
The Wedding Custom Culture of Lampung Pepadun in Developing Civic Culture

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ABSTRACT:

This study aims to find out how the description of wedding custom culture of Lampung Pepadun in developing civic culture. The culture of Lampung pepadun in developing civic culture explore and study about the process of custom wedding ceremony. The result of study shows that: (1) in civic culture context, there are values of building good relation, religion, responsibility, deliberation, love motherland and tolerance. (2) the procession of wedding custom culture of Lampung pepadun comprise: cakaksaituha, intarpadang, ngulomadat, kampong suku, canggetmulimeranai, khatam Al-qur'an, toupangtawi, musek, begawi and menjaukawin. In developing civic culture, there are values of religion, love motherland, cooperation ability, solidarity, building good relation, responsibility, mutual cooperation. (3) civic education development as part of civic education occurs naturally in family and community. The subjects of study are traditional leader, the board of education and culture and customary law lecturer. The effort done in preserving that culture is motivate young generation and parents in family environment. It can be concluded that the values of civic culture in indigenous people of Lampung pepadun are part of civic education development.

Keywords: *civic culture, customary wedding*

INTRODUCTION

The culture of a nation is indicator and it characterize the high or low of dignity and civilization of a nation. That culture is build by various elements such as language, literature, and script, art and various system of values who grow and develop from time to time (Fathoni, 2006). Our national culture is built on various local cultures which have diverse color and tone, so it become harmonious and dynamical collection. Therefore, it is undeniable that language, literature, local script, art and local culture values are important elements from the culture which become a set of National Culture .

The values and characteristics of nation character are strategic factor in the effort to fill and build soul, insight and to build Indonesian nation (Nunang, 2005). Lampung province region is stipulated as autonomous provincial region, based on Act No. 14 Year of 1964. Formerly, it is residential region which included in provincial region of South Sumatera. As for another province which has its own custom, Lampung province also has unique custom and it is not owned by another region which show original identity of Lampung society.

Lampung tribe is divided into two big categorization namely Lampung Saibatin and Lampung Pepadun. It is called Saibatin because they still maintain the blood purity in their *punyaimbang*.

Whereas the characteristic of Lampung Pepadun is most of its people are immigrants. Lampung Pepadun people is a group of community which are marked by custom ceremony of ascend the throne by using custom ceremony called “Pepadun” (Iskandar, 2013).

Viewed from its culture, Lampung has unique culture and custom. Like another community, Lampung also has culture which not only function as merely entertainment, but also become its identity as nation tribe (Wiryo, 2004). One culture existed in Lampung province particularly for indigenous people of Lampung Pepadun in customary wedding. (Karina, 2014). Wedding is one cultural practice which mostly need the effort formulation from various people in a society, particularly in the life of Indonesian nation which contain various kinds of wedding implementation from each tribe. The custom of Lampung Pepadun is *begawi*, the custom of Bali is *Wiwaha*, the custom of Dayak is *Singkup Paurung Hang Dapur* and there are still many custom wedding ceremonies from each region or tribe. The custom which is different from each region or tribe which make Indonesia rich of various national cultures which should be maintained and preserved.

In addition of the discussion above, Civic Education has study object namely citizen in its relation with social, economic, religious, cultural community organization and state. Included in study object of civics are:

1. Citizen behavior
2. Type of thinking growth
3. The potential of each citizen
4. Right and duty
5. Ideal and aspiration
6. Awareness (patriotism, nationalism)
7. Citizen’s effort, activity, participation and responsibility (Somantri, in Aziz and Sapriya, 2011)

The wedding custom of Lampung pepadun contain some elements of civic education in accord with object study of civics which is suggested by Somantri above, that is regarding community activity in wedding custom, there is system of culture values which is development of civic culture. But, in reality now, the values of traditional culture in Indonesia had began to shift because of the invasion of foreign culture so certain society do not use custom anymore in wedding process existed in their region.

Seeing the problem above, social shift and noble values of culture which are replaced by modern values system has negative effect namely the phenomena of nation identity and character crisis because the lack of society awareness toward the effort to apply and preserve culture values and local wisdom which is resulted from lack of appreciation, understanding, awareness on traditional values, moral value, religious value, and also the noble values of culture. Therefore, each society needs to aware o importance of civic education in developing civic culture needs through culture values preservation in the custom of that society, one example is in wedding custom of Lampung pepudun, Lampung province.

The development of Lampung pepadun custom culture can be done by exploring the values in wedding custom of Lampung pepadun as part of what is known as Civic culture. According to Winataputra (2012:57), civic culture is “culture which support citizenship containing set of ideas

which can be realized effectively in culture representation with aim to develop civic identity. Furthermore, according to Winataputra (2006:62), the element of civic culture is “civic virtue which comprise civic active involvement, egalitarian relation, mutual trust and tolerant, cooperative life, solidarity and social spirit.” From this explanation, the custom in Lampung pepadun should be represented in order to form its identity as a citizen who has active involvement, egalitarian relation, mutual trust, tolerant, solidarity life and social spirit.

Based on this, it is thought that this study needs to be examined in the aspects of culture and local wisdom of Lampung pepadun society in forming nation identity in order to form nation with character which has civic culture values. So the next young generation can know, uphold, develop, preserve, and maintain the values contained in wedding custom of Lampung pepadun.

METHODOLOGY

The approach in this study use qualitative approach with case study method. The informant/source person in this study is determined by purposive sampling, namely selected by certain consideration and goal, for example persons who are thought understand social situation or the problem which will be studied (Sugiyono, 2014). The total of informants are 7 persons which consist of one vice chief of Lampung Custom Penimbang Assembly, four leaders of Lampung pepadun custom, one from the board of education and culture of Lampung province and one customary law lecturer. The location of this study is Tulangbawang village, North Lampung. Data collection technique use documentation, interview and observation technique. As for validity test used in this study is credibility test, transferability test, dependability test, and confirmability test. Next, analysis data technique used is qualitative data analysis technique which comprises data reduction, data display and drawing conclusion.

RESULT STUDY AND DISCUSSION

The culture of wedding custom existed in Lampung pepadun custom such as: *cakaksaituha*, *intarpadang*, *ngulomadat*, *kampong suku*, *canggetmulimeranai*, completion of reading Al-Quran, marriage contract, sit with knee bent in front of parent, *toupangtawi*, *musek*, *begawi*, and *menjaukawin*. The wealth of custom in Lampung pepadun in general among others are no deed/action should be in conflict with custom and religion, and also noble values of ancestor culture with social norms existed in its society, make the custom in Lampung pepadun society has important role and respected position whether in personal life, social life, state and nation life. The custom, “*beratsamadipikul*, *ringansamadinjingkin*, *sakitjongukmenjonguk*, *sonangjelangmenjelang*” create mutual cooperation, sense of common fate which is essentially strengthened the indigenous people unity.

The custom also develop laudable behavior, individuals who have personality, faith, responsibility, broad minded, high working ethos, tolerance, etc. In the context of civic culture, the culture of Lampung pepadun custom contain civic culture values which are marked by civic attitude such as: mutual trust, willingness to cooperate, religious, responsible, solidarity deliberation, togetherness and mutual cooperation. As for the series of activity in wedding custom of Lampung pepadun, Riau are as follow:

The wedding custom ceremony of Lampung pepadun has some stages which often done including:

1. The stage of pre-marriage

In this stage, there is *cakaksaituha* procession in which the male's big family together with *penyimbang* (traditional leaders) visit the female's family to convey the desire to propose the daughter of Mr. A family and it is accompanied by mutual consensus. The things discussed are the amount of *tengepik* (the inherited money) and *gerokrasan* (custom ceremony procession) which will be done. The two family hold engagement event or *intarpadang*. The family of prospective groom together with *penyimbang* and the groups go to the house of prospective bride by wearing traditional clothes and bringing dodol, sugar, coffee, sticky rice, lapis legit, the tool of *nginang* and cigarette. After engagement event had been done, the next procession is *ngulamadat*. So *ngulamadat* is held before the wedding party. In this procession, all *penyeimbang* from some villages who are invited by host are gathered. In this meeting, they discuss the plan of their son and daughter wedding in which the day, date, place and time had been agreed. *Canggetmulimeranai* procession is held in tomorrow night in which it is a bridal shower celebrated with friends.

2. The stage of wedding process

Before getting together, the prospective bride and groom *dokhatam Qur'an* that is reciting the verses of holy Qur'an. *Ifkhatam Qur'an* had been done, then the couple will get together and sit on *lamat* bed. After that activity, the marriage contract can be done. After the procession of marriage contract, the bride and groom sit with the knee bent in front of their parent to apologize and ask their blessing in order that their marriage can become the one which is blessed by Allah SWT, and become *sakinah, mawadah, warohmah* family.

The next procession is the head of *penyimbang* give marriage advices and it is ended by *toupangtawi* in which he smears rice flour with three colors of white, red and green on the palm of bride and groom. It is followed by the parents of bride and groom and they also scatter the grinded rice mixed with seven colors flower on the head of bride and groom as much as three times. This *toupangtawi* has meaning as disaster repellent and scattering the rice with seven colors flower has meaning as parental blessing, all the best prays in order that the couple become *sakinah, mawadah, warohmah* family. After *toupangtawi* had done, the next traditional procession is *musek* (feed each other by using hand) in which the eldest in that village feed the bride and groom.

After the series of marriage contract had done, then it is continued by *begawi* (bestowal of title) ceremony. The last procession of Lampung pepadun wedding custom is a custom after wedding ceremony. The procession after wedding ceremony is *menjaukawin* in which the bride and the groom accompanied by their parents and *penglaku* visit *penyimbang*. It is usually done in the night and done for three days after wedding custom ceremony has finished.

CONCLUSION

Based on some finding results of this study which had been explained in earlier discussion, it can be concluded in general that the culture existed in wedding custom of Lampung pepadun is part of civic culture which is marked by various kinds of Lampung pepadun custom culture which comprise: First, *cakaksaituha* that is, the civic culture of building good relation. Second, *intarpadang*, *ngulomadat* and *kampung adat* which comprise: building good relation, mutual cooperation, etc. Third, in wedding process comprise: the ceremony marking the completion of reading Qur'an, marriage contract, sit with bent knee in front of parents, *toupangtawi*, *musek*, *begawi* and *menjaukawin*.

The development of civic culture as local wisdom among indigenous people of Lampung pepadun can be done by two ways. The first way is in general and the second way is in particular. In general, it should be inculcated in young generation since at birth until adulthood and it is processed naturally by parents' desire and through informal education (family) and non formal education (community).

In general, civic culture development in wedding custom of Lampung pepadun starts to be taught in school in order that students can love, know and preserve it better so they can continuously develop the custom to next generation. Lampung pepadun custom in cultural process contain a civic culture marked by citizen attitude such as mutual trust, forgive each other, ability to cooperate, belief (religious), responsibility, solidarity, mutual consensus, togetherness, and mutual cooperation. Therefore, the wedding custom culture of Lampung pepadun is part of civic culture.

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