study are descriptive research methods and qualitative approaches to obtain more systematic research results, in accordance with facts in the field. The determination of this research method is based on the Interpretive Paradigm (Sarantakos,1998). The interpretive approach (Sarantakos,1998) originated from German philosophy, which emphasizes the role of language, interpretation and understanding in the social sciences. This approach focuses on the subjective nature of the social world and seeks to understand it from the frame of mind of the object it is studying. So the focus is on the meaning of the individual and the perception of human beings on reality rather than on independent realities that are outside of them (Ghozali and Chariri, 2007). The research method used is a specific case study with the intensive use of qualitative tools, including interviews, observations, and document analysis (Neuman, 2003). Through this study, the author seeks to explain the analysis of captive marriage practices from the perspective of existentialist feminism (a case study of Waimangura Village, West Wewewa District, Southwest Sumba Regency).

RESULT AND DISCUSSION

Katawap, also known in the community of Waimangura Village as "Wenda Mawinne," is a marriage tradition that has been carried out for generations by the ancestors of the Sumba people. This tradition of captive marriage was initially carried out with various preparations from both the male and female sides. Mr. Matius Ngongo Bulu Traditional Shop said that: "In carrying out captive marriage, there are several things that are behind this tradition, namely: a man has failed to propose to a woman (his wife died) to raise the status of a man, then the man must find a woman to be arrested and married next, because of economic factors, most cases occur because of debts from the woman's side" Based on the results of the researcher's interview with the traditional leader Mr. Matthew Ngongo Bulu above, the researcher then saw that in marriage capture is actually not a good thing to do in community life.

Existentialist feminism emphasizes individual female autonomy, freedom, and responsibility for her own life. Some of the concepts underlying the existentialist feminist view and how it relates to the practice of captive marriage are autonomy and individual freedom: Existentialist feminism emphasizes the importance of individual autonomy and freedom of women to determine their own life path.

In the context of marriage, the practice of captive marriage often involves unequal power and control between the parties involved, and often involves coercion or oppression of one of the parties. It is contrary to the principles of individual autonomy and freedom advocated by existentialist feminism. An Approach to Relationships: Existentialist feminism, especially in the context of Simone de Beauvoir's thought, emphasizes the importance of relationships based on equality and free engagement. The practice of captive marriage often involves relationships based on domination,



exploitation, or inequality, which is contrary to the vision of relations desired by existentialist feminism.

Responsibility and Choice: Existentialist feminism emphasizes the importance of individual responsibility for one's own life choices. The practice of captive marriage often involves restricting choices and forcibly determining life by the other party, thereby reducing the responsibility and autonomy of individual women. Thus, from the perspective of existentialist feminism, the practice of captive marriage can be considered a form of oppression of women's individual autonomy and freedom. It is contrary to the values upheld in the framework of existentialist feminism, which emphasizes the importance of individual freedom, equality, and responsibility.

In an interview with the chairperson of the National Executive Board of the Indonesian Theological Education Women's Fellowship (PERUATI) said: "Women are often seen as commodities, objects, and without inherent rights". In this tradition, women are always objects for the needs of others. Marriage has a widespread impact, including in the world of politics. This practice is often related to economic, social, and political conditions in an area. Captive marriage can also be a manifestation of sexual violence that occurs in society and is often disguised as part of culture or tradition. The impact is not only felt on individual victims but can also influence government policies and social actions to end this practice. The practice of captive marriage often involves elements of coercion, intimidation, and violence against women. It has a traumatic impact on victims and violates women's constitutional rights.

In a political context, this practice can also put pressure on local governments to take comprehensive action to prevent captive marriage practices and provide protection for women and children. Local governments in some regions have signed agreements rejecting the practice of captive marriage to improve the protection of women and children, in some cases, the practice has also attracted the attention of national institutions, such as the National Commission on Women, which conducts in-depth investigations on the practice with a constitutional right framework to understand and address the complexity of the root cause and its impact. Thus, the practice of captive marriage is not only a social issue, but also a political and legal concern at the national level.

In this case, the practice of captive marriage also raises questions about social norms and traditions in local communities. Several religious leaders and local leaders emphasized that the implementation of captive marriage should not be arbitrary and must be related to the religious teachings of the ancestors of the local community. It shows that the practice of captive marriage also raises discussions about cultural and religious values in a political and social context.

The national government made the policy by issuing the Criminal Code article 454, which contains the prohibition of bringing women with trickery, threats and violence. These rules are also used by the government in Southwest Sumba. Based on news in the television media on 4/07/2020, the government has tried to gather several traditional leaders and village governments to discuss that capture marriage is not a culture. So, the government is trying to carry out a campaign to prevent captive marriage. The Women's Population Control and Child Protection Office of West Sumba Regency held an activity with the title "Sumba Campaign to Prevent Arrest Marriage as an Effort to Protect Women from Violence". The activity is a form of collaboration and synergy involving the government and stakeholders, as well as elements of the community, to participate in efforts to overcome cases of captive marriage.

Women's Rights and Women's Position in the Tradition of Captive Marriage. Women's rights, from an international perspective, refer to fundamental human rights that are specifically focused on ensuring equal treatment, opportunity, and protection for women and girls around the world. These rights are rooted in the principles of gender equality, non-discrimination, and the belief



that all individuals, regardless of their gender, should have equal rights and opportunities in all aspects of life.

Efforts to advance women's rights are ongoing, with many countries working to improve legal frameworks, policies, and social norms to ensure gender equality. International organizations, governments, non-governmental organizations (NGOs), and grassroots movements all play a role in defending and advancing women's rights on a global scale. Based on an interview with the victim of the arrest of Dinsiana Malo, which occurred at the Waimangura intersection, the victim said: "That when the arrest marriage process occurred, Dinsiana Malo did not know about the planning of her arrest, so that when the incident occurred, Dinsiana Malo felt shocked and afraid and embarrassed because the incident occurred in public". In the context of the practice of captive marriage, women's rights are often ignored or even seriously violated, while these rights are human rights inherent in women as human beings, namely the right to privacy, the right to feel safe and several other rights. However, when a marriage occurs, the woman's rights are taken away. The practice of captive marriage, which involves coercing or restraining individual women to marry without their own consent, constitutes a violation of human rights and the principles of gender equality.

The practice of captive marriage limits women's autonomy by ignoring their own will and choice in a very important issue such as marriage. It is contrary to the principles of existentialist feminism that emphasize the importance of individual freedom for women to determine their own path in life. The practice of captive marriage often involves the oppression and exploitation of women, which is contrary to the principles of equality and balanced involvement in relationships upheld by existentialist feminism. In the context of captive marriage, women often do not have the power or control over their own decisions, leading to inequalities in the relationship.

Women's right to make meaningful choices in their own lives, as well as responsibility for those choices, is often violated in the practice of captive marriage. Women are often forced or pressured into marrying without their own consent, thus losing control over their own lives. Thus, existentialist feminism categorically opposes the practice of captive marriage because it violates the basic principles of women's individual freedom, autonomy, equality, choice, and responsibility. Existentialist feminism calls for the protection of human rights for women, including the right to marry voluntarily without pressure or coercion from the other party.

Pressure of Power in the Tradition of Marriage and Capture. The Sumba tradition has several aspects that show the existence of power pressure in various contexts. One striking example is the practice of captive marriage, where Sumba women can be forced to marry under pressure, especially because refusing a marriage offer is considered shameful in indigenous communities, and considered against parental orders. It shows how power and social pressure can influence individual decisions in the marriage tradition. The tradition of captive marriage also shows that there is direct power pressure, for example in the case of Dinsiana Malo, a victim of captive marriage in Waimangura Village in an interview with Dinsiana Malo as a victim, he said "That the reason he wanted to accept the captive marriage was because the brain of the captive marriage practice that occurred on him was his mother, to respect his mother's decision Dinsiana was willing to accept the captive marriage practice and chose the perpetrator as a couple".

Based on the interview, the researcher saw that in the view of existentialist feminism, the pressure experienced by the victim of captive marriage who could not resist the process because her mother had taken over her mind was considered a restraint on individual freedom and self-autonomy. They emphasize that this situation shows how patriarchal structures and gender norms limit individual choices, even when the individual is female. It reflects the injustice in the power relationship between men and women in society.



In research conducted by researchers while in the field, researchers found that there are types of power pressure, namely the power of discourse, material, and culture. In an interview, Yohanes Bili Ngongo said, "Yohanes Bili is from a family that has a large material base / good economic behavior. However, he completed his education in elementary school, and he admitted that he did not have much knowledge, more listening and doing what has been done for generations by the ancestors, including intermarriage. Initially, when Mrs. Margaretha asked John Bili to marry her son Dinsia Malo, Yohanes Bili's family refused to agree to carry out the process of marrying Dinsiana Malo, but Mrs. Margaretha refused and chose to keep it a secret to marry in captivity.

In the interview, the researcher saw that the level of education was very important in understanding the traditions of the ancestors. The researcher saw that due to the lack of knowledge and the pressure of actors to support the capture marriage. The researcher is interested in why Mrs. Margaretha rejected the belis procession and chose to carry out the captive marriage process. Finally, the researcher conducted an interview with Mrs. Margeratha. In an interview, Mrs. Dinsiana Malo said: "The reason I do capture marriage is that I think capture marriage is a more respectable ancestral tradition and also helps the economy".

In the interview, the researcher saw that the tradition of capture marriage not only has a strong symbolic value in maintaining honor and cultural identity, but also makes a significant contribution to the community's economy. It is the reason some people feel that arranged marriage is a tradition that must be maintained. Thus, the power pressure of discourse in the context of captive marriage includes processes involving the formation of norms and values, control and coercion of women, knowledge and understanding that influence public perceptions of such practices, and the reproduction of the power structures that support them. This analysis can help understand how the practice of captive marriage survives and thrives in societies dominated by the power discourse that supports it.

In an interview, Yohanes Bili said: "During the mating process, Dinsiana Malo was arrested under the house of Yohanes Bili and was greeted with the sound of a gong, and also dressed in traditional clothes, after which a pig was killed". Based on the interview, the researcher saw that John had a material basis in this case, wealth that became capital in carrying out the captive marriage process, because when the procession of Dinsiana Malo arrived at Yohanes Bili's house, he was greeted with the sound of a gong. Based on the interview, the researcher saw that in the Sumba tradition, where the sound of the gong signifies wealth, there is a possibility of gender roles in the construction of wealth and the associated social hierarchy. It can be seen as a representation of a patriarchal structure in which wealth and status are often linked to masculinity and control over resources, placing women in a position of subordination. Existentialists also highlight how these traditions influence individuals in their search for existential meaning, as wealth is often perceived as a symbol of status and success in society.

Ironically, based on an interview with Mr. Matthew Ngongo Bulu was messy: "Considering the tradition of capture marriage as an important part of cultural heritage. However, I am aware of the environmental and social impacts associated with the practice, and the knowledge has become wider, and many have rejected this tradition, and I do not even want my children to experience captive marriage". With this wider knowledge, society can identify more sustainable alternatives and provide more equal opportunities for women. Existentialist feminist views of the captive marriage tradition can vary depending on the cultural context and social environment.

According to researchers, based on the existentialist feminist view, this tradition is something that must be eliminated because of its negative impact on women in society, both in terms of human rights and socially. However, existentialist feminists emphasize the importance of understanding



and responding to the needs and desires of local communities in deciding the fate of traditions such as captive marriage, emphasizing the importance of participatory decision-making that considers women's perspectives and environmental sustainability in managing these traditions. Thus, the pressure of cultural power in the context of the practice of captive marriage includes the important role of cultural norms, traditional values, the role of cultural authorities, the influence of the media and popular culture, as well as the process of education and socialization in shaping the perception and acceptance of such practices. This analysis can provide insights into how culture can influence captive marriage practices and strengthen the power structures that support them.

CONCLUSION

The conclusion of this study shows that the practice of captive marriage is a form of patriarchal oppression that harms women, both physically and psychologically. The study underscores the gender inequalities that persist in society and emphasizes the importance of liberating women from social norms and constructs that limit their freedom and autonomy. Thus, an existentialist feminist perspective on the practice of captive marriage highlights the importance of freeing women from the restrictions imposed by social and cultural norms, as well as the need to achieve gender equality in society. Education is also a very important factor in freeing women from the practice of captive marriage. Lack of knowledge causes people in Sumba to be wrong in determining actions. In Waimangura Village, West Wewewa District, Southwest Sumba Regency, the perpetrator of the arrest marriage does not have formal education, as does his father. The limitations of education lead to ignorance of the applicable rules, so the actions they take are a hereditary tradition from their ancestors. In addition to education, economic factors also support the occurrence of captive marriage, because economic limitations make women, as victims of captive marriage, forced to follow all these processes.

Some of the key points of this conclusion include:

1. Assessment of the Practice of Captive Marriage: This practice is seen as a form of patriarchal oppression that degrades the dignity and freedom of women.
2. Implications for Women's Well-being: This practice has a serious impact on women's well-being, both physically and psychologically.
3. Analysis of Power Structures: Existentialist feminism offers an in-depth analysis of power structures in captive marriage practices, where women are often objects of male control and domination.
4. The Importance of Women's Liberation: This research emphasizes the importance of liberating women from the social norms and constructs that limit their freedom.
5. Challenges and Recommendations: This research offers concrete recommendations to address these issues, including advocating for policy change, education on gender equality, and women's empowerment.

Thus, education and socialization about the negative impact of captive marriage is a critical point to eliminate this practice and create justice for women.

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