

Cacap-cacapan Functions: *Marriage tradition of Lubuklinggau South Sumatra*

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Abstract—The marriage tradition of *cacap-cacapan* is a Malay oral tradition of tribal people that is still carried out in the city of Lubuklinggau as one of the cities in the province of South Sumatra, Indonesia, that still adheres to the cultural traditions of the ancestors. The study aims to reveal the functions of *cacap-cacapan* in marital customs in the city of Lubuklinggau so that cultural preservation would be maintained. The method used in this study was qualitative research with an ethnographic approach. This study investigated the functions of the oral tradition of *cacap-cacapan* in marital customs which is based on the social activities of the people in the city of Lubuklinggau to get a clear picture of preservation of *cacap-cacapan* from time to time. The results of this study showed that *cacap-cacapan* had: 1) the aesthetic function analysis indicating the beauty of rhyming texts read by the program guide, through the structure and intonation and selection of the right words; 2) the pragmatic function which is based on the analysis that human instincts are a source of knowledge and wisdom in revealing problems in life; 3) the ethical function of oral tradition of the community as a means of education; 4) the historical function that forms civilization, identity, and cultural preservation.

Keywords: *function, cacap-cacapan, marriage, oral tradition*

I. INTRODUCTION

An oral tradition is a manifestation of the ancestral cultural tradition inherited from generation to generation in community groups through a process of inheritance that has values. The form of inheritance of oral tradition is basically only on the work and behavior of the community groups in the past, but without them realizing it will become a tradition by the next community as an oral tradition. This is reinforced by cultural traditions inherited from generation to generation which will become a community behavior, but behaviors that are learned and have meaning because cultural traditions are not inherited biologically or genetically so that they are oral traditions as cultural traditions which can enrich Indonesian culture through cultural values, ideas, norms, and human activities (Ihromi, 1996).

An oral tradition is based on the conception that lives in the minds of most people. The community considers that the oral tradition basically has the concept and value of life in the environment of its owner. The concept of the oral tradition that is present in the community environment will lead to a sense of trust so that the community will think and that thought will grow

into a sense of belonging to a tradition. In addition to the concept of value, an oral tradition is also a product of a creative culture that concerns the life of its owner as a community that is not only a legend, myth, fairy tale, and stories inherited verbally (Satya, 2015).

Marriage tradition is a form of the oral tradition of Malay society. The Malays are one of the largest tribes in the archipelago. Many traditions both oral and written are inherited from generation to generation. Lubuklinggau is one of the cities in South Sumatra Province. The Lubuklinggau community still adheres to the customs and traditions of Malay culture, one of which is *cacapan* which is the oral tradition of Malay people in the tradition of marriage. *Cacapan* comes from the word *cacap*, which is an activity in a traditional ceremony in celebration of a wedding by splashing the two brides on the head by using flower water by both parents symbolizing affection. *Cacap-cacapan* consists of rubbing, wetting or rubbing the skin on the head using water (Departemen Pendidikan Nasional, 2012).

Tradition marriages have been carried out after the marriage contract took place. This traditional ceremony is still carried out through the inheritance process through the oral tradition, from generation to generation so it needs to be preserved. In fact, the small-scale marriage ceremonies are now rarely implemented, only a small part of the community has carried them out because of the lack of understanding about functions and values in traditional ceremonies. A large amount of money is needed by a family that wants to hold this ceremony. This financial factor has caused the Malay people to abandon the *cacapan* tradition. The money is spent by the family to carry out traditional ceremonies, starting from the program guide fees and materials for the running of traditional ceremonies are also an obstacle in inheriting cultural traditions.

Marriage function among indigenous people who are still strong will maintain kinship principles based on descent. The function of marriage is a life value to be able to continue the offspring, maintain the genealogy and position of the family concerned. Besides that, there are times when a marriage is a means to improve kinship relations that have been distant or cracked. This is a means of approach and peace between relatives and so is marriage related to the problem of position, wealth and inheritance problems (Setiady, 2008).

II. METHOD

This research uses a descriptive analysis method, so that the results of research or research data are in accordance with the conditions in the field with the data as it is. In the descriptive method this analysis will describe clearly the object of research naturally, as it is through an ethnographic approach. Research on *cacap-cacap* marriage ceremonies in the city of Lubuklinggau as the object of research, to find out how the functions of traditional ceremonies are carried out for generations.

In the research the data collection is in the form of observation, recording, and audiovisual recording. Tools used are only stationery to record activities and handycam to record the way the traditional ceremony is performed.

Observation is a tool in collecting data, by observing and recording observations systematically investigated. The observations used in this study direct participant observation. Participant observation the researchers made observations by participating in doing what the data sources did or did, so that they could obtain more complete, sharp data and to know the level of meaning of each visible behavior (Sugiono, 2016).

By using a handycam, the researcher took pictures and record the traditional ceremonies of *cacap-cacap*, from the beginning to the end of the event, to obtain information related to the research. In addition to getting information, researchers will find it easier to analysis the findings in the field through audio-visual recording. The document is a record of events that have passed. Documents can be in the form of writing, images, or monumental works from a person (Sugiono, 2016).

III. FINDINGS AND DISCUSSION

Stages in a Traditional Ceremony *Cacap-cacapan* consist of five stages.

1. Opening

After the marriage ceremony, the bride and groom were sitting on the *tilam* (a special mat) which had been prepared before continuing the traditional ceremony. In this arrangement, the groom sat in the front and the bride sat behind him, because they have a behavioral relationship and forced social norms where the husbands are controlling to determine the direction. The ethical function of structure can be seen in Table I. The ethical function of the structure opening stages.

TABLE I. THE ETHICAL FUNCTION OF STRUCTURE OPENING STAGES

Structure of Stages	Function
The bride is sitting in the front and the groom is sitting behind her, on the <i>tilam</i> (mat)	The ethical function of ethical behavior, as well as social norms, where the family is considered as a boat that will sail to the beautiful ark. Women as wives will provide the direction of the goals to be pursued, while men as husbands provide encouragement and protection in the family

Text opening for ceremonial ceremonies that is read by ceremonial guides is an aesthetic function, where there is the art of speaking or beauty in conveying rhymes with intonation, correct diction, use of beautiful language. The ethical function of *pantun* speech can be seen in Table II.

TABLE II. THE AESTHETIC FUNCTION OF *PANTUN* SPEECH OPENING STAGE

Pantun Speech	Function
<i>Kalau kawan pergi ke ladang Tolong belikan kembang kenanga. Wahai anak ku engkau telah berkeluraga Jangan lupa pada orangtua</i> If a friend goes to the fields Please buy <i>kenanga</i> flowers. O my son, you are having a family Don't forget your parents	The aesthetic function lies in the beauty in choosing the right words and language in the <i>pantun</i> speech, which has meanings that state a different status so that it has its own responsibilities so that it remains respectful, polite, and helps parents

2. Suapan

Suapan is to feed someone with rice, usually yellow rice. This practice shows a pragmatic function, which has the meaning of fulfilling human instincts as the integrity of social structures in real life. In running a family it is the duty of parents to provide food for their children. After marriage, the parents are finished to provide food for their children so that *suapan* symbolizes the last practice of feeding their children by the parents. The pragmatic functions of the structure can be seen in Table III.

TABLE III. THE PRAGMATIC FUNCTION OF STRUCTURE SUAPAN STAGES

Structure Stages	Function
Yellow rice feeding by parents is preceded by the bride after that the bridegroom. The feeding is carried out alternately by family members and starts from the bride's family first.	Pragmatic function has the meaning of social structure and needs in daily life where the practical function provides an overview of giving parents living to their children.

Meanwhile, the aesthetic function, which is the art of speech in the form of rhymes delivered by the ceremonial guide at the stage of yellow rice bribery, can be seen in Table IV.

TABLE IV. THE AESTHETIC FUNCTION OF *PANTUN* SPEECH

Pantun Speech	Function
<i>Keagungan tuhan kita muliakan. Ridonya selalu kita mohonkan Nasi kuning telah disuapkan Selamat bahagia kita ucapan</i> The glory of our God glorifies. We always request for his blessings Yellow rice has been fed Happy we say	The function of aesthetics which has meaning signifies how parents give their children living as affection, as the last bribe and pray for their children to live happily while running the household

3. Giving Drinks

After being fed yellow rice, the bride and groom were given a drink in the form of water in glass cups alternately. The pragmatic function of being given drink provides relief and freshness of the heart and contains meaning in living a new life, such as water quenching thirst when it feels thirsty. It symbolizes where a life partner is filling the heart with affection, as a pragmatic function in the social structure of daily life, as well as the fulfillment of human instincts. The pragmatic function of structure can be seen in Table V.

TABLE V. THE PRAGMATIC FUNCTION OF STRUCTURE GIVING DRINKS STAGES

Structure of Stages	Function
The bride and groom were given a drink in the form of water in a glass after being fed with yellow rice, giving relief and freshness.	Pragmatic function as a social structure and human instinct in daily life, meaningful in taking a new life, such as cooling water thirst, when it feels thirsty, where a life partner is filling the heart with affection

The aesthetic function in *pantun* speech can be seen in Table VI.

TABLE VI. THE AESTHETIC OF PANTUN SPEECH.

Pantun Speech	Function
<i>Bunga mawar bunga melati Ada yang merah ada yang putih Penyuap pengantin silih berganti Itulah tanda kasih sayang sejati</i>	The aesthetic function in the selection and use of language in rhymes has a meaning to remind brides of how the love of the family in providing for them from childhood to adulthood indicating the love of parents to their children even though they are married.
<i>Jasmine and roses There are red and white Bride feed in turns That is the sign of true affection</i>	

4. Cacapan

Alternately the bride's head is *cacap* or doused with water containing roses, jasmine, and orchids. Ethical function, at this stage. To be bred using flower water is an ethical function which is to provide education that water sprayed on the head can clear the minds of the bride and groom in running the household. Flowers contained in the water give meaning to the colors of life in running together and solving problems with a cool head like water splashed on the head. The historical function also exists in this stage, namely as the preservation of culture where flowers are still considered fragrances and beauty. The ethical and historical functions of structure can be seen in Table VII.

TABLE VII. THE ETHICAL AND HISTORICAL FUNCTIONS OF STRUCTURE CACAPAN STAGE

Structure of Stages	Function
The bride and groom used the water for flowers as a symbol that the water poured on the head can clear the minds of the bride and groom in running the household. The water in the form of white water which is put in various kinds of flowers.	Ethical function which has educational facilities, which implies that the flowers contained in water give meaning to the colors of life in living together, and to solve problems with a cool head like water splashed on the head. The historical function in which various flowers represent cultural preservation which makes flowers a symbol of fragrance.

The aesthetic functions of *pantun* speech can be seen in Table VIII.

TABLE VIII. THE AESTHETIC FUNCTION OF PANTUN SPEECH CACAPAN

Pantun Speech	Function
<i>Mengayuh biduk ke sungai musi. Perahu buatan Palembang asli. Wajah mempelai berseri-seri Untuk sehidup semati.</i> <i>Peddle the dipper into the Musi river. Original Palembang-made boat. The bride's face beamed For one lifetime.</i>	The aesthetic function on the side and the use of language that has meaning explains the bride is happy with her marriage and is ready to run the household Advising the bride and groom to be faithful in running a life together with love and affection until the end of life

5. Closing

After all the procession of the ceremony, the two brides shook hands with their parents by kissing the hands of both parents. At this stage, the historical function that signifies the form of civilization and cultural preservation, namely by kissing the hands of both parents is a form of respect and form of gratitude for a child to parents who have cared for and educated. The historical function can be seen in Table IX.

TABLE IX. THE HISTORICAL FUNCTIONS OF STRUCTURE CLOSING STAGES

Structure of Stages	Function
The stage of kissing the hands of both parents is a child's respect for parents.	Historical function as a form of civilization by kissing hands is gratitude, respect, and gratitude of a child to his parents. As the closing ceremony, the traditional program guide closed the program by reading the monitoring again

The aesthetic function at this stage, the *pantun* speech can be seen Table X.

TABLE X. THE AESTHETIC FUNCTIONS OF PANTUN SPEECH CLOSING

Pantun Speech	Function
<p>Bunga melati dalam jambangan. Jambangan di pangku sebuah talam. Doa seluruh keluarga telah disampikan. Mudah-mudahan semuanya tuhan kabulkan.</p> <p>Jasmine flower in the vase. The vase on the lap of a tray. The prayers of the whole family have been conveyed. May God grants all the prayers.</p>	<p>Remind the bride that the whole family wishes, that the bride will always live happily. Hopefully, the prayers that have been delivered will be granted for the happiness of the bride and groom.</p>

The functions in traditional ceremonies for marriage is consisting of:

a. The Aesthetic Function

Aesthetic function refers to beauty, both nature, art, and literature. Based on the analysis of the research, the aesthetic function has beauty in the form of poetry texts. The aesthetic of the guided art was spoken by the host, through the structure and intonation and selection of the right words so that they have beauty in their speech. The aesthetic function is found in all stages of cacapan in the form of *pantun* speech in accordance with the structure of the stages.

b. The Pragmatic Function

Pragmatic function is the function of general use. Based on the analysis of a pragmatic function, human instincts are as a source of knowledge and wisdom in uncovering problems in life. This function is contained in the structure of the stages of yellow rice bribery and the provision of drinking as a form of human instinctual needs in general in everyday life that are looking for a living for parents and receive a living as a child.

c. The Ethical Function

The Ethical function is related to ethics. Based on the results of research analysis of an oral tradition of society is used as an educational tool. There is a structure in the opening stages where the structure of the opening stage has the meaning that the family

is like a boat going to sail to a happy family. The structure of the stages of the *cacapan* also has an ethical function because it has the meaning of the *cacapan* as the color of life in the family.

d. Historical Functions

It is a function that is related to history. The results analysis research on the function of the role of oral traditions as forming civilization, identity, and cultural preservation. There is a structure in the stages of cacapan and closing, where the historical function has the meaning of cultural preservation for generations as being unchanged due to civilization. The functions tradition marriage of *cacap-cacapan* can be seen in Table XI. The function of structure stages.

TABLE XI. THE FUNCTION IN THE STRUCTURE OF STAGES

No	Function	Stage
1	Aesthetics	Opening <i>Suapan</i> yellow rice Giving drinks Closing
2	Pragmatic	<i>Suapan</i> yellow rice Giving drinks
3	Ethical	Opening <i>Cacapan</i>
4	Historical	<i>Cacapan</i> Closing

IV. CONCLUSION

Based on the stages in the traditional ceremonies of marriage with handicaps, the functions are found in the oral traditions of the handicaps which show that oral traditions are indeed important in the life of a community. both for individuals and society. Individually each person will experience the function of the oral tradition of talking with different levels of quality. Socially the oral tradition of *cacapan* affects the life of the community which is applied conventionally and is adhered to together.

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