



The Symbolic Meaning of Sebbangan as a Tradition of Lampung Custom Wedding

Puri Amelia Mustika¹; Kun Setyaning Astuti²

Master of Arts Education, Faculty of Languages, Arts and Culture, Yogyakarta State University, Indonesia

Jl. Colombo Yogyakarta No.1, Karang Malang, Caturtunggal, Kec.

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Abstract

In the Lampung Pepadun traditional wedding in Tanjung Raja Sakti City, Blambangan Umpu Region, Way Kanan Regime, Lampung Region, this study plans to determine the symbolic meaning of the Rasan Sanak custom. The worldview used in this study is constructivist. This research is based on objects with symbolic messages from the Lampung Wedding Procession, Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan District, Lampung Province. The representative connection hypothesis was used in this review. Based on the research findings, it can be concluded that the Rasan Sanak tradition, which is also called Sebbangan or larian, is a Lampung custom which regulates the escape of girls by bachelors to the traditional head's house to seek approval. from the girl's parents through customary consultations between the customary head and both parents. princess and bachelor Thus, arrangements and arrangements were made between the two guardians. This can be closed considering the discoveries in Possible Self (self) in the conventional relationship of relatives who feel they have an extraordinarily beautiful interest, especially at the anjau sabai and surrender stage. After the two parties have met, there will be a manjau mengyan—also known as mekhanai son-in-law—where the groom will be escorted by several rivals and a number of other family members to introduce themselves. venerable guardians and their counterweights. The traditional elders and noble relatives then take part in a "sujud" (sungkem) ceremony in which they all prostrate. As a sign of the "compound compound", Mekhanai begins by massaging the grandparents, signifying that they have been considered members of the Muli family's great circle. The mekhanai prostrate to express their regret and hope that they will be accepted into the Muli family. In addition, after surrender, the two families discuss what steps will be taken to resolve the dispute, including conditions imposed by the guardian or respectable family. The meaning of the term "society" includes values that can be upheld by both migrant communities and the indigenous people of Tanjung Sakti. In addition, the traditional values of Rasan Sanak, namely mutual cooperation (Sakan Sambayan), forgiveness, and responsibility can be learned from its implementation. Establishing friendship is one example of these values (Memui Nyimah).

Keywords: *Rasan Relative Tradition; Symbolic Meaning; Lampung Pepadun Ethnicity*

Introduction

Traditional marriage is one of the cultures whose practice still survives today. This traditional wedding ceremony consists of a series of interconnected events. According to Virginia and Margareta

(2019), every customary event in various fields of marriage has implications and images that discuss the social life of the owner.

Lampung Province is home to many traditional cultures. When viewed culturally, the indigenous people of Lampung have a variety of regional cultures. The customs of the population are a reflection of this culture. When a traditional wedding ceremony is held, for example, this unique social diversity is clearly visible (Isnaeni and Hakiki, 2017). Lampung culture consists of two adat groups: Pepadun and Peminggir (Sai Inner). The following areas are home to the indigenous people of Saibatin Lampung: There are several places in this area, including Labuhan Maringgai, Pugung, Jabung, Way Jepara, Kalianda, Raja Basa, Teluk Betung, Padang Cermin, Cukuh Balak, Way Lima, Talang Padang, Kota Agung, Semaka, Suoh, Sekincau, Batu Brak, Belalau, Liwa, and Pesisir Krui. As a result,

The people of Lampung admit that they are different from other ethnic communities in the archipelago because of their marriage system. Based on demographics, the population of Lampung can be divided into two groups: Lampung Saibatin and Lampung Pepadun. The majority of the population of Lampung Pepadun live along rivers that flow into the Java Sea. The Pepadun tribe consists of people living in the Abung, Tulang Bawang, and Pubian Telusuku areas. Meanwhile the people of Lampung Saibatin live along streams of water that empty into the Indonesian Sea and along the coast. These two forms of society differ in several interesting ways. Wrong, one of which is related to the traditional wedding model. Jafar (2019) states that Pepadun Lampung and Saibatin have different wedding procedures, customs and clothing.

The Lampung wedding ceremony is one of the traditions that are followed. In practice, the Lampung wedding procession is full of cultural symbols and meanings, especially in the traditional wedding ceremony of the Lampung Pepadun tribe. However, many young people today still do not know the meaning and symbolic meaning of the traditional marriage practice of the Lampung Pepadun tribe. They don't know what each stage means and just follow the wedding procession.

The Pepadun Ordinary Marriage Custom is a practice that has been passed down from generation to generation from one era to the next and was shown by the ancestors of the Pepadun people in Lampung. In the Lampung Tribe Community, Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan District, Lampung Province, Isnaeni & Hakiki (2017) state that traditional marriages go through several stages. Prostitution, awarding of titles, consent given, and arrogance are examples of these stages.

In Indonesia, there is a different wedding culture for each ethnic group. The institution of marriage is part of hereditary culture and a gift from God. Through marriage, every human being has a family. According to Carson (2019), marriage is a legally binding relationship between a man and a woman. The majority are "religious" and remain for life, according to legal and marital requirements. Marriage forms a family culture that will produce differences that must be accepted. Marriage customs emerge from this distinction.

In the Lampung Pepadun Tribe Community, Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province, there are two traditional marriage methods, namely Rasan Kin and Rasan Tuho. The young man's own will, or mulei menganai, is the driving force behind this Rasan Relative Marriage. It is done by escaping, or sibangbangan, where a bachelor takes the girl to his house for a few days to ask her about her willingness to marry and meet her adat head. The peace talks then ended. On the other hand, Rasan Tuho is a marriage that takes place after a single guardian submits an application or application to the young woman's parents.

A very special aspect of the wedding tradition is the prostration stage, where the groom apologizes to the bride by bringing dodol 60, granulated sugar, coffee, sticky rice, lapis legit, ngingang

tools, and cigarette tools home. relatives. The group of men is called *perwatin*, and the group of women is called *tulak hanaw*. Their mother carried horns, and they were dressed in white. Equipment for the wedding procession has a deep meaning and is enviable at every stage.

At the *pepadun* traditional event at the Lampung *Pepadun* Tribe Community, Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province, traditional Lampung dances such as the *Siger Pengunten* dance are always performed. The beginning of the opening of the wedding ceremony is marked by this dance. The cow, however, is the standard animal for traditional tribal relations in Lampung Marga, Tanjung Raja Sakti City, Umpu Blambangan Local, Way Kanan Government, Lampung Regency, especially the ox as a gift from the lucky party. Therefore, the researcher hopes to preserve the cultural values of marriage as well as examine the meaning of the *Rasan Kerabat* tradition in the traditional marriage of the *Pepadun* tribe in Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province. "Symbolic Meaning in *Siger Lampung Pepadun*".

Research Methodology

In this study, the constructivist paradigm is used. The constructivist paradigm according to Makasenda (2014) is a paradigm that is almost in direct conflict with the notion that knowledge or reality can be found through observation and objectivity. A subjective approach is used in this investigation, namely a field investigation. Based on its nature, this research is a type of descriptive research that explains the reality of the field before analyzing it by describing it in words or sentences. According to Suryabrata (2013), descriptive research is research that aims to describe (describe, explain) events. Researchers of this study collected data through interviews, observation, and documentation. In this study, the following steps were used to analyze the data.

Results and Discussion

According to Anakotta et al., the word "ethnicity" comes from the Greek word "ethnos", which means "people" or "nation". 2019). religion (or a combination of these). In Lampung Province there are two ethnic groups, namely the *Seibatin* and *Pepadun Throne* tribes, known as the *Pepadun*, who function as a counterbalance for the people of Lampung. On it, someone sits and acts as a counterweight from one age to the next. The most important aspect of *Pepadun* ethnicity that balances *tiuh*, or *meگو*, and ethnicity, is *pepadun*. Symbolic interaction theory is used in this research. Boys are the next generation of lineage, while girls are prepared to continue their husband's legacy. The main goals of social interaction are mediation and resolution, that is why symbolic interaction exists. The human mind's perception of self and its relationships is the fundamental basis for the formation of meaning. According to Herbert Blumer's subtle sociological approach known as symbolic interaction, humans are individuals who think, feel, and give meaning to every situation, which evokes reactions and interpretations of the stimuli they encounter.

Meaning cannot be separated from the communication process, according to symbolic interaction theory, because meaning is initially meaningless until it is constructed interpretatively by individuals through interaction. However, in the notion of *soul*, vicarious communication emphasizes the importance of framing the importance of how humans behave. to produce a meaning agreed upon by both parties. This study collects information from the field by asking about the *Rasan* tradition, especially the marriage of the Lampung *Pepadun* tribe in Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province, to find out more about the causes.

The researcher asked about the verbal and nonverbal symbols of the Semendean tradition in order to interpret the Rasan Sanak tradition in the Lampung Pepadun ethnic custom marriage in Tanjung Raja Sakti Village. The purpose of this study is to find out more about the self-concept of the Lampung Pepadun tribe in Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province.

Humans ultimately assume a role in society because they actively and voluntarily engage in the behavior they choose. Each member of society creates and maintains a social network known as society (Society). Analysts obtained various information related to the implications of this study in order to obtain data on the most common way of framing symbolic interests in the Rasan Sanak custom in the Lampung traditional marriage of the Pepadun ethnic group in Tanjung Raja Sakti City, Umpu Blambangan Local, Way Kanan Regime. Lampung Region, in the idea (Society). The researcher found the meaning of communication in the Rasan Sanak tradition procession at the wedding procession of the Pepadun Lampung Ethnic community, Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province based on research findings. Both verbal and nonverbal communication operate in this way. According to Mulyana (2014), "verbal correspondence" is written or oral correspondence that uses pictures or words to convey information. Cangara (2012) defines nonverbal communication as a process in which one or more people convey nonverbal cues that have the potential to create meaning in the minds of others. Sebambangan, or inbreeding, is a type of marriage in which a man marries a girl with her consent after running away from him. The people of Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province, adhere to the Rasan Sanak tradition. This is done to avoid things that are considered to prevent the girl from getting married, such as expensive customary procedures or requirements, the girl's parents or family reject the man's proposal, the man's economy is insufficient, the girl is arranged to marry the man she likes. , or a girl who wants to get married but still adheres to the custom of Rasan Sanak, also known as Sebambangan or Larian, is a Lampung tradition that regulates the flight of girls by bachelors to the house of the customary head to obtain approval from the girl's parents through customary deliberations between the customary head and both the girl's single parent. agreed. This is a native Lampung custom which has been a culture since the time of the Pepadun ancestors. However, if both families agreed, it would end in a standard marriage. In addition, the man continues to give the woman gifts and dowries. the girl's parents or family reject the man's proposal, the man's economy is insufficient, the girl is arranged to marry the man she likes. , or a girl who wants to get married but still adheres to the custom of Rasan Sanak, also known as Sebambangan or Larian, is a Lampung tradition that regulates the flight of girls by bachelors to the house of the customary head to obtain approval from the girl's parents through customary deliberations between the customary head and both the girl's single parent. agreed. This is a native Lampung custom which has been a culture since the time of the Pepadun ancestors. However, if both families agreed, it would end in a standard marriage. In addition, the man continues to give the woman gifts and dowries. the girl is matched with a man she likes. a girl who wants to get married but still adheres to the custom of Rasan Sanak, also known as Sebambangan or Larian, is a Lampung tradition that regulates the flight of girls by bachelors to the house of the customary head to obtain approval from the girl's parents through customary deliberations between the customary head and both the girl's single parent. agreed. This is a native Lampung custom which has been a culture since the time of the Pepadun ancestors. However, if both families agreed, it would end in a standard marriage. In addition, the man continues to give the woman gifts and dowries. the girl is matched with a man she likes., or a girl who wants to get married but still adheres to the custom of Rasan Sanak, also known as Sebambangan or

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Despite their mutual agreement, the bride and groom started this tradition out of fear that their relationship would not be accepted. As a result, to avoid coercion from the parents of both parties, a secret engagement relationship was made. Because she was unable to marry in the tuho sense, the girl was allowed to go to the house of an established traditional head, Sebambangan. Sebambangan which is practiced by the indigenous people of Lampung Pepadun has existed for thousands of years and has since spread throughout the region. As a result, the sebambangan custom is still prevalent among them today.

Especially at the anjau sabai and prostration stages, the traditional marriage of feelings relatives has a beautiful meaning for self-concept. After the two parties have met, there will be a manjau mengyan—also known as mekhanai son-in-law—where the groom will be escorted by several rivals and a number of other family members to introduce themselves. venerable guardians and their counterweights. The traditional elders and noble relatives then take part in a "sujud" (sungkem) ceremony in which they all prostrate. During this ceremony, the mother (bubbai) of a noble family was usually awarded the amai-adek, or title. The introduction stage of the mekhanai with Muli's distant family, known as Sujud, began with an expression of regret for having taken off from Muli even though there was already an agreement between the two. As a sign " Values that can be upheld by both migrants and the Tanjung Sakti village community are included in the meaning of "community". In the Rasan Kerabat wedding traditional there are many religious values, especially values related to Islamic teachings such as tying the ropes of friendship (Nemui Nyimah) during the Sebambangan ceremony. The values of gotong royong (Sakan Sambayan), forgiveness, and responsibility are additional values that can be obtained through practicing the Rasan Sanak tradition.

Culture is a reflection of the characteristics of a society. They are very good friends. According to Samovar (2014), culture is a system of ideas, feelings, actions and works developed by humans through social interaction and self-made through learning. Without culture, no society can exist; They are driven to create something that reflects their cultural values and must be preserved in everything they do. because these cultural values come from within the community itself. Suranto (2017) emphasized that values and society cannot be separated from one another. There are values instilled in this Rasan Sanak tradition. Sebambaggan cycle, sebambangan parade, hospitality, prayer, anjau sabai/gian, surrender, awarding titles, and consent granted are examples of values related to Islamic teachings. Also, the Rasan Sanak custom teaches us to cooperate with each other during the wedding parade, which is a valuable lesson.

Besides helping each other, weddings and other celebrations can also foster a sense of family. During this festival, all family members will come together to help each other. To build brotherhood, some make spices, cook vegetables, wash chicken, bake cakes, and wash vegetables together. Traditional values in Sebambangan are starting to be abandoned, but in this modern era many people are more careful

about marrying by renting buildings and ketrung. Adat Sebambangan also has a social conservation value. All things being equal, we can find out about our way of life through habits.

The people of the Pepadun Tribe in Lampung, Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province, admit that the Rasan Sanak ceremony at the wedding procession is a tradition with good intentions, especially to pray for a happy marriage. The bride and groom will be blessed by God, have a lasting social life, live a decent, happy and harmonious life, and have children. In the wedding procession of the Pepadun tribe in Lampung, Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province, the food, equipment, and stages of the Rasan Sanak tradition all have meaning and value or prayers that are beneficial to the bride and groom. This was done so that the people in Tanjung Raja Sakti Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province.

Closing

a. Conclusion

The researcher concluded that the Rasan Sanak tradition (also called Sebambangan or Larian) is a Lampung custom which regulates the flight of single girls to the traditional head's house to obtain parental approval through customary deliberations between the customary head and both parties, girls and single parents, so that an agreement can be reached between the two parents on the basis of an analysis or description of the problem based on the data that the researcher has collected. In the anjau sabai and surrender stages, family members who believe marriage has a very beautiful meaning follow the path of self-concept. After the two parties have met, there will be a manjau mengyan—also known as mekhanai son-in-law—where the groom will be escorted by several rivals and a number of other family members to introduce themselves, venerable guardians and their counterweights. The traditional elders and noble relatives then take part in a "sujud" (sungkem) ceremony in which they all prostrate. As a sign of the "compound compound", Mekhanai begins by massaging the grandparents, signifying that they have been considered members of the Muli family's great circle. The mekhanai prostrate to express their regret and hope that they will be accepted into the Muli family. In addition, after surrender, the two families discuss what steps will be taken to resolve the dispute, including conditions imposed by the guardian or respectable family. The meaning of the term "society" includes values that can be upheld by both migrant communities and the indigenous people of Tanjung Sakti. Besides that, the values of gotong royong (Sakan Sambayan), forgiveness, and responsibility can be learned from the implementation of the Rasan Sanak tradition. Nemui Nyimah's values include strengthening friendship.

b. Suggestion

It is hoped that readers can gain an understanding of Lampung Pepadun culture and Pepadun customs through this search. It is hoped that future researchers will be able to conduct more in-depth research on the Rasan Sanak Tradition (sebambangan) because this research is far from ready to be published.

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