

# The Mewarei Kindship System in Lampung Pepadun

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## ABSTRACT

This article was written to describe the form of the Lampung Pepadun community kinship system related to traditional inheritance in Kotabumi, North Lampung. Of course, the data in this study are kinship groups related to the Mawarei custom in the people of Lampung, Pepadun, Kotabumi, North Lampung. The descriptive method through a qualitative approach is the method used in this study. Data were collected by using observation, interview, and recording methods. The findings of this study are the form of a group system of kinship related to the Mawarei custom in the Lampung Pepadun community group, namely adopted children and customary inheritance or siblings from outsiders.

**Keywords:** *Adat Kinship of Mewarei, Lampung Pepadun, Kotabumi.*

## 1. INTRODUCTION

Every human being born in the world must be able to communicate well to convey his meaning. Of course, it cannot be separated with the speech context in communication. The speech context certainly involves speakers and speech partners, time, place, and situation. Hymes states that speech events are communicative and are regulated by the rules for knowing speech [1]. Yule said that speaking events in everyday life are a situation where the speaker in his communication can be understood by the interlocutor [2]. Speakers and listeners in this communication are usually helped by the circumstances around the speech environment. Therefore, someone in speaking needs to pay attention to the context in speaking, and greeting activities must use greetings. Every human being speaks, actually not only one speech act is used. Therefore, the context must be considered by someone in speaking. As with greeting activities, you must also use the greeting word and pay attention to the person's kinship system [3].

Kridalaksana states that greeting words are morphemes, words, or phrases that are used to refer to each other in different situations of conversation according to the nature of the relationship between the speakers [4]. In addition states that greeting words are words used to greet, admonish or address the second person, or the person being spoken to. It is in the form of kinship or non-kinship [5].

Kinship in a language arises because of the need to communicate a person's position communicatively in a family. Kinship members consist of father, mother, child, son-in-law, grandchild, brother, sister, uncle, aunt, grandfather, grandmother, and so on. Mahmud states that a kinship is a form of social relationship that occurs because of descent (consanguinity) and marriage (affinity) [6]. Syafiyahya states that someone is said to be a relative if there is blood or direct relationship and marital or indirect ties [7].

Kinship based on lineage is the same as kinship that exists because of a blood relationship. Another case with kinship based on marriage, which is a kinship that exists after the marriage occurs. The kinship system is not only due to marital ties or because of family relationships, but also because of blood relations from previous ancestors [8].

The kinship system is a relationship based on a model of the relationship between a father and a child and between a mother and child [8]. From these definitions of kinship, it can be concluded that the kinship system owned by the people of Lampung is a very important part of the social or community structure, which is a complex and complete network of relationships based on blood or marriage relations. Each region, both kinship based on lineage and kinship based on marriage, has a different kinship system. The kinship system is used to maintain communication in a language in certain areas. Therefore, it can be said the kinship system needs to be preserved so that it does not become extinct.

The high level of globalization and social mobility, as well as the expansion of mass media distribution to remote areas such as TV, radio, and newspapers, have influenced the increasingly ignorant kinship system in an area. It threatens the extinction of the kinship system in each region, as is the case with the Lampung Pepadun people. This kinship system is closely related to the customs and culture of the Lampung Pepadun people. The pepadun community itself is divided into four regions, namely 1) Abung, 2) Tulang Bawang, 3) Way Kanan / Sungkai, and 4) Pubiyan [9]. The pepadun people have two different dialects. The Way Kanan / Sungkai people speak the A dialect (fire), and the Abung and Tulang Bawang people use the O (nyo) dialect.

The kinship relationship of the Lampung people is divided into three groups, one of them is the kinship group related to the adat of Mewarei. The emergence of this kinship relationship is due to certain things that cannot be avoided related to customs, such as not getting offspring/sons or not having ware or siblings. The forms of Mewarei customary ties are.

1. Adopted Children, namely children who are lifted by a balancer who is done by "Ngakuk Ragah" (taking boys).
2. Mewarei Adat or Outsider Brothers. The law of taking a son or taking a child as one's own and relatives with outsiders must be known by relatives and the community as indigenous members of the association, namely by carrying out a traditional ceremony witnessed by a customary representative assembly or not [10].

This research is expected can preserve the local culture (Lampung) which is almost extinct, as the people of Lampung (especially the younger generation) who almost no longer know and apply it in their daily life. This is the basis or motivation in this study.

Based on the background above, the formulation of the problem of this research is "What is the kinship system in the Lampung Pepadun community in North Lampung based on the Mewarei custom group?"

Then, the objectives of this study are as follows: (1) To find out the kinship system in the Lampung Pepadun community in North Lampung based on the Mewarei custom group, (2) To launch Lampung culture.

## **2. METHOD**

This study uses a qualitative approach with descriptive methods. The data in this study is the kinship system used by the people of Lampung Pepadun in North Lampung. The terms of kinship used are based on Mawarei customs. The data source of this research is the kinship system of the people of Lampung which is

obtained from the traditional figures of Lampung Pepadun culture.

For collecting the data, the techniques used in this study were (1) Observation, (2) Recording, and (3) Interview. Interviews were conducted by directly visiting informants and recording the interview using cellphones.

## **3. RESULTS AND DISCUSSION**

The kinship system of the Lampung community is Lampung culture which has become a cultural tradition of Lampung. Giving the greeting word is done to maintain the customs and culture that has been cultured from the time of the previous ancestors. The people of Lampung prioritize honor and respect for someone. Therefore, the greetings for younger siblings, brothers, uncles, aunts, nieces, cousins, grandchildren, and others have been arranged in such a way.

The people of the Lampung Pepadun tribe adhere to the principle of paternal lineage (patrilineal), in which the eldest son of the oldest descent (balancing) holds customary power. Each eldest son is a counterweight, namely the child who inherits the leadership of the father as the head of the family or the head of a lineage relative. The kinship relationship of the people of Lampung is divided into three groups; one of them is based on the handicap group related to Mewarei. The kinship system of the Lampung Pepadun people studied in this study consisted of 1) Abung, 2) Tulang Bawang, 3) Way Kanan / Sungkai, and 4) Pubiyan.

Basically all regions that are part of the Lampung Pepadun have the same kinship structure or system. Below is a description of the Lampung Pepadun community's kinship system.

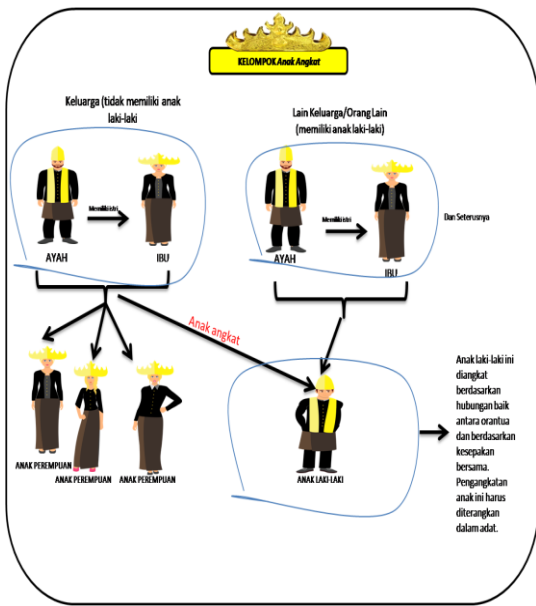
### ***3.1 Mawarei Indigenous Kinship Group***

Basically all the kinship systems of the people of Lampung Pepadun are same; they are Abung, Tulang Bawang, Way Kanan / Sungkai and Pubiyan. All Lampung Pepadun kinship systems are based on the patrilineal line, which is drawn from the male lineage that has a balancing position.

The kinship relationship of Lampung Pepadun consisting of Abung, Tulang Bawang, Way Kanan / Sungkai and Pubiyan applies for the balancers with the members of the Warei family group, the security family group, and the children group. The explanation of children's kinship groups is explained as follows.

#### ***3.1.1. Adopted Children***

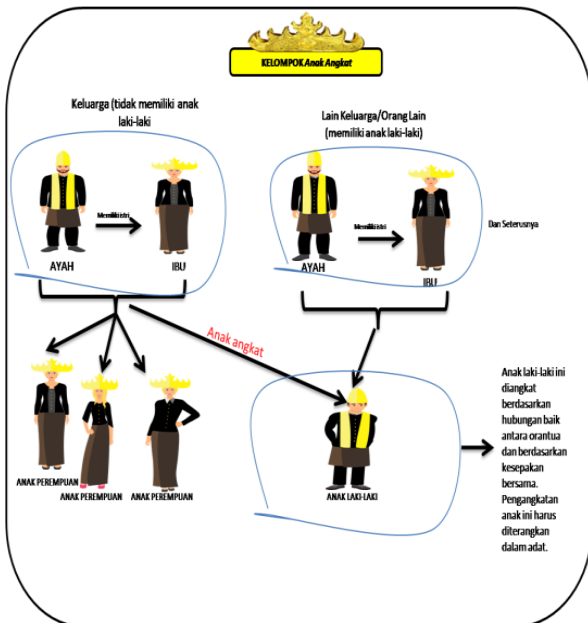
This group is the children who are adopted by the balancer who is done by "Ngakuk Ragah" (taking boys). This group is also an adopted child who is described in the Pepadun tradition and has the same position as a biological child. The call of the adopted son is the King Prince.



**Picture 1. The group of adopted children**

**3.1.2 Mewarei Adat or Outsider Siblings**

This group is a legal group that can adopt children from their own family or outsiders where this adoption must be known by relatives and society as a member of indigenous peoples, namely by carrying out traditional ceremonies witnessed by customary representatives and not. This adoption or appointment of another person as a brother must be raised in adat and witnessed by traditional leaders. Besides, you have to pay customary money.



**Picture 2. The group of adopted children**

**4. CONCLUSION**

Based on the results of research about the form of the kinship system of the people of Lampung, the kinship

groups related to the Mawarei customs consist of groups of adopted children and groups of sharing customs or siblings with outsiders. All of these groups follow the position of father or grandfather as a counterweight. This kinship system is very strong in greeting and courtesy so that they respect each other and maintain mutual courtesy.

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