

Globalization and the Emergence of Open Society in Larat Tanimbar MTB-Ambon (A Study on Social Relations Amendment Duan Lolat Culture)

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Abstract

This study is methodologically using a type of qualitative research. Base determining the location as a whole performed on seven villages on the island *Larat* or eight villages in the districts of North Tanimbar, but is only performed on four villages that exist and or adjacent to the city center *Larat* namely: *Lelingluan*, *Ridoal*, *Ritabel* and *Watidal*. Data obtained by the two main techniques, namely: first: in-depth Interview conducted on some of the key informants. Determination key informant done using snows ball sampling, the grounds for knowledge authors/researchers on the knowledge capacity of informants in the control substance data becomes very relative, which is why anyone who will further depend on the recommendation informants interviewed previously.

Globalization is a reality that have been, are going to continue to be experienced by each individual as well as groups and communities that exist in various parts of the world without being able to be inhibited by any force. From metropolitan centers to outlying villages are so remote all face the realities of globalization. Reality of globalization comes with a variety of influences for groups of people who experienced the process. One that can be called are: open society and a threat to the existence of its local culture. Human values are universal, such as: honesty, and integrity be a gamble that is very worrying. Because there is the threat of degradation processes. When socio-cultural spaces (social space) which had previously been media interaction and social relations is now shifted to the electronic space (electronic space). Social relations between individuals and the group was in trouble and tension because of the situation.

Keywords: Globalization, *Duan Lolat* and Open Society.

1. Introduction

Globalization now and in the future not only be begin of a discourse of intellectuals, politicians and even statesmen and groups of businessmen, but based on the various data that truly real in society, globalization has become part of an incarnate spirit that permeated all mankind in various people, groups and social strata that exist in various parts of the world. Starting from the figure of a president to a scavenger on the outskirts of the railroad even a farmer far flung islands *Tanibar* away from Washington DC, the Netherlands, Singapore and Jakarta and Ambon *etc*; often talked about and even repeatedly mentions the word globalization, without knowing the actual. This shows that globalization is no longer discourse but has been transformed into a terrible mighty force that is able to change the way people think.

Globalization by many often synonymous with capitalist globalization, or at least become a very fertile land where the capitalists to develop their creativity to master the production of economic resources. On the other hand Globalization has clearly become a major rivalry for humanitarian issues (humanity). Therefore the issue of humanity become so important in the global context of yesterday, today and into the future. The main reason for face to face interaction tends to decrease and disappear from time to time, people began to lose the identity of social interaction of facts and dynamics formerly with social communities and community culture, and rapidly shifting to electronic items that require the capability of an individual to master the technology as collateral for the privacy desired space in the use of technology as a means of social interaction (Abdullah, 2000).

Larat is an old city that is always to be strongly influenced by the four villages in the vicinity called group of four series. There is a kampung *Ridoal*, *Ritabel*, *Lelingluan* and *Watidal* village. Two village formerly known as the hometown of origin Titi-Baba (Father-mama) and two other villages (*watidal* and *Lelingluan*) are children. The four villages have a considerable influence not only the dynamics of urban life *Larat*, but the public at 7 *Larat* village on the island as well as in the western part of the island *Yamdema*, *Molo Maru*, *Fordata*, *Seira* MTB even overall.

The strength of the influence of four villages which historically became one of the cultural mecca of *Tanibar* characterized by *duan lolat* prevailing culture thoroughly in 75 villages and hamlets in West Southeast Maluku District. *Larat* is one of two city districts Holding that has existed since the New Order government came to power. That is why have things changed from the influence of formal bureaucratic structure, the influence of technology and modernization to the impact of globalization is increasingly spread into all corners without being able to be inhibited by anything. The issue of money especially in markets have also extended the orientation of society and social mobility is increasing cause of geographical boundaries include various obstacles that had been protecting *Larat* with a variety of other areas, now the boundaries are increasingly

widespread but also increasingly blurred as a result of changes in spatial orientation community (Apadurai, 1994)

The changing character of the community is very striking as a result of the weakening of various forms of traditional ties. At the same time as that, it is the opposite that is happening more and more the creation of individual autonomy. Because individuals gain a much broader space to develop their potential and creativity (Goldsmith, 1998). How is the position of traditional institutions, traditions and culture as *Duan lolat* in the transformation of society in *Larat MTB*, will be discussed thoroughly through this paper.

The local culture in the process of social change are two different aspects but are like two sides of a coin that is very difficult to separate. Social change can include various aspects of human life. Local cultural context is part of a system that is not only human life is inherently owned and embedded in people's lives owners but also considered valuable for being a system that is guided by the values of human life and public owners (Koentjaraningrat, 1995). And social changes associated with the local culture is a simple process that can be revealed by some theorists of social change as follows: JOHN J MACIONIS: "The Transformation Of culture and social institution over time" Social Change are: Transformations in community organizations, in the pattern of thinking, in behavior at a given time (1997: 638). So changes in community organizations can include elements of local culture in which there is a value system that governs the behavior of the owner of the cultural life of society itself within a certain time. Furthermore, William F Ogburn: says: That the scope of social change always include elements of both material culture and Immaterial. In view Ogburn, Turns Influence of Material Culture Bigger and cause changes in non-material aspects of culture (Ogburn in Laendecker, 1991: 358-360). In this context Ogburn actually going to explain that the forces driving change in the form of material culture such as local cultural largely determined by how the technology as a form of material culture with a very real effect on the life of every local community there. Thus further Sorokin, states that: "aspect of most major social changes are: social process that is: any change in a particular subject in the course of time, it changes its place in space, or modification of the quantitative and qualitative aspects (Sorokin in Stompka 2004: 6)

Some of the foregoing view simply gives the impression that the real existence of local cultures is a reality that will continue to change as the owner of the cultural dynamics of human life itself. Local culture itself in this context is part of a non-material culture form that may change due to the determination and the influence of material culture in the form of technology, money, fashion garments, Dvd / Vcd, internet and TV and so on.

Marshall Goldsmith (1998) showed three main features societies formed for the expansion of the market as well as being a major part of the human process of social change in this globalization era, namely: Diversity, The establishment of long-term value and the degradation of human values that universal. Discussion on the research and writing of this journal is only limited to one aspect only the degradation of human values in the current global era, given the limited time and setting the substance of this study is limited to the issue of human values which previously guided the local culture in *Larat Tanibar MTB*.

The issue of Humanism to be something very important in today's era of globalization, not only because *technologization* process that occurs on a large scale but also because the process of face to face interaction tends to diminish and disappear over time. The reality of the media from time to time will unwittingly become a tool and a container to hone our humanity. Media later gave birth to a new distance with the actual social reality, so that the process of empathy become the most serious problem in this context. Social spaces (social space) are likely to become increasingly narrow, and vice versa electronic room (electronic space) becoming more rampant and dominant because considerations of effectiveness, time efficiency and manpower. Residents and community began to lose intensity or social interaction as a result of time allocation patterns are constantly changing. This means that the individual has become more detached from social groups and tend to be dealing with electronic goods as well as its own virtual community. That is why the emotional connections that are personal to become less important with the disappearance in line with the values of emotional empathy within individuals (Abdullah, 2001: 40).

The next consequence is the name of human values that universal increasingly experienced a remarkable decline. Honesty value has declined and disappeared as a model of social space as a base plot guard honest behavior is now replaced with the privacy space technology. Similarly, the value of courtesy, it is committed to the promise of marriage, a value awards being given to the dignity of women as part of the implementation of local cultural values given are also undergoing a process of degradation because there is a trend of change and orientation of the process of human social interaction that is likely to shift from social electronic space to space. How can a child be polite elementary or junior high school in honor of his teacher? When his teacher still within hundreds of meters of the child has been imagined and to prepare styles and greetings like what he would say and do as he passed by with the teacher. It still was so important to the early 1980s, but for today it looks like it is no longer a priority thing.

In many societies, the transfer of a woman in marriage is associated with the payment of various forms of property to a group of relatives of the bride. Such payments, known as dowry (Bridewealth). This dowry is also nature patrilineal kinship structures and functions to show how dignity and respect for women and the sacred reality of marriage itself is symbolized through the dowry (van den Berghe, in Sanderson, 2000: 449).

Therefore dowry has become very important as a symbol binder kin groups and large families as a whole. That is why all the payment process reflects a mechanism and system of work neatly in circulation and systematic involvement of certain parties in the community related to their social position and status in the structure and function of cultural customs prevailing in the society. In Linkages was a sociologist / anthropologist said:

"... Dowry is a typical way to legitimize marriage in Africa, in Asia ... while on the other hand, dowry showed a good privilege for those who pay it and receive it. That is why dowry showed a greater willingness to distribute the privileges commensurate with the situation where the population density is relatively low, cheap land and the social distance between rulers and ordinary people are not too big ... "(Marvin Harris, in Sanderson, 2000: 450)

Exposure Haris above shows that the process of payment of a dowry would be more representative of the community structure is simple, when the population is not too much, and especially also the social distance in the reality of social interaction and relationships between formal government with the public is not too far away. This means that the common people are usually familiar with formal government officials as a brother and not vice versa as a professional command. Greetings-formal greeting to the government that there should be a tendency to replace the greeting in the context of local indigenous languages as well are often put forward in their everyday lives as well as the structure of the local indigenous community.

2. Methodology

This study is methodologically using qualitative research type. Base determining the location as a whole performed on seven villages on the island *Larat* or eight villages in the districts of North Tanimbar, but is only performed on four villages that exist and or adjacent to the city center *Larat* namely: *Lelingluan*, *Ridoal*, *Ritabel* and *Watidal*. Especially for information relating to changes in local culture related sectors marriage, change in the form of property customs and some other aspects, this research will focus on *Lelingluan*, considering: because *Lelingluan* in groups of four series of famous most phenomenal in the aspect of social change that is sustained by courage people break *Duan Lolat* permanent structure associated with payment processing mating treasure of *Duan* to *lolat* (Koritelu, Salmon, 2004).

The research data was obtained by the two main techniques, namely; The first: in-depth Interview conducted on some of the key informants. Determination key informant done using snows ball sampling, the grounds for knowledge authors / researchers on the knowledge capacity of informants in the control substance data becomes very relative, which is why anyone who will further depend on the recommendation informants interviewed previously. And after in-depth interviews were conducted with approximately 11 new informants the desired data / searchable researchers considered sufficient. And that's in the process of analysis is only 5 key informant exposure data are required in this study. Second; Observations, which is done only active observations are not involved (non-participant observer). The presence of researchers in the field is something that should be while doing in-depth interviews authors also viewed observe all activities as well as custom routines in accordance with their traditions but the authors do not involve ourselves as part of the group (in the group) in various forms of traditional events they do.

Various findings critical data in accordance with the concept of the theory is mainly associated with changes in society and local culture in the era of globalization will now be analyzed and described in a form of sociological analysis which is based on a blend of field data (in-depth interviews and observations) as well as sociological interpretation process.

3. Results and Discussion

1. *Duan Lolat* and Kinship In *Larat* MTB

Duan Lolat an adhesive force that binds all indigenous communities in rural / village *lelingluan*. Mr. *Duan* literally means giving blood child, and the child *Lolat* means the recipient of blood. From this simple definition, it is understood that reality *lolat Duan* is a mechanism that is constructed through a process of mating. The family of origin bride hereinafter referred *duan*, since it is they who contribute girl was the bridegroom as a recipient of a blood child hereinafter referred to as *lolat*. Good *Duan* or *lolat* have rights and obligations of each of which are visible not only in traditional events solely but also in the practice of daily life.

Implementation role and or obligations *Duan* and *lolat* very possible involve the entire family of origin as well as all the blood of children big family of the bridegroom. That's why when a sporting "event" will be implemented almost all the people in the village community will have a role in the ongoing process of the event. If the wedding every *Duan* and *lolat* have an obligation to support and partly responsible for the process of this event from the period or stage "*maso ask*" (dock lean) until the marriage ceremony itself. The *Duan* start preparing all forms *Bakan* which usually manifests in woven fabric, or it can also manifest itself in the kind of other dependents such as: money, type of food, side dishes, etc. or game. Likewise with *lolat*, they usually prepare *Tuat* (gin) can be in the form of a bottle of gin with a stopper in the form of rupiah in a certain amount of money, or other dependents for smooth type of the event.

The distribution of rights and obligations is not intended to see it as a burden, but it is interpreted as part of a fellowship of relatives and a bond forms a large family is loaded with prestige and dignity custom very high. Related to this is the 5th informants who were interviewed in depth generally have the same kind of answer, as exposure to the following interview excerpt:

- (1) "... *makitfalak weninbe ba, welik sian te lolin oh, yes tfedan watan tenadida skirt to ala takwanak watan afa e* (JM) means: What should I say, enta good or bad I am still trying maximal even if necessary I commit myself to fulfill my duty, ...
- (2) "... *Ye baba ba makitotu weninbe welikne Warat ,, oh Nangal Naak- must u fadir watar laar oh ...*" (BW), which means: ... Yes *nyong* me what to do, even if the west wind will menghadangpun, the screen will still be my post and sail to challenge the west wind storm ...
- (3) "... *Wohol bis mane tafla talik two OWU lolat oh, because tmata te twaat oh, tatali enye skirt e too ...*" (BI), which means: We will not be run from Duan or lolat because life and death we came from there...
- (4) "... *Ita two owu lolat ih, welikne mane rfedan bus wohola ma watan ita ita tsitalik, because afa ih rkeyak teri ita owu lara ,, so worth te lolin yes, tfaban watan to ...*" (AM) (Although there that would kill us, but duan and lolat bond can not be separated, because the bond strengths are united by the blood stream)
- (5) "... *Two owu lolat ih indeed lolat ... owu rope Laan o, Ubud nusin rfadoku roak werin ita, Naak- ma fiang ih kubang a susdeen roak, so yes tatur malolin watan to ...*" (BM). Which means: "... Relationships Duan and lolat is a legacy of the ancestors long ago, but the present time is money is increasingly becoming a difficult problem, because it should be regulated just as good ..."

The views informants above clearly shows that in addition to the rights and obligations of each *Duan* and *lolat*, but the essence *Duan lolat* also showed a very strong kinship, where the bond strength is characterized by human bloodstream that show the relative widely. That is the motivation of this cultural encourage their efforts to fulfill their respective obligations without accompanied by a sense of loss common in social relations that are rational on the basis of more or less similar to the Cost Benavid Regulations (calculation of profit and loss as the basis of rationalization of social relationships).

In general, the informant admitted that many problems and obstacles that occur changed but the strength of the ties of kinship by blood or kinship bond strength is based on the relationship *Duan* and *lolat* remain. This means that people's behavior can be changed, people's views can be changed even on the judgment of each person can be changed because of the strength of the influence of other factors, but one thing that remains is the strength of ties *Duan lolat* itself. Reasons substance because the relationship between *Duan* and *lolat* formed because the flow of blood relations.

Meaning that the various activities of the *Duan* and *lolat* not be measured by money or rationally calculated as appropriate, but interpreted based on the strength of kinship. This reality becomes a process of inheritance of the past still appreciated as the promise of brotherhood since ancestors. These results indicate that a lolat that because his career in business or bureaucratic success led him to have a lot of money though customarily not allowed to pay their own treasure his or her family, even if that happens, he has made a great offense and will be sequestered in a customary practice further, This fact is now seeming to be a crisis of civilization that continues crowded in *Larat Tanibar* MTB. On one side there is the realization that the process of social relationships is important to be maintained but on the other hand determination of the power of money and the influence of modern technology, especially plague among the young educated into an instrument that seriously destabilize the existence of traditional culture, including social relationships that existed for the strength of kinship between *duan* and *lolat*.

2. Globalization and Cultural Change *Duan-Lolat*

Globalization in various aspects secant become an arena of proof capitalists play a dominant role in the control of local communities. The power of money that could encourage the flow velocity and roll out advanced technological tools can be inhibited without, being the size of a very real, why different traditions and cultures of local communities can be changed at any time. In particular perspective (the Racialist) globalization became a supreme power that will not be impeded by any local force (Giddens, 2001: 3).

Case in *Larat* be a very interesting phenomenon because, mooring determination globalization bring a lot of changes fundamentally. One is: the issuance of a decision some traditional leaders throughout North *Tanibar* centered *Larat* (four Ones), in 2002 about a change in the form of property mating of custom objects to money. As known properties is customary in *Larat*, *Tanibar* North and *Tanibar* Generally only recognizes 4 shapes in the customary (treasure custom) namely: *Wuhur* (bow), *Wear* (water), *Suruk* (Sword) and *Ramat* (Bamboo as complementary arrows to fight and hunting).

Tabel 1. Sustomary type of property it is symbolized with custom objects

No	Indigenous treasure type	Objects Paying	Explanations
1	<i>Wuhur</i>	<i>Lela</i>	Ivory elephant as a symbol of masculinity and virility
2	<i>Wear</i>	<i>Loran</i>	objects made of gold and silver shaped female genitals, which symbolizes power and dignity
3	<i>Suruk</i>	<i>Marumat</i>	Necklace made of ivory or other animals symbolizing canine family fellowship and relatives
4	<i>Ramat</i>	<i>Sislo</i>	Dots bracelets that adorn the hands of the girls / housewives who symbolizes their strong bond between Duan and lolat, so if there is a problem Duan and lolat resembles a complementary mechanisms

Source: Data Results

The objects are based on the decision *Latupati*, then be replaced with money. The process initially occurs when there is an urgency in the family finances these objects are then sold to the entrepreneurs of Chinese descent, when the result will be used as a dowry cannot be found anymore. As a result, the process of payment of customs treasure delayed for various reasons. The conflict occurs at the level of local communities, especially in the village. Family *duan* with family *lolat* unbiased tense, because there are sanctions that are acquired by a personal punishment that his property would be paid. Her son died, disability or even concerned himself will be subjected to various kinds of diseases. Steps to be taken then is the *penggawa adat* then met and decided their "Changing Forms of Wealth of the marriage custom objects to Money". So the four types of custom property as described above face value is determined by the amount of money that is explained in the decision *Latupati* which totaled 4,800,000 (four million eight thousand rupiah).

Rationalization of the conflict actually determined by how the respective roles (both *Duan* and *lolat*) was taken over by each. In the process of customs transactions treasure usually a function of a patent is to pay property *Duan* mating with indigenous objects, is now experiencing considerable change. The first change is:

1. The meeting is mutual need between flies and *Duan* increasingly rare. *Lolat* will usually come by bringing certain customary objects to declare he had come. For example running or bring a bottle of gin and begged *Duan* can pay their property whether by *Lela*, *Loran*, *Marumat* and *sislo*. The reason is because in his status as *Duan*, he serves to store objects such customary to arrive the right time then it will be used. Since money is a legitimate tool for paying property mating then the money can be owned / possessed both by *Duan* and *lolat*.
2. The relationship between *Duan* and *lolat* philosophically at first resembles a complementary mechanisms that are complementary or interdependent, slowly began to change its orientation becomes a reality in which, the process of the settlement of responsibility *Duan* showed a large enough arrogance to *lolat*. These conditions give rise to discontent *lolat* who feel as though always in the position pressed by the *duan*. Conflicts occur either latent or manifest.
3. Therefore, the flies also find it directly on behalf of *Duan* to pay his property, his property because of the existence of different means of payment form from the previous time. That money also owned / possessed *lolat*. That is why *lolat* can also pay their property with their money. The takeover of reinforcing the social role of conflict between the two.
4. This is further exacerbated by the strength of the rotation globalization is offering a full range of technology, information, communication, fashion clothing and practical offer of another requirement that directly stimulates the high public demand for cash. Money into something that is very important and in fact can be a means of transformation and social changes associated with social relationships between *Duan* and *lolat*.

Data in the table below shows how significantly increased the quantitative problem of infidelity / adultery used to be a big disgrace highly embarrassing all the great big family and relatives and *lolat Duan*. Disgrace was so embarrassing because at the time *Duan* will sit to complete the process of repayment, then he will not only pay the property dump, but provides a custom object to paying both property and property exhaust his wedding.

Table 2. Number of Cases affair that occurred in the past 10 years (1997-2006)

NO	Cases Category	Before	After	explanation
1	Taxable case Sanctions	12	29	When money becomes a legitimate means of payment indigenous treasures, then an increase in cases of infidelity within a period of 5 yrs of more than 100%.
2	Case escapes sanction	9	4	There is a tendency that all who violate the customary form of adultery is directed to pay a fine (custom property)

Source: Data Results

The data in Table 2, illustrates that within the last 10 years (1997-2006) turned out to be: First: There is

a tendency to an increase in cases of adultery / infidelity. Second: There is a tendency to increase as well in an effort to adultery / infidelity through the customary council. The data obtained show that there is no motivation to open the case because in the end there is an opportunity to earn money by demanding offenders must pay a fine as accountability for his actions. Third: After the change of the form of property of custom objects to the money, so the increased intensity of the infringement and the tendency to open these offenses also increased.

Third: the above can generally be defined as a process that shows the money was instrumental in the effort to widen the social distance between Duan and lolat. Relationships are usually intense social interaction is now replaced by the money that was found to take over the role in the payment process Duan treasure. In this case rationally it can be seen that the money also streamline all the processes transactions. At an earlier time payment processing treasure happen very complicated and complex, but when money becomes evidence of payment of property, then the process is more simple, practical and requires a relatively short time to complete. Herein lies the difference; in terms of effectiveness and time savings become a hallmark of modern society as well as direct practical benefit to be gained. In contrast to the previous practice where the prestige and dignity of indigenous at stake which is always prioritized. That's why even though quite a long time can be resolved even up to 20 years. Being in an era when money replaces the traditional object of the process can be completed more quickly only one or two meetings. The first meeting is usually agreed on the amount and the second meeting of the transaction directly or repayment.

Rationally increase in the number of cases of infidelity and then-settlement made by the offender himself. That is the traditional law-breakers (violating customs) should come begging for mercy as lolat to order *Duan* who later paid a fine custom. But it was not made by the infringer (lolat) because he has other options to resolve the problem. If at any previous time he had no choice because the settlement process should be done in a way to pay the customary fine with custom objects. Where the holder of the position of indigenous objects just *Duan*. But after the process of changing the shape of the custom property that had to be positioned *lolat* transgressor by having to come to the customary held property on track can make payment or settlement of customs fines itself in the form of money. Money then played an important role, including stretches social relations between *Duan* and lolat in cases of customs violations as described above.

3. Money as New Cultural Determinants of Social Status In Larat MTB

In the period before the 1990s people really appreciate Larat customs. The form of the award was done with real life practice through social relationships are real in their lives. One concrete manifestation is a willingness and a sense of social responsibility in the process of social relations was mainly related to awareness of social positions as well as *Duan* and *lolat*. If for example a person doing a specific offense, then that person becomes even *Duan lolat* for certain, but according to unwritten rules and regulations that exist in customary law *duan lolat*, concerned may not use status to resolve the issue. Because he had come to see Duan from the infringer. That means when the offender when it comes to *Duan* position remains as *lolat*. Which should be ready reprimanded, scolded, and then just look for solutions.

Being a critical question to be answered is how and what positions and lolat actually *Duan* status in customary law lolat Duan mentioned *Larat*? The results of this study can identify three kinds of positions or status Duan customarily have reciprocity in social relationships Duan and lolat namely:

1. Status fly that obtained someone because he is married to a particular family of the girl child. This means that someone gets *Duan* status because he contributed his daughter in marriage process. So the parents and brother of the girls became duan for men (groom) and the family of origin. Or men and the family of origin plays as lolat.
2. *Duan* Status obtained from mama path. This means that since I was born without or before I got married I already have duan for the family from my mama that Duan for my family and my papa. That is my mother's family of origin is a party to obtain Duan status in the context of social relationships. So brother mama or who normally would be addressed as uncle or Om, it is they who get the status duan. In terms of the Yamdena usually Duan categories are referred to as *Ompakain* (Koritelu, 2009).
3. Status duan obtained because of my grandmother. In this case neither me nor my father, despite being married and having another duan, nonetheless status lolat because we already have duan because our grandmother. This means that the grandmother of the family from the status duan. So the position of the brother of my grandmother or grandfather (tete) of the brother of my grandmother would serve as Duan called as *Udanain* (Koritelu, 2009). Grandfather who came from brother grandmother (my father's mother) was the *udanain*.

In the context of the three tiger or three levels of the actual status Duan has the obligation and right respectively. The function and role of the public in connection with the Duan status is to provide protection and shelter for every lolat them either in a state of love and being in pressure problems or grief though. The function and role of customary extremely expensive and so appreciated. If for example in the case where a lolat being in contact with the disaster or have weight problems, the presence of a Duan will give a psychological impact is very important to her. And the entire village would look lolat with highly respected because of neglect, be

acknowledged and protected by both of them. This fact occurred before the 1990s. But after that period where the money really has become a legitimate tool treasure payer customary, the lolat no longer dependent on custom objects owned Duan, but the phenomenon is happening is the fact lolat pragmatically changed her status to Duan on himself.

Why does the author say that, because they act as a payer or a party who paid the penalty customs with their own money. So that was the responsibility of paying off the fines with custom objects that can only be obtained from the path of Duan, now the lolat can directly be duan because of their own money they used to pay the customary fine. The process of changing the position and role of a lolat who has taken over the position Duan become an inescapable reality of today. Ie after the 1990s to the present.

Sociologically, Duan obtained a lolat by and for his wife, or the status of status lolat because her mother and grandmother lolat therefore, simultaneously change and loss of function when the lolat settle property or even the customary fine with his own money. In fact this is the money played a role in changing the status of a lolat be duan itself or become Duan also on others when in a particular deal then he can act with the money to pay or repay custom or customary fine property of others.

Social impacts of the presence of money as a medium of payment legitimate customary property actually impact social change is remarkable in the practice of customary law in Tanimbar *Duan lolat*. Tensions social relationships occur. Social conflicts between families occurs by factors of offense for cases of expropriation of indigenous role and function cannot be avoided anymore. Due to the implementation of the functions and the role it is legitimate to greatness Duan status itself. And this is a phenomenon that is increasingly reigned-whim Larat Tanimbar today. This all happened because, as already explained earlier that there was an agreement to change the shape custom property with some money. Agreements and decisions tribal councils called *latupati* is indeed occur without preceded by a research activity to see what the likelihood or consequence that will occur because of the implementation of the decision and the agreement.

4. Globalization and Open Society In Larat MTB

The problem of humanity in this era of globalization become a very important aspect not only because technology process that occurs on a large scale but also because face to face interactions tend to disappear over time. Reality technology, especially media into a world that unwittingly hone our humanity. This media is in the reality of human life that is consciously raises new distance with the actual social reality that sociological issues empathy also experienced tremendous dysfunction in a variety of social practice. Social spaces that are a common source simultaneously eroded the Code of Conduct and a shift to electronic space (electronic space). Residents began to lose intensity of social interaction as a result of time allocation pattern changed because too much time is spent on dealing with electronic goods rather than social or community groups (Abdullah, 2001: 40) The fact determination technologies including strong dependence on public money makes entanglement of social relations among members of society who had been bound for a variety of custom objects or treasures, is now experiencing the shifting process that tends to expand. This fact is a fact that the binding power society lies in custom objects as symbols of social and cultural relations can only be held by certain private, is now rapidly shifting to the money that is universally can be owned by anyone. The condition is increasingly reinforced by the growing scarcity of the intensity of meetings between *Duan* and *lolat* when it will complete one indigenous issues. The intensity of interaction (social communication) is carried out through the media (SMS, telephone, mobile phone, etc.) unwittingly helped contribute their prejudice between *Duan* and *lolat* in various efforts to resolve the problems in customs. Sense of attachment to traditional values as the Code of Conduct only in the past increasingly shifted and blurred, because culture includes traditions of the past be the only reference that requires their behavior propriety citizens in *Larat* now experiencing a shift in terms of -things practical, simple, fast and does not meander. *Duan* and *lolat* existence of culture as the only reference people in *Larat* MTB is now in the process where every time compete and deal with a variety of external culture through information technology and communication there and every time used by the residents. The fact that then arises is: the emergence of "New Culture and their challenge to the existence of Culture and Traditional Power".

The fact is no longer something alien or a completely new for people in the city and surrounding Larat. It can clearly be seen that the disparity is quite far between among communities, for example between the civil servants and the people of Farmers and Fishermen, thus between communities Farmers fishermen with employers descent *Tionghoa*, which have a habit of traveling regularly every month or every two weeks once to Ambon, Surabaya, Jakarta etc. At first their diversion to these cities just for business, but in the long run then it becomes a habit that makes them keen to find a permanent residence. These trends affect the desire and taste them to build homes and resting places that remain outside the city and surrounding *Larat* which has been the place of origin, place of birth and where they earn a fortune for private and family life. Global trends discussed above are critical raises a new problem facing academics, namely: there should be an attempt to show the site of a culture. And this is the real issue is not easy. Even if it can simply be equally complex as how a culture defines a Raymond Williams as one of two or three a complicated term (Williams, 1988: 87). In what aspects of culture: *Minang*, *Javanese* and *Batak* be found? Is there any personality or special symbols that can be used or the

language and gestures? Is it possible that we can distinguish people from Java *Sundanese*, or *Madurese* from the *Banjar* of these elements? This fact then raises three fundamental process that is rationally can be used as an important factor in the process to culture (the tradition itself) itself as a conclusion of what I have found on *Larat* city and surrounding communities are increasingly open, among others:

First: Blurring the boundaries caused by the geographic mobility of people. This trend is due not only to the activities that take place across geographical boundaries, but also because people's attachment to the physical limits (geographically) weakened. In this case loyalty to the area of origin began to collapse because people will easily change residence to search for new possibilities that much better. *Dala* context of this kind of social system that was built with the assumption that geographical boundaries are becoming less relevant. The target group (target group) cannot be defined from the locality of residence due to such a high level of mobility and loyalty over the place of origin is so weak. How, for example, reach out to people on the move in a mode of communication, is a very relevant question to ask. Most urban *Larat* and vicinity to the city districts in *Saumlaki*, especially civil servants who have the position and particular occupations, as well as local entrepreneurs originally just traveling to other cities to fill holiday time or a business trip, etc., but over time the trend and the desire to make Jakarta, Surabaya, etc. Ambon as a place for further studies of their children, who then encourages them to look for a new place to live in the cities.

Second: Limit culture start to disappear, a process that takes place due to the mobility factor and as a result of the socialization process has changed. Mobility solid lead grounding one's culture (including those *Larat*) to be very different than before so that the cultural origin / less known more properly, then the process of socialization that takes place on the basis of other cultures led to the breadth of cultural knowledge and also the loss of traditional loyalties, Culture began to be something that have not received. Under these conditions, there are two important things: communication channels and communication symbol. Old channels such as: the use of informal leaders can no longer be effectively used as a channel for bonding and adherence to cultural figures will decrease. Similarly, the symbol of communication used is changing, so we need new symbols are more communicative in the delivery of messages that can cut across ethnic groups, religions and so on. This condition is to be open to increments-choice and involvement.

Third: Autonomous individuals and groups are getting bigger and approval by social policies. Power relations are beginning to change, especially in relation cycle State, market and society. Individuals or groups are beginning to have a more balanced relationship with the State so that more community control functions can be run. Similarly, the market where consumers' rights can be negotiated. In this trend, compliance-compliance will weaken so that for example something that is top down cannot be enforced without any bargaining. The third context how these changes brought by globalization, lead to a kind of cultural experience in a dynamic and changing patterns of social relationships significantly.

These three aspects are obvious implications for the weakening of cultural appropriateness *Larat* citizens in the local culture that has been the sole reference for their behavior. The level of their appropriateness to the local cultural elements in this culture *Duan lolat* increasingly decreasing. In essence, the authors found: culture *Duan lolat* in *Larat* town and surrounding areas in the MTB is never lost but that is changing is the behavior of the propriety of citizens to the demands of local culture change and shift which is very significant for determination of the forces of globalization that continues to sign up on each side of life human and social groups.

Three things above in fact can be seen for example in invent elections (election Regent), the principle of fanaticism because of the place of origin, one culture and one language has been easily defeated by a factor of money as a binder. Money determinants play a very important role and take over the power of the power and role of informal leaders who appreciated for its cultural status. The existence of money in its original function as a medium of exchange in the transaction market economy, increasingly shifted to other functions. As a means of exchange fulfill its universal function as All Purpose her that as a medium of exchange in the transaction market economy. At this level actually changes occur in remarkable ways. Customism transactions that had only limited by certain groups of people because of cultural legitimacy to hold and conduct the customary processes associated with the use of custom objects as a legitimate means of payment treasure marry "*Mahar*". Now anyone can do custom transaction. The assumption and fact for anyone who has the money then he too can do the customary transaction or otherwise settle the mating treasure waste (fines divorce) that occurs in children or relatives.

Traditional powers that had to resemble a traditional power structures based on cultural legitimacy owned and is closed now more developed and open to various Level society. Reasons rational because it is the key of all the custom process is no longer the power of customary legitimacy of the culture of a person who would later be manifested, but the key lies in the ownership of money as a legitimate strength determinant to change behavior patterns and habits of the community, including the in Tanimbar especially in *Larat*.

4. Conclusion

In *Larat*, North *Tanibar* West Southeast Maluku (MTB) has been since long time ago know and use money in everyday life. Applicability of money in people's lives since long time ago admittedly mediocre and does not interfere with the existence of local culture such as *Duan* and *lolat*. But when the era of globalization is growing stronger, the existence of local culture increasingly pressured as a result of the influence of technology, especially information and communications technologies such as the Internet, mobile phones, DVD, VCD, the entry of a satellite dish, cable TV, etc.

Various forms of changes in society in particular *Tanibar Larat* occur in the intensity of which is not foreseeable. Ranging from changes in the form of property mating that had a custom objects such as: Lela (ivory Gajah), *sislo*, *Loran*, *Marumat*, *bakan* etc. to use money as a legitimate payer treasure. Custom object that had entitled The *Duan* as authorities now shifted to everyone who has money. Because the fact is anyone who has money can pay for treasure their children or relatives. Confusion occurred in the payment system by using a custom treasure this money cause estrangement kinship also occur.

Social change occurs in the context of cultural *Larat* propriety resident owner of the culture in the local culture. If before adequately available a variety of information technology, as well as communication and transportation facilities, local people's mobility always in limited situations, but when all the facilities are available and can be used easily, the impact is also seen in the increasing mobility of citizens in *Larat*. As a result the geographical boundaries and cultural boundaries increasingly blurred. People in *Larat* young can get a chance to Saumlaki (city districts MTB, to Tual, Ambon, Jakarta, etc.) as long as they have the purchasing power. As a result they have a lot of references about other cultures and lifestyles are far more comfortable with them. In fact, the study found that: almost all the echelon III officials to echelon II and regent, the district secretary and the entrepreneurs, usually do not just come on holiday in Jakarta, Bandung, Surabaya, etc., but they are also looking for a place to stay that is far more advanced and complete and comfortable when they retire. This fact shows that attachment to the place / region of origin increasingly under threat. Since everyone *Larat* who have purchasing power will choose these cities as a place to stay that much more comfortable.

Another form of highly visible changes occur are: the process of degradation of human values are universal. Values like honest since long time ago firmly held as a truth, now can easily depend on the habit of lying, when everyone can freely access a variety of information and communication technologies available to meet the different needs and interests. The lie is no longer a matter of percussion. Even the lie has turned into a habit. Why such as electronic space delegate a private room that is much wider so that the strength of a person's integrity and strength in the growth process maturity theologically which can then sustain a person for no longer soluble in behavior lies. Because lately have become part of a habit that shows the process of degradation of human values that universal.

One thing that really stands out in terms of socio-cultural changes are: the traditional power centers controlled by custom are now beginning to come out and be replaced by technology that is universal rationalization. *Duan* status who had been so honored because it has the authority and legitimacy to only be able to pay or Completion of a form of dispute customary with objects customary, replaced or displaced due to the fact that money can be directly settle and pay the property or customary fine in relation to the issues is going. That is the position *Duan* significantly displaced by the money. And sociological have simultaneously become *Duan* money in the settlement of this problem. Something wrong reality according to customary law *Duan* sociological *lolat* but in fact did happen without being able to be inhibited. Culture and customs no longer be a necessity that drives the behavior of propriety resident owner of cultural value in itself, but later became part of the culture of human choice and the public. Public disclosure in *Tanibar* increasingly coincided with the *Duan lolat* culture that increasingly requires a new process of social adaptation because of the influence of globalization on people's lives in *Larat Tanibar* through the influence of information and communication technologies can no longer be restricted. A strained relationship *Duan* and *lolat* increasingly surfaced as a form of conflict that happens every time.

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