

THE TRADITIONAL MARRIAGE OF PEKAL ETHNIC IN NORTH BENGKULU REGENCY

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Abstract

Meaning and composition the traditional procession of Pekalnese ethnic marriage it is unique, because it is different from other traditional marriages. Many young people of Pekal ethnic don't understand why they must follow the existing marriage terms. Because of that the researcher intends to describe the meaning and terms the traditional procession of Pekalnese ethnic marriage. This research is qualitative research and is descriptive. The research performed by primary data collection with interview techniques, note data, and documentation. The result obtained are the most important requirements in traditional marriage of Pekal ethnic is *kaum* (a clan that is smaller than a tribe), because Pekal ethnic following the *eksogami matrilineal* system. Because of that Pekal society can't marry with someone who has the same *kaum* name. The next requirement is *sarao kehing* (food made from white sticky rice) and must be served on each stage of traditional procession of Pekalnese tribal marriage. *Sarao kehing* has a meaning for Pekalnese ethnic is as a symbol for husband and wife in order to keep family secrets whether it is a good or bad family. While the composition the traditional procession of Pekalnese tribal marriage is marriage contract, *ngubak basung* (introduction husband to wife's family, clan family, and the community), *turun semendo* (parade of bride surrounding the village), *merah mato* (put *sedingin* water into the eyes), *pencak silat* (traditional fight), *serah semendo* (releasing women as wives to husbands), *betepung/sumpah mudo* (redeeming female promises to other man before deciding to get married), *begandai* (traditional dancing and just female can do that), *resepsi* (modern party), and the last is *tari* (like a dancing but use the traditional fight, and just man can do that).

Keywords: Pekal ethnic, marriage, meaning, composition of the procession

Introduction

Indonesia people is really diverse from the geographical situation until the history of the nation's development of Indonesia, so Indonesia has many different ethnic and culture which is in the entire region and has a different characteristic. It can be said that culture or civilization in a complex whole of knowledge, truth, art, moral, law, customs as well as abilities and others habits acquired by humans as a member of the community (Tilaar, 2002). One of these customs is traditional marriage. The traditional marriage have a lot of variety according to ethnic traditional, religion, culture, and social class, like a traditional marriage of Pekal ethnic in North Bengkulu region. Pekal ethnicity inhabiting the province of Bengkulu, especially at North Bengkulu region. Pekalnese people apply a kinship system is *matrilineal* (lineage from the mother) with the philosophy of the community is "*adat besandi syara', syara' besandi Kitabullah, wasunah rosul*" this means that ethnic Pekalnese customs jointed with Islamic law and the Islamic law rely on Al-Qur'an with his blessing.

Marriage is a bond between two people who have many differences, physically, family care, association, the way of thinking (mentality), education and others (Rohaeti, 2016). Whereas custom is broadly outlined interpreted as order of rules in each type of custom (Soedjito, 2009), this rule is then become customary law and the customary law is a habit law than applies to the supporting community (Soerjono, 2014). So that it can be said that traditional marriage of Pekal ethnic is bond between two beings (man and girls) which is connected in marriage ties with its implementation using rule and laws custom that applies at Pekal ethnic.

Pekal ethnic have a unique of wedding ceremony, where marriage is considered sacred by custom when all conditions are met. The conditions that must be met is *kaum*, *begandai*, *belarak*, *tari* dan *sarao kehing*. Not only that, the parents of Pekal ethnic very competitive in choosing candidates for her child by seeing *bibit* (descent), *bebet* (appearance), *bobot* (quality) someone, with conditions not allowed from same *ofkaum* in the same area. *Kaum* become an important condition of traditional marriage of Pekal ethnic, Pekal ethnic following

the *kaum* matrilineal system (marriage outside the clan or ethnic and unlike the mother *kaum*). Pekal ethnic in one area and other areas have a different number of *kaum*, example in Pekal ethnic at Ulok Kupai districts have a 7 *kaum*, that is *Kaum Betuah, Kaum Ratu, Kaum Mudo Riang, Kaum Mato Keeling, Kaum Melayu, Kaum Doyang, and Kaum Zazali*. Not only that, Pekal ethnic following the matrilineal system is the husband must live in the wife's house minimum for one year. Because of that the many parents of Pekal ethnic find a mate for his child, even though some are not.

Formerly Pekal ethnic do it the traditional marriage, but along with development there are several differences in the procession of the marriage. Example: previously the traditional marriage of Pekal ethnic must carry out all the terms that have been determined, but now they do not implement some terms. This is based on economic factors in Pekal ethnic today. Not only that, understanding of the younger generation about the meaning in processing of traditional marriage in Pekal ethnic is very less. Pekal ethnic have a different traditional marriage from Rejang ethnic in Bengkulu. Because of that Pekal marriage is really interesting to be a research. Traditional marriage of Pekal ethnic more similar with traditional marriage of Minangkabau in West Sumatera. Example the procession of traditional marriage is parade of bride surrounding the village.

Because of that, the researcher intends to research about the meaning and composition of the traditional procession of Pekal ethnic marriage today. With the aim to describe about the composition of the procession and what are the professions that must be carried out and which may not be carried out.

Method

This research uses the qualitative method with descriptive character. This type of research is considered the most appropriate to get the expected result. This type of research is used because of its nature as an investigator, where the researcher must listen to information from informants and make a description based on information which is obtained. Qualitative is used to describe about the processions and meaning of traditional procession of Pekal ethnic marriage in North Bengkulu regency.

This research doesn't have a population and sample, but this research has a location of research and the research was conducted at Ulok Kupai districts and Napal Putih districts, because in two districts dominated by Pekal ethnic and take place the traditional marriage of Pekal ethnic. Preliminary observations were made in away the researchers went to the research location to get the initial data, get closer to Pekal ethnic and determine research informants. The research informants chosen is the people which is considered influential for Pekal ethnic, like *akapalo kaum* (*kaum* leader), *kapalo adat* (costume leader), *kapalo suku* (tribe leader), cultural actors in Pekal ethnic, regional officials, people who have implemented the traditional marriage of Pekal ethnic, and another ethnic who lives side by side the Pekal ethnic.

The data validation is very important for good results, because of that to get a valid data, researchers do the triangulate data with the way give the same relative question to some informants to get the same of data. Then the data is considered valid check back to another informant. Then data triangulation was carried out again. The valid data later became the foundation to do analysis, so that it can be accounted for the it is validity in academically and the methodology.

Results and Discussion

Carrying out the marriage is necessary for every human being for the sake of fulfilling the basic needs of people life, because of that the marriage has a rules and norms in state law, religious law, and custom law to achieve happiness. In general marriage is defined as a bond between woman and men as husband and wife with the intention from a happy family based on God (UU no.1/74) and the marriage ceremony organized to legalize shio between men and woman in bond husband and wife from the point of view is religion, custom, and state law. The marriage of Pekal ethnic not only the relationship between man and woman, but become a bond between two big family, and affairs for *kaum* starting from make an agreement, engagement and the wedding, even on matters of the marriage requires adjustment in many ways. So that *kapalo kaum* have an important role in tradition marriage of the *heranok kaum* (members of the *kaum*).

Terms that must be met in traditional marriage of Pekal ethnic is *kaum, serah semendo, begandai, tari, and sarao kehing* (food made from white sticky rice). Have at *wo sarao kehing sarao kehing putih* (food made from white sticky rice and the one above is sprinkled with the coconut cooked with brown sugar) and *sarao kehing kuning* (like a *java tumpeng*, but the tip is not pointed). *Sarao Kehing* having meaning that is as for the new family in order to keep a good family secrets or the bad a family. *Sarao kehing* always served at each procession of traditional marriage Pekal ethnic. The marriage of Pekal ethnic implemented in Islamic law and costume law. The marriage of Pekal ethnic is starting from *betanyu* (propose), *duduk batanyu* (the girls answer), *ngantek tando* (customer), *basan samo aok o* (committee meeting), *madak* (visiting neighbors), until the *bimbang* (the wedding party). As for the stage in traditional marriage of Pekal ethnic is:

Akad Nikah (marriage contract)

Marriage is the union of a man and woman to form a household and realized with *Ijab Qobulor akad nikah*. Legal requirements for marriage at Pekal ethnic same with the rules of Islamic religion is the presence of a guardian from woman bride, witness, *ijab Qabul* and another. *Akad Nikah* carried out at home the *tinu* brodeat noon at 1 pm or 2 pm. When shaking hands in *Ijab Qabul* the hands of *lanang* bride shaking hand with hands father from *tinu* bride covered with cloth which has a symbol of strength.

Ngubak Basu

The *Ijab Qabul* finish and both bride are legitimate to be husband and wife, then *lanang* bride introduced to the big family of *tinu* bride, to *anak akum* of *tinu* bride. This gives the meaning that the marriage not only ties between men and woman, but bonding between two the big family and the community in his place of residence.

Turun Semendo (parade of bride surrounding the village)

Previously in this event bride parade to the river to do *merah mato*. But now bride are only paraded around the village by using accompaniment *rebana edap* (drum) which is beaten. And in this process the group brought the *pahar bungo* (flower), *ayam sepasang* (chicken pair), *tunas kelapa* (coconut shoots), and *kayu bakar* (firewood). This parade was carried out for give announcements to the whole community regarding about happy news both bride who have officially become husband and wife.

Merah Mato

Is drop *Sedingin* water to eyes of the bride. In *merah mato* what is used is banana cone shaped leaves and then cotton filled and give *sedingin* water and then the *ibu inang* drop the water in the leaf to eyes of the bride. *Merah mato* it is carried out at the bride's house. *Merah mato* as a symbol that builds a family it is not easy, at later time there will be many problems coming will be faced and good or bad nature of a partner seen so don't get it families fall apart because of it.

Pencak Silat

Pencak silat implemented as a symbol of strength, if a fighter from *lanang* bride successfully defeat the fighter from *tinu* bride, then the decision in the household during the stay at the wife's house, husband may choose to involving the father or the wife or without interference the father or the wife. The procession is really important in Pekal marriage, because associated with continuation of the next procession. But now, this procession more to skill show of *silat* (self-defense), and the *pencak silat* become a place of friendship from male (*lanang*) family and woman (*tinu*) family.

Serah Semendo

Serah semendo implemented by *kapalo kaum* from *tinu* party and *lanang* party. Where both *kapalo kaum* sit in *pengunjung* and bring *bukul* containing *sirih*, *nipah* (cigarettes) and chili. If the *sirih*, *nipah* (cigarettes) and chili are odd, that is 3, 5, and 7 mean that the *tinu* bride or *lanang* bride has not defects. But if even numbers, is 4 and 8, mean that the *lanang* bride or *tinu* bride has a defect. In other words, these conditions are a form of honesty in costume, whether the *tinu* bride has a physical disability, mental is not even a virgin anymore. This can be seen from the amount of *bukul* content carried by the *kapalo kaum*.

Betepung / sumpah mudo

Aiming to destroy *sumpah/janji mudo* (promises/young vows), and it can be said that *betepung* is used as an antidote to promises made by the bridegroom who has not applied for him has not even know him, and vice versa. Previously *betepung* was carried at the house of the *rumah panggung*, by the way the two brides held the edge of the cloth under the stilt house and *penepung* with two other people holding the other end of the cloth. Then *penepung* splashed water on both brides by reciting verses which contained a young oath, where in the sentence there is the word *tabik* which means forgiveness. And the water used comes from *sedingin* leaves which are soaked in small bowl rings (may be silver or even gold) which is then taken by the *penepung* return for his service. Today the rings are usually replaced with envelopes containing money directly given to *penepung* after the event finished and the stage house is now being replaced, by the *penepung* standing on a chair or stage made.

Malam Begandai

Begandai is carried out at the *tinubride*, and formerly the *malam bagandai* was held from 8 pm until 3 am, but now days the *gandai* only carried out from 8 pm until 11 pm because dancers are from Junior high school and senior high school so can't be done until the early hours because it can disrupt school activities. *Begandai* hanya is only carried out by women because this is a form of the release of the *tinubride* single status. Music accompaniment of *gandai* is *sunai* dengan *edap* and also songs like rhymes sung which contain advice for *lanang* bride or *tinubride* in dealing with their household life.

Resepsi

In modern times like now, indentic receptions with the appearance of a single organ and the singer. The reception was held the next day, so on the evening the *begandai* program and the next morning the reception was held. And this reception, the bride and groom will sit on the *pengunjung* to enjoy the appearance of a single organ and also wait for invited guests to come. The reception is a form of modern party performance by the Pekalnese ethnic community to entertain invited guests.

Tari

Tari in Pekal ethnic is slightly different from dance in its true meaning. In our shadow dance shows some dancers who waltz with graceful movements. But in Pekal ethnic, *tari* is only carried out by men, because *intari* there are also requirements that must be met and different from the dance that we know is general. *Tari* is carried out at night on the reception day, starting at 11 pm until 4 am, and the two brides must followed *tari* until finishing, because at the end there will be like the closing ceremony of the wedding ceremony. *Tari* performed by the men consists of several forms and is dominated by the fight movement. Almost the same as *gandai*, *tari* is also accompanied by accompanying music namely *sunai* and *edap* with poems like rhymes sung which contain advice for become legitimate new families in conjugal relations.

Conclusions

The result obtained are the most important requirements in traditional marriage of Pekal ethnic is *kaum* (a clan that is smaller than a tribe), because Pekal ethnic following the *eksogami matrilineal* system. Because of that Pekal society can't marry with someone who has the same *kaum* name. The next requirement is *sarao kehing* (food made from white sticky rice) and must be served on each stage of traditional procession of Pekalnese tribal marriage. *Sarao kehing* has a meaning for Pekalnese ethnic is as a symbol for husband and wife in order to keep family secrets whether it is a good or bad family. While the composition the traditional procession of Pekalnese tribal marriage is marriage contract, *ngubak basung* (introduction husband to wife's family, clan family, and the community), *turun semendo* (parade of bride surrounding the village), *merah mato* (put *sedingin* water into the eyes), *pencak silat* (traditional fight), *serah semendo* (releasing women as wives to husbands), *betepung/sumpah mudo* (redeeming female promises to other man before deciding to get married), *begandai* (traditional dancing and just female can do that), *resepsi* (modern party), and the last is *tari* (like a dancing but use the traditional fight, and just man can do that)

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