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The Sedaduwaian Tradition in Lampung Saibatin Traditional Marriage, The Ngambur Marga of Pekon Sukanegara, Ngambur District, West Coastal Regency

Suci Rahayu Idayati¹, Risma Margaretha Sinaga², Muhammad Mona Adha³

Master of Social Science, Faculty of Teacher Training and Education, University of Lampung, Indonesia^{1,2,3}

Abstract: The traditional marriage ceremony of the Lampung Saibatin community is divided into two, namely Nayuh Balak and Bedu'a dilamban. Nayuh Balak is usually carried out by people who have the title of traditional punyimbang and people who have a high economic level. Meanwhile, slow bedu'a is carried out by people who do not have customary balance and people with medium and low economic levels. In the implementation of both nayuh balak and dilamban bedu'a must use the Sedaduwaian tradition. The obligation to carry out this tradition in every marriage is inseparable from preserving the Sedaduwaian tradition, as well as delivering moral and ethical messages to those who carry it out. The Sedaduwaian tradition in the traditional marriage of the Lampung Saibatin Ngambur clan in Pekon Sukanegara still survives and is preserved now. This is where the role of the younger generation plays a role in preserving this tradition so that it does not become extinct in the midst of time. The purpose of this paper is to describe each of the stages and values of the Sedaduwaian tradition in the Lampung Saibatin traditional marriage. Data were collected through interviews and observations. The results showed that the stages in the Sedaduwaian tradition were still carried out from khegah jak lamban, walking hand in hand towards the creek to carrying out sasikok, ngilik apui, planting kebayan beetles, to washing the equipment used for planting the kebayan beetle, although undergoing modifications or changes, especially from the tools and materials used in the Sedaduwaian tradition.

Keywords: Sedaduwaian tradition, Lampung Saibatin ulun tradition in marriage

I. INTRODUCTION

Indonesian society consists of various ethnic groups and cultures that live scattered around 17,000 islands, starting from Sabang in the west, to the city of Merauke in the east. One of the ethnic groups in Indonesia is the Lampung tribe. The Lampung area became a province after separating from South Sumatra Province on March 18, 1964 based on Law no. 14 of 1964 Lampung area is an area known as "Sang Bumi Ruwa Jurai" or "Household Two (origin) Descendants" namely immigrants and native Lampung residents. The immigrant population mostly comes from Java and Bali. Broadly speaking, ethnic groups Lampung people can be divided into two groups of people, namely the people of Lampung who are Pepadun and Lampung people who are Peminggir or Saibatin. The people of Lampung are people who have a uniqueness in their customs, traditions, and culture [1]-[3].

Culture according to Koentjaraningrat is the whole system, actions, and results of human work in the context of community life which is made the property of humans by learning [4]. Considering that culture is a spill of human life's expression, its existence must be preserved properly in society. If culture is human taste, creativity, and initiative, then the result of that culture is called culture. Besides, there are 7 elements of culture according to Koentjaraningrat, among others: language, knowledge system, social organization, living equipment system, livelihood system, religious system, and art system [5]-[7].

One of the elements of culture, marriage is included in a social organization because essentially humans cannot develop properly and in a civilized manner without a process or institution called marriage. Marriage will lead to (birth) good and legitimate offspring, and good and legitimate offspring can lead to the creation of a good and legitimate family and eventually develop into good and legitimate relatives and society. The Lampung tribe, which is an indigenous tribe of the archipelago that lives at the southern tip of Sumatra, has 2 forms of marriage related to their traditional ceremonies. The two forms are the first Nayuh Balak and the second Bedu'a in lamban. The two forms of customary marriages, the people of Lampung, especially Lampung Saibatin, carry out according to their abilities [8]-[10].

Various cultural diversity in the form of the marriage ceremony, the existing culture must be maintained and developed so that it does not disappear by itself. One of the regional cultures that are almost lost and are still upheld by the ulun of Lampung Saibatin is Sedaduwaian. In particular, the Ngambur people who live in Pekon Sukanegara, Ngambur District, Pesisir Barat Regency are part of the sixteen Krui clans.

The implementation and preservation of traditions are still carried out in the era of globalization as it is today, especially with many immigrants and the majority of their children and grandchildren have high education, but this tradition is still preserved by the people of Lampung Saibatin Marga Ngambur. This tradition is still sustainable, inseparable from the traditional clan elders. This marriage tradition is carried out not only for the Lampung tribe, but also applied by women of other ethnic groups and she gets a husband from the Lampung tribe, Marga Ngambur, so the woman must carry out the Sedaduwaian tradition. Sedaduwaian has the basic word "Duwai" which means in the river or water. Sedaduwaian is one of the traditions carried out by the community with the aim that later they can live in a fertile, prosperous, safe, and prosperous household. Every implementation in the activity will have the meaning contained in the values of the activity. It is inseparable from preserving the Sedaduwaian tradition, as well as delivering moral and ethical messages for those who carry it out. So the meaning contained in an activity must be studied more deeply in order to get the answer as expected. But before that, the initial activity that must be done is to carry out the Sedaduwaian process itself[11]–[13].

The Sedaduwaian process begins with descending the Stagehouse or commonly referred to in the Lampung language as Khegah jak Lamban, followed by walking hand in hand towards the spring or water source. On the way, all the relatives who participated in this activity recited the recitation of Shalawat and Surah Barzanji accompanied by flying horns or tambourines until they arrived at a spring or water source and when they returned home after completing the activation process. However, before returning home, the bride must complete the sasikok activity carried out by one of the groom's close relatives, the ngilik apuy (stepping on the embers) which is now undergoing modifications to be replaced with mosquito repellent which is being lit, planting the kebayan beetle on the edge of a spring or water source, and re-cleaning the equipment that has been used in the process of planting the kebayan beetle. The implementation of Sedaduwaian takes several days to prepare the equipment to be used. Initial observations that have been made show the fact that the Sedaduwaian tradition is only carried out by the people of Lampung in the Ngambur sub-district, to be precise in Pekon Sukanegara, while in other sub-districts, most of them no longer use this tradition. The Sedaduwaian tradition is not only for people of Lampung ethnicity but other tribes (women) who are married to the Lampung tribe can also carry it out[14].

Initial observations that have been made show the fact that the Sedaduwaian tradition is only carried out by the people of Lampung in the Ngambur sub-district, to be precise in Pekon Sukanegara, while in other sub-districts, most of them no longer use this tradition. The Sedaduwaian tradition is not only for people of Lampung ethnicity but other tribes (women) who are married to the Lampung tribe can also carry it out. The traditional marriage ceremony of the Lampung Saibatin community is divided into two, namely Nayuh Balak and Bedu'a dilamban. Nayuh Balak is usually carried out by people who have the title of traditional punyimbang and people who have a high economic level. Meanwhile, slow bedu'a is carried out by people who do not have customary balance and people with medium and low economic levels. In the implementation of both nayuh balak and dilamban bedu'a must use the Sedaduwaian tradition. The obligation to carry out this tradition in every marriage is inseparable from preserving the Sedaduwaian tradition, as well as delivering moral and ethical messages to those who carry it out. The Sedaduwaian tradition in the traditional marriage of Lampung Saibatin Ngambur clan in Pekon Sukanegara still survives and is preserved until now. This is where the role of the younger generation plays a role in preserving this tradition so that it does not become extinct in the midst of time.

The researcher intends to conduct research to find out more about "Sedaduwaian" in the Lampung Saibatin ulun marriage ceremony in Pekon Sukanegara, Ngambur District, Pesisir Barat Regency and to find out the values of each process of the Sedaduwaian tradition in the traditional marriage of Lampung Saibatin, Ngambur Pekon Sukanegara clan, Ngambur District, Pesisir Regency. West. This study aims to determine: (1). To find out the process of the Sedaduwaian Tradition in the Lampung Traditional Marriage of Saibatin Marga Ngambur Pekon Sukanegara, Ngambur District, Pesisir Barat Regency. (2). To describe the values contained in the Sedaduwaian tradition in the traditional marriage of Lampung Saibatin Marga Ngambur Pekon Sukanegara, Ngambur District, Pesisir Barat Regency.

II. RESEARCH METHOD

This research is field research that aims to determine the Sedaduwaian tradition in the traditional wedding of Lampung Saibatin Marga Ngambur. This study uses a qualitative method, namely to examine the condition of natural objects. A qualitative method was used in this study because the data collected and the analysis was qualitative in nature, using an ethnographic approach. The type of research used in this research is ethnography. According to Bungin ethnographic research is a systematic depiction and analysis of a culture of a group, society, or ethnic group collected from the field in the same period of time[15]–[18]. Indeed, ethnography is one approach in qualitative research methods that seeks to explore a society's culture. Ethnography is used to examine human behavior related to the development of communication technology in certain social and cultural settings.

In an ethnographic study, the procedure that can be used as a reference is the procedure proposed which in the process uses a gradual research flow. The data collection technique is through observation, interviews, and documentation. Checking Data Validity According to Lincoln and Guba in Bungin [15], [19], it is explained that there are four standards to ensure the validity of qualitative research results, namely (1) Credibility Test, (2) Transferability test, (3) Dependability test and (4) Confirmability Test. Data processing techniques using editing, tabulating and coding, and data interpretation. The data analysis technique is the data collection stage, the data reduction stage, the data presentation stage, and the conclusion drawing stage.

III. RESULT AND DISCUSSION

A. Result

Based on the conditions in the field, information was obtained that Pekon Sukanegara has a population of 1976 with a tribal population of 928 people of Lampung ethnicity, 648 people of Javanese ethnicity, and 400 people of Sundanese ethnicity. The total population of 19,266 people consists of nine villages spread across the district of Ngambur, only Sukanegara village has the largest percentage of Lampung ethnicity, which is 80% and the rest are other ethnic groups. The people of Lampung Saibatin Marga Ngambur who are in the District of Ngambur, especially in the village of Sukanegara, live by upholding cultural values that are passed down from generation to generation. The culture of the Lampung Tribe community is very diverse, ranging from songs, traditional clothes, dances, and customs. The uniqueness of the customs of the Lampung people can be proven, one of which is the uniqueness of the customary marriage procedures between one region to another.

Lampung Saibatin Traditional Marriage

In the Lampung Saibatin ulun marriage ceremony there are two forms associated with the traditional marriage. The two forms are nayuh balak and bedu'a in slow. According to the Lampung ulun's view, in general, a marriage ceremony is considered incomplete or unfinished if it has not been carried out with existing traditional procedures. Once the importance of the meaning of marriage according to the customary law of Ulun Lampung Saibatin, marriage requires an inauguration or ratification in the form of a marriage ceremony according to custom, but the size of the event depends on the ability and consensus of the family.

Marriages in Pekon Sukanegara, can be distinguished into two forms of marriage related to the traditional ceremony, the two forms of marriage include: Nayuh Balak The implementation of the Nayuh Balak traditional ceremony is decided in a customary or agricultural meeting at the request and proposal of the groom's family agreement. man. The results of the meeting usually contain the arrangement of traditional ceremonies to be carried out according to the decisions that have been taken. The Nayuh Balak traditional ceremony is carried out around seven days and seven nights by slaughtering seven buffaloes. Families who will hold this traditional ceremony usually have a vow and preparations for this traditional ceremony have been prepared for a long time. Bedu'a in Lamban The Bedu'a wedding ceremony in Lamban is a simple traditional wedding ceremony, all activities are only centered and carried out at the groom's house. Sometimes the left and right neighbors' houses are also used as places to entertain the bride's relatives, there is no class or tarub like the Nayuh Balak traditional ceremony. Even in preparation for the Bedu'a traditional ceremony at Lamban, usually, the host only informs the closest relatives and neighbors left and right. The way of notification is by sending a courier to meet all relatives in their respective homes.

B. Discussion

The wedding ceremony is carried out either nayuh balak or bedu'a in the slow Sedaduwaian tradition, but it is still carried out in the traditional marriage of Lampung Saibatin Pekon Sukanegara, Ngambur District, Pesisir Barat Regency. Almost 80% of the people who are indigenous Lampung continue to carry out this sedaduwaian tradition in the Sukanegara village, Ngambur District, Pesisir Barat Regency. Sedaduwaian is an important activity in the traditional wedding ceremony of Lampung Saibatin. The purpose of the Sedaduwaian implementation is to introduce the bride to the groom's close relatives in particular and in general to the community in the neighborhood where he lives.

The Sedaduwaian process begins with descending the Stagehouse or commonly called in the Lampung language khegah jak lamban, followed by walking hand in hand towards the spring or water source. On the way, all the relatives who participated in this activity recited the recitation of Shalawat and Surah Barzanji accompanied by flying horns or tambourines until they arrived at a spring or water source and when they returned home after completing the activation process. However, before returning home, the bride must complete the sasikok activity carried out by one of the groom's close relatives, ngilik apui (stepping on coals of fire) which is now undergoing modifications to be replaced with mosquito repellent that is inflamed, planting kebyan beetles on the edge of springs or water sources. , and re-cleaning the equipment that has been used in the process of planting the kebyan beetle.

Stages of Implementing the Sedaduwaian Tradition in Lampung Traditional Marriage Saibatin Sukanegara Village Community

The implementation of the Sedaduwaian tradition gives its own value to marriage in the Sukanegara community, according to traditional elders as traditional leaders of the Ngambur clan, the Sedaduwaian tradition is carried out when the bride returns to the groom's side, which we usually know as ngunduh in-law. This sedaduwaian tradition has been carried out by the ancestors since ancient times[20].

The community who will carry out a ceremony, of course, there will be several series of activities that will be carried out, either initial or preliminary activities, core activities (core events) and closing, as well as the sedaduwaian tradition at the Ulun Lampung Saibatin wedding in Pekon Sukanegara, Ngambur District, Pesisir Barat Regency. There are also stages of the sedaduwaian tradition in the traditional Lampung saibatin marriage as follows:

Khegah Jak Slow

Before carrying out the sedaduwai procession, the people of Lampung, especially Lampung Saibatin, who inhabited the Pekon Sukanegara area, Ngambur District, Pesisir Barat Regency carried out an activity called Khegah jak Lamban. Khegah jak Lamban is the original language of Lampung Saibatin which comes from the words Khegah and Lamban which means an activity that is carried out when the bride is about to leave the house when she is about to carry out the sedaduwaian procession. According to traditional clan elders who are given the title (adok) Batin Singa Marga, Khegah jak Lamban is an activity carried out by the bride before carrying out the sedaduwaian procession, this activity contains the delivery of several poems, sung when the bride is about to leave the house to carry out the sedaduwaian procession. According to children of direct descendants of traditional clan elders who are given the title (adok) Raja lion Khegah jak Lamban is an activity carried out by the bride to introduce herself to the environment as a new member of the Pekon Sukanegara community. This activity is in the form of delivering poetry by relatives for the bride whose implementation is carried out in the foyer of the groom's residence. Through these activities, the community will know that the individual who is carrying out the process is an individual who has just completed the traditional marriage ceremony according to the applicable customary provisions.

Based on the opinion above, it can be concluded that Khegah jak Lamban is one of the activities carried out by the bride when she wants to carry out the sedaduwaian procession, the activity is in the form of delivering a promising poem containing advice given to the bride. The advice given is the delivery of ethical and moral messages to the bride. Later all the advice and advice contained in the poem is a follow-up performance that should be done for a better life with his new family.

Side by side to a creek or spring

The road that goes hand in hand to a tributary or a spring is the second procession after khegah jak lamban. This procession is carried out by the bride (kebaran) and other close relatives consisting of women. In this procession still singing poetry/songs until the bride (kebaran) reaches a spring or tributary. In this procession, the groom does not participate in it, because the Sedaduwaian tradition is intended for the bride (kebaran) only. The procession goes hand in hand with a spring or tributary. By doing this procession, the people of Lampung believe that the bride and groom will quickly absorb the customs that apply in the new environment they live in. This procession is also intended so that the household that will be lived always feels beautiful and happy[21]. This belief was eventually made as a tradition that was carried out continuously in the procession of the traditional marriage ceremony of the Lampung people, especially Lampung Saibatin.

Carrying out Sasikok Sedaduwaian

Carrying out the Sedaduwaian sasikok is the third procession in the Sedaduwaian procession. This procession is usually done by the relatives of the groom (kemantin) where in this procession the implementation of the kebaran beetle which will be planted by the bride is rotated around the limbs of the bride, especially from the arms to the neck of the kebaran while reading poetry. This Sasikok procession is carried out as a procession to welcome the groom's family to the bride which is marked that the bride is accepted by the groom's family well and wholeheartedly[22].

Ngilik Apui or Step on the Coal

Ngilik apui or stepping on coals is the fourth procession after carrying out the sasikok Sedaduwaian. This procession is carried out by the bride (kebaran) stepping on coals of fire which in the past were coals of fire but are now replaced by stepping on pieces of lit mosquito coils. In this procession, the materials used are modified. This stage has its own moral value for the family that will be navigated for the kebaran in the household, the value contained in this stage is that in the future the household will create a peaceful and peaceful atmosphere.

Planting Kebayan Beetles

Planting the kebyayan beetle is the core procession of several processions carried out by the bride (kebyayan). This procession is carried out at the stage of planting the kebyayan beetle which is planted a few meters from a spring or river flow in the village. This planting procession is awaited by the local village community because it is said that many think that if the kebyayan beetle grows or lives, the bride is considered to bring blessings to her environment, especially in marriage. According to Mr. Radin Setiawan, who is a direct descendant of Mr. Mat Yazid, he stated that this stage has its own moral values for the family that will be navigated by the kebyayan in marriage, and prosperous.

Washing Equipment or Tools Used In Planting Kebayan Beetles

Washing the equipment or tools used in planting the kebyayan beetle is the last procession of the implementation of the Sedaduwaian tradition. This procession is carried out by the kebyayan itself after planting the kebyayan beetle. The kebyayan washes the equipment used for planting earlier in the water source or in the stream of a creek. This procession cannot be replaced by anyone because this procession it has its own meaning and moral message in married life which the bride (kebyayan) will navigate. The values and moral messages are expected that the kebyayan can take care of his household well, one of which is in taking care of the house or in cleaning the house. This sedaduwaian tradition was formerly almost all clans on the West Coast carried out the sedaduwaian tradition in traditional Lampung saibatin marriages, but now only the Ngambur District area, namely Pekon Sukanegara, still carries out the sedaduwaian tradition. In fact, of the several villages that inhabit the Ngambur District, only a few villages have very strong customs, including the Sukanegara Village which still carries out this sedaduwaian tradition. After explaining the procedure for its implementation, it is not so difficult to carry out the sedaduwaian tradition in traditional marriage ceremonies and is fairly easy and simple. But the reality is that what is found in the midst of the community, this traditional ceremony is rarely carried out. Therefore, the role of the younger generation plays an important role in the sustainability of the sedaduwaian tradition in the traditional marriage of Lampung Saibatin in addition to being cultural actors as well as cultural heirs. And can not be separated from the support of the community and local village officials in preserving the sedaduwaian tradition.

The social values contained in carrying out this sedaduwaian tradition in the Sukanegara village community are as follows: (1) Self-Pride This sedaduwaian tradition is carried out during the wedding ceremony of downloading in-laws at the groom's residence. One of the families who carry out the wedding is expected to carry out this tradition because this is one of the customs in the Sukanegara village in the wedding ceremony. This is one form of the bride's introduction to the local community that a family is getting a new family member. People who carry out this tradition have their own pride because they have carried out this tradition. Self-esteem arises from the people who carry out this sedaduwaian tradition because they have contributed to preserving one of the Lampung Saibatin Indigenous marriage traditions, namely the sedaduwaian tradition, and one form of introducing their son-in-law to the local community. (2) Self-esteem Humans do have their own way to maintain their self-esteem. Both through the achievements he has created to actions that show that he is valuable in the eyes of society, one of them is if he carries out this sedaduwaian tradition in marriage [23].

IV. CONCLUSION

12 Based on the analysis that has been carried out on the research results, the traditional marriage ceremony of the Lampung people, especially Lampung Saibatin is divided into two, namely nayuh balak and bedu'a di lamban. Nayuh balak is usually carried out by people whose economic level is relatively high and has the title of Kepunyimbang Adat. Meanwhile, bedu'a in slow is usually carried out by people whose economic level is classified as lower middle class and does not have a donation title. Researchers provide two conclusions from the results obtained in the study, namely as follows: (1). The implementation of both nayuh balak and bedu'a is slow using the Sedaduwaian tradition. Sedaduwaian is an important activity in the traditional wedding ceremony of Lampung Saibatin. The purpose of the Sedaduwaian implementation is to introduce the bride to the groom's close relatives in particular and in general to the community in the neighborhood where he lives. The Sedaduwaian process begins with descending the Stagehouse or commonly called in the Lampung language khegah jak lamban, followed by walking hand in hand towards the spring or water source. On the way, all the relatives who participated in this activity recited the recitation of Shalawat and Surah Barzanji accompanied by flying horns or tambourines until they arrived at a spring or water source and when they returned home after completing the activation process. However, before returning home, the bride must complete the sasikok activity carried out by one of the groom's close relatives, ngilik apui (stepping on coals of fire) which is now undergoing modifications to be replaced with mosquito repellent that is inflamed, planting kebyayan beetles on the edge of springs or water sources, and re-cleaning the equipment that has been used in the process of planting the kebyayan beetle. (2) The application and preservation of traditions are still carried out in the era of globalization as it is today, especially with many immigrants and the majority of their children and grandchildren having a high education, but this tradition is still preserved by the people of Lampung Saibatin Marga Ngambur although there are some tools

and materials undergoing modernization this tradition continues to this day. This tradition is still sustainable, inseparable from the traditional clan elders. This marriage tradition is carried out not only for the Lampung tribe but also applied by women of other ethnic groups and she gets a husband from the Lampung tribe, Marga Ngambur, so the woman must carry out the Sedaduwaian tradition.

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