

## THE APPLICATION OF TIME VALUE OF MONEY ON FAMILY GATHERING COSTS AT WEDDINGS

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### ABSTRACT

This study aims to photograph people's awareness of the application of the Time Value Of Money concept to the cost of family gatherings during wedding preparations in East Nusa Tenggara Province. The research method used is a qualitative method. Sample selection using convenience sampling method. Data analysis using Husserl phenomenology. The results show that the concept of time value of money applies in family gatherings for wedding preparations. Family gathering is a place to unite the family. The perpetrators realized that the money collected at this time (at family gatherings) had a different value from previous years and realized that the value of money given today was more valuable because it helped the needs of the family of the organizers. Family gathering does involve money as a store of value, but what is seen is not the amount of money given but the value of solidarity and the desire to launch a marriage. Money only symbolizes the high level of love and support between family members, friends and relatives. The families involved are aware of changes in the value of money from time to time. At family gatherings, the importance of the present value of money and Preference Present Consumption to Future Consumption as part of time value of money is also applied.

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### 1. INTRODUCTION

From an economic point of view, marriage is seen as, "viewed as a joint venture that offers greater efficiency in production (household, market, or both). Each person chooses the mate who maximizes their utility. The marriage market assigns mates and the distribution of returns among them. Optimal sorting requires that no bride and groom can be made better off by matching with someone else or by not marrying at all" (Becker, 1991).

To enter the marriage market which benefits the bride and groom themselves, there are a number of fees known as brideprice (patrilinear cultural dowry) and/or dowry (matrilinear cultural dowry) that must be paid by the man or woman or vice versa from woman to man - men with varying numbers. This is as recorded in Murdock (1967) World Ethnographic Atlas of 1167 preindustrial societies which states that transfers from the male family to the female family at the time of marriage (dowry) occur in two-thirds of society which requires the parties related to the marriage to issue money and valuables in a huge amount. Chen (2011) in his research also shows that the poor in China spend most of their income on social spending, in this case for marriage payments, even at the expense of basic consumption.

Within Indonesia, the brideprice fee paid also varies based on different considerations. In the customary society of the Bugis tribe, for example, to become legal as a husband and wife, a man must spend a sum of money in real currency (Bugis currency) or other objects as a condition for a valid marriage. A man must be able to "buy" a woman at a "selling" price that has been set by the woman's family and based on the results of negotiations between the two extended families. For the nobility of the Bugis tribe, the amount of dowry is eighty-eight (88) reals plus one servant (ata') worth forty (40) reals and one buffalo worth twenty-five (25) reals. If totaled, it is worth "sell" one hundred and fifty three (153) reals.

Another example showing that to enter the marriage market requires a certain amount of money can also be reflected in the research of Manehat, Irianto and Purwanti (2019) in research on the Uma Duakun Belu Indigenous Tribe who paid IDR 60,000,000. This amount consists of parental fees (breastfeeding) and 11 types of knekur (costs), namely: *deku dere* fees (door knock): *oda matan lor* fees (front door), *oda matan rae* fees (back door), *krima* fees (virginity): *abat ulun* (top of head), *abat ain*

(toe), cost of *nae biti rai kusi* (sign of official bond), cost of *toos molik uma maran* (cost of groom's readiness), cost of *kous fini* (entry of woman in circle the life of the groom and being ready to use what the groom has prepared), and the costs of the *uma rua* (uniting of the two families of the bride and groom).

In addition to the brideprice, the related family must also pay the cost of the wedding party to enter the marriage market. Generally, to overcome difficulties in paying all the costs involved in the wedding, both the dowry and the party costs, families who want to marry off their children hold an event called "family gathering". This family gathering shows the characteristics of a collective society that work together to solve problems experienced by group members. This family gathering at the time of the wedding in East Nusa Tenggara (NTT) was held before the wedding took place and meant that parents whose children were getting married gave invitations to related families and relatives to voluntarily raise a certain amount of funds to ease the burden on families who were going to marry off their children. For example, in 2020 A (groom-to-be) as the son of Mr. X will marry B (bride-to-be) son of Mr. Y. Mr. X will invite all of his related family and A will also invite his friends and relatives. This invitation was made with the aim of family/acquaintances/relatives/friends who came to bring some money to help pay for weddings A and B.

When the family/acquaintances/relatives/friends come to the family gathering, prepare a family gathering book. In the book, there are columns for the name of the donor and the amount of money donated. The person assigned to receive will receive the money and then the donor will fill in the family gathering book. For example, at a family gathering in 2020, A's family organizes a family gathering and C, as a colleague of A, voluntarily brings IDR 100,000 in cash. The money brought by C will be recorded in the family gathering book as proof that Person C helped when Person A got married. This also confirms that when Person C gets married, for example in 2025, Person A automatically realizes that the money donated is IDR 100,000 according to the money brought by Person C in 2020; Person A can also bring an amount above Rp. 100,000, but usually does not bring less than Rp. 100,000. This applies continuously to all those involved in A's family gathering.

Based on the existing phenomenon, it can be related to the meaning of the value of money in conventional economics where it is believed that money has a time value, so money in the present has a value that is different in number from the amount of money in the future. This concept is known as the time value of money.

The concept of time value of money simply means that money has a time value. The money value of the same amount today is not the same as the money value of the same amount in the future. This concept is very important in making financial decisions in the business sector because of the difference in the time dimension of cash flow. The concept of value of money is that the amount of money a person has today will not be the same as the one year to come. As time is running out, there is a need to increase the nominal value of money so that the real value of money remains the same. Then came the concept of money that must always increase and increase because of the passage of time (Maghfiroh, 2019). The above view is confirmed by Yudiana (2013) who states that the concept of time value of money simply means that money has a time value. The value of the same amount of money today is not the same as the value of the same amount of money in the future. This concept becomes very important in making financial decisions because of the difference in the time dimension of cash flow. The trade-off between cash now and in the future depends or is affected by a certain level of interest that can be obtained by making an investment. The future money value of a number of cash flows will be greater than the present value given that the interest rate or time value of money is positive.

The concept of time value of money in accounting practice, especially in accounting for the cost of family gatherings for marriage in society, can be different considering that accounting as part of social science has a strong interaction (mutually influencing) with the social environment so that it has a role in shaping reality in society (Hines 1988; Morgan 1988; Triyuwono 2012). Communities have different and complex social environmental characteristics so that it is possible for them to have different perspectives on an object including the concept of accounting (Ahmed, 1994). If you use a different perspective (for example a business perspective, social perspective or cultural perspective), a different meaning will be born for an object (Tumirin and Abdurahim, 2015).

In this study, researchers looked at accounting from a cultural perspective in the tradition of family gatherings before the wedding took place in East Nusa Tenggara Province considering that this practice occurred in the people of these two districts. Researchers want to examine the application of time value of money to the costs of family gatherings at weddings in communities that carry out this tradition.

## 2. METHOD

This research will use transcendental phenomenology method. Through this method the researcher is directed to see how the awareness, meaning and concept of the research object is based on the awareness and experience of informants in the field. Research will be constructed through intersubjectivity. By exploring the experiences of informants, empirical truth in research is subjective. The experience of informants who are directly involved in the family gathering process will make a complete introduction and understanding of the object of research (Kamayanti, 2016). Phenomenological research will try to find the real meaning of the informants' life experiences related to phenomena.

This research will focus on the wedding family gathering events that took place in East Nusa Tenggara Province. This research site was chosen because the value of money changes from time to time during family gatherings. Informants in this study are informants who have experience in accordance with the phenomenon of family gatherings at weddings in NTT Province. The informants referred to were families who had held family gatherings and kept accounting records for the costs of these family gatherings. The informants were families who had held family gatherings. The selection of informants also used the convenience sampling method. Direct observation and interviews are methods of collecting data that will be used in East Nusa Tenggara Province.

The data analysis was carried out using Husserl's phenomenological analysis, namely: the first stage is called the epoch, namely the stage of extracting data from informants through in-depth interviews. The second is intentionality, which means the researcher's intention to find out the understanding and thoughts of the informants. In the third stage, the researcher found the subjective side (noesis), namely by feeling, hearing, thinking and assessing ideas. Noesis is related to the subjective understanding of informants about the costs and income of the death procession and the basis for determining fake costs. Furthermore, phenomenological reduction means seeing and hearing as a whole regarding understanding, knowledge, experience and original meaning in which there is also a process of comparison with the perceptions of others through interaction between researchers and informants. Fifth stage: variations of imagination; the process of searching for meaning based on what was stated by the informants by using imagination and deep contemplation [Manehat, Irianto and Purwanti, 2019].

## 3. RESULT AND DISCUSSION

### 3.1 Revealing "Money" in Family Gatherings: A Formulation of Meaning

Family gathering is a tradition of gathering family members that occurs in several tribes in NTT. A family gathering is not just an ordinary gathering, but a meeting filled with the meaning of love. The meeting of siblings (family members) in order to share happiness, joy, burdens and sorrows. One of the occasions of family gatherings occurs before the wedding takes place.

Generally in NTT, the family will hold a family gathering before the wedding between the bride and groom. According to Mrs. Yakomina Manu Bentura from the Rote Tribe (NTT), who has held four family gatherings at her house because she has three sons and one daughter who are already married; in his interview said that family gathering before marriage has the following meanings:

*"First, the family gathering aims to increase the budget, and the budget is used for shopping and the needs of the bride or groom, hospitality also for people who are far away. Those who were invited were family, neighbors were also invited"*

From the interview excerpt above, it can be understood that the family gathering before the wedding is a meeting between family members and closest acquaintances (such as neighbors and work colleagues) of people who want to get married to support the wedding process both financially (budget) and moral support in the form of attendance. Family gatherings also aim to reunite family members to further strengthen their relationships, bearing in mind that the parties invited to be involved in family gatherings are family, neighbors and brothers and sisters who are considered to have emotional closeness to the bride and groom who are about to get married. The presence of family members is a form of solidarity support for the family and the bride and groom who are getting married. What happened in the Rote Tribe (NTT) also has the same meaning as the kope gathering (family gathering) in Manggarai NTT as explained in Rato's research (2021) that kope gathering in Manggarai occurs due to several factors, namely the high price of dowry in marriage, and want to strengthen the bonds of brotherhood among fellow members. In line with the results of this study, Rato (2021), it can be stated that family gatherings are a form of social solidarity carried out by families to support each other and expedite wedding events.

The practice of family gatherings to facilitate marriage that occurs in the Rote Tribe also occurs in the Belu Tribe (NTT) as explained by Mrs. Yanti Radiana Aton in the following interview;

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*"Actually this family gathering has been passed down from generation to generation. The term people used to say was family aristocracy. The main thing about family gatherings is not only that we get money for the event, but that is one of its functions to strengthen family relationships from co-workers, family, friends. And that is solely to strengthen the meaning on the one hand that we know each other, share with each other so that whatever burdens we may bear we are equally responsible. So we don't just ask for money from family gatherings. We also maintain this family gathering, ancestral traditions; embrace each other and share"*

The description of Mrs. Yanti Radiana Aton above wants to emphasize that the true meaning of family gatherings is the awareness of family members to carry out marriages, a commitment to support family members as has been carried out by their ancestors since ancient times. Love and a sense of belonging among family members encourage family gatherings to achieve a good marriage. This is certainly a practice of solidarity. Solidarity is a sense of togetherness, a sense of unity of interest, a sense of sympathy, as members of the same class. Or it can be interpreted as feelings or expressions in a group formed by common interests (Rato, 2021). This is also in line with Durkheim's view that social solidarity is a form of solidarity based on the attachment of feelings and beliefs between group members. This bond contains values of trust, common customs, ideals, and moral commitment (Jones, et al, 2016: 86).

Furthermore, regarding the amount of money brought to the family gathering before the wedding takes place; the amount is not set. Everyone is free to bring whatever according to his economic ability. This is illustrated in the following interview with Ms. Yakomina Manu Bentura from the Rote Tribe (NTT):

*"To the best of their ability. They want to give Rp. 100,000, Rp. 150,000 it's up to them. I will return the money later at the event, I want to give Rp. 100,000 or more, it's my business"*

This statement by Mrs. Yakomina Manu Bentura from the Rote Tribe (NTT) emphasizes that money in family gatherings before marriage is only a means of expressing family support. There is no coercion or obligation imposed to bring a certain amount of money. Everyone who attended the family gathering brought according to his ability. Family gatherings do involve money as a means of storing value, but what is seen is not the amount of money given but the value of solidarity and the desire to carry out the marriage.

Furthermore, expressions of support for families during wedding preparations are not only in the form of money but can also be in the form of goods and other needs. This was stated by Mrs. Yanti Radiana Aton in the following practice of family gatherings in the Belu Tribe:

*"Not only money but also in the form of goods, for example rice or other goods. If in the City it is synonymous with money but in the village they don't just bring money but they bring their crops. For example, what vegetable crops. This means that they are not only value for money but also the value of goods"*

The description above shows that family members can support married families by providing according to their abilities both in kind and money. This emphasizes that there is no compulsion for the amount of goods or services but is adjusted to the ability of the person carrying it.

### **3.2 Peeling people's awareness of the implementation of the concept of Time Value Of Money at the expense of family gatherings at weddings**

The concept of value of money is that the amount of money a person has today will not be the same as the one year to come. As time is running out, there is a need to increase the nominal value of money so that the real value of money remains the same. Then came the concept of money that must always increase and increase because of the passage of time (Maghfiroh, 2019).

The description of the value of the value of money concept above is illustrated in the practice of family gatherings when the wedding takes place. The perpetrators of family gatherings realize that the value of money varies from time to time. This is illustrated in the following interview with Ms. Yakomina Manu Bentura from the Rote Tribe (NTT):

*"Yes. It is impossible that in 2015 I will give Rp. 100,000,, and in 2020 I will also give Rp. 100,000...the shopping money then and now is not the same. We give whatever we can to help people make events. The point is we come to collect money to help those in need. If I make a family gathering, I have to accept it at least a lot, it's been very helpful"*

The results of the interview above show that the desire to help the family and the commitment to support the marriage are also carried out with an understanding of the value of money. The perpetrators of family gatherings realize the difference in the value of money from time to time so that there is an increase in the value that is brought when the family gathers. In line with the value of money concept, the value of money when needed is higher because it is able to solve the needs/problems of people in need.

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This shows that the perpetrators are aware of changes in the value of money and also realize that money currently has great value because it can help families in need at that time. The results of this study are in line with Yudiana's view (2013) which states that the concept of time value of money simply means that money has a time value. The value of the same amount of money today is not the same as the value of the same amount of money in the future.

Furthermore, the same practice also occurs in the Belu Tribe as explained by Mrs. Yanti Radiana Monis Aton as follows:

*"There it is. That's why every time there is a family gathering there is always a book sheet prepared. There's a box on the side, there's a book too; they are side by side. People come to record their names and write down the amount of money. Maybe in an era where for example 2000 and 2022 are different and the nominal money is different. Because in the 2000s and below it was still in a standard economic condition. But 2022 is already modern, meaning the times have changed, the value of money has changed too. So if in the past people brought us 100,000 in love, then next year people will invite us in a few years later, we'll bring us to increase the amount a little, for example 150,000, 250,000 like that. Generally there is an increase in the amount of money collected. Not demanding but adjusting the conditions in the past year to the current year"*

The statements of the interviewees above are consistent with the meaning of the time value of money, namely the value of money in the present will be more valuable than in the future with the same nominal. In other words, the value of a sum of money is affected by time. Family members realize that money brought in an amount that is adjusted to their ability, must be able to help with the preparation for the wedding that will take place. The community realizes that the money brought will be able to help with wedding needs. The sebis actors may bring larger amounts of money to be able to expedite the wedding ceremony.

The family gathering when carrying out the wedding procession does involve money as one of the main variables. However, the results of the study show that there are differences in the meaning of donated money. The value seen from the money symbolizes cultural values. A sense of togetherness, presence and commitment to expedite the wedding ceremony are the main pillars of family gatherings. Money simply symbolizes the high level of love and support among family members, friends and relatives. Money is a means of expressing commitment and loving. This indicates that money in family gatherings before marriage is only a means of facilitating and expressing social solidarity among people who are bound by family values. The meaning of money in family gatherings shows that in activities in a socialist society money is not only a means of hoarding wealth or a medium of exchange as stated by Aristotle, but money is also a tool to express commitment to support the family in marriage.

Furthermore, related to the concept of time value of money, the families involved are aware of changes in the value of money from time to time. This can be seen from the families who always try to bring more money than the previous year to collect. If a few years ago Rp. 100,000 was collected, now the family will bring back Rp. 200,000. This practice reinforces the family's understanding of the changing value of money. On the other hand, at family gatherings, the importance of the present value of money is also applied: present consumption as part of the time value of money.

In practice, it is believed that money brought at family gatherings will help the bride and groom prepare for their wedding. The money that is currently being collected can ease the burden on the bride and groom who are about to get married, and can be used to buy all their wedding-related needs. Preference Present Consumption to Future Consumption which means that the value of money in the present will be more valuable than in the future and the nominal value of money must be increased so that the real value remains the same as part of the concept of time value of money being realized and practiced in family gatherings before the wedding takes place in several tribes in NTT.

#### 4. CONCLUSION

Family gatherings for wedding preparations are a place to strengthen family relationships with the value of social solidarity. Family gatherings do involve money as a means of storing value, but what is seen is not the amount of money given but the value of solidarity and the desire to carry out the marriage. A sense of togetherness, presence and commitment to expedite the wedding ceremony are the main pillars of family gatherings. Money simply symbolizes the high level of love and support among family members, friends and relatives.

The concept of time value of money applies to family gatherings during wedding preparations. The perpetrators realized that the money collected at this time has a different value than last year during family gatherings. The current value of money (during family gatherings) is more valuable because it is

useful for solving economic problems. The money given at this time is believed to be able to directly help families who are getting married to carry out their marriage activities.

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