

The Shifting of Adat "Anan Tuwoi" at the Siwe Morge Wedding of the Kayuagung Community, Ogan Komering Ilir Regency

Citra Lidiawati^{1*}, Sanial Habibi²

Ogan Komering Ilir Islamic University, Indonesia

**) Corresponding author: citra.lidiawati2@gmail.com*

ABSTRACT

This study aims to describe the shift in the custom of "anan tuwoi" at the siwe morge wedding ceremony of the Kayuagung community, Ogan Komering Ilir Regency. The research was conducted in the community of Kayuagung, Kayuagung District, Ogan Komering Ilir Regency. The type of research is qualitative research using observation data collection techniques, interviews, and documentation. Research informants include customary stakeholders and community representatives from each Kelurahan. Data analysis techniques include data reduction, data presentation, and verification. Based on the research results that the custom "anan tuwoi" in siwe morge of the Kayuagung community is still preserved but there are some shifts in its implementation, it can be seen from the implementation of the custom "anan tuwoi" which usually can only be carried out by the native sons and daughters of the Kayuagung area, Ogan Komering Ilir, but in line the times and the advancement of technology, this custom is not only carried out by the sons and daughters of the original area of Kayuagung Ogan Komering Ilir, but if one of the brides either the bride or the groom comes from outside Kayuagung Ogan Komering Ilir this custom can still be implemented. Another shift in the equipment that the bride brings, in the past in the custom of "anan tuwoi" the bride is required to bring complete household equipment, but due to the increasingly difficult economy, the middle to lower class people are partly unable to fulfill all of the equipment. The next shift in the implementation of the tradition of "anan tuwoi", the bride, after completing all the traditional implementation processions, immediately lives at the groom's residence carrying all the equipment. Despite these shifts, the custom of "anan tuwoi" is still preserved until now as a legacy of our previous ancestors, which has many benefits

and does not conflict with religious teachings.

Keywords: shift, customs, "anan tuwoi".

Introduction

The Indonesian nation has many ethnic groups scattered throughout Indonesia from Sabang to Marauke. Each of these tribes has different customs and cultures from each other. Customs are an integral part of culture. While culture is a result of the work, taste and creativity of society. The work of the community produces customs that live, develop and are followed and maintained by the community. (Soekanto, 2012, p. 151).

In each region of course has customs, especially in Ogan Komering Ilir Regency (OIC), Kayuagung City District is one of the cities that have customs, Kayuagung known as Marga Kayuagung (Morge Siwe) is one of the clans located in ogan Komering Ilir regency. This clan is included in the district of Kayuagung City. Morge Siwe does not mean clan nine or nine clans, but is the number of hamlets in the clan Kayuagung. (According to Yuslizal) morge siwe is an expression that in the clan kayuagung at that time there were only nine hamlets namely the original Kayuagung, Perigi, Kotanegara (Kutaraya), Kedaton, Sukadana, Paku, Mangunjaya, Sidakersa, and Jua-jua. Kayuagung City upholds customary values that until now are followed and maintained by the community, one of these

customs is the anan tuwoi custom at the wedding ceremony siwe morge Kayuagung.

Marriage ceremonies are the most common rituals performed, because the custom of marriage is the most important procession for the community, where a child is released by his parents to a new life to build a household. In the siwe morge society the kayuagung community of marriage has a very important meaning in life and is closely related to the kinship system. Wedding ceremonies have become part of the culture in society or called tradition. In connection with the passage of time and the development of increasingly modern times, the custom of anan tuwoi in marriage in siwe morge Kayuagung has shifted.

Literature Review

According to Machionis in Sztomka (2007, p.5) change is transformation in the organization of society, in thinking patterns and in behavior at a given time where, the basic concept of change includes three ideas: differences at different times and between the same social systems. Furthermore, according to Soeyono (1985, p. 321) Cultural change is a certain change due to the process of shifting, subtracting, adding elements in it because of mutual interaction with

other cultural supporters, so as to create new cultural elements through all adjustments to cultural elements. So it can be concluded that certain cultural changes due to shifts, reductions and additions of elements in it, can not create new cultural elements.

Furthermore, according to A.Havilan (19993, p.253) Changes in the character of all cultures, but the level and direction of change vary according to culture and time. Factors that influence the way change in a particular culture is carried out include some changes in a particular culture including to some extent a culture supports and agrees on the flexibility, the needs of the culture itself at a given time and most importantly of all the levels of compatibility ("fit") between the new elements and the existing cultural matrix.

So it can be concluded that changes or in a special sense cultural changes always occur in the lives of humans and their communities. Both change from the inside and from the outside. This is because humans have the potential and tendency to change in their lives. According to Imran (in Pasaribu, 2010, p.24) the meaning in cultural change is any change, addition, or reduction of ideas, cultural objects or techniques and implementations related to activities or activities.

Furthermore, according to Hermanto (2010, p. 33) cultural change is a thing that occurs as a result of nonconformity between different

cultural elements, so that there are circumstances whose function is not compatible for life. Cultural change includes cultural development, development and modernization.

Furthermore, according to Abdulsyani (2002, p. 162), every human life is always undergoing a change. These changes in people's lives are a natural social phenomenon, because every human being has unlimited interests. In the opinion of The Quarterly Point of Tutik and Trianto (2008, p. 10) Basically there is no society that does not change, both backward and modern communities are always experiencing changes, it's just that the changes experienced by their respective communities are not the same, some are fast and striking and some are slow to falter. In other words, socio-cultural change is essentially a human phenomenon and a natural phenomenon.

Changes that occur can take place quickly in a short time or a short time or slow changes that are relatively long. The factors that cause change can come from within as well as from the outside that can affect society itself. According to Lister Berutu (in Pasaribu 2010, p. 24) There are two that affect changes that occur in society, namely changes that are influenced from within and changes that are influenced from outside that society. These changes can cause a shift, reduction or addition to the culture of the community. From the above opinion can be concluded change for the sake of change has

always existed in human life since long ago. The change in question is the addition or subtraction towards change. Addition or subtraction in the ceremony can be seen three elements of the traditional ceremony of pregnancy which include: the technique of the implementation of the ceremony, the ceremonial equipment and the people who carry out the ceremony. The changes that are now happening in society is a natural phenomenon as the times of the present are so sophisticated and increasingly advanced. This change is what occurs in the *siwe morge* community in the implementation of the pregnancy ceremony.

Method

If viewed from the approach then this research uses a qualitative approach. Qualitative research is research that prioritizes the interpretation of data with descriptive depictions and inductive analysis (Rahmat, 2009). Based on the type of research, this research includes field research, which is directly to a predetermined location or a fundamental research case study on a particular problem whose results can describe in detail and are instructed about the problem (Soehardi, 2001).

This research was conducted in *siwe morge* Kayuagung District of Kayuagung City. The selection of this location is based on the consideration that in *siwe morge* kayuagung community there is a custom that is

still done by the community *siwe morge* Kayuagung. In the *siwe morge* community still looks a picture of the culture of the past that lasts until now.

Moleong (2002) explained that research informant is a person who can be useful to obtain information about the situation and conditions in accordance with the desired substance, as a member of the community. To obtain the necessary data, the technique used purposive sampling technique, meaning the withdrawal of subjective research samples based on certain characteristics that are considered to have a relationship with a previously known population certainly pay attention to certain considerations. Sugiyono (2017)

Informants in this study are representatives of each village in Kayuagung or customary stakeholders in this case nine indigenous stakeholders from each village and nine representative communities from each village, where each village is taken one community representative. These respondents are people who have lived for a long time and have followed the customary ordinance "anan tuwoi" Kayuagung. The data source in the study is the result of data that has been obtained through informants. (Arikunto, 2006)

Data collection is a systematic and standardized procedure for obtaining the necessary data. Sugiyono, (2010) the data collection techniques used in carrying out this research include:

1. Direct Observation Technique

According to Kartono (1980) Observation is the collection of data carried out in a planned manner that systematically hammers about social and psychological facts with observations made various records

2. Interview Technique According to Rosady Ruslan, (2008) "Interview is recording respondents' answers to questions from researchers.
3. Documentation Technique According to Sugiyono (2010) the document is a record of phenomena that have passed or are happening in the form of writing, images, or monumental

works of a person.

The technique for testing the validity of the data in this study used triangulation techniques. Denzim and Moleong (2002) distinguish four triangulations, namely triangulation of sources, methods, investigators, and theories. In this study using triangulation of sources, methods and theories that compare and double check the degree of trust of information obtained through different times and tools. This is done by comparing observational data with interviews.

Data analysis in this study uses interactive analysis milles and huberman (Sugiyono, 2008) analysis techniques in the form of:

1. Data Reduction
2. Presentation of Data
3. Withdrawal of Conclusions or Verification

Result and Discussion

The explanation of a series of customary ordinance processes "anan tuwoi" is in accordance with those obtained from informants who have triangulated as well as from observations and from (Ahmad, 2002), are as follows:

a. Notification Stage

In the implementation of the custom "anan tuwoi" must first be a notification of information. Because if not notified, then the community and family can not make preparations in advance. With this stage of notification as well, the implementation of the custom "anan tuwoi" can run in accordance with the previously set time. In addition, in the notification stage, both large families, from the bride's family and from the groom's family can make various preparations in advance.

b. Preparation Stage

The preparatory stage is the stage of the continuation of the previous stage in the activities of "anan tuwoi" siwe morge kayuagung community. At this stage, various preparations are carried out that must be prepared in advance. Can start from both brides, the bride wears nangkunang, with the wedding dress that has become a characteristic, then the groom who wears a black suit and pants, peci, and wears a towel or scarf that is stretched across his shoulder.

Not only the two brides who made preparations, but the family and

representatives of the Village, the community who participated also made various preparations. As for those who follow this "anan tuwoi" starting from both brides, parents of the bridegroom, grandparents of the bridegroom, relatives, to representatives of the village, and the community. It is clear that in this stage of preparation two large families prepare various needs for the implementation of "anan tuwoi". The bridegroom's family prepares equipment that will be brought to the bride's residence, from petromak lamps, two pieces that have been filled with tumpeng rice to side dishes.

While the bride's family prepares various needs to welcome the entourage of the bridegroom's family. Starting from the evening meal, the chair prepared for the entourage of the fathers, to the contents of the rantang in return for the gift of the bridegroom's previous family.

c. Implementation Stage

When the two previous stages have been completed, namely the notification stage and the preparation stage, then arrive at the implementation stage. In this stage of the "anan tuwoi" examination begins with the departure of the entourage consisting of, both brides, parents of the bridegroom, grandparents, relatives of the bridegroom, representatives of the village from the residence of the groom and the community who also participated in this "anan tuwoi".

It is announced how long the bride spends the night at her parents'

residence, then the event can be continued with dinner together. This dinner further shows the familiarity of the two big families and can establish an even better relationship. On the way to the bridegroom's residence, first, return to greetings, but when saying goodbye, the bride and groom exchange their greetings or not simultaneously. Unless the bride shakes hands with the entourage of the bridegroom. While the bridegroom shook hands with the bride's family, which was followed by the entourage who participated earlier.

By shaking hands this can show that the closeness of the two brides to two large families. After the completion of greetings, the bridegroom group leaves the bride's residence by leaving the bride or returning the bride's entourage without the bride.

d. Final Stage of Implementation

In the final stage, this "anan tuwoi" custom also goes through various stages, which starts from the pick-up of the bride who was picked up by two married women by carrying a tepak. In the pick-up has also provided some empty pick up cars, this is intended to bring property that will be brought by the bride later to the residence of the groom.

When the two women in charge of picking up the bride arrived at the bride's residence, first these two women chatted with the family from next to the woman, both from the bride's parents, and from the people present. After finishing the

conversation with a not so long time, then the two married women said goodbye home and invited the bride to the bride's residence. The return of this bride after the completion of "anan tuwoi" not only brought herself, but brought the property that her family had prepared. The property brought by the bride starts from sleeping equipment for her and her husband, kitchen supplies, room supplies.

Conclusion

From the results of the discussion above, it can be concluded that there is a shift in the custom of "Anan Tuwoi" in the siwe morge of the Kayuagung community, among others, seen from the implementation of the custom "anan tuwoi" which can usually only be carried out by the son of the original daughter of the Kayuagung Ogan Komerling Ilir area, but along with the development of the times and the advancement of technology, this custom is not only carried out by the daughter of the original area of Kayuagung Ogan Komerling Ilir, but if one of the brides be it the bride or the groom comes from outside Kayuagung Ogan Komerling Ilir this custom can still be implemented, most importantly one of the original brides comes from Kayuagung. Another shift in the equipment carried by the bride, formerly in the custom of "anan tuwoi" the bride is required to bring complete home supplies, but because the economy is increasingly difficult, the

lower middle class is partly unable to meet all these equipment, only core equipment is brought, such as the sleeping equipment of the two brides, and the sleeping equipment of the parents of the groom, If possible kitchen supplies. The next shift on the implementation of the bride's "anan tuwoi" custom after the completion of all the procession of the implementation of the custom directly stayed at the residence of the groom by bringing all the equipment. Despite these shifts, the custom of "anan tuwoi" remains preserved to this day to this day as the legacy of the ancient ancestors holds many benefits and does not conflict with religious teachings.

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