

Wedding Customs of the Lampung Pepadun Community in the Perspective of Islamic Education

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Abstract

Lampung traditional marriage ceremony, in its implementation, the marriage of the Sungkai Bunga Mayang clan community is carried out by Rasan Sanak or Sembambangan (elopement) and Rasan Tuho or Intar Sapon (parental approval). Lampung traditional wedding traditions are still many people who carry out wedding customs that do not comply with applicable customary regulations. In some Lampung wedding customs, there may be certain practices such as very high dowries, exchange of goods that are not in accordance with Islamic law, or certain traditions. who do not have basic Islamic education. This research aims to: Analyze and describe the implementation of the marriage customs of the Lampung Pepadun community in the Sungkai Bunga Mayang clan from an Islamic education perspective. This research is descriptive in nature which is analyzed qualitatively in order to describe or describe the condition of an object and then analyze it. This research was structured based on field research by collecting data through interviews, observation, documentation and from various literature related to this research study. In carrying out weddings, the people of Lampung Pepadun in the Sungkai Bunga Mayang clan community always preserve and maintain the customs of intar payu, intar bright field, intar bright, intar manum and sebambangan. This form of tradition is in accordance with Islamic education, this is because the marriage customs of the Lampung Pepadun people in the Sungkai Bunga Mayang clan community are the formation of a Muslim personality, both containing teachings about personal or community attitudes and behavior, towards the welfare of individual and collective life, in accordance with Islamic education. which is individual education and community education.

Keywords: Wedding Customs of Lampung, Islamic Education, Lampung Pepadun Community

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INTRODUCTION

Lampung Pepadun Indigenous People is one of two large traditional groups in Lampung Society. This community lives in the interior or highland areas of Lampung. Based on the history of its development, the Pepadun community initially developed in the Abung, Way Kanan and Way Seputih (Pubian) areas (Abidin et al., 2020; Cathrin, 2021; Kesuma et al., 2022; Roveneldo & Isnaeni, 2022). This traditional group has unique

characteristics in terms of social structure and traditions that have persisted in society for generations (Khasanah et al., 2021; Sari & Samsuri, 2020).

Lampung traditional traditions carried out by the Lampung Pepadun people are still very strongly carried out in ways that were carried out by their ancestors, such as the marriage traditions of the Lampung people (Susanto et al., 2021), in the marriage process of the Lampung Pepadun people there are many traditions that are used in this marriage process starting from the proposal to the wedding (Isnaeni & Hakiki, 2016; Pratiwi & Gunawan, 2017; Saputra et al., 2022). In the process of carrying out this marriage, the people of Lampung Pepadun still adhere to the teachings of Islam (Nurdin & Damayanti, 2019). In this marriage tradition there are many Islamic values contained in it, this is one of the reasons why there are still many Lampung Pepadun people who carry out their weddings in traditional Lampung traditions.

The Pepadun community adheres to a marriage system and the principle of patrilineal life which follows the father's lineage. In a family, the highest traditional position rests with the eldest son of the eldest descendant, who is called the "Perimbangan". This balancing title is highly respected in the Pepadun tradition because it determines the decision-making process (Folklorunda et al., 2023; Ulfa et al., 2023; Wahyudin et al., 2020). This traditional leadership status will be passed down to the oldest son of the Penyimbang, and so on. There are two types of marriage in Lampung tradition, the first is by proposal (khitbah), and the second is by sebambangan (larian) (Zainal et al., 2019). The initial process before marriage is usually carried out by men and women first, this process is usually called proposing marriage (Franjaya et al., 2022; Ratnaningsih, 2020). In Islamic law, marriage is usually called Khitbah, which is a man's request to dominate a certain woman. The Lampung indigenous community has various forms of unique regional culture, one of which is found in the tradition of marriage ceremonies. As a result of cultural and religious acculturation among the people of Lampung, it is not surprising that the traditional wedding ceremonies of the Lampung people are Islamic.

In the Al-Qur'an, Allah SWT created his creatures for the benefit of each other in pairs in Surat An-Nahl verse 72, as follows:

By Allah made to you from yourselves In pairs And he made to you from Your wives
Boys And a granddaughter And He has provided for you from Al-Taybaat. ۞ Is it vanity?

You believe And with grace Allah they They disbelieve in you

Meaning: "Allah made for you wives from your own kind and made for you from your wives, children and grandchildren, and 14 gave you sustenance from good things. So why do they believe in falsehood and deny God's favor?"

Based on the verse above, it can be understood that Islam does not approve of a Muslim living as a single person. However, on the contrary, Islam actually orders its followers to marry. Meanwhile, the purpose of marriage in Islam is essentially not merely for external pleasure but also to form a family bond, so that men and women can protect themselves from error and actions that are prohibited by Allah SWT.

In this case, the Lampung Pepadun indigenous people carry out marriages or marriages are carried out according to traditional Lampung customary procedures, in addition to the obligation to comply with Islamic religious law which is adhered to by the majority of the community. Because a traditional marriage will be the center of attention of the community itself. The Lampung traditional marriage ceremony, in its implementation, the marriage of the Sungkai Bunga Mayang clan community is carried out by: Rasan Sanak or Sembambangan (elopement) and Rasan Tuho or Intar Sapon (parental approval).

Islamic religious education which may be inadequate among the community could be a background factor. Limited understanding of religion can cause people to engage in marriage practices that are not in accordance with Islamic values. According to Efendi Bahri, in Lampung traditional wedding traditions, in general there are still many people

who carry out wedding customs that are not in accordance with the applicable customary regulations. In some Lampung wedding customs, there may be certain practices such as very high dowries, exchange of goods that are not in accordance with the Shari'a. Islam, or certain traditions that do not have a basis in Islamic education. For example, customs that require the exchange of goods or a dowry can burden one party or are not in accordance with the principle of equality in Islam. Islamic education emphasizes simplicity, justice and equal rights in marriage. Therefore, practices that are not in line with these values can be considered as deviating from Islamic education. More in-depth religious education can help people understand that these practices may need to be adjusted to fit religious teachings.

Based on what is currently happening regarding traditional marriage traditions which are being blamed by society, then traditional marriage traditions will not only be reviewed in customary law but also in the perspective of Islamic education. Thus, this research is deemed appropriate and interesting to be discussed in a thesis entitled "Wedding Customs of the Lampung Pepadun Community in the Perspective of Islamic Education (Case Study in the Sungkai Bunga Mayang Clan Community)".

METHOD

This research has descriptive characteristics with a qualitative approach, aiming to deepen and describe the state of the research object. The focus is on social culture related to the value of Islamic religious education, especially in the context of wedding customs of the Sungkai Bunga Mayang clan community. Descriptive methods are used to search for facts with appropriate interpretations, as well as explore and clarify existing social phenomena. This type of research is field research, which was carried out intensively and in detail on the Sungkai Bunga Mayang clan community in North Lampung Regency. The research process was carried out for two months, with one month for data collection and one month for data processing and thesis preparation, including the guidance process during this period. The location of the research was in the Sungkai Bunga Mayang Clan Community, North Lampung Regency. The main data source consists of primary data obtained through structured interviews with traditional leaders, religious leaders, community leaders and people who have an understanding of marriage customs. Apart from that, secondary data was obtained from history books, journals, Sungkai Bunga Mayang Pepadun traditional documents, and wedding custom documents. Data collection was carried out through structured interview techniques, non-participant observation and documentation. Data analysis uses inductive qualitative methods, involving data reduction, data presentation, and drawing conclusions. The validity of the data was tested through triangulation techniques, involving various methods, sources and points of view.

RESULTS AND DISCUSSION

In this case the researcher will discuss how to carry out the traditional wedding procession of the Lampung Pepadun community which has been obtained from the results of previous research. The researchers obtained this data from the Sungkai Bunga Mayang clan community through the interview method as the main method to obtain a decision that functions as a fact. And apart from that, the researcher used the observation method as a supporting method to complete the data that the researcher had obtained through the documentation method. In this analysis, the researcher used a descriptive method, which means conclusions from interviews with traditional leaders, religious leaders and community leaders in the Sungkai Bunga Mayang clan community. Next, researchers use data reduction, data display, and verification or conclusions. Before analyzing the data that the researcher obtains, it is first collected and adjusted to the existing data. After the data is collected according to each type, the researcher then analyzes the data using a method

to explain and interpret the existing data. After the data is analyzed, conclusions are drawn using interviews with community figures, namely specific conclusions are then drawn into a general conclusion. The following are the results of interviews that researchers obtained from traditional leaders, religious leaders, and community leaders in the Sungkai Bunga Mayang Marga community, with questions. How is the traditional Lampung pepadun ceremony carried out by the Sungkai Bunga Mayang clan? As said by the traditional leader of the Sungkai Bunga Mayang clan community, the implementation of the Lampung pepadun traditional marriage is quite unique and requires energy because it involves many people. The traditions of Intar Payu, Intar Terang Padang, Intar Bright, Intar Manum and Sebambangan are traditions that still survive to this day. In this wedding custom, Islamic educational perspectives are also given, including:

Marriage Agreement and Conditions

Lampung traditional weddings involve the marriage contract process as an integral part of the wedding ceremony. In Islamic education, it is important to ensure that this process is carried out in accordance with the requirements set by Islamic teachings. This involves understanding and knowledge of the conditions for the validity of a marriage contract, as well as the involvement of religiously competent parties. Islamic education can provide a deep understanding of the importance of the marriage contract in Islam. In this case, according to Anshori Djausal: Emphasizing the conditions for the validity of the marriage contract in accordance with Islamic teachings, such as consent from both parties, qualified guardians, fair witnesses, and others, this is very inherent in the Lampung pepadun wedding customs in the Sungkai Bunga clan. Mayang is good in the form of intar payu, intar bright field, intar bright, intar manum and sebambangan.

Dowry and Simplicity

Lampung traditional weddings often involve giving a dowry as one part of the wedding process. In Islamic education, dowry giving should be done with full awareness, and its value should not be a burden on the party giving it. According to Fanda Desika Putra, in the Lampung pepadun wedding customs in the Sungkai Bunga Mayang clan, both the intar payu, intar bright field, intar bright, intar manum and sebambangan are all done with the agreement of both parties so as not to burden the party giving it. Understand that the dowry should reflect a fair value and be acceptable to both parties.

The Role of Religious Figures in Marriage

In Lampung traditional weddings, involving religious figures to provide Islamic advice and ensuring that the marriage is carried out in accordance with religious guidance is an important aspect. According to Fanda Desika Putra, the presence of religious figures can help ensure that marriages are carried out in accordance with Islamic principles. By understanding and implementing Islamic values in Lampung traditional weddings, society can achieve harmony between the customs of intar payu, intar angin field, intar bright, intar manum and sebambangan and religious teachings.

Integration of Islamic Values in Traditional Traditions

The integration of Islamic values in traditional traditions is an effort to combine and harmonize Islamic religious values with traditions or customs that have become part of the culture of a particular society. According to Erwinto, this wedding custom is a way to strengthen Islamic values in everyday life and enrich traditional traditions with the teachings of the Islamic religion. The integration of Islamic values in traditional traditions should be carried out carefully and through open dialogue between religious leaders and traditional leaders, as well as the customs of intar payu, intar bright field, intar bright, intar manum and a series of events accompanied by dialogue or deliberation. from both religious and traditional leaders, the aim is that customs always coexist with Islamic education.

The findings from research regarding the implementation of the traditional wedding procession of the Lampung pepadun community, especially in the Sungkai Bunga

Mayang Marga community, have a significant impact. This research provides a deeper understanding of Lampung's traditional wedding traditions, including aspects such as intar payu, intar bright padang, intar bright, intar manum, and sebambangan. In addition, the research highlights the integration of Islamic values in traditional wedding traditions, creating harmony between traditional values and Islamic religious teachings.

The contribution of this research also lies in emphasizing the importance of understanding the requirements for the validity of a marriage contract in accordance with Islamic teachings in the implementation of Lampung traditional marriages. This provides a basis for Islamic education to provide broader insight into the marriage process in the local cultural context. The findings also show an agreement between the married parties not to burden the party providing the dowry, reflecting the value of simplicity that should be respected. The role of religious figures in providing Islamic advice and ensuring that marriages are carried out in accordance with religious guidelines is also in the spotlight. This provides recognition of the importance of the involvement of religious figures in traditional wedding ceremonies. With a specific focus on the Sungkai Bunga Mayang clan community, this research provides a unique and in-depth contribution to the understanding of Lampung traditional marriages, as well as presenting a detailed approach regarding the integration of Islamic values in traditional traditions.

CONCLUSION

Based on the results of the research and discussion presented above, it can be concluded that in the implementation of weddings, the Lampung Pepadun people in the Sungkai Bunga Mayang clan community always preserve and maintain the customs of intar payu, intar bright field, intar bright, intar manum and sebambangan. This form of tradition is in accordance with Islamic education, this is because the marriage customs of the Lampung Pepadun people in the Sungkai Bunga Mayang clan community are the formation of a Muslim personality, both containing teachings about personal or community attitudes and behavior, towards the welfare of individual and collective life, in accordance with Islamic education. which is individual education and community education.

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