

## Conference Paper

# Values of the Wedding Tradition of the Malay Tribe Ogan Ogan Komering Ulu in the Globalisation Era

Ahmad Zamhari\*, Wartyo, and Hassan Suryono

Faculty of Teacher Training and Education, Sebelas Maret University, Surakarta, Indonesia

**ORCID**

Ahmad Zamhari: <https://orcid.org/0009-0005-4450-8054>

**Abstract.**

Local cultural diversity is a pillar of Indonesia's national culture in the era of globalization. Efforts to maintain local culture need to re-instill values, one of which is the values of the Ogan tribal wedding tradition in the era of globalization which has become extinct due to technological and information developments. This research aims to explain again the stages of implementing the traditional rituals of the Ogan Malay wedding based on religion, kinship, togetherness, and courtesy. The problem is whether the values contained in the Ogan Malay wedding tradition. The approach used is a qualitative approach. Data were collected through the documentation method, and data analysis was done through direct observation in the field. The results of the research show that there are values contained in the wedding tradition of the Malay Ogan Ogan Komering Ulu tribe, South Sumatra in the era of globalization.

Corresponding Author: Ahmad Zamhari; email: zamhariahmad1969@gmail.com

Published 3 January 2024

Publishing services provided by Knowledge E

© Ahmad Zamhari et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICHLSS Conference Committee.

**Keywords:** wedding tradition, Ogan Malay tribe, globalization era

## 1. Introduction

In human life, it becomes the main object which always experiences changes, thus affecting the joints of life, including a marriage tradition. In this era of globalization, this change has occurred in the wedding tradition of the Ogan Malay tribe, where the stages and traditional values have begun to be eliminated by globalization. In the course of the tradition, the Ogan Malay tribe began to be abandoned by millennials, especially students at senior high schools in the Ogan Komering Ulu district. The progress of the times with the era of globalization has made the traditions that have been going on and have values begun to be abandoned. Tradition is the transfer of continuity from generation to generation as a cultural fact and the order of life of a society [1], then the values contained in a tradition are community habits in the form of patterns of life regarding behavior, customs that develop with the times and developments of the times.

 OPEN ACCESS

2], On the other hand [3] states that tradition is a habituation activity that takes place in people's lives on an ongoing basis which contains a value system that grows and develops in society.

While the functions contained in a tradition for the community according to [4] are as follows 1). Tradition is an awareness, belief, norm, and value that developed in the past to become a historical legacy with the aim of building a future based on past experience. 2). Legality is a perspective and belief that has certain ways and rules regarding "it's always like that" and "people always have that belief". 3). The use of symbols is an effort to convince, strengthen the group so that it can support the national culture. 4). Tradition gives an impression of the past which is a pride for the community.

The Ogan Malay tribe is a tribe that inhabits the Ogan Komering Ulu area in the Ulu Ogan section, based on data from the Ogan Komering Ulu Regency BPN [5] the Ogan area has several sub-districts such as Semidang Aji sub-district, Pengandonan sub-district, Marsaeh sub-district, Ulu Ogan sub-district and Muara Jaya sub-district. According to [6] explained that "Global development has played an active role in shaping humans and also life. Globalization is the accumulation of many connected events that occur in world society, which shows that globalization allows intensification of the range and speed of contact between individuals and communities in various regions around the world. This is also coupled with the wider range of activities involved in this global interaction."

In a marriage, one must determine his own life partner according to his understanding, according to [7] that each individual man and woman makes his choice according to the criteria he wants in order to achieve a happy family, therefore in making a decision to marry by considering the aspects such as physical condition, education, physical and spiritual health and have the same faith. Marriage is the union of two people who agree to build a family, based on the norms and rules of a country.

Marriage is a noble bond in the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage in Chapter I of the Basis of Marriage Article 1 explains that the physical and spiritual bond between two individuals in order to form an ideal family based on Belief in the One and Only God, thus marriage is declared valid if follow the rules of law and religious rules [8],

The uniqueness of the Ogan Malay wedding tradition is in the form of a series of initial meetings between men and women (single girls) which are marked with Pawn, followed by Engagement, Nuruti rasan and determination of the wedding day, marriage contract and wedding celebration which are complemented by knick-knacks prepared by groom. The entire series of Ogan Malay wedding traditions only apply to prospective brides

who come from the same village. This is where the Malay Ogan wedding tradition has moral and ethical values. As stated [9] that apart from state and religious rules, society has values, norms, morals, ethics, which are guidelines that must be obeyed and carried out in a marriage.

In line with the progress and challenges of the times in the era of globalization where distance is increasing as a result of technological advances, so that it can affect changes and shifts in the culture of the Ogan Malay tribe. The process of the Ogan Malay wedding tradition is currently experiencing many changes, where the influence of external (Western) culture which influences many aspects of people's lives is something that cannot be avoided. This is in line with the life of the Ogan Malay community, as an example of changes during charity events, the community no longer uses a dish system at home but uses western-style dishes, namely French dishes, even though dishes at home have kinship values, togetherness values and polite values. .

By observing the problems regarding the Ogan Malay wedding tradition, the author provides an alternative or solution by providing direct understanding and explanation to millennials, especially students at the Ogan Komerling Ulu 9 State Senior High School level, about the importance of tradition, so that it becomes the inheritance of tradition.

## 2. Method

Use of the method through a qualitative approach, a strategy of direct observation in the field, which is commonly used in research on traditions and culture. According to [10] by prioritizing the analysis of the dynamics of the relationship between events in accordance with the observations made. While the process is carried out systematically starting from observation, finding problems, conducting interviews and drawing conclusions. [11] Said the process was carried out continuously until the necessary data was obtained.

As for the Ogan Malay wedding tradition as a social reality, according to [12] argued qualitative research has the following stages: a. with regard to seeing the problem to be studied, b. use of resources as a support, c. determination of research objectives, d. Involve participants in research, e. Interpret the data that has been obtained in the research, f. Describe the results of the research using literature studies and field observations.

Applications in data management using 1). Library Studies, in the form of books, journals and others related to the Uluan script in the Ogan Malay community. 2). Understanding of wedding traditions presented through documents and pictures. 3).

Validation using triangulation is in the form of data triangulation that clearly describes the situation in the field.

Analysis is carried out continuously in order to obtain data. [13] describes qualitative data analysis as follows:

a. Data reduction is a process of choosing to focus attention on simplifying, abstracting and transforming “rough” data that emerges from written notes in the field or reinforces it during research implementation. Data reduction was carried out from observations, and interviews with informants were carried out by compiling and giving categories to each question.

b. Data presentation, arranged by grouping based on research problems.

c. In conclusion, all data has been collected, reduced and presented. The final step is to collect all data with the aim of obtaining clear results regarding wedding traditions in the Ogan Malay community, Ogan Komering Ulu district.

The final step is to collect all data and information obtained from the field and other sources, to process, analyze and describe, with the aim of obtaining a clear picture of the Ogan Malay wedding tradition in Semidang Aji sub-district, Ogan Komering Ulu district.

### 3. Results and Discussion

The dynamics of global development in the cultural environment affect changes in a tradition that has been passed down from generation to generation, including the Ogan Malay wedding tradition which has had an impact on globalization. South Sumatra Province has a diversity of tribes that spread across the southern part of Sumatra which includes Lampung, Bengkulu and Jambi, which are of the same family, namely Malay culture. In history during the Colonial period, which was the territory of the Palembang Sultanate using the Marga system regulated in the Simbur Cahaya Act.

The influence of the Palembang sultanate made a government that used the clan system resulting in the formation of a cultural unitary area, namely the Malay culture of South Sumatra. Multicultural culture has a variety of cultural patterns that vary depending on regional conditions, one of which is in the Ogan region with Uluan houses and gadangan houses in the form of stilt houses equipped with carved ornaments which are local culture that has values and uniqueness.

Furthermore, regarding wedding traditions, the values contained in the equation are as follows: Every culture, be it local, national, or international, is complex, encompassing

a multitude of distinguishing features, including language, customs, tourist attractions, food, festivals, superstitions, lifestyles, clothing, values, traditions, beliefs, art and morals, [15], apart from that on the other hand these values are Islamic (religious) values, togetherness and brotherhood values, mutual help values, responsibility values [ 16] besides that according to [17] the values of the Ogan tribe have the following values: Religious values, Ethical values (courtesy, aesthetic values, mutual cooperation values, this is where there are values of the marriage tradition which are similarities with researchers -previous researchers. While the difference is that a. lies in the mention of terms in wedding traditions, b. lies in the process of the wedding procession, c. lies in the knick-knacks used at the time of the marriage ceremony and the process of giving alms, such as wedding clothes and so on .

The advantages of this research compared to previous research are the uniqueness of the Ogan Malay wedding tradition, for example the existence of the Segadaian system for Muncce's activities, the transfer of the bride and groom to their respective families' homes after the marriage ceremony, and the Dang Adangan event.

Then the results of this study can be described as follows:

a. Ogan Tribe

The culture of the Ogan tribe in a cultural context is a part of the Besemah culture which was influenced by the government system of the Palembang sultanate, by referring to socio-cultural characteristics originating from a particular region, this led to the formation of ethnic groups with cultural similarities in the implementation of a tradition that was unified based on historical experience, the system values, attitudes and behavior [18]. [19] stated that it is spread over the territory of Peninsular Malaysia, Thailand, Indonesia, the Philippines and Madagascar. Meanwhile, according to Malaysian Institutions, the term 'Malay' only refers to someone of Malay descent who adheres to Islam. Furthermore, Malays are an ethnic group spread across Southeast Asia which includes: Indonesia, Malaysia, Singapore and Brunei. The Malays are an ethnic group of Austronesian people mainly occupying the Malay Peninsula, eastern Sumatra, southern Thailand, the southern coast of Burma, Singapore, Brunei, West Kalimantan, Sarawak and the coast of Sabak. These locations are now part of the States of Malaysia, Indonesia, Singapore, Brunei, Burma and Thailand [20].

Then, further news about the origin of the Malay tribe from the toponym Mo-lo-yeu. A Buddhist priest from China named I-tsing sailed to India, in 671 AD stopped at Mo-Lo-Yeu. According to [21] it is said that there was a Malay kingdom in the year AD 677 on the Malay river. the name was found at the location of the Jambi estuary bathing site. Some Malay names are written Malayur, Malayu or Malay, while in the records of the

Yuan dynasty (13-14 centuries) they are written with the words Ma-Li-Yu-Eul. Meanwhile, the word Malaiur has the connotation of Withered (no longer powerless or melted) in Jambi Malay. [22]

To find out and understand the distribution and territory of the Ogan Malay Tribe, it can be seen from the map below: Figure 2 [1]

Based on the map above, the existence of the Ogan tribe is a community that lives along the Ogan river. The Ogan River is a river whose upstream is Bukit Barisan in the western part of OKU district, while the downstream (ulak) goes to Ogan Komering Ilir, continues to flow and eventually flows into the Musi river, Palembang city.

#### Ogan Tribe Wedding Traditions

In a tradition the Ogan tribe has the following stages:

##### 1) Preparation

At this stage preparations were made by all residents, both young people and adults, each of whom had their function. As for this function, the results of interviews with the Head of Ulak Pandan Village, IR (48 years) and BM community leaders (65 years) are as follows:

a). Young people, gather at the residence of the male and female parties with the time not being arranged together, they work on preparing pastries to be served at the time of the wedding celebration in the form of pastries and various types of sponge cakes. together come to the residence of the bride and groom at different times, this is where the term “Munce” appears, namely preparing food for alms. slaughtered and then boiled water together as shown in picture 3 [3 below:



Figure 1:

##### b). Weddings



**Figure 2:** Implementation of the Marriage Contract (Religious value) and Ogan Tribe Wedding Attire (Art value).

The tradition of the Ogan Malay tribe before the wedding is carried out by Dang Adangan first, Dang Adangan is a tradition before the wedding of the Ogan Malay community, which is carried out by blocking the groom using a long scarf. To be able to pass the shawl, the groom and his entourage must fulfill whatever is requested by the bride. After completing the Dang Adangan tradition, preparations are made for an Islamic marriage ceremony, Figure ?? [4] 5 [5], below:



**Figure 3:** Tradition of Receiving the candidate and the groom's entourage (Aesthetic value).

Furthermore, after receiving the groom's entourage, it begins with a question and answer regarding the purpose and purpose of the group's arrival by reciprocating rhymes and eating betel nut, then the implementation of the marriage contract will be carried out immediately, picture 6 [6].

#### c). Events After the Wedding

As an activity for young people as a custom, in the evening after the wedding, a Ningkuk event is held. Ningkuk tradition, is a message in providing knowledge that has

a positive value regarding responsibilities, rights and obligations. The uniqueness of Ningkuk is that there are meetings between young men and women who are relatives of the bride and groom. The Ningkuk event, in instilling the value of responsibility in the form of being picked up and delivered back after the event has finished, the formation of a grouping system between young men and women in instilling kinship values, in instilling the value of togetherness is attended by the bride and groom who act as kings and queens.

## 2). The impact of globalization on the Ogan Tribe Wedding Tradition

Along with the development of the world globally which is marked by advances in technology so that information will be obtained quickly. The era of globalization has had an influence on traditional cultural values, as revealed [23] offering us a way to understand culture as a process in which there is no initial “text” and no fixed target “text”, especially relevant in a context characterized by global flows and migration. In advancing this processual understanding of translation, cultural translation challenges the descriptive paradigm of translation, which generally views translation as a binary phenomenon involving linear transactions between two polarities, namely the transfer of meaning from one cultural unit to another. The focus is on the process rather than the product of translation. The main context of cultural translation is the movement of people as a subject rather than the movement of text as an object, besides that [24] namely the value of togetherness and the value of beauty as cultural inheritance begins to experience a shift with the presence of a single organ, the habits of the Ogan people using the tradition of togetherness are proven when marriage usually uses dishes but now use French-style dishes c. The value of gotong royong is usually to prepare alms, the community works hand in hand to help families who have problems in the Munce way. But now there are some people who have hired people to prepare food at the time of almsgiving. Globalization in this era has rapidly information has a negative impact on the preservation of local cultural inheritance and the resilience of national culture, resulting in the waning of the inheritance of cultural values, [25]

By observing the above conditions, the influence of globalization on local culture (traditions), especially the wedding tradition of the Ogan Malay tribe, is very large because it has eroded or faded traditional values. So a joint role is needed between the government, community leaders, cultural observers, teachers and students to understand and reconstruct memories about culture (tradition) through activities such as cultural performances, cultural performances, seminars, symposiums and so on.



## 4. Conclusion

The Ogan tribe is a tribe that is in the Ogan Komering Ulu section of Ulu Ogan in the wedding tradition of instilling local values, namely a. Religious Value. This value in the wedding tradition is found in the Akat Nikah event with Islamic law and teachings, b. The deepest value of Togetherness in Munce's process is to come together to the bride and groom's house to do the work in preparing for the reception where each has a duty both fathers, mothers and young people together; c. Kinship value, in which the entire family and relatives of the groom go together to the bride and groom's house; d. The value of courtesy, this is shown at the Dang Adangan event, namely the groom's entourage is confronted by a long piece of cloth, this requires courtesy, manners so that the bride's family is welcome to enter. In this regard, in the era of globalization, the values of the wedding tradition are starting to fade, so a solution is needed from all parties, such as; OKU district government, community leaders, religious leaders, teachers and students.

## Acknowledgements

Study this is research conducted with various support from various party, with thereby writer say Lots Thank You to institutions, communities, organizations and individuals who have help finish study this. Writer say Lots accept love to Palembang PGRI University which has already give support Good in a manner material and non- material in finish study this, so study this can resolved with ok. To all party that doesn't can writer mention everyone, author convey accept love hopefully study this beneficial for readers and parties other.

## References

- [1] Nazri Muslim. Implications of the allocation of Islam and Malays in the institutionalization of alliances on ethnic relations in Malaysia. *Journal of Humanity*. 2012;19(2).
- [2] Wan BA, Zakaria MZ, Muhammad IM. Analysis of cultural values in the story of Surah Al-Kahf. Malaysia [PN. Universiti Kebangsaan Malaysia ,UKM Press]. *Journal of Social Science and Humanities*. 2022;9.
- [3] Purvadi. Javanese traditional ceremony. Yogyakarta: Student Libraries; 2012.
- [4] Sztompka P. *Sociology of social change*. Jakarta: Prenad; 2007.
- [5] BPN OKU. 2020. Ogan County. King stone.

- [6] Ariesani and Melaty. Globalization and locality: Global communication and digital revolution. LPPM UPN "Veteran" Yogyakarta. 2020;1:1.
- [7] Puteri Amylia Binti Ulul Azmi Suzana Mohd Hoesni. Description of preferences for selection of life partners in Universiti Kebangsaan Malaysia students. Malaysia. Journal of the Faculty of Psychology. 2019;13(2).
- [8] Donna R. Process of community marriage customs in Mukomuko district, Bengkulu province. Journal of History and Culture Research. West Sumatra BPNB; 2017.
- [9] Suyatno. Values, norms, morals, ethics and ways of life. Journal of Progressive Civics UNS. 2012;7(1).
- [10] Abdussamad Z. Qualitative research methods. Makasar: CV. Shakir Media Press; 2021.
- [11] Hardani, et al. Qualitative and quantitative research methods. Yogyakarta. Science Library; 2020.
- [12] Fadli MR. Understand the design of qualitative research methods. Indonesia: Yogyakarta State University; 2021.
- [13] Bungin. Qualitative data research analysis. Jakarta: Raja Grafindo Persada; 2003.
- [14] Arifin Z, Rahman F. Living on the banks of the river (The Ogan Malay Community Settlement Case, South Sumatra. Andalas Padang University, Indonesian Ethnographic Journal. 2020;5(1).
- [15] Kanoxylapatham B. Local culture preservation through southern Thainess-based English lessons. Humanity. The Asian Journal of Humanities. 2020;27:2.
- [16] Sri Asuti A. Samad Munawwarah. Marriage customs and Islamic values in Acehese society according to Islamic law. Journal of El-Usrah Banda Aceh. 2020;3(2).
- [17] Tia Restiani et al. 2019. Analysis of values in marriage customs in Tanjung Batu District, Ogan Ilir Regency. Journal of Bhineka Tunggal Ika, Palembang. Sriwijaya University. 2019;8(1).
- [18] Noor MM, Abdul RA, Mohamad AI. Ethnic relations in Malaysia. Selangor, Malaysia: Pearson Prentice Hall; 2006.
- [19] Benny AP. Malay historiography: Islam in Malay history and culture. UINFAS Journal. 2016;1(1).
- [20] Muhsinin M. Malay and Islam in a historical perspective. Al-Hikmah Journal. 2019;5:2.
- [21] Hasan G. Tracing the origins of the Malay nation. Palembang [FKIP Sriwijaya University]. Journal Crikesatra Journal. 2014;3(1):2014.

- [22] Tuan Sheikh Hj. Ahmad bin Sheikh Hj. Muhammad Said Al-Linggi)/Dr. Hj. Mohd. Kamel Mat Salleh and Dr. Muhammad Firdaus Haji Abdul Manaf “Get to know the first Mufti of Negeri Sembilan kingdom. 92021.” ACIS Bulletin.
- [23] Gabrie SP. The ethical project of cultural translation. *Journal of Humanity*. 2020;27(2).
- [24] Adrian H.2018. The influence of globalization on cultural values in the traditional houses of the Sade community in Central Lombok. *Journal of CIVICUS FKIP UM*. 2018;6(2).
- [25] Suneki S. The impact of globalization on the existence of regional culture. *Journal of CIVIS UPGRI Semarang*. 2012;1(2).