



The Cultural Form of Action Patterned by the Komerling Community in Kayu Agung City: An Anthropological Study of Literature

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<http://dx.doi.org/10.18415/ijmmu.v10i7.4972>

Abstract

The Tradition of Giving Adok/Jejuluk Traditional Komerling Marriage in Ogan Komerling Iir, Kota Kayu Agung. The purpose of this paper is to find out the procedure and process for giving Adok/Jejuluk to the marriages of the Komerling community in Kayu Agung, South Sumatra. The method of this research is to use the descriptive method with data collection techniques based on the results of interviews and observations. Meanwhile, for data analysis techniques using qualitative data analysis techniques. The results of the research in this case focused on the form of culture, getting the result that the form of culture is a complex pattern of activities and actions from humans in society in the Kayu Agung area, got the result that many patterns of society have changed from their initial origins with their reasons, four data obtained namely the change in obtaining the title adok or jejuluk, caste equalization by using the niktiko adok musical instrument, the addition of more and more war verses and mincing which has deep meaning, and patrilineal which is still being preserved.

Keywords: *Cultural Forms; Actions; Wedding Ceremonies; Jejuluk, Literary Anthropology*

Introduction

Indonesian society consists of various tribes, languages, religions, customs, and cultures with various norms and others. However, Indonesia can unite these various diversities (Salim, 2017) and even the world witnesses the beauty and diversity of Indonesian society (Sodik, 2020) so that on the one hand this diversity becomes colorful in social society. It stretches from Sabang to Merauke. Diversity is essentially a nation's cultural wealth which is the capital and foundation of the entire nation's cultural building whose results can be enjoyed. As capital and foundation for development, as well as for passing it on to future generations, it is necessary to preserve and explore regional cultural values that are almost extinct or abandoned by the community due to the increasingly rapid flow of globalization (Fitriah, 2019).

Custom is an inseparable part of human life, from behavior to customs if in general, it is human behavior that can lead to the emergence of customs in an area. As started that humans always interact with other humans (Nurjanah, 2021). Cultural diversity is an advantage which means that Indonesia is multicultural because it has a very varied cultural picture (Widiastuti, 2013) in this diverse Indonesian society there are forms of traditional rituals and cultural traditions even though they are different, not only

other countries such as Japan has a variety of cultures and traditions, and Japan also has cultures such as chanoya, ikebana, and kimono (Damanik, 2018).

A culture is an ideal form of a system of customs that has ideas, concepts of rules of adaptation to the environment (Koentjaraningrat, 2015: 179). A culture that has been inherent in society and has been passed down from generation to generation, will be increasingly conceptualized in people's lives so that it becomes a belief in matters related to a belief that is difficult to get rid of. Culture itself is the staple of people's lives, where the product will become a habit in everyday life and this is usually done based on heredity by the local community (Mawarni, Agustang, 2021; Rahmawati, Andalas, 2023).

There are various customs in Indonesia, one of which is judging from the benefits. One of the customs that is owned by each region and is the hallmark of the area is the custom of marriage. Wedding customs are still always carried out in every region to preserve regional customs and maintain the sacredness of the marriage that is being carried out (Febrianti, 2020). Every wedding custom always contains sacred or religious values without leaving its distinctive characteristics (Anggraeni, et al. 2022). One of the wedding customs that has a distinctive characteristic is the traditional wedding custom of the Komering people's wedding. Customs that are still maintained on an ongoing basis in society include the awarding of customary titles in ongoing wedding processions or oral literature.

Oral literature is a work that has been passed down from generation to generation (Sigalingging, 2013). In oral literature, you will get various descriptions of the life patterns of ancient people because wherever literature is created, it will always reflect the lifestyle of the people. Through literary works, one can see a picture of people's lives at the time the literature was created. Oral literature is one of the results of a regenerating regional culture. Oral literature is expressed by a culture of society that was born and developed in a particular society, which is passed down by word of mouth from generation to generation. The study of oral literary works shows an alarming change (Sihombing, 2016) which indicates that oral literary works should be further investigated and introduce that oral literature is also very unique.

Along with the growing development of lifestyle and technology, Indonesian original culture looks very out of date. Many Indonesians don't care, some don't even care about Indonesian culture (Khoriah, 2020). The effect of this eroding loss of culture is that children, adolescents, to adults, now knowledge of their culture has begun to fade (Falah, et al, 2013). One of the traditions that is starting to fade is jejuluk. The results of interviews with traditional stakeholders said that not many people, even children, do not know this tradition, the jejuluk (naming) tradition which has taken root in the traditional marriages of the Komering people using a literary anthropological approach. The choice of Ogan Komering Ilir in this case the City of Kayu Agung as the object of research, apart from the reason that Kayu Agung is the capital city of South Sumatra Province which is the center of government and community life in Ogan Komering Ilir and is still used in the tradition of wedding ceremonies and is still preserved today.

Oral tradition in an area needs to be maintained to preserve customs and culture as a national identity (Kartika & Soraya, 2021) Oral literature needs to be explored One of the customs or traditions that is continuously maintained or quantity in people's lives is the awarding of titles in customary marriage events, or commonly known as jejuluk. Until now, this jejuluk tradition is still being preserved by the Komering tribe in South Sumatra (Sumatra Selatan).

Related to this paper, actually there are still relatively few who research the jejuluk tradition. However, writings that specifically review the "Jejuluk Tradition (Giving Names) in Traditional Marriages with a literary anthropological approach to the Komering Tribe in Kayu Agung City, Ogan Komering Ilir" have never been studied from the perspective of literary anthropology, on the cultural forms of literary anthropology in The traditional jejuluk wedding procession at Kayu Agung has never been carried out, while almost the same research that has previously been carried out is the Tradition of Giving Adok/Jejuluk Traditional Marriage at Komering in Gumawang, Belitang District, by Fika Mega

Elita. In his explanation, Fika only discussed the procedures for implementing the jejuluk tradition which went through several stages, namely the pre-wedding stage (*bhupodok, mancikko cawa, pangatu, nyawak, kebayan*), the stage during the marriage (*mangian, akad, ngusung kebayan, greeting, giving adok/jejuluk*), as well as the stage after the marriage (*onggokan/jumput gimon, sanjau tedok*). Fika has absolutely nothing to do with the approach of religious sciences or living Hadith (Fika, 2021)

The selection of the jejuluk for the married couple is made by the parents of the bride and groom by uniting the two jejuluk that belonged to their ancestors so that they become one unit. The giving of this jejuluk is not based on ethnicity, because the Komering come from the same tribe, the difference is only from whose lineage the giving of jejuluk is not differentiated from one another and every person who is a native Komering will get the title. Traditional Titles in the Traditional Marriage Ceremony of the Komering Ogan Komering Ilir Community, South Sumatra (Muisyuraidah, 2022). The unique thing that will be examined here is the origin of the *Jejuluk* traditional wedding ceremony which was given to the bride and groom by the traditional stakeholders in the Komering people's wedding ceremony. This research also aims to explore further one of the traditions that exist in Komering. What is the background of a *jejuluk*, so that it can be used as additional insight for the community, especially the younger generation who lack interest in a tradition. As happened to the researchers themselves, who had difficulty getting information and data related to jejuluk.

Method

This study analyzes the use of language in a context and situation, namely language naturally. This research is descriptive and qualitative because it relies on qualitative descriptions using words, not using numbers or mathematical statistics (Leavy, 2017). The main focus of this research is on the discussion of the origins of the jejuluk oral tradition ceremony using an anthropological study of literature. The subjects in this study were the people of the great timber area of South Sumatra who are still actively following the tradition to this day. The background of this subject is the marriage tradition that has been passed down from generation to generation.

Data regarding the oral tradition of the traditional jejuluk wedding ceremony by carrying out the process of collecting data through interview, observation, and or documentation techniques (Anggara, 2019). The interviews were taken from the interview process with local customary leaders and war readers who still apply the tradition, while observations and documentation from the community who carry out traditional wedding ceremonies. Data analysis techniques are techniques for understanding the flow of researchers regarding the cases taken and producing a finding. This can be narrowed down by various steps, which are presented in the activities of collecting data, data analysis, presenting data and concluding research results (Rijali, 2019).

Results and Discussion

In a marriage in an area, of course, it still maintains the name of existing customs, culture, habits, or traditions (Suyono, 2018). Likewise, in the Komering area in Kayu Agung, South Sumatra, where a typical Komering wedding tradition still preserves a tradition in weddings, namely the tradition of giving adok/jajuluk, which can be said to be a traditional title given by the leaders or traditional stakeholders to married couples and sacred and a condition for meaning (Elita, 2021).

The giving of traditional titles or the use of titles is a cultural heritage of the Malays which was acculturated with Hindu culture which once dominated almost the entire Sumatran archipelago. In his country of origin, titles were identified with varna or dynasty, so that later they developed into several castes which were entirely detrimental to the grassroots or grassroots community. Title in the Old

Javanese dictionary means "bentangan" or "hamparan". Title in today's language means "timbangan" which is used as the initial name. Title is also used as the term "position" or "expertise". In the Old Javanese dictionary there is another word that is used for a name, namely juluk which means the name of the pet or the name of hope. This nickname is the original language used in the Komerling area, which is rarely spoken nowadays. What is often used today is adok (Ismail: 2002).

The awarding of the title is announced at the official event after the marriage contract. Titles in the Komerling dialect are nicknames for young children and adok for older adults, but titles in the sense of title cannot be categorized as adok. This title/jejuluk is given to all Komerling people and does not look at religious background and gender, because this is a traditional custom and is an ancestral heritage. Analysis of the origins of the jejuluk wedding ceremony tradition in the form of culture, using Koentjaraningrat's theory. The form of culture as a complex of activities and actions is patterned from humans in society (Koenjtjaraningrat, 2015: 150).

1. Forms of Culture

a. The Form of Culture Is a Complex of Patterned Activities and Actions of Humans in Society

The human activity that is patterned from humans in society, describes the human life system made by humans themselves in society. In this case, it explains what someone has done in society. The pattern of society that is still being implemented has changed following the times that are still being carried out. The first data found on the origins of the jejuluk of society pattern:

“ At the beginning of the awarding of the title, only one group was entitled to this title, namely those who had lineage in this case, for example (clerics, teachers, people who share in the government) while ordinary people did not actually get titles, but over time they became four. (1) who has a lineage/balancer (2) penyansan (3) pengangkong (4) respect”

In this case, initially, there was a caste classification, but over time it was equal or the same, which is a positive pattern that has so many benefits applied by the Komerling community in Kayu Agung, and over time what is meant by having a lineage is, from the male side and his father has Komerling blood and having the title and the title must be passed on to him, and patterned from time to time if he marries his child but the conditions are still the same. The child who receives the same title is a son, the second is penyansan or from his family, and the mother has a Komerling bloodline. From the aka mother and father's side who do not have children, it can still be done but the title is only called a balancing title or just an appendage because it is not from the father's side who has the title. Furthermore, the third, namely Pengangkong here, what is meant by Pengangkong is a person who has contributed to the Komerling people, who has a good relationship with the Komerling, the family members who gave, for example in this case, it is exemplified that there is someone who has contributed and worked in the Komerling land, but he is not or has no lineage Komerling but he was able to get a title from the local adat leader who wanted to give him a title and follow the title from the adat holder. And finally, there is respect, in this case, it is usually given to heads of agencies, officials, and regional leaders, who are not from the area and are inaugurated to be given titles, this also includes new kids in the community.

Furthermore, data 2 which states changes in community patterns:

“use tools/objects that also follow the pattern of society, which initially there is a classification, namely because he has a position/derivative, then he rings or beats using a large gong, while ordinary people use small cymbals, but over time the tool is only used by the community, namely using small cymbals”

Those who originally used two tools to become one had to go through a long process, from deliberations which also took a short time not to caste society, for the sake of minimizing conflict and the

openness of the Komerling community to achieve one goal, namely with the small cawang which is still the hallmark of the Komerling community in Kayu Agung, position and strata are ignored again to achieve one goal and there is no internal conflict in it.

Data 3 changes in community patterns:

“the addition of the verses in the be war and giving the mandate to the mantin which previously only had 4 obligatory verses now with the addition of various colors, but still not just anyone can recite the war verses”

The addition of poetry and a very deep meaning in each stanza conveys a message to the bride and groom, messages from customary advice, and messages from parents conveyed by war readers and not just any readers who read them, it is determined by the culture of those who recite wars or who often read them. it's called limping, and in the pattern of society this limping reader also uses a sad but not artificial tone because it conveys a deep message to the bride and groom.

Data 4, actions that are still ongoing in the community:

“based on patrilineal origins that arise because of pepadun kinship which is still intertwined until now the social system, hereditary”

Patrilineal is regarding descent through the male (father) kinship line, not from the mother, in this case giving a name that is under the lineage of the father, but must be notified in advance to the customary stakeholders whether the name is indeed the right name because when giving a name it means which is good especially when the wedding ceremony becomes a prayer in life after they are married, the patrilineal pattern is also still very strong and is still being carried out to this day.

Conclusion

Based on data analysis and discussion, it can be concluded that four data are found which are cultural embodiment in a complex of patterned activities and actions from humans in society, changes in obtaining the title adok or jejuluk, caste equalization by using percussion instruments war, adding more and more war verses and incang-incang which has a deep, patrilineal meaning that is still preserved.

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