

The Shifting Tradition of Ethnic Chinese Weddings at Pecinan Village Bandar Lampung City

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Abstract

This research aims to describe and analyze the shifts in the tradition before the implementation, during the implementation, and after the implementation of marriage of Chinese Ethnic Society in Chinatown (Pecinan village) Bandar Lampung. This research uses phenomenology approach as part of qualitative research. The research location chosen by the writer is Chinatown (Pecinan village), south Teluk Betung, Bandar Lampung City. The results of the research are (1) the shifts in the tradition before the marriage that is before the wedding day is done that is about one week when before the day of marriage, the prospective family of groom come to the house of the prospective bride by bringing the goods in need, (2) the shifts in the tradition at the time of marriage. There is a meal ceremony. The prospective groom is forbidden to meet prospective bride until the day of marriage. The night where there will be a wedding ceremony, called "Liauw Tia". This ceremony is usually done just to invite friends of the bride and groom candidates. But sometimes there was a big party until the night. This party is held at the bride's house, (3) the shifts in the tradition after the marriage of the Chinese Ethnic Society in the Chinatown in Bandar Lampung that is the ceremony of the groom ("Cia Kiangsay") is essentially introducing the groom's extended family to the bride's home. The groom is allowed to stay together. Meanwhile, "Cia Ce'em" at the groom's home, introducing the entire family of the bride.

Keywords: Tradition, Marriage, Chinese ethnic

1. Introduction

The Chinese people in Indonesia are not actually a group from one region of China but composed of several tribes from two provinces of Fukien and Kwangtung, which are highly dispersed in their regions. Every immigrant come to Indonesia and carries the culture of the tribe of its own nation along with its language differences.

The reality in the community can not be denied that although the times have changed but the customs or customary law still exist in the middle of our community life. Community behavior in dealing with other societies can give birth to something called tradition. Every community in one area with another certainly have different traditions or habits. Indonesia is a plural country with many ethnicities and cultures. Each ethnic or ethnic group in Indonesia has its own uniqueness in its customary law. One part of our customary law community is Chinese ethnic that living in Indonesia. The number of Chinese ethnic community in Bandar Lampung city according to data of Central Bureau of Statistics Lampung Province in 2017 amounted to 29,706 people spread in some places in Bandar Lampung City, there is a special area inhabited Chinese society, they live in the middle of society in a settlement called Chinatown (Pecinan).

The marriage ceremony of the Chinese people in Indonesia is depends on the religion or the religion that it embraces. The marriage ceremony of the Totok Chinese people is different with the marriage ceremony of the Chinese crossbreed. In selecting the Chinese crossbreed has its reputation-printing. The forbidden marriage is between people who have the same surname, the same name of "she". Now, marriage between people who have the same name "she" but not close relatives (eg cousins), are allowed. Another rule about a sister can not precede her sister's marriage. This rule also applies to siblings, but a sister can precede her brother to marry, as well as a younger brother to allow her sister to marry. Often there is also a violation of this rule, but in that case the sister must give gifts to his brother who preceded the marriage.

Chinese people who have a tradition of innate ancestors who always maintained, because for them, they are people who are considered very noble. Tradition is a habit that is done from generation to the generation in a particular group. According to Hanafi (Hakim, 2003: 29) defines that tradition are all legacies of the past and incorporated into the current culture. There are many ceremonies commonly performed by the Chinese people in Bandar Lampung, the ceremony is often performed in local pagoda. One of it is a ceremony in a Chinese marriage tradition, a marriage which is a very important event for which ceremonies are held so life can save them from everything. The marriage ceremony is done by the processes typical of their term, the ceremonies also include their preservation methods. But according to the current information, nowadays the Chinese community does not perform traditional ceremonies anymore. As an institution of tradition that grows and affects the behavior of the people involved, the target of the implementation of Chinese marriage tradition undergoes a transitional period. This is marked by the separation of society from the marriage tradition through the shifting of

motive either toward positive or negative and conflict in the family. Today, Chinese society is more concerned with practicality than traditional ceremonies. Almost all the rules that have been complied have been violated. Most marriage ceremonies are based on religion.

The Chinese community is known as a society that views the importance of their tradition. The Chinese tradition is a community activity related to the celebrations or beliefs held in that culture. The tradition is a legacy of ancestors that have been formed in the culture of Chinese society and become their identity. The Chinese ethnic have various traditions inherited from the past one of them is the tradition in the marriage ceremony.

The marriage ceremony is an important thing in Chinese culture because it is one of the life cycle ceremonies of a person. The marriage ceremony is carried out in accordance with the religious rules embraced by the coupled with the ceremony of the ciotao tradition. The meaning of marriage for the Chinese community is one of the forms of xiao (the devotion to parents and to the ancestors that is to continue the generation and worship of the ancestors) (Cheng, 1946: 168-169). The purpose of marriage is not only for the happiness of the two bridegrooms, but also for the welfare two families that united in the marriage, the marriage in Chinese society in general to aims preserve and continue the generation, continue the ancestral cultural heritage, raise social status, build family / clan, increase fortune and increase brotherhood. The marriage is often interpreted as the beginning of life because from marriage there will be a birth and then from birth there will be death and so on.

Now, there is a tendency of Chinese people to practice marriage traditions with traditions from the origin country. This is due to the policy of President Abdurrahman Wachid revoking Presidential Instruction No. 26/1967 through Presidential Decree No.6 / 2000, which gives freedom to the Chinese community to perform cultural activities and beliefs. The increasingly vibrant Chinese cultural activities will add to the richness and cultural diversity of the Indonesian people.

Similar to customary marriage in Indonesia, the Chinese ethnic marriage process consists of three stages, namely the procession before marriage, during marriage, and after the wedding. The process performed before the marriage consists of application procession, determination, sangjit, fiance, good timing, bedding installation, and Liauw Tia Ceremony (Feast of the man). For the procession on the wedding day through the stages of the Cia Tao prayer ceremony, the blessing ceremony, the Tea Pai ceremony, and the wedding reception. While the procession after the wedding is Cia Kiangsay Ceremony and Cia Ce'em Ceremony.

As a form of traditional ceremonies, marriage tradition needs to be preserved so that the local culture is kept maintained and can be passed on to the next generation. According to Suliyati (2013: 34) through his research entitled Wedding Tradition of Chinese Communities in Chinatown Semarang declared that the Chinese crossbreed group in performing marriage custom, usually have not been influenced by the custom of marriage from country of origin. Even tend to do marriage in accordance with the rules of religion adopted and prefer the model of modern marriage or western marriage model. Today people are more concerned with practicality than convoluted ceremonies. Moreover life in big cities that have been influenced by advanced technology.

According to Ahmad (2009: 45) through his journal entitled "The Marriage Chinese Ethnic tradition" states that there are some Chinese who even have embraced another religion, such as Catholic but still run these traditions. So there is a difference in seeing the traditions of marriage that is mainly influenced by other traditions, local traditions, religions, knowledge and experiences of each. Many factors have caused a shift in the tradition of marriage in Teluk Betung as mentioned.

The purpose of this research is to know, describe and analyze the shift of values that contained in the tradition before the implementation, during the implementation, and after the implementation of the marriage of Chinese Ethnic Society in Chinatown (Pecinan village) of Bandar Lampung City.

2. Research Methods

This research uses phenomenology approach as part of qualitative research. Phenomenology focuses on the specification of the case in a good event that includes individuals, cultural groups, or a portrait of life. For three decades, phenomenology has been defined by more than 25 experts. Creswell (2010: 20) says that phenomenology is a research strategy in which researchers carefully investigate a program, event, activity, process, or group of individuals.

In accordance with the formulation of the problem and purpose and usefulness of research, then in this study the authors use descriptive qualitative method with the type of research phenomenology. With the method used is expected to produce good descriptive data.

Qualitative approach used by writer with various considerations, as concluded by Bogdan and Biklen in Moleong (2009: 5) namely: (1) adjust qualitative easier when dealing with reality or reality, (2) this approach presents directly the nature of the relationship between researchers with respondents, and (3) this approach is more sensitive and more adaptable to much sharpening of shared influence on patterns of values encountered, so it can be concluded that qualitative research is easier to adapt to field conditions, more sensitive to pattern

changes or values and data in the field.

The researchers directly to the field and try to collect data in full accordance with issues related to the tradition of marriage in Chinese ethnic community in Chinatown Bandar Lampung. Data collected according to the focus of research in the form of: words, actions, situations, documentation, and events that are observed. The collection of data and the information of this researcher as well as instrument conducted by indepth interview, therefore researcher record, and use recorder and observe behavior of interviewee.

The research location chosen by the writer is Chinatown (Pecinan village) in South Teluk Betung, Bandar Lampung City with the consideration that the location is the first area inhabited by Chinese ethnic who is now located at Ikan Kakap street, Pasawahan Subdistrict and known as "Old Town".

3. Result of Findings and Discussions

Toward the wedding day, the family of the men usually sends a messenger to the girl's family home to deliver a pack of ang-pao, a few pieces of clothing and a piece of jewelry. A rich family will usually refuse this gift with a subtle, but inadequate family, usually will receive only part of it.

Marriage parties and ceremonies are a time of transition throughout human life that is universal. Therefore, the marriage ceremony is always present in almost every culture. Similarly, the traditions of Chinese ethnic marriages that have ceremonies include:

A. Upcoming Marriage Ceremony

The ceremony consists of several stages:

1) Apply

The important role of this event is the matchmaker. The matchman usually from the men. If the matchmaker's expertise is successful, then a determination is made when the delivery / dowry is allowed. "The Jit" / "An Example of a Shirt": On the appointed day, the male / male family with matchmaker and close relative ushers a complete set of groom and dowry attire. Dowry can pay attention to the prestige, rich or poor of the prospective groom's family. All should be wrapped in red paper and gold color. It also comes with milk money / money (Ang Paw) and two pairs of candles. Usually "Ang Paw" is taken half and a pair of candles are returned.

2) Fiance

At the time of the engagement, the two families introduced themselves to each other's vocation. Determination of Good Day, Good Month: Generally Chinese people who believe in Tridharma believe that in every ceremony, must be seen day and month. If the hours, days and months of marriage are less precise will be able to harm their marital sanctity. Therefore should be selected hours, days and months are good. Usually the family consults with Pe Jie / Pa Ce / Bazi / Feng Shui Master to determine good day and month for both bride and groom.

B. Marriage Ceremony

Three (3) to seven (7) days before the wedding are held "displaying" the family of the groom and close family, they visit the family of the bride. They bring some tools to decorate the bridal room. Overlay bed linen should be done by a family of men who are still complete (alive) and happy. Above the bed is dowry. There is a meal ceremony. Prospective groom are forbidden to meet prospective bride until the day of marriage. The night where there will be a wedding ceremony, there is a ceremony "Liauw Tia". This ceremony is usually done just to invite friends of the bride and groom candidates. But sometimes there was a big party until the night. The party is held at the bride's house. On this night, the prospective bridegroom may be tempted to the fullest by his friends. Tonight is also often used for young men looking at their candidates (looking for girlfriends).

Cio Taw ceremony

In the morning on the day of marriage, held Ceremony Cio Taw. However, there are times when Cio Taw ceremony is held at midnight before the wedding day. Literally Cio means tidying and Taw means head, so Cio Taw means tidying the head or dressing the bride. The Cio Taw ceremony dates from the Southern Fujian (Minnan) region during the Qing dynasty (1644-1911) period, and may have been unrecorded in China.

The crossbreeds were not so influenced by all the political upheavals that occurred in China, and only looked at the traditional Cio Taw marriage ceremony as the cultural heritage of their forefathers whose ancestors they had to defend as their cultural identity. Such is the importance of Cio Taw in the view of traditional Peranakans, so that the crossbreeds in certain areas, Tangerang for example. Even to see marriage not accompanied by Cio Taw is not a legal marriage, and children born of marriage are not legitimate children.

Cio Taw ceremony consists of:

- 1) Respect for God (Thian / Tikong) and Sam Kai Prayer** ie, Prayer to Sam Kuan Tai Tee as manifestation of the God Power (Thian / Tikong) Thian Kuan Tai Tee = Lord of Heaven, Sui Kuan Tai Tee = Water Ruler, and Tee Kuan Tai Tee = Land / Earth Ruler. This ceremony is a Religious Ceremony.

- 2) Respect for the Patriarchs.
- 3) Respect for the Parent.
- 4) Respect for the bride and groom.

Ceremony of the Marriage Party.

After finished Tea Reverence ceremony (Tea Pai), the greatness of Cio Tao ceremony is exchanged for "western style" clothes or other models depending on the wishes of the bride. Receptions Wedding parties are usually held in the Restaurant / Home / Hotel or elsewhere. After the party, there is a ceremony of introduction of the groom (Cia Kiangsay) and ceremony introduction of the bride (Cia Ce'em). Invited Cia Kiangsay for dinner, because at that time usually groom is still not allowed to stay at bride's home. But the ceremony Cia Kiangsay and Ceremony Cia Ce'em is currently rarely do it.

At this time usually after the party at the restaurant / house / hotel then the bride and groom directly go home together, whether it is own house that has been owned by the groom and bride or can also to the house of the parents of the man or even the house of the parents of the women (if the bride has not own a house).

Pai tea is after the wedding where all the relatives of the family husband and wife give gifts as a basis for the development of married families, where in Tea Pai is the oldest party usually give advice to people who will marry, in their home-grown. After finished giving advice they give gifts usually in the form of jewelry, money, appliance household needs as a sign of helping their family's economy.

C. Ceremony after Marriage

Three days after marriage a ceremony consists of:

- 1) Cia Kiangsay
- 2) Cia Ce'em

At the ceremony of entertaining the groom ("Cia Kiangsay") the point is to introduce the groom's big family at the bride's home. The groom is allowed to stay together. Meanwhile, "Cia Ce'em" at the groom's home, introducing the entire family of the bride. Seven days after the marriage ceremony was held a visit to the family homes that have their parents. The bride wore the simpler Chinese customs.

The usual shift in customary marriage ceremony

- a) There are some influences from other or local customs, such as:
 - To cast out demons or evil beings using turmeric rice sown before the groom enters the bride's home. Likewise with the use of whiting, and others.
- b) The influence of religion, clearly seen its development:
 - Although the Lord's / Cio Tao ceremony has been held at home but for Christians it is still to church and ceremony in the Church. The changes became more apparent, the ceremony in the temple was replaced by the Church.
- c) The influence of knowledge and technology, can be seen from the practicality of the ceremony.

Today people are more concerned with practicality than convoluted ceremonies. Moreover life in big cities that have been influenced by advanced technology.

As an institution of tradition that grows and affects the behavior of the people involved, the target of the implementation of Chinese marriage tradition undergoes a transitional period. This is marked by the separation of society from the marriage custom through the shifting of motive either toward positive or negative and conflict in the family. Today, Chinese society is more concerned with practicality than traditional ceremonies. Almost all the rules that have been complied have been violated. Most marriage ceremonies are based on religion.

Table 1 Traditional Shifting Matrix at Traditional Ceremony of *Khek* Chinese Ethnic in Pecinan village in Telukbetung, Bandar Lampung city.

The traditional Ceremony of Marriage of Chinese Ethnic Society in Chinatown in Bandar Lampung city in 70s era	The ceremonial Ceremony of Chinese Ethnic Society in Chinatown of Bandar Lampung City today
<p>1. Application</p> <ul style="list-style-type: none"> - In ancient times, both bride and groom candidates did not know each other with their future husband or prospective husband but paired by the parents of the prospective bride and immediately apply the marriage day, in addition there is a matchmaking and they agree with the match but they are dating first. - In Indonesia, the Chinese apply the application, in which the prospective bride is notified in advance, so the prospective groom can prepare herself. During the application process, prospective brides are not allowed to meet the prospective groom. - After the application is done, the man will tell the woman's family about when and what items will be brought when "Sangjit". - In the tradition of this application, the parents of the two bride will provide a piece of jewelry that serves as a binder between the prospective groom and the bride, as a sign that both candidates are already married. 	<p>1. Application</p> <ul style="list-style-type: none"> - Application is done when the two bride and groom already know each other and make the approach (dating). - The application is done by the family of the groom by sending a messenger to the house of the prospective bride. The application is done after there is certainty that the application will be accepted. The prospective bridegroom family will not touch the dish that has been served by the bride's family until the certainty of his application is accepted. - When the application is done, also discuss the time and goods to be brought at the "Sangjit" time because each request is different. - In this applicant's tradition, the prospective groom's parent will provide a jewelry in the form of a necklace that serves as a binder of the prospective bride, a sign that the prospective bride is a future wife of the prospective groom but not yet officially married
<p>2. Sangjit event Candidate from Male Party:</p> <ul style="list-style-type: none"> - In accordance with Khek tradition, the man who will bring the tray and the woman who will exchange the contents of the tray / take some of the contents of the tray. The merchandise items will be placed or packed in even-numbered trays (the number symbol of life), usually a maximum of 12 trays. The items that are usually brought are as follows: <ol style="list-style-type: none"> a) Mie (long life symbol) b) 1 tray of one cake (the symbol of happiness) c) 1 tray of 18 red cupcakes (the symbol of abundance and luck) d) 1 tray of 18 apples (safety symbol) e) 1 tray of 18 Citrus (the symbol of success) f) 1 tray of longan fruit (the symbol of united forever), Red-plated fruits (lasting emblems anytime), Ceremai fruit (the emblem of many descendants), The nutmeg (the symbol of everything goes smoothly) 	<p>2. Sangjit event Candidate from Male Party:</p> <ul style="list-style-type: none"> - After determined the decision, in accordance the Khek tradition, the man who will bring the tray and the woman who will exchange the contents of the tray / take some of the contents of the tray. Bright goods will be placed or packed in trays or an even numbered open box (the number symbol of life), usually a maximum of 9-12 trays. The items that are usually brought are as follows: <ol style="list-style-type: none"> a) Mie (long life symbol) b) 1 tray of one cake (the symbol of happiness) c) 1 tray of red cupcake (the symbol of abundance and luck) d) 1 tray of apples (safety symbol) e) 1 tray of Citrus (the symbol of success) f) 1 tray of canned longan fruit (the symbol of united forever) g) 1 tray of canned "zhukiok" (hockey symbol) h) Sweet candy (the symbol of happiness) i) 1 tray containing 2 bottles of wine and 2 pairs of 2 red candles or bulb (symbol of protection to ward off negative influences) j) Clothing (clothes, shoes, cosmetics) k) Red cloth (the symbol of happiness)

The traditional Ceremony of Marriage of Chinese Ethnic Society in Chinatown in Bandar Lampung city in 70s era	The ceremonial Ceremony of Chinese Ethnic Society in Chinatown of Bandar Lampung City today
<ul style="list-style-type: none"> g) 1 tray of “zhukiok” (hockey symbol) h) Sweet candy (the symbol of happiness) i) 1 tray contains 2 red wine bottles (symbol of happiness) and 2 pairs of red candles (symbol of protection to ward off negative influences) j) Red cloth (symbol of happiness) k) Application money l) Milk money m) Mirror (the symbol for the bride to reflect on each of them so as not to demand each other). <ul style="list-style-type: none"> - The person who will bring the goods is decided by the decision of the men's family. - If you are going to step over an older sister from the bride, then the man has to carry a step item, like a set of clothes. 	<ul style="list-style-type: none"> l) Application money m) Milk money n) It is rare to bring a mirror because it is considered not a mandatory thing to give. <ul style="list-style-type: none"> - The person who carrying the goods must be asked to the woman. There is a willing from the family of men, some are willing to use services of sales promotion girl. - If it will step over the sister of the bride, then the man must bring the step that has been determined by the elder brother.
<p>Candidate from the Women's Party:</p> <ul style="list-style-type: none"> - The goods from “A-H” should be divided by two and returned. - The “I” item is returned and exchanged in the form of 2 bottles of red syrup, only hold 1 pair of candles and 1 pair again returned. - The “J” item is taken, installed in the morning on the day of the wedding reception. - The “K” item and M must be taken. 	<p>Candidate from the Women's Party:</p> <ul style="list-style-type: none"> - The goods from A-H should be divided by two and returned - The “I” item is returned and exchanged in the form of 2 bottles of red syrup, only hold 1 pair of candles and 1 pair again returned - The “J” item is taken and exchanged with men's clothing (clothing, shoes, watches or waist straps)
<ul style="list-style-type: none"> - The “L” item is taken in the first sheet & the last sheet (the sign of there is beginning & end there) - After the “Sangjit” is over, the prospective mother will give clothes to the man who has brought the tray. 	<ul style="list-style-type: none"> - The “K” item is taken, installed in the morning on the day of the wedding reception. - The “L” item is taken half and then returned. - The “M” item is taken in the first sheet & last sheet (the sign of there is beginning & end there) - The amount of the items above should be asked to the woman. Somebody likes to score 8 (hockey), or 9 (forever together), or 10 or 12 (live numbers) - After the “Sangjit” ceremony is over, the mother of the bride will give an “angpao” (the symbol of luck) to the man who has brought the tray.
<p>3. Bring a suitcase</p> <ul style="list-style-type: none"> - The carrying of the suitcase is done at home - One suitcase filled with new clothes (the initial symbol of the beginning of the new sheets and all the necessities of the girl's clothing will be filled by the man), One suitcase filled with new cosmetics (the overall symbol of a woman's needs will be borne by the groom), One suitcase of bed cover & a set of bed linen - Bed linen is red - The luggage will be arranged neatly on 	<p>3. Bring a suitcase</p> <ul style="list-style-type: none"> - Carrying luggage should not be done if done in the hotel - One suitcase filled bed cover & a set of bed linen - Bed sheets are red or pink - The luggage will be arranged neatly with open positions and beside suitcases decorated with a basket of apples and oranges obtained from “Sangjit” - The bridal room is decorated with the writing of “Xi” (the symbol of happiness) - On the mattress put a pair of dolls

The traditional Ceremony of Marriage of Chinese Ethnic Society in Chinatown in Bandar Lampung city in 70s era	The ceremonial Ceremony of Chinese Ethnic Society in Chinatown of Bandar Lampung City today
the bed with open position and beside suitcase decorated with 2 apples & 2 oranges that obtained from “Sangjit” <ul style="list-style-type: none"> - The bridal room is decorated with the writing of “Xi” (the symbol of happiness) - On the mattress put a pair of stuffed goose (symbol of loyalty) 	
Other provisions: <ul style="list-style-type: none"> - “Sangjit” & carrying suitcase events is done at least 7 days before the reception is held. - After “Sangjit” and carrying the suitcase events finished, the women should entertain the men eat at home. 	Other provisions: <ul style="list-style-type: none"> - “Sangjit” & carrying suitcase events can be done on the same day with reception day. - After the “Sangjit” and carrying suitcase events is over, the women should entertain the men's meals, may be at home or in the restaurant.

Source: Interview Result 2018

The shift in the tradition of marriage in the ethnic Chinese community in Chinatown in Telukbetung due to social shift that depends on the circumstances of society itself which undergo social shift. One important thing that must be reviewed from the shift of kek marriage tradition that occurred in Telukbetung village is how the influence of the shift to the marriage tradition that occurred.

The influence of the shift of ethnic Chinese in Chinatown in Telukbetung, Bandar Lampung city are:

- a) Level of Concern in the Inheritance of Traditional Chinese Tradition in Chinatown in Telukbetung, Bandar Lampung city

Cultural inheritance / tradition is very influential on the shift in marriage procedures. Some of the factors above that affect it is increasing and in the course of time the level of concern of cultural heritage will be more modest, it will be the greater the possibility of a shift in traditional marriage customs.

- b) Living Concept in Traditional Chinese Wedding Tradition in Chinatown in Telukbetung, Bandar Lampung City.

Different generations have their own concepts in life, which are of course different. Where the concept of modern life increasingly leads to practicality. Requirements in choosing a spouse are also increasingly concerned with the humanity itself, relativizing the family background, and this also has an impact on the tradition of marriage. Suppose that when carrying out the procession of marriage, there are some people who replace candles with candle-shaped lights, because according to them it is more practical.

At the present, the Chinese traditional marriage ceremony is still preserved, but there are some processions that have changed in the execution order, such changes as the procession is shortened or merged with other processions such as the Sangjit procession combined with the Ting Jing procession or application. In addition there are also some procedures that have been abandoned because it is considered too complicated or even not inherited from parents. Some of the processions that remain to be done include the Na Zheng process commonly known as Ting Jing (application), Jiao Bei Jiu (drinking the wine from the couple's glass and spent), Jin Jiu (pouring the wine to the elderly), and the tray exchange procession, and some traditions are still being done such as yellow rice throw and red umbrella and others. This tradition undergoes changes such as a bridal gathering process performed by way of backward till the back of the groom and the bride touched and at that time they are allowed to turn back to see both. This is modified from the procession of the groom opening the face of the bride's face with a weigh scales, the similarity of this procession is the groom and the bride can not see both.

4. Conclusion

The results and discussion above, it can be concluded that the level of concern in inheriting the culture is very influential on the shift in marriage procedures. Some of the factors above that affect it is increasing and in the course of time the level of concern of cultural heritage will be more modest, it will be the greater the possibility of a shift in traditional marriage customs. Different people have different concepts in life, which are of course different. The concept of modern life increasingly leads to practicality. Requirements in choosing a spouse are also increasingly concerned with the humanity itself, relativizing the family background, and this also has an impact on the marriage tradition. Like the moment that when there are some people who replace candles with candle-shaped lights, because according to them it is more practical. The result and discussion above can be concluded that (1) the shift in the tradition before the implementation of the marriage of Chinese Ethnic Society in Chinatown (Pecinan village) in Bandar Lampung City that is before the wedding day is done about one week

when the wedding day, to the bride's family home by bringing the necessary items, but for the bride to be prohibited from approaching the prospective bride until the day of her marriage takes place, (2) the shift the tradition at the time of execution marriage of Chinese Ethnic Society in Chinatown (Pecinan village) in Bandar Lampung city. The tradition of marriage ceremony that is Three (3) up to seven (7) days before marriage is held "displaying" family of groom and close family, they visit family of bride. They bring some tools to decorate the bridal room. Overlay bed linen should be done by a family of men who are still complete (alive) and happy. Above the bed is dowry. There is a meal ceremony. Prospective brides are forbidden to meet prospective brides until the day of marriage. The night where there will be a wedding ceremony, there is a ceremony "Liauw Tia". This ceremony is usually done just to invite friends of the bride and groom candidates. But sometimes there was a big party until the night. The party is held at the bride's house. On this night, the prospective bridegroom may be tempted to the fullest by his friends. This evening is also often used for young men looking at their candidates (looking for girlfriends), and (3) the shift in the tradition after the marriage implementation of Chinese Ethnic Society in Chinatown (Pecinan village) in Bandar Lampung City is a ceremony of entertaining the groom ("Cia Kiangsay") is essentially introducing the groom's big family at the bride's home. The groom is allowed to stay together. Meanwhile, "Cia Ce'em" at the groom's home, introducing the entire family of the bride. Seven days after the marriage ceremony was held a visit to the family homes that have their parents. The bride wore the simpler Chinese customs.

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