

The transformation of the Ede worldview through changes in marriage practices in Buon Ma Thuot City, Dak Lak Province, Vietnam

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Abstract: This study examines the transformation of the Ede worldview through changes in marriage practices in Buon Ma Thuot City, Dak Lak Province, Vietnam. The purpose of this research is to analyze how modernization, urbanization, and external cultural influences impact the traditional marriage system of the Ede, a matrilineal ethnic group. Using an interdisciplinary approach, the study applies historical-social and anthropological perspectives, employing qualitative and quantitative methods, including surveys, field observations, and secondary data analysis. The findings reveal a significant shift from traditional kinship-based marriages toward more individualistic, love-based unions. The role of extended families in marriage arrangements is declining, while economic factors and interethnic unions are becoming more influential. The study concludes that these transformations present both challenges to preserving traditional Ede values and opportunities for fostering cultural integration. Practical implications suggest that policies should balance modernization with the conservation of essential cultural traditions, ensuring sustainable development in ethnic minority communities.

Keywords: *Ede people, Life perspective through marriage, Transformation of life perspective.*

1. Introduction

Marriage functions as both a social institution and a reflection of a community's evolving worldview across historical periods. For the Ede - a matrilineal ethnic minority marriage extends beyond individual unions to encompass kinship, family, and community connections. However, in the context of modernization and urbanization, particularly in Buon Ma Thuot, their traditional marital values are facing profound challenges.

These transformations in marriage practices reflect a profound shift in perceptions of love, family structures, and societal norms. The expansion of education, career opportunities, and exposure to foreign cultures have introduced tensions within the Ede worldview, placing them at a crossroads between tradition and modernity.

This study examines these transformations, elucidating the impact of contemporary factors on the Ede people's marital worldview. By analyzing the evolution of humanistic values in marriage, the paper provides a comprehensive perspective on the cultural transition occurring within this community. Furthermore, it raises critical questions about preserving traditional values amid modern influences. This is not only a scholarly endeavor but also a practical foundation for formulating appropriate cultural policies, contributing to the sustainable development of the Central Highlands in alignment with the directive: "Building an advanced Central Highlands culture rich in national identity..." [1] and "Preserving and promoting the cultural, religious, and spiritual values... characteristic of the region" [2].

2. Literature Review

Foreign researchers have spent centuries studying ethnic groups in the Central Highlands, particularly the Ede people. One of the most comprehensive studies on the Ede is *The Rhadé: A Matrilineal Society* by Anne [3]. This work, when translated into Vietnamese, provides an in-depth analysis of social structures, with a particular emphasis on the distinct matrilineal system of the Ede in the Central Highlands. In her research, the author dedicates an entire chapter to a detailed examination of marriage customs, covering engagement rituals, marital life, and divorce.

Additionally, Loi [4] work, *Traditional Family and Marriage among Malayo-Polynesian Ethnic Groups in Truong Sơn - Central Highlands*, offers a profound depiction of customs and traditions related to family and marriage among Malayo-Polynesian communities in this region. This study serves as a detailed resource that vividly illustrates the unique characteristics of the matrilineal system, providing readers with a clearer understanding of traditional marriage practices within these ethnic groups.

Meanwhile, Do [5] presents a broad overview of the Ede people, covering aspects such as their geographical distribution, ethnic origins, and economic activities, including hunting, gathering, and swidden agriculture. The study also explores the social organization of the Ede, from family and kinship structures to communal living arrangements. Notably, this work examines the Ede worldview, customs, and social relationships through various forms of folk literature, including folktales, epics, and oral poetry. Through these cultural expressions, the author highlights the Ede people's perspectives on nature and society, their aspirations for justice and happiness, and their philosophical beliefs regarding human conduct and communal values.

Furthermore, Truong [6] provides a systematic account of significant rituals in Ede religious and cultural life. The book covers life-cycle ceremonies, such as birth rituals, naming ceremonies, coming-of-age rituals, weddings, and the buffalo sacrifice ceremony. Additionally, it discusses agricultural rituals, including field-blessing ceremonies, rain-invoking ceremonies, water-source worship, wind deity worship, poverty-eradication rituals, and new rice celebrations.

The book Vinh [7] is an in - depth study of the worship rituals of the Ede people, shedding light on the underlying philosophical perspectives embedded in their spiritual life. In this work, the author provides a profound anthropological and philosophical perspective on the spiritual world of the Ede, contributing to the body of research on Central Highlands culture. The book serves as a significant resource for readers seeking a deeper understanding of humanistic philosophy within Ede culture through its ritual system, offering insights into the preservation and promotion of Ede traditional cultural values in contemporary society.

3. Research Methods

3.1. Research Approach

Interdisciplinary Approach: This study integrates theories from anthropology, sociology, and cultural studies to analyze transformations in worldviews through the lens of marriage.

Historical-Social Approach: A comparative analysis of different historical periods is employed to trace changes in the Ede people's perceptions of marriage over time.

3.2. Data Collection Methods

Sociological Survey: A combination of closed- and open-ended questionnaire surveys was conducted to gather data on traditional and contemporary perceptions of marriage among the Ede in Buon Ma Thuot City. The study includes respondents from various age groups to capture diverse perspectives.

Field Observation: Direct observation of wedding rituals, family life, and the organization of marriage in contemporary Ede society is undertaken to document generational differences in marriage perceptions.

Secondary Data Analysis: Ethnographic and historical documents, along with prior research on Ede marriage, are examined. Additionally, relevant legal and ethnic policy documents on marriage and family are reviewed to assess their impact on these transformations.

3.3. Data Analysis Methods

Qualitative Analysis: Field observations are analyzed to identify trends and factors influencing changes in worldviews related to marriage.

Quantitative Analysis: Descriptive statistics are applied to summarize survey results and illustrate the extent of transformation in marriage perceptions.

4. Results

4.1. The Worldview of Marriage Among the Traditional Ede People

4.1.1. Overview of the Ede People

The Ede are an ethnic minority group ranking tenth in population size in Vietnam and second in the Central Highlands, after the Jrai people. They belong to the Austronesian language family and have long resided in the Dak Lak Plateau, primarily concentrated in Buon Ma Thuot and surrounding districts. According to the 2019 census, the Ede population was 331,194, with 90.1% residing in Dak Lak [3].

Despite their shared ethnic consciousness and language, the Ede exhibit regional variations and are divided into subgroups such as Kpã, Atham, Mđthur, Ktul, and Bih. As a shifting cultivation society, they have a profound connection with forests and regard land (*lãn - the language of the Ede people*) not only as a means of production but also as a deeply spiritual entity. According to Anne De Hautecloque-Howe, for the Ede, land is metaphorically described as "a round, slightly curved winnowing tray, a pointed winnowing tray, the back of their ancestors" [8] symbolizing intergenerational continuity.

This study focuses on the value of marital fidelity within the worldview of the Ede people in Buon Ma Thuot. Historically, this area was a small settlement with about 50 longhouses along the Ea Tam stream in the late 19th century. Over time, multiple settlements merged into a larger community under the leadership of chieftain Ama Y Thuôt, from whom the name Buon Ma Thuot originates. Today, Buon Ma Thuot is the Central Highlands' largest urban center, home to 40 ethnic groups, with the Ede being the largest minority community, numbering 39,850.

4.1.2. Overview of Values and Beliefs in Traditional Ede Marriage

In Ede society, marriage transcends individual unions, serving as a fundamental institution that reinforces familial, kinship, and communal cohesion. Rooted in a matrilineal cultural foundation, traditional Ede marriage is shaped by distinct values and beliefs, reflecting the interplay of women's roles, familial relationships, and community cohesion. In the context of modernization and urbanization, understanding and preserving these values is crucial not only for maintaining cultural identity but also for comprehending how these traditional values are evolving.

4.1.2.1. Matrilineal System and the Role of Women in Marriage

The Ede follow a matrilineal system, where inheritance and lineage are passed from mother to daughter. This fundamental aspect of Ede marriage plays a decisive role in organizing and maintaining families. In this system, women are not only household managers but also key decision-makers in crucial matters, including choosing spouses for their children and maintaining kinship relationships.

Within Ede society, women hold significant authority within the family, most notably embodied by the mother's role. Upon marriage, the husband traditionally moves into the wife's household, and children inherit their mother's surname. This reflects the vital role of women in Ede culture and the strong intergenerational bonds within the maternal lineage. Consequently, marriage is not just the union of two individuals but also the connection of two kinship groups, with the primary focus on preserving and protecting the interests of the wife's family.

Traditionally, the preferred form of marriage among the Ede was *djã jơng krâng kđao* ("keeping the sword bearer at home"), which favored cross-cousin unions (maternal uncle's children marrying each other). This practice ensured that wealth and property remained within the matrilineal family rather

than being transferred to another lineage. In Ede custom, if a husband passed away, his family could reclaim valuable assets given during the marriage or demand compensation for the wealth accumulated by the deceased. To prevent such losses, cousin marriages were encouraged to keep assets within the family.

The preservation of the matrilineal family system is not only evident in the *cuê nuê* (In the context of Ede marriage, "cuê nuê" holds a significant meaning associated with the matrilineal system and uxori-local residence) custom but also in the relationships among sisters and their children. Within the maternal lineage, women regard their sisters' children as their own, providing care and affection as if they were their biological offspring. In cases where a woman's husband dies, a female relative from his wife's lineage may marry him (*nuê*) out of love and responsibility towards the bereaved family and children. This practice is seen as fulfilling both divine will (*Yang*) and social obligations, ensuring the well-being of children and the continuity of the maternal lineage.

Ede customary law reinforces this principle through the *klei cuê nuê, bi cuê* tradition, which translates to "retying a broken string" or "a sprout growing from the root of a fallen tree." These custom mandates that if one spouse dies, the deceased's family must provide a replacement spouse to maintain the kinship alliance. This obligation is crucial to ensuring the longevity of inter-family alliances and is strictly enforced by customary law: "If a house beam breaks, it must be replaced; if a floorboard rots, it must be renewed; if a person dies, another must take their place" [9].

4.1.2.2. *The Concept of Marriage: A Connection Between Family and Community*

Marriage is a pivotal event in the life cycle, an indispensable institution in the social structure of any ethnic group. As a social institution, marriage has evolved throughout history, reflecting both general societal development patterns and the unique cultural traits of each ethnic group. Furthermore, marriage is shaped by economic and social conditions across historical periods. It serves as a foundation for family formation, strengthens communal bonds, and facilitates economic cooperation for survival and development.

For the Ede, marriage plays a crucial role in human life, embodying both moral values and obligations toward one's lineage and family. It marks an individual's maturity and social recognition. Young men and women are expected to marry upon reaching adulthood; failing to do so is deemed abnormal and subject to social criticism. Marriage is perceived as a transformative milestone, with individuals understanding its profound impact on their lives. According to Ede beliefs, marriage serves multiple purposes: ensuring lineage continuity, reinforcing kinship ties, providing companionship, and contributing to household labor and economic stability.

Engagement and wedding ceremonies are not merely formalizing a couple's relationship but also occasions for extended family members and community members to gather, witness, and celebrate the union. A successful marriage, according to Ede customs, must be approved by both families and acknowledged by the community. In many cases, marriages are arranged within families and lineages to safeguard familial wealth from being transferred outside.

4.1.2.3. *Rituals and Customs in Marriage: Respect for Tradition and Cultural Symbols*

Marriage rituals and customs among the Ede play a vital role in preserving traditional values and demonstrating reverence for ancestors and deities. Each stage of the marital process from engagement to wedding and incorporation into the husband's family system is meticulously conducted with family and community participation. These ceremonies symbolize the connection between two lineages and serve as a means for the Ede to honor their cultural heritage.

Among the Ede, engagement and wedding ceremonies are obligatory and highly respected by both families. The engagement ceremony is the first formal step, during which the bride's family proposes marriage to the groom's family. This solemn event involves respected elders ensuring all marriage conditions are met.

Following a successful engagement, the wedding ceremony takes place. This extended event includes crucial rituals such as the presentation of bride price, the wedding at the bride's house, and the incorporation into the husband's family system ceremony at the groom's house. Bride price often consists of gongs, buffaloes, cattle, rice wine, and other valuable goods, symbolizing prosperity and familial honor. Like other ethnic groups in the region, the Ede favor livestock as bride price, as cattle hold both economic and spiritual significance.

4.1.2.4. The Role of the Community: Supervision and Support in Marriage

The community plays an indispensable role in maintaining the values and beliefs of Ede marriage. In Ede society, marriage is not merely a private affair but a communal event. The community not only participates in marriage rituals but also supervises and supports newlyweds in upholding family values and traditions.

Ede people believe that marriage is a commitment not only between two individuals but also between two families under the witness of the community and ancestors. Consequently, the community ensures that traditional values are preserved and passed down. In cases of marital conflict, community elders often mediate to resolve disputes in a manner consistent with tradition.

4.1.2.5. Sustainability and Stability: Commitment in Traditional Marriage

One of the core values in the traditional marriage of the Ede people is sustainability and stability. Marriage is regarded as a long-term commitment in which fidelity and responsibility are highly valued. The Ede believe that a stable marriage not only brings happiness to individuals but also ensures the stability and development of the family and lineage. As a traditional saying goes, "Once a man takes a wife, he must stay with her until death; once he holds a jar of wine to invite guests, he must drink until the wine turns bland; once he beats the gong, he must continue until someone holds his hand back" [6].

Maintaining a stable marriage is a significant responsibility, and the Ede have various customs and rituals to ensure that couples live harmoniously and remain faithful to each other. In cases of conflict, the involved parties, including the family and community, play a crucial role in mediating disputes and preserving marital stability. This reflects the Ede people's deep-seated perception of marriage as a social institution responsible for safeguarding and reinforcing communal values. The customary law also addresses divorce, particularly when an engagement ring has already been exchanged: "If you have agreed to be someone's husband but later refuse to marry her, then you are at fault, and the matter must be brought to judgment between you and her" [10].

Overall, the value system and beliefs in traditional Ede marriage represent a harmonious integration of women's roles, kinship relations, and community cohesion. These values not only help maintain social stability but also serve as a strong foundation for the Ede to preserve and develop their cultural identity in the modern era. However, in the face of urbanization and cultural integration, preserving and transmitting these values to future generations has become an increasingly urgent and essential task.

4.2.2. Fidelity and Long-Term Commitment

Marriage in Ede culture is regarded as a lifelong commitment between two individuals, in which fidelity and responsibility are prioritized. The Ede highly value marital loyalty and believe that a marriage can only remain stable if both spouses uphold their commitment to each other and their families. Alongside traditional offerings such as jars of fermented rice wine and sacrificial animals, copper bracelets hold a crucial role in various ritual ceremonies. Particularly in marriage-related rites, the Ede use these copper bracelets as symbolic tokens exchanged between spouses, signifying their vow of lifelong fidelity and devotion. Beyond their symbolic representation of marital bonds, these bracelets are also believed to bring good fortune and health to those who receive them under the witness of deities and the community.

Marriage establishes an extensive network of social relationships that extends beyond the married couple. It forms new ties between the kinship groups of both spouses, known as affinal relationships,

which differ from direct blood relations. Many scholars argue that the emergence of exogamous marriage systems stems from the desire to forge alliances with external groups, transforming "outsiders" into "one's own" to maintain social stability. The sociopolitical significance of marriage is also reflected in the selection of marriage partners. Many families strategically choose spouses to establish beneficial alliances. If a prospective groom or bride belongs to a family of village or commune officials, their social status is considerably elevated, making them highly desirable partners. This preference is particularly relevant in contemporary contexts, where the implementation of government policies in ethnic villages is still, to some extent, influenced by kinship and familial networks. Thus, marital alliances contribute to strengthening socioeconomic ties.

From a socioeconomic perspective, marriage is a process in which both parties must fulfill a series of rights and obligations toward each other. Under the matrilineal marriage customs of the Ede, the transfer of wealth typically occurs from the bride's family to the grooms through the "bride price." As previously discussed, the "value" of the groom is determined by a combination of his social and economic status. The bride price not only compensates the groom's family for the loss of a physically capable male member but also signifies the groom's transition into the bride's family, where he assumes the role of provider. Marriage in Ede culture extends beyond the private relationship between spouses; it establishes a broad social network of obligations and connections. In most societies, marriage is not solely an individual matter but is arranged and sanctioned by both families. When an Ede man marries, he does not merely form a bond with his wife but also integrates into her extended kinship network. In this cultural framework, domestic violence or any form of disrespect toward one's wife is considered a severe offense, as it is perceived as an insult to all women within her lineage.

Ultimately, marriage functions as an alliance between two kinship groups, strengthening their collective capacity for "self-defense" - a crucial aspect of life in historical periods marked by uncertainty. Simultaneously, it fosters solidarity and mutual support within the community, reinforcing social cohesion and resilience.

4.2.3. The Educational Value of Family

The educational value of marriage in Ede culture plays a crucial role in maintaining and transmitting cultural and moral values across generations. In Ede society, marriage is not merely a union between two individuals but also a medium for educating children about traditions, cultural identity, and fundamental human values. From an early age, younger generations are taught about the importance of family, respect for elders, and marital responsibilities. Stories, festivals, and marriage rituals serve as opportunities to convey essential lessons on love, fidelity, and filial piety.

Women, as central figures in the matrilineal system, bear the primary responsibility for educating children. They not only impart essential life skills but also instill traditional values, emphasizing the significance of unity and mutual support within the family. Consequently, marriage is not just a personal event but an ongoing educational process through which successive generations sustain and develop their cultural identity.

The educational role of marriage in Ede society, therefore, extends beyond ensuring a harmonious family life; it serves as a means of preserving and promoting cultural values, ensuring that the spiritual heritage of the community is passed down to future generations.

4.3. The Transformation of Ede Humanistic Values through Marriage

4.3.1. The Decline of Communal Bonds and Family Cohesion

In the past, Ede families were not limited to parents and children but extended to the entire lineage. Marriage was regarded as an alliance between two kinship groups, reinforcing communal strength. According to Ede customary law, a married man was not only connected to his wife but also bore responsibilities toward her entire family: "In ancient traditions, clans supported each other, intermarrying to maintain ties" [4].

In traditional Ede society, extended families played a vital role, ensuring strong intergenerational and kinship bonds. However, today, the nuclear family model has become increasingly prevalent, as couples tend to live independently rather than relying on their extended families. Previously, after marriage, a husband would customarily reside in his wife's household, maintaining close ties with her family. In contrast, many young couples today choose to establish separate households for convenience in work and daily life. According to the author's 2024 survey in Buon Ma Thuot, 65% of Ede households now follow the nuclear family model, compared to only 40% in 2004¹.

Furthermore, the principle of matrilineality one of the defining features of Ede society - has gradually weakened. Traditionally, children were required to take their mother's surname, and women held primary control over family assets. However, this practice has become increasingly flexible in recent years. Survey data indicates that approximately 30% of young Ede families no longer strictly adhere to the matrilineal naming convention², with some opting to use both parents' surnames to reflect gender equality within the family.

Additionally, the involvement of extended families in marriage decisions has significantly declined. In the past, Ede marriages were often arranged by families and kin groups to strengthen inter-clan relationships. Today, however, many couples have the freedom to choose their partners based on personal preference rather than familial obligations. Survey results reveal that over 70% of young Ede individuals now make their own marriage decisions without family pressure, compared to only 45% two decades ago³. This shift reflects a transformation in the mindset of younger generations, where emotional compatibility is becoming a central criterion for marriage, gradually replacing traditional social constraints.

4.3.2. *Changes in Perceptions of Fidelity and Long-Term Commitment*

Traditional Ede society regards marriage as a sacred commitment, symbolized by objects such as copper bracelets, jar wine, and ritual offerings. The copper bracelet is not merely an item exchanged during the wedding ceremony but also a representation of the couple's vow of fidelity.

In the context of rapid social change, marriage among the Ede - particularly in urban areas such as Buon Ma Thuot—has undergone significant transformations. One of the most noticeable changes is the increasing divorce rate, especially among young couples. According to 2024 statistics, the divorce rate among young Ede families in Buon Ma Thuot has risen by 30% compared to the previous decade⁴. The primary reasons for this increase include economic pressures, differences in life perspectives, and the impact of urbanization.

Additionally, the perception of fidelity in marriage has also shifted. In the past, the Ede viewed marriage as a lifelong bond, reinforced through traditional rituals such as the exchange of copper bracelets as a symbol of commitment. However, contemporary young generations no longer place as much emphasis on these traditions. The influence of modern lifestyles, cultural interactions, and social media has led some individuals to prioritize personal freedom over marital constraints.

Moreover, economic factors have become increasingly influential in marital stability. While traditional Ede marriages were primarily based on kinship ties and personal affection, economic disparities now play a crucial role. Many marital breakdowns result from financial pressures or income differences between spouses, highlighting the growing importance of economic stability in sustaining modern marriages.

Despite these changes, many families still adhere to traditional beliefs, organizing full ceremonial weddings to emphasize the significance of long-term commitment.

The author's survey data, December 2024.¹

The author's survey data, December 2024.²

The author's survey data, December 2024.³

The author's survey data, December 2024.⁴

4.3.3. *Transformations in the Role of Marriage within the Community*

Historically, Ede marriage was not only a union between two individuals but also a means of strengthening kinship ties and reinforcing community cohesion. Marriages were often arranged strategically to ensure the collective benefits of the family and village. Individuals with high social status within the village were typically given priority in marriage arrangements to consolidate prestige and power.

In traditional Ede society, marriage served as a crucial tool for inter-clan connections and communal strength. However, in contemporary times, this role has gradually diminished as marriage has increasingly become a personal choice rather than a strategic alliance between kinship groups. Couples now have greater freedom in selecting their partners, with fewer constraints imposed by traditional marital customs.

A notable trend in recent years is the rising number of interethnic marriages, particularly between the Ede and the Kinh. Survey data indicate that intermarriage between the Ede and the Kinh accounts for approximately 45% of all Ede marriages in Dak Lak⁵. This trend reflects the growing cultural integration among ethnic groups and signifies a shift in the Ede community's perception of marriage. In the past, intra-ethnic marriages were predominant, serving to preserve cultural identity and maintain the matrilineal system. However, in contemporary society, love and social integration have become more influential factors in marital decisions.

Additionally, the impact of modern policies and legal frameworks has significantly altered marriage practices among the Ede. Regulations promoting gender equality and marital freedom have reduced the influence of extended families in marriage arrangements, allowing individuals greater autonomy in determining their own happiness. These changes not only enhance individual rights but also reflect the Ede people's adaptation to broader social developments.

Nevertheless, some traditional customs, such as the "bride price" continue to persist, albeit in modified forms. Instead of the customary gongs and jar wine, modern bride price offerings may include cash or other valuable assets.

4.3.4. *The Declining Role of Marriage in Traditional Education*

In the past, marriage played a crucial role in transmitting Ede cultural values. Under the matrilineal system, women held a central position in educating children about ethnic identity, customs, and life skills.

However, the development of modern education and mass media has profoundly influenced the younger generation's perception of marriage, reducing their exposure to traditional values. Previously, marriage was not only a union between two individuals but also a significant event that strengthened kinship ties and served as a medium for cultural education. Today, as young Ede increasingly engage with modern ideologies through books, social media, and other communication platforms, traditional notions of marriage are gradually fading. Many young people no longer emphasize Ede wedding customs and instead opt for simpler, more individualized marriage models.

Changes in family structures have also contributed to the weakening intergenerational connections. Historically, Ede children grew up in extended families, where grandparents, uncles, and aunts played active roles in their upbringing. Today, many children are raised in nuclear families, leading to weaker ties with older generations and fewer opportunities to learn essential lessons about ethics, marital responsibilities, and social conduct. Surveys indicate that approximately 65% of young Ede families in Buon Ma Thuot now choose to live independently, distancing themselves from their extended kinship networks⁶.

Additionally, many traditional wedding rituals have been simplified or entirely omitted. Ceremonies such as the exchange of copper bracelets, bride-price offerings, and ancestral worship rituals are

The author's survey data, December 2024.⁵

The author's survey data, December 2024.⁶

becoming increasingly rare in contemporary Ede weddings. This not only diminishes the unique cultural characteristics of the Ede people but also deprives younger generations of opportunities to learn about their heritage through marital customs.

5. Conclusion

Marriage in Ede culture is more than a bond between two individuals; it plays a crucial role in maintaining kinship ties, fostering community cohesion, and transmitting humanistic values across generations. Traditional values such as communal bonds, family solidarity, fidelity, long-term commitment, and the educational role of marriage have collectively shaped Ede society for centuries.

However, with the advancement of modern society, these values are gradually transforming. The nuclear family is increasingly replacing the extended family structure, weakening kinship connections. The matrilineal system is no longer strictly observed, as many families no longer adhere to the custom of children taking their mother's surname. Greater freedom in choosing life partners has diminished the role of family and kinship groups in arranged marriages. At the same time, the divorce rate, particularly among young couples, is rising due to modern lifestyles and evolving marital perceptions. Additionally, interethnic marriages are becoming more common, altering the traditional structure of Ede marriage.

These transformations pose significant challenges for preserving Ede cultural identity in the context of social integration. Striking a balance between maintaining traditional values and adapting to modern life is essential for ensuring the sustainability of Ede marriage customs. This requires concerted efforts from families, communities, and cultural policymakers to safeguard the core values of Ede marriage from fading over time.

6. Recommendations

The study on the transformation of the Ede worldview through marriage in Buon Ma Thuot highlights the necessity of policies aimed at preserving traditional values, such as the matrilineal system and wedding rituals, while ensuring their adaptation to contemporary society. Additionally, policies should support interethnic marriages, ensuring that legal frameworks do not conflict with Ede customs.

Education and media efforts should be strengthened through the integration of Ede cultural studies in curricula, public awareness campaigns on gender equality, and the promotion of sustainable marriages. Furthermore, socio-economic support policies should be implemented to help young couples achieve financial stability, thereby fostering the role of women in both family and society.

The community must also adapt to these changes by maintaining traditions while embracing modern elements. Intergenerational dialogue should be encouraged to reconcile differing perspectives on marriage. Lastly, continuous research and monitoring of these transformations are essential to assess policy effectiveness, enabling the Ede community to preserve its cultural identity while integrating into modern society.

Institutional Review Board Statement:

This study involves human participants and was conducted in accordance with ethical research principles. The research protocol was reviewed and approved by the Institutional Review Board of Tay Nguyen University, under approval number 69/QĐ-ĐHTN, on 12/01/2024. All participants provided informed consent prior to participation, and their identities were kept confidential. The study complied with all relevant ethical guidelines to ensure the protection of participants' rights and privacy.

Transparency:

The author confirms that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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