

**INSTITUTIONALIZATION OF LOCAL WISDOM WEDDING
PROCESSES IN CULTURE OF PUSAR VILLAGE, BATURAJA
SUB-DISTRICT OGAN KOMERING ULU DISTRICT**

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ABSTRACT

Culture is a knowledge system that includes a system of ideas contained in the human mind, so that in everyday life culture is abstract. The wedding procession with sacrifice, the slaughter of a scapegoat for the people of Pusar Village is one of the traditions owned by the people of Pusar Village, Baturaja District. The approach used in the meaning of verbal and nonverbal communication in a series of marriage processions with sacrifices, the slaughter of scapegoats uses symbolic interaction theory, symbolic interaction theory holds that individuals form the same meaning through communication. The method used is descriptive qualitative method. In collecting data, conducting in-depth interviews (Depth Interview) to key informants, the selected informants are people who are considered to know and understand the problems studied. The results of the analysis in this study are marriage processions with sacrifices, slaughtering scapegoats in Pusar Village there are forms of verbal communication and nonverbal communication contained in every series of marriage processions with sacrifices, slaughtering scapegoats including prayer. The prayer delivered by the traditional leader and followed by the family holding a wedding ceremony aims to request permission to hold a wedding ceremony and share happiness with the ancestors. After taking turns praying, the family waters the graves of their ancestors with the water that has been provided. From the results of the research conducted, it can be concluded that in every series of wedding processions with sacrifices, the slaughter of a scapegoat has a meaning that has been believed by the people of Pusar Village itself. It is hoped that the people of OKU Regency can participate in preserving the existing culture and arts. Especially in the cultural arts of the wedding procession with sacrifice, the slaughter of this scapegoat.

Keywords: *Local Wisdom, Marriage System and Culture.*

A. INTRODUCTION

Wisdom or wisdom is something that human beings yearn for in this world. Wisdom starts from the ideas of individuals which then meet with the ideas of other individuals, then in the form of collective ideas. This local wisdom is usually created and practiced for the good of the community that uses it. Community. This local wisdom also cannot be separated from the culture of the community that supports it. Marriage is a sacred ceremony that binds the marriage vows before religion, law, and society. The wedding ceremony is a traditional ceremony held to welcome and commemorate the sacredness and sanctity of marriage in one's life.

Marriage customs are used as a means of human interaction as part of indigenous peoples. The marriage custom is a manifestation of cultural elements that are integrated in the local community system. The marriage custom of the Pular Village community is a unique marriage custom where there are certain conditions that must be carried out before the wedding will take place. The implementation of marriage in each region is not the same. Each region has different wedding customs these differences can be seen in the stages of marriage, the procession carried out by the community.

Humans are perfect creatures from other creatures created by God Almighty. As social beings, of course, cannot be separated from communication activities. Communication itself is an interaction relationship that is done both for oneself and with others.

Communication is a very important human activity because everyday human activities always use communication to convey their goals and objectives or humans communicate to exchange information. Communication is not only face to face or directly communication is also used through the media.

Theoretically, communication is also very important in interculturalism, the study of intercultural communication is rooted in intercultural social relations which is a field of anthropological study in anthropological activities. Similar to anthropology, the study of intercultural communication is an approach in looking at the politics of intercultural reclamation.

Culture is created and maintained through the communication activities of its individual members. Collectively behavior together creates a reality (culture) that binds and must be obeyed by the individual. Therefore, humans must be proud of the cultural heritage left by their ancestors, one of which is the custom of marriage.

In Indonesia, the problem of marriage usually refers to customary law in addition to being based on religious law and applicable legislation, for example wedding customs in South Sumatra. South Sumatra is a large island in Indonesia according to the *Permendagri No. 66 Tahun 2011* South Sumatra Province, which has Palembang as its capital, has an area of 91,592.43 km, with a population of about 8,321,592 people who have Palembang, Komering, Ranau, Ogan and other ethnic groups. With a percentage consisting of 5 ethnic groups, Islam 96%, Christian 1.7% Buddhist 1.8% others 0.5% administrative area district 11, municipality 4, Sub-district 223 villages 2,755.

In South Sumatra, there are various customs that have been passed down from generation to generation from one generation to the next. Each regional tribe in South Sumatra each has different customs, such as in Pemulutan District, Ogan Ilir Regency, which has a floating nursery tradition as a form of local wisdom of the Lebak swamp farming system (Sakir et al., 2020).

Baturaja City also has a wealth of wedding customs, one of which is in the village of Puser, Baturaja District. The local community has a tradition of slaughtering scapegoats before the wedding ceremony. This tradition is the local wisdom of the local community.

According to Listyawati & Ayal, (2018) the essence of local culture is often interpreted as local values produced by cultivation. community from an area that is formed naturally and obtained through the process of learning from time to time passed down from generation to generation. In implementation, local culture as the original culture of a community group and become a characteristic of the group in the local community. On that basis, culture developing in each area belongs to the ethnic group. As revealed that Indonesia has various ethnic groups, as many as more than 300 ethnic groups and 250 languages and has different local cultural characteristics.

Marriage is the culmination of matchmaking events between a man and a woman, through a series of actions from both parties. Marriage in rural areas is still thick with kinship relationships that are mutual assistance in the form of materials and labor. The Javanese community is one of the ethnic groups who are very proud of their culture even though sometimes they don't really understand the culture. In the view of some people, Javanese culture is an ancient culture that is no longer relevant to the current situation. In fact, in this current era, guidelines and values are needed so that this nation becomes a wise and wise nation full of peace with high tolerance between one tribe to another. For this reason, it is necessary to explore local wisdom in any form that contains high cultural values. Javanese culture is full of symbols so that it is said that Javanese culture is a symbolic culture. An example is the Javanese wedding procession. In this sense, symbols are closely related to the life of the Javanese people, a life that expresses human behavior and feelings through various traditional ceremonies (Zannah, 2014).

The tradition of the *nganter dodol* in the marriage custom of the Ogan tribe, is one of the intellectual treasures that has been practiced for a long time as a very important contribution in shaping community traditions in Peninjauan Village. Until now, it is rather difficult to find literature that explains concretely about the beginning of the *nganter dodol* tradition to grow and develop, in contrast to the tradition of offering crocodile bread in the Betawi community which can be traced through sufficient sources written by many researchers both at home and abroad (Rahayu, 2016).

Customary law has a very important role in the social life of the Bayan Village community. Customary law is used as a very important reference in various aspects of their social life. This is what causes the Bayan people to be known as Indigenous Peoples whose lives are thick with the traditional values they inherited from their ancestors. In fact, customary law can preserve the

environment, nature and various aspects of local community life so they live with all the traditions that are generally not found in other societies (Ningsih, 2019).

Based on the description above, the researchers are encouraged to conduct research on local wisdom of the sacrificial wedding procession, the slaughter of a scapegoat in the village of Pusar.

By looking at the background and existing phenomena, the formulation of the research problem is "How is the Symbolic Meaning in a Marriage Procession with Sacrifice, Slaughtering a Black Goat in Pusar Village, Baturaja Barat District.

B. LITERATURE REVIEW

Understanding Local Wisdom

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even cultivate culture from outside/other nations into its own character and abilities. Local wisdom is also a characteristic of ethics and cultural values in local communities that are passed down from generation to generation.

Furthermore, local wisdom is also defined as the ability to adapt, organize, and grow the influence of nature and other cultures that become the driving force for the transformation and creation of Indonesia's extraordinary cultural diversity. It can also be a form of knowledge, belief, understanding or perception along with customary customs or ethics that guide human behavior in ecological and systemic life. Balqis Fallahnda - January 19, 2021, <https://tirto.id/f9mihttps://tirto.id/f9mi>.

Understanding Communication

According to Effendy, (2011:9) the term communication or in English called communication comes from the Latin word communication and comes from the word communis which means the same. Same here means the same meaning. Therefore, if someone is involved in communication, for example in the form of a conversation, the meaning of communication will occur or last as long as there is a common meaning of what is being said.

The similarity of the language used in the conversation does not necessarily lead to the same meaning. In other words, understanding the language alone does not necessarily understand the meaning conveyed by the language. It is clear that the conversation of the two people can be said to be communicative if both of them, apart from understanding the language used, also understand the meaning of the material being discussed.

However, the understanding of communication described by Effendy, (2011:9) is based on its basic nature, in the sense that communication must at least contain the same meaning between the two parties involved. It is said to be minimal because communication activities are not only informative, namely so that people understand and know, but are also persuasive, namely so that other people are willing to understand or believe, through an act or activity and others.

According to Roger and Lawrence (in Cangara, 2010:20) communication is a process in which two or more people form or exchange information with one another, which in turn will arrive at a deep mutual understanding. Mulyana,

(2010:10) argues that communication is broadly defined as "a variety of experiences".

According to Laswell (in Effendy, 2011:10) shows that in communication there are five elements as the question asked, namely: a) Communicator (Communicator, Source, Sender); b) Message (Massager); c) Media (Chanel,Media); d) communicant (Communication, Communicatee, Received, Recipient); and e) Effect (Effect, Impact Influence).

Based on the Lasswell paradigm, communication is the delivery of messages by the communicator to the communicant through the media to cause certain effects. Quoting from some of the expert opinions above, it can be concluded that the meaning of communication is a process of interaction between two or more people regarding a matter based on an incident or based on experience that causes a certain effect.

According to Effendy, (2011:11-17) the communication process is divided into two stages, namely as follows. First; Primary Communication Process: Primary communication is the process of conveying thoughts or someone to others by using symbols (symbols) as the primary medium in the communication process, namely language, gestures, signs, images, colors, and so on that are able to directly "translate" thoughts or feelings of the communicator to the communicant. It is clear that the language most widely used in communication is language that is able to "translate" one person's thoughts to another.

Public Relations is a two-way communication between an organization and its public on a reciprocal basis in order to support the functions and objectives of management by enhancing the development of cooperation and the fulfillment of common interests (Ruslan, 2014:130).

Daryanto, (2010:10) quotes Poed-jawijatna and Hatta explaining that communication is an attempt to convey messages between humans, therefore, a statement emerged that communication science is a science that studies the effort to transmit messages between humans.

Understanding communication in general there are three, namely (Suprpto, 2011:6):

1. Etymologically understanding or the origin of the word, the term communication comes from the Latin *communicatio*, which comes from the word *communis* which means the same, in the sense of the word the same meaning, communication which means telling or exchanging ideas about someone's knowledge, information or experience (through communication). people share knowledge, information or experience).
2. Terminological understanding is communication is the process of delivering a statement by one person to another. This understanding explains that this communication involves a number of people with someone stating something to others and the people involved in the communication are called human communication.
3. Understanding paradigmatically, namely communication that takes place according to a pattern and has a specific purpose, with a communication pattern that actually tells, conveys thoughts and feelings, changes opinions and attitudes.

Verbal Communication

Verbal communication was not as easy as imagined. Symbols or verbal messages are all types of symbols that use one or more words. Almost all speech stimuli that we are aware of fall into the category of intentional verbal messages, namely conscious efforts to relate to other people verbally.

A verbal system is called language. Language can be defined as a set of symbols, with rules for combining these symbols, which are used and understood by a community. Verbal language is the primary means of expressing thoughts, feelings and intentions. Verbal language uses words that represent various aspects of individual reality. Consequently, words are abstractions of reality that are capable of causing reactions which are the totality of objects or concepts that are initiated by words. In everyday life, people often do not realize the importance of language, because they use it throughout their lives. Humans only realize that language is important when they reach a dead end in using language, for example when trying to communicate with other people who do not at all understand the language used, when it is difficult to translate a word, phrase, or sentence from one language into another.

The fundamental function of language is to understand or label people, objects, and events. Everyone has a name for social identification. One can also understand anything, different objects. Naming is the first dimension of language and the basis of language, and in the beginning it was done by humans as they were a convention.

According to Larry L. Barker in (Mulyana, 2010:266) language has three functions, namely: naming (naming or labeling), interaction and information transmission. Naming or naming refers to efforts to identify objects, actions or people by mentioning their names so that they are in communication. The interaction function, according to Barker emphasizes various ideas and emotions that can invite sympathy and understanding or anger and confusion. Through language, information can be conveyed to others. also receive information every day, from waking up to going back to sleep from other people either directly or indirectly (using media for example).

This language function is called transmission. Barker's view, the privilege of language as a means of transmitting information across time, by connecting the past, present and future allows a balance of culture and tradition.

Nonverbal Communication

Perceiving humans not only through their verbal language, how their language is (smooth, intellectually rough, able to speak foreign languages and so on) but also through their nonverbal language. The importance of this nonverbal language, for example, is illustrated by the phrase, "not what he says, but how he says it". Through non-verbal behavior, one can find out the emotional atmosphere of a person, whether he is happy, confused or sad.

In simple terms, nonverbal messages are all cues that are not words. According to Larry A. Samovar and Richard E. Porter, non-verbal communication includes all stimuli (except verbal stimuli) in a communication setting, which are generated by the individual and the use of the environment by the individual, which has potential value for the sender or receiver. So this definition includes

intentional or unintentional behavior as part of the overall communication event, we send a lot of nonverbal messages without realizing that these messages are meaningful to others (in Mulyana, 2010:343).

Compared to the study of verbal communication, the study of nonverbal communication is actually still relatively new. While the first field was taught in Ancient Greece, namely the study of persuasion, especially speech, the earliest study of the second field may have been started in 1873 by Charles Darwin who wrote about facial expressions. Since then, many have studied the importance of nonverbal communication for successful communication. There are allegations of nonverbal language congruent with verbal language. This means that basically a group that has a distinctive verbal language is also equipped with a distinctive nonverbal language that is parallel to the verbal language.

One of the initiators that nonverbal movements are in sync with verbal language was William Condon, after he analyzed speech and gestures in detail, using a high-speed film camera equipped with sound. Condon guessed that there were no cues, not even the random blink of an eye. Every movement is in sync with speech. One way to find out the synchronization of movement and speech is to pay attention to foreign films or telenovelas that have been dubbed, which depict many odd scenes, because the second language used is not in sync with the movements that are only in sync with the original language.

There is no structured, fixed and predictable relationship between verbal communication and nonverbal communication. Both can occur spontaneously, synchronously, and non-sequentially. However, one can find at least three main differences between nonverbal communication. First, while verbal behavior is single-channel, nonverbal behavior is multi-channel. Words come from one source, for example what people say, which we read in print, but nonverbal cues can be seen, heard, felt, smelled, or tasted and several cues simultaneously. Second, verbal messages are fragmented, while nonverbal messages are balanced. This means that people can start and end verbal messages whenever they want, while nonverbal messages continue to "flow" as long as there are people around them. This is reminiscent of one of the principles of communication that we cannot communicate; Every behavior has the potential to be interpreted. So even if you block your linguistic channel of communication by refusing to speak or write, it is impossible to behave nonverbally.

The third difference, nonverbal communication contains more emotional content than nonverbal communication. While words are generally used to convey facts, knowledge or circumstances, nonverbal messages have more potential to express someone's deepest feelings, such as affection or sadness.

Culture

In everyday life, people talk about culture, in everyday life people may not deal with cultural products. Every day people see, use, and sometimes even destroy culture. Culture and society both cannot be separated, because society is people who live together who produce culture. Thus, there is no society that does not have culture and vice versa, there is no culture without society as a container and its supporters.

Melville. J. Herskovits and Bronislaw Malinowski (in Soekanto, 2006:149-151) argue that cultural determinism means that everything that exists in society is determined by the culture owned by that society. Then Herskovits views culture as something super organic, because the culture that is passed down from generation to generation continues to live on, even though people who are members of society are always changing. Understanding culture in the everyday sense, the term culture is interpreted the same as art.

Culture comes from the Latin word *colere* which means to cultivate, work, fertilize and develop, especially cultivating land or farming. In terms of this meaning, the meaning of culture has developed as all human power and activities to process and change nature. In terms of Indonesian language, culture comes from the Sanskrit language "buddhayah", which is the plural form of *buddhi* which means mind or reason.

Another opinion says that the word culture is a development of the compound word *cultivation* which means power and mind, because this is the difference between *culture* and *culture*. Culture is the power of mind in the form of creativity, taste, and taste, and culture is the result of creativity, initiative, and taste. E.B. Taylor, an anthropologist, formulated a systematic and scientific definition of culture, that culture is a complex whole, which includes knowledge, belief, art, morals, law, customs and other capabilities and habits acquired by humans as members of society (Prasetya, 2009:28-29).

Broadly speaking, culture is all types of human activity and the result is a pattern, both sensed and not. Culture is divided into two, namely large culture and small culture. Great culture is a culture of achievement that includes geography, history, institutions, literature, art, music and ways of life. While small culture is a culture of behavior, which includes behavior, beliefs, perceptions, especially those expressed through language and behavior that is influenced by local culture. According to Robinson (in Sadtono, 2003:2) culture is divided into three, namely:

1. Cultural products (literature, fairy tales, music and cultural objects).
2. Ideas or thoughts (beliefs, values, and institutions).
3. Behavior (customs, habits, clothing, food, and use of leisure time).

Culture relates to the human way. Humans learn to think, feel, believe, and do what is appropriate according to their culture. Language, friendship, eating habits, communication practices, social actions, economic activities, politics and technology are all based on cultural patterns. Culture is a concept that arouses interest. Formally, culture is defined as an order of knowledge, experience, beliefs, values, attitudes, meanings passed down from generation to generation, through individual and group efforts (Sihabudin, 2011:9).

The Relationship Between Humans, Society, and Culture.

Humans live always in society, this is not just a mere provision, but has a deep meaning, namely that social life is harmonious for humans so that they can truly develop their culture and achieve their culture. From an anthropological point of view, humans are viewed from two aspects, namely humans as biological beings and humans as socio-cultural humans.

As biological beings, humans are studied in biology or anatomy, and as socio-cultural beings, humans are studied in cultural anthropology. Cultural

anthropology investigates the whole way of human life, how humans with their minds and physical structures can change the environment based on their experiences. Understand write down the culture contained in human society. There is a concept of human culture that analyzes the problems of social life of human culture, and it can be concluded that only humans produce culture.

While the relationship between humans and society with culture, namely in human society always acquire new skills and knowledge. Because society is a collection of people who live in a certain area, which is old and has rules that regulate to lead to the same goal. So culture cannot arise without society, and the existence of society is obtained by the existence of culture.

By looking at the description above, that society and culture are one unit that cannot be separated in its complete meaning. It is because of these three elements that the life of social beings can take place (Prasetya, 2009:35-36).

Symbolic Meaning

The term symbolic meaning in this study in terms of word structure, is formed from two words meaning and symbolic.

Meaning

Meaning also plays an important role in the definition of communication meaning is something that someone takes from a message in communication. Messages can have more than one meaning and even have multiple meanings without sharing meaning, we all will have difficulty using the same language or in interpreting an event (Rohim, 2009:12-13)

According to Martin and Nakayama (2002) quoted by West & Turner, (2008:9) say that meaning has cultural consequences.

For example: the Pular people who hold strongly to the customs of having to slaughter a scapegoat in front of their ancestral graves if a man from outside the village wants to marry a native woman from Pular Village, no matter where they are, which is considered by some to be an act of polytheism blaming God. But for the people of Pular Village, the traditional culture of Slaughtering Black Goats is a request for permission to hold a wedding and share happiness with their ancestors. From this example, we can conclude that not all meanings can always be conveyed and people always do not know what other people mean.

Symbolic

The word symbol comes from the Greek word *symbolos* which means a sign or feature that tells someone something. According to the Big Indonesian Dictionary, symbols are symbols. Symbols in communication can be in the form of language, motion, sound, light, color and others. Each symbol is chosen depending on the type of communication used according to Harsoyo (1977:14) "a symbol is a material object or object whose value or meaning is determined by those who use the object as a symbol".

The uses of symbols include:

1. A tool to influence the communicant.
2. A tool to make someone understand the message conveyed.
3. A tool to connect the communicator with the communicant.
4. A tool for understanding the message conveyed.
5. A tool for communication purposes.

According to Franklin fearing, the characteristics of communication symbol are divided into 3 types:

1. A man-made symbol.
2. Have communication value.
3. Is used with the intention of establishing a new situation.

Meanwhile, according to the third term associated with symbol communication is an arbitrary label or a representation of the phenomenon. Symbols for concepts or objects such as chairs represent objects that we sit on. Labels can be ambiguous, can be verbal and non-verbal and can occur in face-to-face communication and media communication. So it can be concluded that what is meant by the symbol is as a symbol of a thing or situation regarding the symbol or feature which is a medium of understanding an object to be conveyed to someone both verbally and non-verbally.

Sacrifice Procession, Slaughter of Black Sheep.

1. Definition of sacrifice.

Sacrifice is an act or willingness of a person for something, which is usually shown to someone who has a purpose or meaning from his action, in the form of help and does not expect a reward from an action or willingness, sincerely, solely because of God.

2. Definition of Slaughter.

Slaughter according to language means good and holy. Slaughter or slaughter of animals is an activity, work or activity to eliminate the life of an animal or animal by using tools or sharp objects towards the neck veins of the respiratory and digestive tracts.

3. Procedure for slaughtering a black goat

How to slaughter a scapegoat as follows:

1. The scapegoat must be slaughtered by a man who is mature and reasonable. However, if there is no man, the woman may slaughter on condition that she is mumayiz, is not blind, is done intentionally, and mentions the name of Allah when slaughtering.
2. When slaughtering the scapegoat, it is rolled over to the left rib, in front of the long puyang grave and faced towards the Qibla.
3. If the scapegoat is easy to slaughter, the slaughter is carried out on the neck. The respiratory and food passages as well as the main arteries must be cut.

Conditions for slaughtering scapegoats:

1. The person who slaughters is Muslim, has mumayiz, has sense, and is not blind.
2. The color of the goat must be black all over.
3. Using a sharp tool, the slaughter must be buried in long puyang and facing the Qibla.

(<https://diaspradina97.wordpress.com/task-task/data-data-agama/> slaughtering - animal -qurban).

After the slaughter has been completed, the bride and groom and their families make a pilgrimage as a request for permission to hold a wedding ceremony and share happiness with the ancestors (puyangpanjang).

Symbolic Interaction Theory

In this study, the theory that researchers use is the theory of symbolic interaction. Where the theory of symbolic interaction is based on a phenomenological perspective. The term phenomenology according to Natanson is a generic term that refers to all views of social science which considers human consciousness and its objective meaning as the central point for obtaining an understanding of human action in social society (in Natanson, 2009:75-77).

Symbolic interaction theory is influenced by social structures that shape or cause certain behaviors which then form symbols in social interactions of society. Symbolic interaction theory requires every individual to be proactive, reflexive, and creative, interpreting, displaying behavior that is unique, complicated and difficult to interpret. The purpose of symbolic interaction is to create the same meaning. This is important because without the same meaning communicating becomes difficult, or even impossible.

Symbolic interaction theory emphasizes 2 things. First, humans in society are never separated from social interaction. Second, is that interactions in society manifest in certain symbols which tend to be dynamic.

Basically, symbolic interaction is rooted in and focuses on the nature of humans who are relational beings. Each individual must be involved in relationships with each other. It is not surprising then that the theory of symbolic interaction immediately came to the fore when compared to other social theories. The reason is that the human self arises in and through interactions with those outside of him, the interaction requires certain symbols. Symbols are usually agreed upon on a small or large scale. Symbols, for example, language, writing, and other symbols used are dynamic and unique.

The uniqueness and dynamics of symbols in the process of social interaction requires humans to be more critical, sensitive, active, and creative in interpreting symbols that appear in social interactions. The correct interpretation of the symbol also determines the direction of human development and the environment. On the other hand, misinterpretation of symbols can be disastrous for human life and the environment.

The framework used in this research is to use the theory of symbolic interaction. According to Ralph Larossa and Donald C. Reitz in Richard (2008:98) there are three assumptions in symbolic interaction, namely:

- a) Humans act toward other humans based on the meanings that other people give them;
- b) Meaning is created in human interactions;
- c) Meaning is modified through interpretive

Wisdom or wisdom is something that human beings yearn for in this world. Wisdom starts from the ideas of individuals who then meet with other individual ideas, and so on in the form of collective ideas. This local wisdom is usually created and practiced for the good of the communities that use them. Community. This local wisdom also cannot be separated from the culture of the people who live in support it. Local wisdom, usually includes all elements of human culture, which includes: religious system, language, economy, technology, education, social organization, and art.

In this study, researchers focused more on verbal and nonverbal communication or the behaviors contained in every marriage process by sacrificing, slaughtering a scapegoat. The sacrificial procession, the slaughter of a scapegoat is one of the cultures in the village of Pusar. Culture itself is the result of human creation, taste and work obtained from the results of human learning.

In a sacrificial marriage procession, there are several series of rituals carried out verbally and non-verbally which are shown in various series according to the customs in the village of Pusar. So here the researcher will interpret the series of processions using a symbolic interaction theory approach.

Because the marriage procession with sacrifice is so sacred, the slaughter of this goat and is a cultural specialty in Pusar Village, the researchers will interview the people of Pusar Village, Baturaja Barat District, and conduct a literature study in order to be able to interpret verbal and nonverbal communication or the behaviors contained in the procession. marriage with a traditional sacrifice, the slaughter of the Black Goat.

C. RESEARCH METHOD

The type of research used by the author is a qualitative research that aims to describe the symbolic meaning in the perception of sacrifice, the slaughter of a scapegoat in the burial of their ancestors (puyangpanjang) before the wedding ceremony in the village of Pusar Baturaja Barat, South Sumatra. Moleong, (2013:49) Paradigm is a pattern or model of how something is structured (parts and their relationships) or how the parts function (behavior in which there is a special context or time dimension). Harmon defines a paradigm as a fundamental way of perceiving, thinking, judging and doing that relates to something specifically about the vision of reality.

This is because the data obtained are not carried out by statistical procedures and the data are not in the form of numbers but indicate a quality or quality of research that usually cannot be calculated or measured directly. Suwandi, (2008:2) argues that qualitative research is a type of research that produces findings that cannot be achieved by using statistical procedures or by other means of quantification.

In this study, the research will place more emphasis on in-depth interview techniques on predetermined informants. In this approach, the researcher makes a complex picture, examines words, detailed reports from the views of the informants and relates the data and then clarifies them into the details of the problem.

In-depth interviews in general are the process of obtaining information for research purposes by means of face-to-face contact between the interviewer and the interviewee, with or without the use of an interview guide, the interviewer and the informant are involved in a relatively long social life. Key informants in this study, namely the author will conduct interviews with 2 (two) traditional leaders, 1 (one) Head of P3N, 1 head of culture at the Office of Youth, Sports, Culture and Tourism in OKU Regency, 2 people in Pusar Village West Baturaja Sub-district which has carried out a Sacrificial Marriage Procession, Slaughter a Black Goat. Thus, there are 5 (five) people as key informants in this study.

Table.1
List of key informants

No	Name	Description
1.	H. Mad Ali	Customary Leader
2.	H. abed	Traditional Leader
3.	M. Zani hb	Chairman of P3N
4.	Supriadi	The family who carries out the wedding procession with sacrifice, slaughtering a scapegoat.
5.	Taziro Saputra	The family that carries out the wedding procession with sacrifice, slaughtering a scapegoat.
6.	Anas Syafrizal S.IP.M.Si	Head of culture at the Office of Youth, Sports, Culture and Tourism of OKU Regency.

Source: OKU District Disporapar

D. DISCUSSION

In this section the researcher will describe the results of the study based on the results of in-depth interviews obtained from several informants in Puser Village. To obtain in-depth information about the sacrificial procession, the slaughter of scapegoats in Puser Village, Baturaja Barat District, the researchers conducted participatory observations to observe and conduct in-depth interviews.

Informant responses will be described with the category of problems to be studied. First: the verbal communication process, which is a series of sacrificial processions, the slaughter of scapegoats which is carried out in front of the ancestral graves located in village I in the village of Puser. The second category: nonverbal communication consists of prayers delivered by the traditional leader and followed by the family holding a wedding ceremony aimed at requesting permission to hold a wedding ceremony and sharing happiness with the ancestors and the surrounding community.

Culture is one form of the result of the work and creation of the community which is a tradition that is passed down from generation to generation. Each region has a different cultural diversity. One form of culture in Ogan Komering Ulu Regency, especially in Puser Village, has long been a marriage procession with sacrifice, the slaughter of a scapegoat in front of the ancestral grave, which originates from an idea created from meaning in the community itself and is related to the theory of symbolic interaction. Because the theory of symbolic interaction is based on ideas related to society in forming the same meaning through the communication process.

Based on the results of the research conducted by the author above, it can be seen that one form of cultural manifestation in Ogan Komering Ulu Regency specifically in Puser Village, one of which is a wedding procession with the sacrifice of a scapegoat in front of the ancestral grave which is used to extinguish the ancestral oath and request permission. holding a wedding and sharing

happiness with the ancestors and the surrounding community. In the Pusar Village community, there is a sacrificial procession tradition, the slaughter of scapegoats is carried out before carrying out a wedding ceremony from generation to generation because this custom contains values that reflect the noble culture in Pusar Village symbolic meaning.

In a sacrificial marriage procession, the slaughter of a scapegoat in Pusar Village contains symbolic meanings including the following:

1. The community brings the scapegoat to the front of the ancestral graves.
The first step is to carry out a sacrificial procession, slaughtering a scapegoat with a symbolic meaning, namely a symbol that has carried out hereditary traditions and fulfilled the requirements to marry a woman who came from the Navel (original).
2. People put a scapegoat in front of their ancestors' graves.
The second step for the family who is doing the wedding ceremony is to put a scapegoat in front of the ancestral grave, the symbolic meaning is to carry out the procession of slaughtering the scapegoat.
3. The stage of preparation for the sacrifice, the slaughter of the scapegoat
The third step is to prepare family members who hold a wedding, especially the two prospective brides and prepare equipment for the slaughter of scapegoats with a symbolic meaning, namely a symbol of respect for ancestors.
4. A sacrificial procession, the slaughter of a scapegoat is carried out.
The fourth step is the procession of slaughtering scapegoats with the following steps:
 1. Read the prayer.
Prayer readings for slaughtering goats in general
Bismillah wallahu akbar,
allahmma minka wa ilaika,
fataqabbal min.
(Mention the names of the two prospective brides who will be married)
Meaning: in the name of Allah and Allah is great, O Allah, this sacrifice is from me and for you, accept the sacrifice. (www. Rumaysyho.com. Minhatul'Allam Fii Syarhi Bulughil Marom, Shaykh'abdullah Bin Sholih Al-Fauzan, published by Ibnul Jauzi, first printing, 1432 H, 9:273-276).
Prayer readings for slaughtering a scapegoat according to tradition in the village of Pusar
Bismillahirrohmanirrohim.
Allah is the Greatest.
"We have fulfilled the requirements to slaughter a scapegoat in front of your grave, on behalf of Taziro Syaputra Bin Syafarudin and Dinda Caroline Binti Abdul Karim, I hope that their wedding will be smooth and ask for blessings."
 2. The scapegoat must be slaughtered by a man who is mature and intelligent. However, if there is no man, the woman may slaughter on condition that she is mumayiz, is not blind, is done intentionally, and mentions the name of Allah when slaughtering.

3. When slaughtering the scapegoat, it is rolled over to the left side, in front of the long puyang grave and facing towards the Qibla.
4. If the scapegoat is easily slaughtered, the slaughter is carried out on the neck. The respiratory and food passages as well as the main arteries must be cut.
5. The symbolic meaning in the sacrificial procession, the slaughter of a scapegoat is extinguishing the ancestral oath, requesting permission to hold an event and sharing happiness with the ancestors (ancestors).
6. After the sacrificial procession, the scapegoat is slaughtered.
The fifth step is that family members who will do the wedding sit in front of the ancestral graves after carrying out a sacrificial procession, slaughtering a scapegoat. The symbolic meaning is having carried out a custom that has been applied in the village of Pusar.
7. The stage of praying for a request for permission to hold a wedding ceremony.
The sixth step is after carrying out the sacrificial procession, the slaughter of the scapegoat is carried out by all family and community members who follow the sacrificial procession, the slaughter of the scapegoat offers prayers led by the traditional leader with a symbolic meaning, namely asking for blessings and sharing happiness with the ancestors.
8. The stage of watering the ancestral graves carried out by the prospective bride.
The procession of watering the ancestral graves carried out by the bride-to-be uses water with a symbolic meaning, namely respect, love, and prayers for a wedding ceremony.
9. The stage of watering the ancestral graves carried out by the prospective groom.
The procession of watering the ancestral graves is carried out by the prospective groom using water with a symbolic meaning, namely an application asking for permission to marry a woman from the navel (blessing prayers) and sharing happiness with the ancestors (ancestors).

According to the theory of symbolic interaction, it emphasizes the relationship between symbols and interactions, and the value of the approach is individual. Natanson (in Natason, 2009:75-77) says that the individual is important in the concept of sociology. Researchers say that individuals are objects that are directly studied and analyzed through interactions with other individuals. In relation to culture in general, it can be interpreted as the whole way of life of a society.

In relation to culture in general, culture can be defined as the whole way of life of a society. According to Koentjaraningrat, (2002) describes the form of culture into three types, namely:

1. The form of culture as a complex of ideas, ideas, values, norms, rules and so on.
2. The form of culture as a complex of patterned activities and actions of humans in society.
3. The form of culture as objects made by humans.

The first form is the ideal form of culture. It is abstract, cannot be touched and photographed. Its location is the realm of the human mind. Many human ideas and ideas live in society and give soul to society. These ideas are inseparable from each other but are interrelated into a system, called a cultural system which in Indonesian is customs

The second form is the so-called social system, which is about the patterned actions of humans themselves. This social system consists of human activities that interact with one another from time to time, which is always according to a certain pattern.

The third form is what is called physical culture, namely all the physical results of human work in society. Its nature is very concrete in the form of objects that can be touched, photographed and seen. The three forms of culture are above in people's lives which are not separated from one another. The ideal culture and customs regulate and direct human actions, both ideas, actions, and human works to produce cultural objects physically (in Prasetya, 2009:32-33).

Communication is a process by which two or more people form and exchange information with each other. Communication is done verbally or verbally which can be understood by both parties (Riswandi, 2009:92). The marriage procession with sacrifice, the slaughter of a scapegoat as a form of verbal communication as a form of verbal communication in Pusar Village has differences with sacrifice, the slaughter of a scapegoat in other areas.

In general, this research is intended as an attempt to document the wedding procession with sacrifice, the slaughter of a scapegoat in Pusar Village, Baturaja Barat District. The customs of the wedding procession with sacrifice, the slaughter of a scapegoat is a cultural treasure that is passed down from generation to generation by the ancestors and the wedding procession with sacrifice, the slaughter of a scapegoat from time to time reflects a picture of the personality of the community with the natural surroundings.

Based on the sacrificial procession, the slaughter of a scapegoat is related to the theory of symbolic interaction, namely emphasizing 2 things. First, humans in society are never separated from social interaction. second, is that interactions in society manifest in certain symbols which tend to be dynamic.

Therefore, the meanings and symbols learned in interaction are very important. However, the need to think is important when reacting to a single symbol. This is because each symbol represents an object that needs to be interpreted for its meaning. Symbols are tangible in various forms of words, objects or in the form of physical treatment.

E. CONCLUSION

From the results of the research that the author did with the title of analyzing the symbolic meaning of the procession in marriage with sacrifice, slaughtering a scapegoat in the village of Pusar, Baturaja Barat subdistrict, the authors concluded that in the processional culture of marriage with sacrifice, the slaughter of this scapegoat originated and was created from ideas. a meaningful idea and its own meaning in the OKU district community, especially in the village of Pusar. The meaning of the sacrificial procession, the slaughter of a scapegoat is

to extinguish the ancestral oath and request permission to hold a wedding ceremony and share happiness with the ancestors and the surrounding community. The wedding procession with sacrifice, the slaughter of a scapegoat is a form of culture that has its own characteristics. This procession has become the pride of the people in OKU Regency, especially in Pusar Village because of the sacrificial marriage procession, the slaughter of this scapegoat is a custom that has been passed down from generation to generation from generation to generation.

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