

The Cultural Communication Based on the Philosophy of Lampung, Indonesian Society in Traditional Wedding

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Abstract

Indonesia with its diverse tribes, cultures, religions is a society that must be able to appreciate the differences. The custom of marriage is one of the relationships with significant cultural communication. This research was conducted in the Lampung Province, one of Indonesia's provinces. The province of Lampung has two distinct traditions: pepadun and saibatin. The topic of this study is traditional Saibatin marriage. The aim of this study is to describe cultural communication based on Lampung philosophy in wedding traditions. The approach is based on the qualitative concept and involves focus group discusses and informant interviews. More sources are found in different media journals. The finding of cultural communication based on Lampung ethnic philosophy is seen from wedding rituals. Both verbal and nonverbal communication is present in wedding customs. Verbal communication uses Lampung language with Nyo and Api dialect. Symbols as nonverbal communication are : cakes, dodol (a typical food made from flour, brown sugar and coconut milk), nireh ugay tools or sirih pinang (set of tools for chewing betel), gold, jewelry, diamonds, jung syarat cloth. After the wedding, the bride is invited to the groom's house by riding a rato/palanquin and accompanied by balak percussion (a typical Lampung musical instrument).

Keywords: Cultural communication, Lampung society, philosophy of life.

Introduction

This article is part of the 2024 BLU University of Lampung research entitled Exploring the Culture of the Lampung Saibatin Community, South Lampung Regency. Lampung is one of the provinces in Indonesia that has a diverse cultural wealth. The practices of the Lampung people, who are split into the two major tribes of Saibatin and Pepadun, are an intriguing part of their culture to learn about (Prakoso, 2020). The information on the number of tribes in Lampung Province is provided below.

Table 1. Data on the Number of Tribes in Lampung Province

| Ethnic group | Amount |
|------------------|-----------|
| Jawa | 2.357.286 |
| Lampung | 503.152 |
| Sunda | 352.364 |
| Banten | 81.844 |
| Sumatera Selatan | 204.730 |
| Bali | 50.348 |
| Minagkabau | 33.720 |
| Cina | 19.487 |
| Bugis | 9.561 |
| Batak | 24.304 |
| Others | 43.978 |

"(Mulyono, 2019)".

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Table No. 1 illustrates that the province of Lampung is inhabited to a diverse range of tribes, with Javanese making up the majority of the population. The distinctions between these two established groupings are a reflection of their individual traits and backgrounds. The Lampung people interact with various ethnic communities. The Lampung ethnic group has a mere 503,152 members. The Lampung people live according to a philosophy known as *Piil Pesenggiri*, which can be interpreted as the need to maintain moral principles, exhibit generosity, and have a clear understanding of one's responsibilities. People utilize *Piil Pesenggiri* as a standard for their attitudes and actions in daily life. Oral literature is a means of demonstrating these attitudes and practices (Fakhrurozi & Puspita, 2021). The concept of *piil pesenggiri* includes *Juluk Adek*, *Nemui Nyimah*, *Nengah Nyappur*, and *Sakai Sambayan*. The concept is not only written but also represents the culture of the Lampung Saibatin community in everyday life (Putra, 2023).

Everyday interacting with the community on a daily basis, the language used is Indonesian, not Lampung as the mother tongue in Lampung Province. The *first* assumption is that the Lampung ethnic group is not the majority in Lampung Province. So they use Indonesian to facilitate understanding and communication. The *second* assumption is that the philosophy of life of the Lampung ethnic group, one of which is *Nemui-Nyimah*, contains the value of being happy to visit and be visited with a friendly and generous attitude. Allowing other languages to develop in Lampung Province. Here the process of cultural communication is discussed, both in daily rituals and in daily actions.

The study of cultural communication in the philosophy of life of the Lampung ethnic group can be studied in depth. As a means to protect and preserve the Lampung language as one of the cultures, the Lampung Saibatin ethnic culture. The Lampung language has several different dialects according to the region of its speakers. Lampung society is studied from the spoken language, divided into two, namely the Lampung *Saibatin* and *Pepadun* communities. The Lampung Saibatin community uses dialect A (Api) which means "What". This dialect is used by people live in the coastal areas of Lampung, such as East Lampung, South Lampung, Bandar Lampung, Pesawaran, Tanggamus, and West Lampung. An example of a sentence in dialect A is "Api kabakh?" which means "How are you?" (Azima & Laila, 2020). The Lampung Pepadun community uses the O (Nyo) dialect which means "What". This dialect is used by people live in the interior or highlands of Lampung, such as Abung, Way Kanan, Way Seputih (Pubian), Bunga Mayang Sungkay, Melinting Peminggir, and Teluk Peminggir. An example of a sentence in the O dialect is "Nyo kabakh?" which means "How are you?". Clothing is one of the symbols of a society's identity (Anggoroi, 2022). Lampung traditional clothing has distinctive characteristics. Lampung traditional clothing consists of several parts, namely *baju kurung* or *kebaya* for women and *koko* or *teluk belanga* for men, *tapis* cloth, as a shawl or belt, and *siger* crown as a headdress. The research question is how is the cultural communication of the Lampung community based on the philosophy of fiil Pesenggiri?

Research Methods

The collection of information was carried out to provide a specific description of the problem, and the research was completed utilizing qualitative methodologies. Methods for gathering data include informant interviews and observation, as well as reading publications from many journals. Three phases of analysis were used to examine the data from this study: data reduction, data display, and conclusion drafting. Data reduction is done by selecting data that has been collected, simplifying, focusing, abstracting, and transforming (Nasution, 2023).

After that, the data is presented using charts, tables, graphs, and narrative style. This process is carried out simultaneously with discussions between the findings in the field and theories related to the research problem. Making inferences from the findings of data interpretation and analysis is the next step (Thalib, 2022). The data collection process is carried out to provide a specific description of the research problem. So this research was conducted in the Lampung Sabatin Community in South Lampung Regency. As community leaders, AS and M were the informants in the study. As a community, R, LMC, MA, Nyf, AOF, TA, NM, TM, IE, and ATP.

Discussion

Cultural Communication In Traditional Wedding Traditions

The practice of transmitting messages from one participant to another when the message involves cultural components is known as cultural communication (Kusumastuti & Priliantini, 2017). One of the cultural communication studies is cultural communication in the local tradition of *Sasak Wetu Telu*. It aims to describe cultural communication in the *ngelowong* tradition of the Sasak indigenous community as a means of preserving local wisdom and also as an effort to prevent an ecological crisis (Sudiartawan & Utama, 2022)

Transfer of ritual culture depends significantly on cultural communication. Adherents of *Sunda Wiwitan* can transmit and understand the meanings and messages included in the offering ritual by cultural communication (Melina & Azeharie, 2019). A speech community is a group of people who share a set of linguistic norms and expectations regarding the use of language. According to informant TM, there are various traditions, including marriage and Thanksgiving. It is evident that everyone in the community works together to do the task.

'Activities according to the philosophy above are usually applied when there are important events such as marriage, thanksgiving, and others.' (An informant with the initials TM, August 19, 2024)

The traditional wedding custom of Lampung Saibatin is an example of cultural communication. Here is the explanation for the various Lampung traditional wedding processions that happen before to the wedding day, according M:

'Before the wedding, there is a Lampung traditional wedding procession. 1. Nindai or Nyubuk: In this first step, the prospective groom's parents evaluate the woman their son has selected to be his future wife. Whether they really are content with the potential daughter-in-law. 2. Beulib uliban or asking questions, asking questions to their child's prospective wife, to strengthen their heart to marry their child. 3. Nunang or Proposing. When the day comes, the prospective groom's family will come with the aim of proposing. There are many items brought when visiting, including: food, cakes, dodol, and nyireh ugay cambia tools (betel nut). 3. Nyirok or Ngikat. The Nyirok procession in Lampung traditional weddings is usually held at the same time as the Nunang event. Here, the potential groom has the chance to present the prospective bride with presents and a sign of binding in the shape of jung sarat cloth, diamond gold, and other items. Then, the prospective groom's parents tie the prospective bride's waist with a three-color lutan thread (red, white, black) one meter long. It is hoped that the pair would get along well and have no problems. 4. Negotiating or Menjeu. After the series of proposal processions are complete, the groom's family will send a messenger to negotiate with the prospective bride's family to discuss honest money, dowry, what customs will be used, and determine the venue for the marriage ceremony. Don't forget the messenger brings dudul cumbi (food made from wheat flour, brown sugar, white sugar, and coconut milk).' (An informant with the initials M, 11 July, 2024)

From different sources, First, The wedding customs before the wedding day are: *Nindai/nyubuk*, *nunang* (proposing), *nyirok/tying*, *berunding/menjau*, *Sesimburan* (bathing), *Betanges* (steam bath), *paras* (beautifying the face of the bride-to-be). 2. Wedding Customs The wedding day is: Traditional Ceremony, At the residence of the bride's family, three activities are held in two nights, namely *Maro Nanggep*, *Cangget Pilangan*, and *Temu di Pecah Aji*. Second, the Marriage Contract Ceremony, usually held at the groom's house, but along with the development of the era, the marriage contract procession is not a little held at the bride's house. Three, Wedding customs after the marriage contract, namely: *Ngurukken Majeu* or *Ngekuruk* Ceremony.

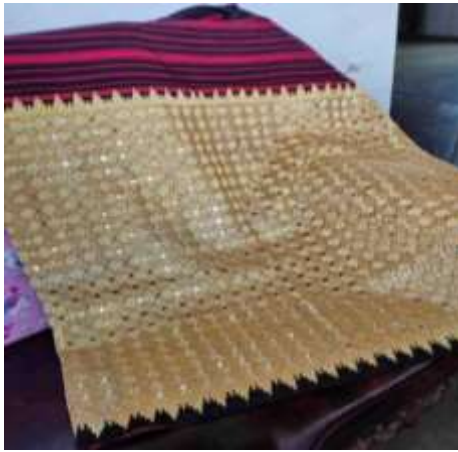


Fig 1. Example of a *jung syarat tapis* cloth



Fig 2. Traditional clothing of Lampung Saibatin

Source figure 1: Collection of an informant with the initials TA, August 19, 2024

Source figure 2: (Grattia, 2023)

The bride is taken to the groom's house by riding a *rato*, a type of four-wheeled carriage and a *japanon* or palanquin. At the groom's house, the procession continues and is accompanied by *Tabuhan Talo Balak* with a happy rhythm and cannon shots. The parents and close family of the groom also welcome, and a mother who is sent will sprinkle turmeric rice mixed with coins (Griselda, 2023).

At the Lampung traditional wedding tradition, the items used as accessories at the wedding have symbols and meaning. This is a study on cultural communication. Here are some explanations: Lampung traditional clothing or accessories that complement it are predominantly golden in color such as *jung syarat* cloth, this symbolizes glory. In addition, the combination of gold with white and red which are dominant in Lampung wedding attire has a message or hope that the bride and groom have a strong household heart. Three-color *lutan* thread (red, white, black) one meter long. It is hoped that the pair would get along well and have no problems. This is part of nonverbal communication. Non-verbal communication refers to the process of interaction without using written or spoken language. It is a process of giving and receiving wordless signals by means of facial expressions, gestures, postures, and various tones of voice. Non-verbal cues include all expressive signs and signals which are used to send and receive messages apart from manual sign language (Dash, 2022).

When visiting the location of the marriage contract, the family of the prospective groom, *perwatin* (traditional figure) and *Pembarep* (spokesperson) stand at the front. Then the family of the prospective groom is received by the family and *Pembarep* (spokesperson) of the prospective bride. This activity aims to appreciate the *perwatin* and *Pembarep* as the organizers of this procession activity. After the wedding ceremony, the bride gets taken to the groom's house riding a *rato*, which indicates the honor of taking a woman to the groom's house with a feeling of pleasure accompanied by *tabuhan balak*. A mother who is sent will sprinkle turmeric rice mixed with coins means glory and safety. The words expressed in the local wisdom among others are fearless (need fear only God Almighty), self-sacrificing or spirit of nationalism (patriotism), orderly, loyal, affectionate, hardworking, consensus, mutual help, and creative (Kartika, 2016).

Lampung Ethnic Philosophy Of Life

The philosophy of life of the Lampung Saibatin indigenous people is local wisdom. This philosophy is manifested in various aspects of life (procedures, values and social norms, health, environmental management, and so on). One of the characteristics of local wisdom is the legacy that is carried out continuously from generation to generation. Local wisdom can be a controller so as not to be influenced from outside. The values and morals of local communities are unwritten but still recognized.

Local wisdom is intended so that every individual or group can use their minds to empower cultural values in the local area. It is expected to be able to filter out foreign cultures that are not in accordance with the existing local culture. The Lampung community has local wisdom called *bupiil bupesenggiri*, which is related to self-respect or self-esteem that arises because of the ability to process maturity in thinking and behaving. A person can be said to be *bupi'il bupesenggiri* if they have implemented the values in the four elements of *bupi'il bupesenggiri* or *pi'il pesenggiri*.

The word *piil* comes from the word *fi'il* in Arabic which means behavior. While *pesenggiri* comes from the word *pusenggekb* which means "parallel meeting on a straight line". So *piil pesenggiri* can be interpreted as the behavior of Lampung people who always want to be on par with others in community life Lestari, W. (2019). The following is the ethnic philosophy of Lampung, TM, one of the research informants, the following is the explanation:

The Lampung Sai Batin community adheres to five distinct philosophies, known as piil pesinggiri, which include sakai sambayan, nemui nyimah, nengah nyappur, and bejuluk beadek. In my community, piil pesinggiri is still applied for each individual, still applying a sense of mutual help (sakai sambayan), being generous to those around (nemui nyimah), nengah nyappur with openness, and bejuluk beadek, which is the giving of titles when getting married. Activities according to the philosophy above are usually applied when there are important events such as celebrations, weddings, thanksgiving, and others'. (informant with the initials TM, August 19, 2024)

Table 2. Philosophy of Life of Lampung Ethnic Group

| Philosophy | The meaning of Lampung ethnic philosophy |
|-----------------------|---|
| <i>Juluk Adek</i> | The granting of titles to the Lampung community is based on basic rules that are always followed (<i>titei gematei</i>) |
| <i>Nemui Nyimah</i> | The principle of life prioritizes generosity and friendliness towards all parties who come into contact with them |
| <i>Nengah Nyappur</i> | Nengah nyappur is a life principle that prioritizes openness |
| <i>Sakai Sambayan</i> | Life principles that prioritize mutual cooperation, helping each other, working together and giving to each other |

The tradition of Lampung ethnic community is led by a traditional leader or traditional figure known as the *punyimbang adat*. This *punyimbang adat* is not only a regulator of customary activities, but also conveys good values, moral messages. *Punyimbang adat* has a social function that is appreciated by the local community. TM explain:

'Punyimbang adat Lampung Saibatin is the status and title of a traditional king for the Lampung Saibatin custom. The Lampung Saibatin traditional leadership only has one traditional king in each leadership. The traditional position is only inherited through the lineage of the eldest son in a Saibatin family. Its function is to preserve, develop and empower Lampung culture, especially the Saibatin custom. Punyimbang adat is also a motivator for development, as an exemplary example and a guideline for society. In addition, punyimbang adat also plays a role in accommodating and channeling community opinions when solving problems'. (informant with the initials TM, August 19, 2024).

The social function of the Lampung Saibatin *punyimbang adat* accommodates and channels community opinions in solving problems. Preserving and empowering Lampung culture, creating democratic and harmonious relations between lord and the community. The opportunities for *punyimbang adat* in carrying out its functions are a prince of the *tihang marga*, leading the head of the *marga* (clan), and human resources.

The challenges for *punyimbang adat* in carrying out its functions are modernization, technological advances, and the large number of immigrants entering the Lampung area (Silvana, 2023). Next, IE explained the values taught in Lampung

'The values most valued by the Saibatin tribe are Piil Pesenggiri (self-respect and honor), Bejuluk Adek (title and prestige), Nemui Nyimah (friendliness and politeness in receiving guests), Nengah Nyappur (openness and sociability), and Sakai Sambayan (cooperation and mutual cooperation)' (informant with the initials IE, September 6, 2024).

From the discussion, there is a Cultural Communication Model Based on the Traditional Wedding Saibatin Philosophy.

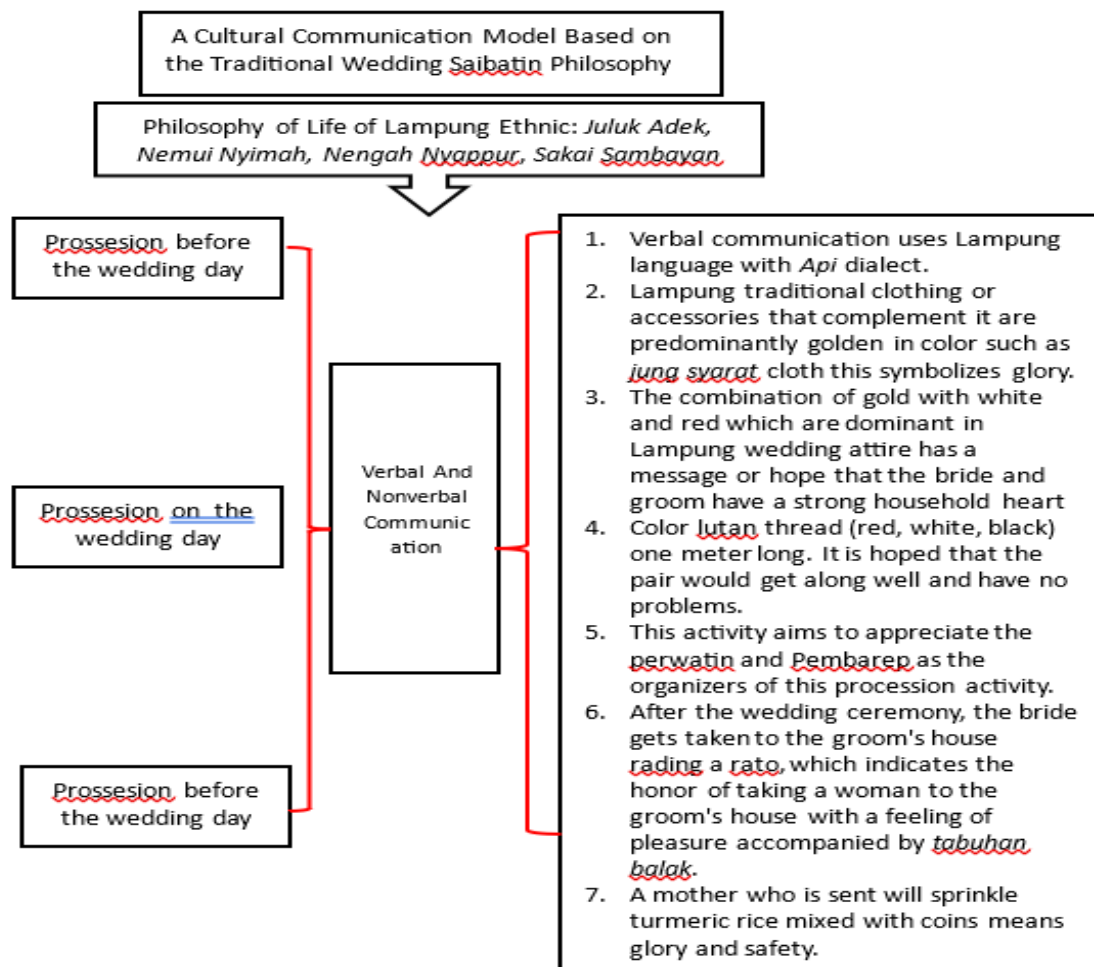


Fig 3. A Cultural Communication Model Based on the Traditional Wedding Saibatin Philosophy

The function of the principle of *bejuluk-beadok* is: *first*. to preserve Lampung customs, to distinguish Lampung indigenous people from other ethnic groups, and to shape personality. *Second*. Strategies for efforts to preserve the meaning and function of *Juluk-Adok* include increasing a sense of social solidarity, strengthening the identity of the Lampung indigenous people, maintaining hierarchical relationships in the customary government structure, and preventing conflict between residents. *Third*. Inhibiting factors for efforts to preserve meaning, changes in the mindset of residents, and lack of socialization (Suwarno, Syani, Wibisono, & Amriwan, 2021). The concept of *piil pesenggiri* is not only written but also represents the culture of the Lampung Saibatin community in everyday life (Fahrurrozi & Puspita, 2021).

One element of the local wisdom of the indigenous Lampung society is the kinship system. Literally expressing themselves, "kinship" refers to a bond between siblings, relatives, and a single line of lineage (Imron & Pratama, 2020). Kinship, then, is the bond of brotherhood that binds two or more people together. Simultaneously, kinship fulfills several functions in collective life, including maintaining a sense of duty, encouraging work discipline, encouraging social tolerance in a diverse community, and strengthening the bonds that unite society. Meanwhile, there are several ways to implement the kinship principle, such as constructing cultural studios and strengthening local resources.

Conclusion

The cultural communication of the Lampung Saibatin community is essentially the communication discussed in the community in cultural activities. This study discusses cultural communication in the Lampung ethnic marriage process. The verbal communication used is the Lampung language. Nonverbal communication as a complement in the process of communication activities. The culture of the Lampung Saibatin community in South Lampung Regency is still carried out today. The five philosophies (*piil pesinggiri*) of the Lampung Saibatin community is *sakai sambayan*, *nemui nyimah*, *nengah nyappur*, and *bejuluk beadek*. The community still applies *piil pesinggiri*, applies a sense of mutual help (*sakai sambayan*), is generous to those around (*nemui nyimah*), *nengah nyappur* with openness, and *bejuluk beadek*, namely the giving of titles at the time of marriage. Activities according to the philosophy above are usually applied when there are important events such as celebrations, weddings, thanksgiving, and others.

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