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Marriage Tradition Operation in Mukomuko Community

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Abstract

The purpose of this study is to explain how the traditional marriage process of the Mukomuko community and its changes in Bengkulu Province. In this study, a qualitative descriptive method was applied, which sought to investigate the customs and transformation that occurred in the marriage customs of the Mukomuko community. The results of the study revealed that, in general, Mukomuko's marriage customs consisted of events (berasan), getting engaged or bright tando, wedding preparation, khatam Al-Quran, wedding ceremony, bathing Bungo (flowers) for families of kings, and Malang-in-law. The tradition does not change in substance but occurs in the clothes that are usually worn without changing the shape other than the color in the wedding procession. Kata kunci: adat, perkawinan, masyarakat dan perubahan sosial

Keywords: *customs, marriage, society, and social change*

Introduction

Mukomuko is one of the districts of Bengkulu Province. This district borders the provinces of Jambi and West Sumatra. In ancient times, historically, this area was a Minangkabau region. Therefore, there are cultural similarities that apply in both areas. Mukomuko has the same cultural roots and traditions as the Minangkabau, so the prevailing customs are not much different.

Customs are social habits that have occurred in people's lives for generations in regulating interactions between individuals, individuals with groups, and groups with groups (Koentjaraningrat, 1990: 190). Customs can continue firmly for several generations, as new members of a society learn from their ancestors or previous generations about existing customs through a process of socialization. (Ashley Crossman, 1989). Generally, as a member of the population of society, most people obey customs without any real understanding of why they exist, where they came from and they got started. Societal customs often begin out of habit. A custom is defined as a cultural idea that describes a regular, patterned behavior that is considered characteristic of life in a social system. These customs bind the norms and codes of conduct in society and can also anticipate the impact of their actions or a set of the highest and most strongly integrated codes of conduct on society. Strong customs can fortify the current globalization that is going strong in people's lives. According to the custom that the prevailing

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customs in society have become the property of the community itself can be in the form of weddings, traditional games, and others. Customs are all the rules, provisions, and actions that are performed o from generation to generation.

Customs are part of the culture that exists in the community itself. Culture is the sum of the total of the learned behavior of a group of people in a certain community that is generally considered to be the tradition of that people and is transmitted from generation to generation. According to Koentjaraningrat, there are 7 elements of culture universally, namely language, knowledge system, social system or social organization, living equipment system and technology, livelihood system, religion, and art system (Soekanto, 1982: 155)

Along with the challenges of the times, science and technology are growing, and information and communication are more easily obtained, of course causing shifts in cultural values that apply in society itself, whether the changes occur slowly or quickly, but in the end, the change does not can be avoided. Thus it is known how the development of the marriage customs of the Mukomuko community and the social changes that color it.

Currently, the customary marriage process in Mukomuko Regency is not much different from the past. This means that the implementation of the traditional marriage ceremony is still running under the customs and teachings of religion (Islam). Indeed, some people suspect that in this era of globalization, people are quickly influenced. The influence of outside culture is unavoidable and has now covered all aspects of life. This influence does not only affect the people who live in urban centers but also the villages. Likewise, the people in Mukomuko Regency, still, maintain their customs in the ceremonial process, but due to the influence of the globalization era there have also been changes such as in the use of clothing colors, namely wearing brackets, usually white, but now there are light blue ones and still wearing brackets.

Based on the above, this paper wants to explain the customs process of marriage in the society of Mukomuko Regency, Bengkulu Province, and how the changes that occur in the traditional marriage process.

The word adat comes from Arabic, namely *Adab* which means habit or repetitive action. Customs are rules (deeds and so on) that are commonly required or carried out from time immemorial, which means habits with special characteristics. Adat is rules (actions and so on) that are commonly demanded or carried out since ancient times, which means habits that have special characteristics. Adat is rules (actions and so on) that are commonly demanded or carried out since ancient times, which means habits that have special characteristics. Customs are the rules that apply in society, both values and norms that have become traditions and belong to the community itself. A custom is an ideal form of culture that functions as a code of conduct (Koentjaraningrat, 1997: 13). The ideal culture can be called customs of behavior, briefly adapt in a special sense and customs in the plural. The term code of conduct shows an ideal culture that works as a code of conduct that

regulates, controls, and gives direction to human behavior and actions in society. Customs themselves are special rules regarding various daily activities in the life of human society.

Marriage is a natural behavior that has been possessed by every human being since the world began. Marriage is an inner and outer bond between a man and a woman as husband and wife to form a family (household). eternal based on God Almighty. So basically the notion of marriage has the nature of a bond that is legally ratified, both religiously and traditionally between different sexes, and the relationship is recognized by the society or community religiously.

Society is a group of individuals who have lived for a long time and have cultural traditions that are carried out continuously from generation to generation. The Mukomuko society has invested in traditional values of marriage customs which are still ongoing today. Unfortunately, along with the development of the community, the Mukomuko society experiences social change. Social change occurs as a result of changes in structure, function, and system including cultural aspects such as values, norms, habits, beliefs, traditions, and attitudes and behavior patterns of the community. One of the social changes included the marriage customs have changed.

. The sociocultural changes in the Mukomuko community are seen through traditional wedding clothes. These changes occur as a result of the structure, functions, and social systems that continue to develop until changes in values, habits, beliefs, traditions, attitudes, and patterns of community behavior in the tradition of traditional wedding dress.

With that in mind, this paper is intended to explain how the traditional marriage process of the Mukomuko community and its changes, starting from the beginning to the end, and how changes have occurred in the customary marriage process.

RESEARCH METHODS

1. Approach

In this research, researchers adopted a qualitative descriptive approach method. Researchers try to describe a symptom, event, or event that is happening at present as it is. In this study, researchers are trying to understand why a phenomenon occurs in the customary process of community marriage in Mukomuko Regency, Bengkulu Province.

As part of this type of research approach, the first stage is carried out by using sober facts to clarify how the state of a phenomenon, an event, or the state of the object being investigated. Furthermore, researchers try to study the reasons why symptoms, and events in such circumstances.

In this study, researchers tried to collect data from the traditional forms of marriage of the Mukomuko people, tried to get as complete information as possible about the ideal marriage customs of the Mukomuko people, then studied why the changes had occurred. Information was extracted through observation and in-depth interviews with informants to solve the problems

under study.

In this study, data collection was carried out by observation, interviews, and documentation techniques. Data collection techniques with observation are direct observation techniques to the research site to ensure the truth of the data and optimize the ability of researchers to obtain representative data as expected. Interviews were conducted with traditional stakeholders. The interview is carried out in a reasonable and ordinary atmosphere under the objectives of the research conducted and will stop when the interviewer is no longer able to explain it, and do documentation. Documentation is a refinement of data collection techniques, which is carried out through observation and review of documentation in the form of notes, writings from books, and taking pictures through cameras or camcorders.

Collecting data using a tool in the form of interview guidelines that contain following the objectives of the study. Researchers also used recording equipment in the form of tape recorders and cameras to get photos of the traditional wedding procession to record information related to the marriage customs of the Mukomuko community.

The collected data has analyzed the process of organizing and sorting data into patterns, categories, and basic units of description so that themes are found and working hypotheses can be formulated as suggested by the data. The data that has been collected were analyzed as usual in qualitative research which aims to find in-depth data and information.

Discussion

According to Gushevinalti (2013: 31), Mukomuko Regency historically belongs to the Minangkabau region, so the prevailing customs originate from Minangkabau customs which have the philosophy "Basandi Syarak Adat, Syarak Basandi Kitabullah." Syarak said which one is customary to wear, "nephew beraja on mamak, mamak beraja on penghulu, penghulu beraja nan bana (to the right one) bana badiri (right standing) back according to the groove properly, mamak bapadang (sword) sharp, nephew with alternating necks (critical)." So, Mukomuko refers to Minangkabau culture because Mukomuko is historically an overseas Minangkabau region dividing customs into four forms.

a). The real adat is adat which is an essential, original and unchangeable custom, which is outlined in the Minangkabau petiti petatah, does not rot in the rain, and does not fade from heat. , moved not withered), according to the expression of Ali Kasan (Chairman of the Mukomuko Regency Customary Council);

"Examples in customary life that are actually customary, things can be seen in the customary regulations in the people of Mukomuko Regency, namely: if you want to get married first get married, if you make a mistake you are punished according to your mistake, Adat aping angus, Adat ayi wet (customary debt in babies (pay), Bapulangan borrowing customs, changing customs, if billed

dapek ajo (given can only)". This shows that the actual adat, which is expressed in the petiti patatah, shows that natural law is a people's philosophy of life (Navis, 1984:89).

b). Customary customs are regulations and laws or laws that apply in people's lives (Navis, 1984:89). This can be seen in a joint decision by the traditional leader, ninik mamak, tuo-tuo (elders) of the people and the astute scholars that have been carried out by the Mukomuko community as stated by Ali Kasan, are as follows;

"The customary marriage of a man and a woman determines the dowry, the dowry of a gadih (virgin) is double, during the implementation of the customary marriage of men and women, they bring carano betel, betel offering before the traditional leader, which is offered by the head of the women's side with the words what is conveyed like this is how it is delivered."

c) Customary customs are a traditional and widely accepted way of behaving or doing something specific to a particular society for a long time or regulations that are born based on the consensus of the people who use the regulation, which can be seen in the patatah petiti of the Mukomuko community, where the stem tagolek disinan cindawan katumbuh (where the stem is lying, the fungus will grow) which means that there is an agreement from both parties. every problem can be solved, where the earth is stepped on, the langik (the sky is upheld, the disinan ayi is disaok, the twig is broken (where the earth is stepped on, the sky is held up, there the water is closed, there the broken branch is interpreted as a consensus in adapting to the prevailing cultural patterns. to be respected and obeyed by the people who inhabit the region.

d). Customs are habits that apply to the general or local community that have the opportunity to change and be different at different places and times (Navis, 1984:89). and changed together as well. This can be seen in the application of social life in the form of being prohibited by syaraq or religion, prohibited by custom, gambling, fighting cocks, drunkenness, adultery, stealing, killing, and others.

Mukomuko Community Marriage Customs

In the implementation of customs at the family (belly or clan) level, such as fasting, circumcision, circumcision of the apostles, and weddings, it is the responsibility of the head of the clan to hold the helm of the implementation of adat at the village or kelurahan level is the adat leader. The traditional leaders are elected by the Seandeko, parents, traditional leaders, syarak and clever people in one village or sub-district up to the sub-district level with the requirements that they are respected people in the community, both experience and general knowledge, customary, religious and community knowledge so that they become leaders. the role model in Mukomuko society in general and in particular by his people. People liken it to the traditional advice of banyan in the middle of the hamlet, the trunk to lean on, the roots to sit on the baselo, the leaves to take shelter in other words go to a place to ask questions, come home to share stories.

In the traditional wedding rituals of the Mukomuko community, the marriage system is exogamous, namely marriage outside the client, which means strictly prohibiting marriage in one mother's stomach, even though it is legally legal, but traditionally it is a violation of the customs of the Mukomuko community. social sanctions in the form of being excluded or isolated in life community, as expressed by Marnila (53 years old)

"People who marry like mothers or grandmothers, are believed to be born with defective offspring due to a curse from their ancestors. People like mother are the closest relatives who should not be married or married "

The ideal marriage of the Mukomuko community is in single marriages with girls, especially marriages with mamak children based on the agreement of both families in carrying out the responsibility of the head. Vice versa, some marriages are not proud of, namely marriages with other people, but things like this at this time are no longer a problem in the Mukomuko community itself.

Marriage Process

The wedding procession that will be passed by the Mukomuko community is:

1. Batanyo Event (Berasan)

Before making an application to the woman's family, first, the family of the prospective groom conducts negotiations within his own family so that his son has found a choice of a prospective life partner and gets an agreement, then the bako parent or closest family from the male parent is sent. to visit the family of the woman who was chosen by her son.

This batanyo event is carried out by the family of the prospective groom to the prospective bride, which is attended by the parents of the woman or mothers from both sides of the prospective bride's family by involving several of the closest family relatives of the bride. The questioning event (berasan) substantially knows the relationship between the two children of the bride and groom in both families. In this case, the man conveys the purpose of his arrival to the woman's family.

After getting an agreement from the female relatives, the woman's family comes to the man stating that the proposal is acceptable, then the results of the discussion are conveyed to the prospective groom that the woman's family has agreed so that the results of the agreement are brought to the mamak level. both sides. Then the male mamak came to the female mamak to say that the male mamak's relatives came to agree on the length of the engagement period. This is where negotiations take place between the relatives of both parties to determine the length of the engagement period, for example, six months to one year. After getting an agreement from both parties, the mamak conveyed it to each of the heads of his people.

Chairman 1 as the Board of Trustees of the Mukomuko Regency Customary Council (BMA) for the 2013-2018 period explained:

"Parents in the lineage of one mother convey the results of a consensus to the head of the clan from each prospective groom and bride to be handed over to the responsibility of the head of the clan so that the engagement is determined based on the agreement of the mamak and the heads of the clan of both parties. To bind the two parties by providing evidence or a sign of engagement, gold jewelry is usually in the form of a ring, but does not specify the weight. The engagement is carried out at the traditional leader's house or his own home, if someone in the community does not carry out the marriage custom, then he will pay a fine according to the amount determined by the head of the clan.

2. Engaged or Bright Tando

The engagement will take place after getting an agreement from both parties, so the mamak conveys it to each clan head explained customarily at home or the headman's house. After receiving an answer from the head of the women's party to hand over the sign of the fiancé of their grandson (grandchildren), that is, at home in a customary manner, the headmaster's head, ninik mamak se-andeko, along with the syarak, priest, khatib, and Bilal.

The engagement is carried out after obtaining the consent of both parties, the bride and groom, the mamak of the house (brother of the mother) to convey it to the head of the clan and to give a sign of engagement in the form of a gold ring, bracelet, and necklace. Engagement events for the brightest signs are usually using rings in general. The head of the groom's party meets the head of the bride and groom and invites them to go to the traditional leader's house. At the traditional leader's house, the heads of the prospective bride and groom convey to the traditional leader that his arrival is to explain that he will hold an engagement rope by mentioning the names of the two prospective grooms and brides by the head of the delegates from the groom's side, the words conveyed to the customary chief. As quoted by Abdul Kadir:

The stages that are passed are the fiancé in the family in a closed manner, the engagement from the house mamak to the head of the clan, the engagement from the head of the clan to the traditional leader witnessed by Ninik Mamak Seandeko, parents, relatives of mamak and the party who will be betrothed.

3. Engagement

- a. The implementation of the engagement is usually after the agreement of the two families agree, it will raise the event according to the flow of the engagement process which is carried out traditionally in the form of First, the head of the Sipangkalan clan expressing his gratitude to the penghulu, along with the ninik mamak of Andeko, the priest, khatib, Bilal, and the gentlemen who were present, who explained that the tando (sign) of the engagement agreement of our anak cucu (grandchildren) was about to begin.
- b. After that, the heads of the men and women, came to the traditional ruler to deliver the betel

carano offering, by the head of the Sipangkalan clan the event, the discussion about the tando bond of the engagement agreement of the *Cucong Kaming* (our grandson) began.

- c. Then the next procession, the head of the clan from the male side talked with the penghulu.

Regarding the issue of how the process is, as explained by Ali Hasan as Chairperson,

The Indigenous Consultative Body (BMA) of Mukomuko Regency, namely:

"Based on the agreement of the two parties, *kaming kaming* (our grandson), along with the tuo-tuo (elderly) and his mamak relatives, *kaming kareno* (we are because) we want to conclude the engagement agreement for our grandson (grandson) It was clear to the penghulu, along with the gentlemen who were present, the proverb said that the artificial kecil tando gedang (small artificial big sign), lamo (old) 1 (one) year agreement, and the tandonyo (sign) in the form of an ameh (golden) ring, the mako was handed over tandonyo (sign) to the traditional leader to be shown and Sandi (name of the pilot) is the son of the son of the women's side".

- d. After the discussion between the head of the clan with the penghulu, the penghulu conveyed to the head of the clan during the engagement ceremony, witnessed by ninik mamak, seandeko, and tuo-tuo, stomach, priest, khatib (preacher), Bilal, along with all members who were present at the engagement ceremony. explains the engagement has taken place.

Then the sanction of engagement according to the customary holding of use in the Mukomuko community, namely:

- a. If the male side refuses, redeem the tando (sign) as long as it is customary/as big as a dowry.
- b. If it is wrong from the women's side, the tando is as long as the custom (2x as big as the dowry).
- c. If the bungo (flower) wilts on the coral, one of the dead (disaster), then the tando is returned.
- d. After the penghulu talks with his people on both sides, the tando ring is shown to all members present at the engagement ceremony. After the tando ring is returned to the penghulu, to be handed over to the head of the women's side, kato keeps it well when the time comes for the lambago to be served. so the discussion (demand). Then the leader of the event is returned to the head of the sipangkalan until it is finished.

Both parties, both men and women who have been bound in the bond of engagement, have obligations carried out by the woman's family to the man's family. The time of engagement is on a good day of a good month as it will enter the holy month of Ramadan, usually, women only deliver limes. At the end of fasting or Ramadan, approximately 27 days of fasting, the women deliver cakes or food. Usually, when eating cakes, the fiancee of the male family invites the head of the clan, and

relatives of mamak and others. At that time, arts were held such as dances, dances, remembrance, and chanting, according to the cultural traditions prevailing in the Mukomuko community.

The female fiancé's family will repay the male fiancé's family by giving the woman money, goods, such as cloth, clothes, slippers, and decorative items such as ameh (gold) rings. Apart from cakes as a delivery from the fiancée of the female family, there is a season for fruits such as durian, duku, and mangosteen, from the male side, and trying to maintain and preserve the tradition in the struggle of the times.

4. Khatam Al Quran Before Marriage

After finishing dressing, the host brought the daroyo child, and the group came down from the bako mother's house and walked towards the daro child's house, which was led by the head of the bako mother's party. Deek's journey (near) before reaching the house of Anak *Daro* and his entourage was paraded with the art of rabana with Islamic-breathing songs (Kasidah), leaves, and thick fruit. Accompanied by several trays, namely as a sign of a close relationship, between sitting bako and banananyo children who are about to take up work, namely doubting (party). Tuan Kadhi, along with his priests, traditional leaders, ninik mamaknyo, tuo-tuo (elders) of traditional leaders, and other guests, have been properly seated in their place according to the flow.

The entourage of the daro child (bride), as well as his partner kulo, and his mother, were immediately welcomed by the sipangkalan people. The head of the bako parent party is invited to go up to the house and be seated according to the pestle jobaiknyo (proper flow). The carrying of the daro child (bride) from the bako's main house and the bako's father, was placed where the traditional leader's sitting room and ninik mamak were. talk to the head of the base. After that, he appealed to the head of the sipangkalan community to provide news from the head of the clan's son who explained that the bako mother had a workload and would help the banana child in the form of readiness and material equipment for the banana child event he brought. The banana child family conveys what is needed when the event (party) will be lifted and receives the bako's mother's luggage in the form of a banyan tree containing 50,000 rupiahs, and 100,000 rupiah notes. The amount of value depends on the ability of the main bako, a minimum of one million rupiahs. Then the carrier of the bako mother was handed over to the banana chicks and witnessed by the traditional leaders and those present at the meeting.

The head of the clan asked for permission to open the talam which was witnessed with the elders and syarak who were present such as the khatib, priest, and khaki. The Qur'an begins reading Al Fatihah. After reading the holy verses of the Qur'an by the bride and groom, then Mr. Kadhi along with his equipment, started to finish the Al-Qur'an until it is finished and ended with remembrance and prayer, closed with Thank God. After completing the khatam Al-Qur'an, the head of the Sipangkalan community called Mr. Kadhi, where the flag in front of those present would be distributed to those present at the event.

After the distribution of the flag, and the turmeric rice dish, the head of the Sipangkalan community called Tuankadhi, the priest, and those presented, turmeric rice (rice) had been served in front of those present, read bismillah and then eating together. Once finished eating, they can also smoke nan sabotage, then negotiated with the syaraq employees, along with the heads of ninik mamak who were present, to mandapek kato agreed to go home. deliver the word homecoming a few words to the head of the sipangkalan. The Imam appealed to the heads of the Sipangkalan people to answer each other's words, which essentially closed the event that had been completed, and asked to be able to attend the tahlil ceremony with zanji and the marriage contract.

After that, Mr. Kadhi showed one of his priests to start the assigned work. After the head of the clan handed over the work of tahlil with zanji and prayers, to Tuan Kadhi and his priest, the head of the clan showed the traditional guardian, or Ganjau Lalang, along with two women to pick up the child of the island (the groom) and the bearer, bring the carano betel, with the institution facing the head of the clan to pick up the children of the island with their bearers, as well as the children of the mudo-mudo (the young men) and the tuo-tuo (the elders) did not miss or pick up the tabawo.

After the betel carano or the invited sitih is checked by the head of the tribe or the prospective groom, seeing that something is lacking or not turns out to be sufficient, then the head of the tribe or island of the prospective groom responds to the discussion of the traditional penggawo (carry-on items to be given) carry-on items that will be given which are called invitation betel or sirih jemputan and handed it back to the traditional guardian, the invited betel is handed over to the Parent Host. Not long after that, the children of pulai (the groom) and their guardians and the children of mudo-mudo (the young men) and tuo-tuo (the elders) came to the couple and arrived at the home page of the child of daro (the bride-to-be), son The island (bridegroom) and the bridegroom, as well as the couple's kulo, were welcomed by the head of the sipangkalan clan, to the head of the clan who led the group, to be invited to go up to the house, and the child of the pulai (prospective groom) and the child carrying it stopped for a moment on the stairs, because The mother of bakonyo wants to spread turmeric rice and sprinkle water on the feet of the child of pulai (the groom) symbolizing washing the feet of the rajo (king) the day before going up, after that the child of the island and the bearer go up to the house and are seated in the room of the syarak employee in front of the aisle, side by side sat with lord kadhi and his priest, as well as his son.

The carrying of the Pulai Kulo couple's children was a traditional house, and several islands were placed in the seating room for the traditional leader, and ninek mamak se Andeko, as well as to-traditional experts, ask permission from the penghulu, want to talk with the head of the Sipangkalan people, according to traditional customs.

The head of the children of the pulai (the groom) is called the head of the sipangkalan, previously there was an invitation from the head of the clan, namely to pick up the child of pulai (the groom) and the bearer, as well as the young and the elders. As the saying goes pick-up is carried away, the

will can be asked to apply, now it doesn't come randomly, the couple's basket and there is also a disposition from the heads of the children of the island (the groom), a traditional house, and accompanied by several trays as which are located in front of us together. This shows a sign of the ability to marry a single person with a girl, according to the adat of holding our clothes and the heads of the children of the island asking the heads of the children of the daro (bride) to be accepted with a pure heart with a clear face.

The head of the sipangkalan Dari Anak daro (bride) thanked the heads of the children of pulai for releasing the traditional guardians and their companions from the mothers to pick up the children of pulai (bridegroom) and the bearers along with young children and elders by pick-up carried away under placing the pair of baklo, the children of the island with the bearer, the young and the old are seated according to the plot and properly. Picking up the anak pulai (bride) from the anak daro (bride) bringing a traditional house and several trays which were handed over which was witnessed by the head of the mamak throughout the Andeko, to see the fulfillment of the requirements in a single marriage with a girl according to the customs of the Muko-Indonesian people make. The penghulu summoned one of the ninik mamak who was present to witness the delivery of the child of pulai (the groom) and was accepted by the child of the daro, which symbolized the ability to marry. The defaults are in the form of a traditional house and accompanied by several trays such as the one that is located in front of us, whether it is following the requirements for the ability to marry a single person with a gadih, according to the traditional holding of the Mukomuko community

After the completion of the transfer of the trays, the two chiefs of the tribe came to the traditional ruler and the head of the children of the island to open the traditional house, take it back which was located in the betel carano, and convey the kato to the customary leader.

After trying out the procession of khatam Al-Quran and marriage, then on the fourth day, the bride and groom both cut their hair and bathe in Bungo (flower) water, which is a Mukomuko bridal tradition, which is carried out in the late afternoon. The Bungo water bath is led by the mother of the bride's caretaker. The bride and groom are paraded from the house to the end which is covered with a long cloth or yellow cloth, every step the bride and groom to the end step on a tray filled with rice. The equipment for the Bungo bath was brought from the groom's side in the form of a towel with a tray decorated with young coconut leaves.

The Bungo (flower) water bath was previously served on a golden yellow cloth to the place of the bride and groom, previously there was rice to be stepped on by the bride and groom, who first walked the bride (anak daro) by hand guiding the bridegroom to walk. bath. The flower water bath consists of flowers such as ylang, red and white roses, and sliced fragrant pandan leaves as well as in young coconut water, which is useful for fragrances for the bride and groom. The flower water is watered by the bride and groom, then accompanied by the mother and other relatives.

After arriving at the end, the bride and groom are bathed by the bako mother and the caregiver. At the Bungo (flower) shower, the guests who attended witnessed the bride and groom bathing in Bungo Water, especially the bride's relatives. At the time of bathing, the bride and groom are accompanied by drums and drums and drums as well as martial arts performances. After finishing the Bungo water bath, the bride and groom were dressed again to sit side by side again, then the mother-in-law brought the bride and groom to the groom's house to approach the in-laws so that the series was carried out as a whole, so the wavering event (party) was completed.

On the fifth day, the bride and groom come to sleep at their mother-in-law's house, and in the evening, the remembrance of the bridegroom is performed. The bride's mother plays arrogantly with the groom's host. On the sixth day, the bride and groom begin to come to the house of the mamak of both parties and this kind of journey continues until the seventh night. his nephew's dream. Then on the seventh day, the party started and opened the tarup and the end and returned home to return the borrowed tools. Drink together and determine the bases for the families of both parties and pray for congratulations and closing the job, steaming turmeric nasing and cooking grilled chicken, at home remembrance of Sarapal Anam and under the art of gandai.

5. Marriage Ceremony

The wait for the engagement period has passed, then it is time for the wedding ceremony. It begins with the consensus of the traditional people and their relatives on both sides to explain the tando (sign). Tando is meant to re-explain the determination of the implementation and determination of the marriage contract. Once finished explaining the event explaining the tando, then a few days later Rajo Penghulu agreed. The Rajo Penghulu consensus is carried out by the head of the clan who will take up the work, after receiving the handover of the work from the tuo relatives of the mamak who lift the kerjo (work) according to the petiti kerjo nan bapokok plan, between nan Bangka (cross-rooted work). will be blocked by both parties, both the bride and groom.

The implementation of marriage customs is called wavering which includes 3 (three) types, namely:

a. Bimbang Kecil (small party), carried out thoroughly with the main task of carrying out the marapulai pick-up, the marriage contract, and the delivery of the island's children, the bride and groom in two by just cutting the chicken, working one day long and ending with the bride and groom in two and calling the title.

b. Bimbang Medium (medium party), the implementation is the same as the implementation of the small wave, except that the animals are slightly larger than the small ones, such as chickens and goats, they work for one to two days and the bride and groom are side by side and call the title.

c. Bimbang Gedang (big party), is a wedding party that is held on a large scale. Indecision is divided into two forms:

1) Bimbang Gedang (big party), is a public caro, a wedding party held by the general public

2) Indecision Gedang caro marriage of rajo-rajo (kings), is a wedding party carried out by a noble family and descendants of the king, the son of a traditional ruler or village head which lasts between three days to five days by slaughtering buffalo or cows. and goats and chickens. Gudang Lamo's work is one to seven days and ends with the bride and groom side by side and calling the title.

The determination of the implementation of the traditional marriage of the prospective woman's family began to make various preparations. The wavering activity (party) was carried out initially by pounding rice in a position facing each other as a reflection of the community's spirit of cooperation, apart from pounding rice, other women also grind kitchen necessities which are used as spices in traditional wedding ceremonies. For the task, the men's group built a stage and set up a tent where the wedding party will take place. The installation of tents is known by the people of Mukomuko to make tarup.

After the tarup stands, the next activity is to make the grain which is used to decorate the stage as well as the side of the aisle that will be used. The bath decorations have been filled with water with a sprinkling of various flowers, while the grain or woven decorations are made of woven coconut leaves. In front of the tarup or stage that should not be left behind are the yellow, red and black flags. These three colors have their meaning, namely;

- 1) Red, has the meaning of flowing blood on earth
- 2) Yellow, has a meaning which means the yellow of the grave land
- 3) Black, has a meaning which means gun smoke or cannon smoke

The color symbolizes the oath of coral satio (faithfulness) which means anyone who violates the oath of coral satio is like a community growing on a rock, meaning that life is reluctant to die or not. Flags with three colors should not be left to be placed on the left side of the front of the tent. The installation of the tent and the making of the stage symbolize the implementation of marriage between bachelors and girls.

Changes in the Marriage Customs of the Mukomuko Masyarakat Society

Society is constantly changing in all its internal complexities, and at the macro level, there are economic, political, and cultural changes, while at the micro level there are changes in individual interactions and behavior. From ancient times until now in this society, there is an influence from the past based on the experiences it goes through so that it becomes an unforgettable mark. According to Shils, (1981: 328), society will never become a society if there is no connection with the past, so the link between the present and the past is the basis of tradition (Sztompk, 2004: 65). Abdul Khadir (BMA of Mukomuko Regency) stated:

"Regarding the customs that have been running since ancient times until now, there has been no change, how to feel comfortable or ask for a hand until the wedding and before the in-laws. For traditional clothing, there are not so many striking changes. We are here still maintaining the forms

of traditional clothing, if someone violates it, we are firm enough to change it again or we stop the event, then the community of relatives of the people will be disbanded, regarding the kaluang in the form of a picture of Thomas Rafles, it is indeed used, but there are others besides the necklace is still round but not the picture of Thomas Rafles that I have noticed so far. The aisle people know that better. But basically the changes are not so basic.”

Customs are traditions that are passed down from generation to generation by the community itself, habits that are carried out into living clothes that are difficult to change. But sooner or later changes will occur, depending on how fast or slow society accepts the development of the times. Zahari (BMA Mukomuko Secretary) added:

“There has been no change for the traditional wedding procession, maybe regarding the wedding dress for women, I see some changes, usually white, now there are light blue, light green, but basically they still wear brackets. Men's wedding clothes are still clothes black suit”.

Changes that occur in the Mukomuko community are evolutionary changes that occur slowly and there are drastic in structure or institutions. As revealed from the results of an interview with Marnila:

"Regarding the tradition here, it still persists, nothing has changed. The closer we are to the West Sumatra region, the closer the tradition to the Minang people is. If we are closer to Bengkulu, the Bengkulu customs are thick. For suntiang, sometimes there is a minang edit, sometimes a lion's crown with a little edit. Regarding the color of the traditional clothes here, it still persists, if not, the anger of the head of our event can be canceled. If there is a photo that you see, the clothes are different from ours here, it's not in Mukomuko, maybe in the South Coast of West Sumatra, just outside this area”.

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The chairman of the BMA Adat Mukomuko Ali Khasan emphasized in the results of the interview "that we are still maintaining the old traditions, nothing has changed".

Talking about the tradition that the relationship between the past and the present is still close, the tradition that occurs in the Mukomuko community shows the fact that the present comes from the past. The tradition has changed without leaving the original tradition in the form of wearing clothes

brackets, but there is a new tradition in the form of using the colors of clothes brackets itself so that the direction of change affects the level of tradition in the form of ideas, symbols and values contained in wearing clothes brackets with different colors. As stated by Irdawani:

“In the past, the brackets at the time of marriage were white, but now they still wear the brackets, which are different colors but are soft and not sharp. Previously white symbolized purity, now color symbolizes tenderness. However, on average, why do you wear a different color bracket... depending on who asks for it or wants it to look beautiful and elegant?”

In this case, there was a socio-cultural change in the field of tradition where the entry of a new culture in the form of clothes colors was introduced due to changes in user tastes but did not eliminate the original cultural element in the form of wearing brackets clothes, known as cultural acculturation. The customary tradition of marriage in wearing clothes carried out by inheritance has been explained in Shils (1882:322), that humans cannot live without tradition even though they often feel dissatisfied with their tradition" (Sztompka, 2004:74)

This behavior illustrates that the Mukomuko community is very thick with old traditions that are still maintained so that they can lead the function of the tradition itself. In clichéd language, tradition is a hereditary policy, its place in the awareness, beliefs, norms, and values that are embraced now and in objects created in the past. unacceptable. According to the results of the interview with Irdawani

"Regarding traditional clothes and wedding rituals, the changes are still happening outside Mukomuko, that's the advantage of the people here, the penghulu is like a king, if he says the king has just implemented it, if not, then don't do it, the social sanctions that we undergo, people who help us to raise doubts big, medium or small will not help at all and attend our events. Once we obey the penghulu, the penghulu will also move the heads of other people and communities to help worry about our upcoming event."

The social and cultural changes in the Mukomuko community are not so conspicuous because the traditional community leaders are consistent with old traditions that are still considered sacred and preserved. Every tradition regardless of its level can inhibit the creativity of the spirit of renewal, but without changing the values of the traditional symbols, changes can occur without changing the original cultural tradition itself. Giving legitimacy to existing views of life, beliefs, institutions, and rules, all of which require justification to bind their members, so that the traditional rules do not see the strata of society, which is clear that he must obey these rules. According to Widarso:

"Here the penghulu is more powerful when it comes to customs, not the regent, although the regent who has the alek must be king to the penghulu, he must undergo the traditional procession of the cultural marriage of the Mukomuko community, depending on where he holds the event, where the earth is stepped on there the sky is upheld, then he must obey the rules that apply in the society in which he lives.

Herbert Blumer (1962) a modern figure from the theory of Symbolic Interactionism explains the difference between theory and behavior. According to Blumer, the term symbolic interactionism refers to the distinctive nature of human interaction. This peculiarity can be seen that humans interpret and define each other's actions, not just mere reactions but through one's actions towards others (Ritzer, 1980: 52). From the quote from Herber Blumer, it is known that every behavior of the Mukomuko community shows the uniqueness of the Mukomuko community itself so that one can understand and articulate every action that appears and is accepted by the community. Maintaining traditions, customary institutions, and traditional leaders is very high in social life in Mukomuko because it can influence the masses in providing social sanctions against violators of the custom itself.

Not so many changes have occurred in the culture of the Mukomuko community because the institutional structure functions well and is strong. Regarding traditional clothes and colors, they are still maintained as cultural symbols of the Mukomuko people's traditions, even if the changes occur, they are not fundamental and change the meaning of the symbols that have been in effect so far.

Closing

Traditional clothing is the wealth of the nation that exists throughout Indonesia, including the Mukomuko Regency, Bengkulu Province, cultural elements consist of traditional clothing that has functions and messages contained in it. The message is conveyed through cultural values by the supporting community which is carried out through an understanding that is articulated through symbols in the form and equipment of the clothing itself.

Mukomuko Regency historically and culturally belongs to the overseas region

Minangkabau, so the prevailing customs are based on Minangkabau customs which have the philosophy of Indigenous Basandi Syarak, Syarak Basandi Kitabullah, Syarak Mengato Adat Wearing which "nephew berajo to mamak, mamak beajo to penghulu, penghulu berajo kan nan bana, bana badiri backing according to the flow properly , mamak father sharp, niece with a long neck ". The Mukomuko community is based on two value systems, namely adapt and syarak. Adat is a value system that is internalized and becomes the standard of ideas, behavior, and creative works for a group of people in living their lives dynamically, both internally and concerning external groups.

In the traditional marriage procession, before the event is carried out, there will be a Rajo Penghulu consensus carried out by the people who will mengangkek kerjo, after receiving the handover of kerjo from the tuo relatives of mamak who will mengangkek kerjo (called "kerjo bapokok Lintas bapangka"), the invitation must be known by kings. The doubt about the gedang (older) son of

rajo-rajo (kings) is according to a clear lineage (noble) who If you want to wear the greatness of the rajo-rajo child, you must get permission from the rajo penghulu. The purpose and intent of the Rajo Penghulu consensus are to determine the duties of the ninik mamak in leading the wavering gedang, such as the welcoming section for guests, the offering section, the art section, the equipment section, the consumption section, and others. The division of tasks can be seen in the form of welcoming the bride and groom to be picked up by guards/haling mines, bringing an invitation to betel that is given to the head of the groom. Every time the groom arrives, he is dressed in oversized clothes, wearing a yellow banner, and waiting for him with a Pencak silat and drums. The equipment in the implementation of this method must be decorated with likong shoots, such as carano betel places, traditional houses, trays and trays, and others, and for betel, likong shoots for the Nago babelit picture.

The marriage customs of the Mukomuko community follow the conditions of the times so that sooner or later there will be a change, but the change is not so significant in substance, even though society is constantly changing in all its internal complexities. Changes in the traditional wedding procession, especially regarding the timing of the wedding process for women, tend to change, usually white, but now there are light blue ones and still wearing brackets.

Talking about the tradition that the relationship between the past and the present is still close, the tradition that occurs in the Mukomuko community shows the fact that "the present comes from the past". Tradition has changed without leaving the original tradition, one of which is wearing clothes brackets, but there is a habit of using the colors of the clothes brackets itself so that the direction of change affects the level of tradition in the form of ideas, symbols and values contained in wearing clothes brackets with different colors. The occurrence of socio-cultural changes in the field of tradition where the entry of a new culture in the form of clothes and colors was introduced due to changes in the tastes of the wearer but did not eliminate the original cultural element in the form of wearing brackets. For community leaders, the strengthening of customs in the form of old traditions that are still considered sacred is a benchmark that the socio-cultural changes in the Mukomuko community are not so conspicuous. Every tradition regardless of its level can inhibit the creativity of the spirit of renewal, but without changing the values of the traditional symbols, changes can occur without changing the original cultural tradition itself.

As a tradition that still exists in the Mukomuko community, this tradition can be proposed as a national intangible cultural heritage. Thus making the marriage customs of the Mukomuko community institutionally strong.

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