



Didactic Value in the Tradition of *Excise* as a Lampung Folklor Inventory Strategy

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Abstract. This study aims to describe a series of activities and didactic values contained in the *cuak mengang* in the Lampung community, especially the Lampung Pepadun indigenous people in the North Lampung area. The method used in this research is a qualitative method. Data were collected through observation, interviews, notes, and documentation. The result of this research is that the *cuak mengang* is a closing ceremony in a traditional procession that has didactic values, namely the value of tolerance, peace-loving, communicative, social care, and responsibility.

Keywords: Lampung folklore · didactic values · cuak tradition mengang

1 Introduction

Cuak mengang can be interpreted linguistically as a tradition of inviting traditional meals together. This tradition is one type of folklore in Lampung Province. Dundes defines folk as a group of people who have physical, social, and cultural identifiable characteristics, so that they can be distinguished from other groups that they have inherited from generation to generation, at least two generations that they can recognize as the owner of the togetherness [1]. Meanwhile, the word lore is defined as a folk, namely a tradition that is passed down from generation to generation orally or through an example accompanied by gestures or mnemonic devices.

This tradition is also interpreted as a representation of the life philosophy of the people of Lampung and is believed to be a medium of education in order to maintain the language and culture of Lampung to this day. In line with the view which states that folklore is a strategic medium to convey bright ideas in all aspects of life [2]. The capacity of propaganda theory has put folklore as a tool, method, or intermediary. Folklore is a vehicle for achieving goals in understanding various aspects of life. It is very good when the people who own a lore believe that the lore has values that are very useful in the continuity of their social, economic, and folk. As happened in the *cuak mengang* which is believed to have didactic value for the people of Lampung and anyone who implements it.

The Lampung people's philosophy of life is attached to the *cuak mengan*, namely *nengah nyappur* (active in community association), *mestii nyimah* (hospitality). And *sakai sambayan* (mutual cooperation). As a cultured society, the Lampung people are geographically very close to the natural context as an environment for learning and socializing. The formation of Lampung culture certainly begins with reciprocity between humans and the natural, social, political and economic environment. This is in line with the opinion of Shah, that culture exists through a learning process from the natural and social environment [3]. *Cuak mengan* is a tradition in the marriage of the *pepadun* indigenous people of Lampung that cannot be separated from the series of weddings of the Lampung indigenous people. Usually this tradition is carried out by agreement between two parties, namely the bride's family and the groom's side. This tradition is also carried out by inviting the extended family of men and women, as well as traditional figures *balancing/perwatin*.

It is feared that the values of the Lampung people's philosophy of life are starting to fade in the lives of the Lampung people, especially the younger generation or millennial generation. This condition, of course, should not go unnoticed by all of us as citizens who love the Unitary State of the Republic of Indonesia. *Tradition cuak mengan* is an activity that is usually carried out by the people of Lampung when carrying out traditional ceremonies and activities that are considered important such as weddings. This tradition is one type of folklore, in fact it must continue to be maintained, preserved, and maintained by the community that owns the culture. Apart from the characteristics of folklore, this *cuak mengan* certainly has usefulness values, especially the didactic values implied in it.

It is necessary to reveal how the didactic values contained in the *cuak mengan* are still maintained in several areas in Lampung Province. This study will describe the didactic values contained in the *cuak mengan* as an educational medium and as an effort to maintain Lampung folklore. This needs to be done because it can be a step to play an active role in sustainable development in the field of teaching and education. The theory that will be used in this study will refer to the folklore theory proposed by Taylor (2003) and the types of folklore according to Jan Harold Brunvand (1978), as well as the didactic values described in PP. 87 of 2017 Article 3 [4].

That folklore are materials that are inherited from tradition, which are spread by word of mouth or from traditional practices. Types of folklore in Brunvand's consist of three major groups based on the type: (1) verbal folklore (verbal folklore); (2) partially verbal folklore (partly verbal folklore); and non-verbal folklore (non-verbal folklore) [2]. *Tradition cuak mengan* adopted in this study is a type of folklore which is included in the form of partly verbal folklore.

2 Research Method

This research is a qualitative research, namely a research method that offers a different perspective on reality. According to Creswell (2008) qualitative research method is an approach or search to explore and understand a central phenomenon. Qualitative methods as research that emphasizes scientific data that is verbal and written in the form of statements, and offers a social perspective that is relative, subjective, and requires

interpretation [5]. The source of data in this research is a series of activities of the cuak mengang tradition. Data was collected through participatory observation techniques, in-depth interviews, notes, and documentation. To analyze the didactic values contained in the cuak refer to PP Number 87 of 2017 Article 3 concerning Strengthening Character Education which is carried out by applying Pancasila values including religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, communicative, love peace, love to read, care for the environment, care for social, and be responsible [4].

3 Results and Discussion

Based on the results of observations and interviews with resource persons conducted on May 15, 2022, the following describes a series of implementations of cuak mengang carried out in the Sungkai area, North Lampung Regency, Lampung Province and the didactic values contained in the cuak mengang of the Lampung people.

3.1 Cuak Mengang Tradition

Cuak Mengang is one of the Lampung community traditions that can be found at the end of a traditional wedding ceremony or after the marriage contract is carried out in Lampung society. Literally *cunt mengang* has the meaning of inviting a meal together which consists of two words, namely *cuak* which means to call and *mengang* which means to eat. This tradition cannot be separated from a series of traditional Lampung wedding ceremonies, both *Pepadun* and *Saibatin* customs. This activity was carried out at the groom's residence which was also attended by the bride's extended family. *Cuak mengang* is carried out after the traditional procession at the bride's residence is complete. The groom's party is obliged to joke or invite the bride's extended family to attend the traditional traditional meal together and also witness the traditional procession that they do at the bride's residence. The function and purpose of the *cuak mengang* is a means to introduce and bring the extended family of both parties closer, besides that this tradition is also useful for maintaining the relationship between the families.

Before carrying out the traditional ceremony, all who are present and will follow the implementation of the traditional ceremony must be clean (no blemish). For example, you should not disobey your parents. If the party who will carry out the traditional ceremony has committed a customary violation, he must first pay the customary fee to clean his *pepadun* or his good name in the indigenous community (Interview with Mr. Dany, 15 May 2022). Tradition *cuak mengang* is the last stage in a series of traditional Lampung wedding ceremonies. The following is a series of activities carried out at the bride's family residence.

(1) *Preparation of the Cuak Mengang*

In the process of preparing the *Cuak Mengang*, there are several things that must be considered and prepared by the host as *sai kedau ghasan* (who has an intention), namely *ngejuk clever party sabai* (telling the *besan*) to discuss and agree on how much *dau*

seghoh (dowry and dowry), the time of the execution of the contract, as well as the *cuak mengan* as *pughadu ghasan* (completion of the event), followed by *cacak prostration* (*sungkeman*) from the groom's side to the bride's parents. The parties who do *ngejuk clever* are generally *punyimbang*, parents, and the interests of the bride and groom and the groom.

Then, it is continued with *ngejuk clever ghedik sekelik*, *punyimbang*, and *perwatin* (telling relatives, traditional leaders, and customary members) by giving *Penyeruit*, which is the ingredients for making *seruit* (a typical Lampung food), which is generally distributed to the closest relatives of the bride's side. Then, the bride's family gave fish money to the bride's relatives and neighbors in the amount of Rp. 5,000.00 or Rp. 10,000.00 which is put into a white envelope with the upper left format containing the name of the recipient, then below it contains a description of the *ughauan* (invitation) so that you can attend the tradition of *cuak mengan* that has been agreed upon by the families of men and women, which is generally carried out a week before the implementation of the *cuak mengan* tradition. Generally, the people who are given the whistle and fish money will be present while carrying a *sesan* (household furniture). The food ingredients for making string are fish and vegetables in the form of fresh vegetables, such as cabbage, long beans, basil, and cucumber.

After the *ngejuk clever* complete, the groom's family prepares the process of implementing the marriage contract or starting *ghasan* (starting the event) by inviting (inviting) relatives and neighbors to help work on and prepare the contract event (*bendaung*), such as cooking to cleaning the house until the event. Done.

(2) *Implementation of the Cuak Mengan Tradition*

The implementation of tradition *Mengan* held when the *qabul* contract or consent has been completed. Then, the *betulung* helped to prepare for the *cuak* out mats and a piece of cloth (white cloth/pad) to spread the food. Generally the parties who are prioritized to attend and enter the space provided are some *punyimbang* (traditional leaders) from both parties of the bride and groom, the parents of the bride and groom, and *punyimbang tualou anau wives punyimbang*) from both sides of the bride and groom.

Invited guests and parties who enter the room sit in rows following *tanjaran* (food arrangement). The division of seats between men and women in the room is separated, the left side is for women and the right side is for men. Then, the event was opened by *punyimbang* from the groom's side to express his gratitude and hand over 24 customary money, which can be paid in multiples of Rp. 24.000,00; Rp. 240.000.00; etc. which is placed on tray covered with a white cloth. The purpose of handing over the traditional money is (1) as a notification or proof that the wedding and *cuak mengan* have been carried out; (2) as a form of apology from the groom's family to the bride's family if there are deficiencies in the dishes served; (3) as a form of settlement of customary affairs and as an inauguration of sibling ties between the two families.

Furthermore, the money is handed over by *punyimbang* from the groom's side to the *punyimbang* from the bride's side. After the agenda for the handover of the traditional money, the *punyimbang* or *perwatin* from the bride's side expresses her gratitude and at the same time hands over the *sesan* (household furniture) brought by the bride's family. The message was symbolically handed over in the form of a key and a note of goods that

was put in a box and wrapped using gift paper placed on tray covered with white cloth. The white cloth on tray symbolizes the goodwill of the bride’s family to the groom’s family.

Generally, those who submit sesan from the woman’s family are kemaman (father’s uncle or father’s brother) and kelayou (mother’s uncle or mother’s brother) which will then be received by kemaman and kelayou from the groom’s family.

(3) After the Implementation of the Cuak Mengan

After the handover, the of the sesan bride’s family closes by saying greetings. Then, punyimbang (customary leader) from the groom’s family invites all parties in the room to eat. After the joint meal was held, then the event was followed by a joint prayer activity as an expression of gratitude to Allah SWT for the Cuak Mengan and the friendly activities between the two families had run smoothly.

3.2 The Didactic Value of the Cuak Mengan Tradition

Based on the description of the series of activities of the Cuak Mengan can be seen that indirectly this tradition also represents the values of the Lampung people’s philosophy of life, namely Piil Pesenggiri which is the identity and self-esteem of the Lampung people. Piil pesenggiri as a basic value or philosophy of life for the people of Lampung [6]. This can be seen in their behavior patterns and social life patterns, both among their groups and against other groups. Piil Pesenggiri is also often interpreted as a symbol of “selfrespect”: for the indigenous people of Lampung. The didactic values in the cuak mengan described in this study are referenced from Government Regulation no. 87 of 2017 Article 3 concerning Strengthening Character Education. The following table describes the didactic values contained in the cuak mengan tradition (Table 1).

Based on the description in the table above, there are five didactic values contained in the cuak mengan which is usually carried out by the Lampung indigenous people

Table 1 . The Didactic Values Contained in the Cuak Mengan Tradition.

No.	Didactic Value	Indicator Didactic Value of Cuak Mengan	Containing Activities Didactic Value
1.	Tolerance	Caring for others, Open and receptive to the beauty of difference Mutual respect for each other, Appreciate the differences between others and yourself, Appreciating the kindness of others, Awareness of comfort in life and others. (Supriyanto and Wahyudi 2017)	Respect other people’s traditions and cultures, (because there are other tribes living in Lampung), Assist the process of implementing the tradition, (to be comfortable in the neighborhood and in society), Show a positive attitude by being happy for the event

(continued)

Table 1 (continued)

No.	Didactic Value	Indicator Didactic Value of Cuak Mengan	Containing Activities Didactic Value
2.	Peacefull Love	Creating a comfortable, peaceful, and harmonious environment. Get used to behaving nonviolently. Get into the habit of loving behavior. Be a mediator for those in dispute. Don't get involved in a fight/commotion. Not being a provocateur (Aeni, 2014)	Take pleasure in the pleasures of others, Creating a comfortable, peaceful, and harmonious environment by respecting differences, Also attending and assisting the process of implementing the event from the beginning to the end of the event, Carry out things that are indicators of tolerance.
3.	Communicative	Communicate in polite language, Mutual respect and respect for each other, Association with love and self-sacrifice, Not keeping distance and discriminating in communication, An atmosphere that facilitates interaction between residents (Kemendiknas, 2010).	Not keeping a distance from neighbors and relatives, Attend and interact with relatives and neighbors, Mingle and socialize with other communities during the event Interaction occurs when preparing and carrying out events.
4.	Social care	Please help, Tolerance Tolerance, Social action, Noble character (Darmiatun, 2013).	Assist in the implementation of the event by being true, Honor the host by helping out with the event.
5	Responsible	Doing what should be done and planning ahead Persevere and always try and do your best. Self-control and discipline Think before you act and consider the consequences. Take responsibility for your words, actions and attitudes; and Set a good example for others (Sibirian, 2012).	The chairman of the committee performs the division of tasks well The true people helped the event to the end Taking care of each other so that the event runs smoothly, Help prepare to tidy up the event venue until the event is completed.

when carrying out weddings. It is hoped that these didactic values can be understood, interpreted, and internalized by the people of Lampung, especially the younger generation as heirs of this tradition. By conducting research and describing the didactic values in this cuak mengan, it is also hoped that this can be a joint commitment in order to take an inventory of Lampung folklore.

4 Conclusion

Based on the results and discussion, in the results and discussion section, it can be concluded that:

1. The cuak mengan consists of a series of core activities which are divided into three activities, namely the preparation for the cuak mengan, the implementation of the cuak mengan, and after the cuak mengan activity.
2. In the implementation of the cuak there are didactic values: (a) the value of tolerance; (b) peace-loving value; (c) communicative value; (d) the value of social care, and (e) the value of being responsible.

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