

## **CHAPTER II**

### **LITERATURE REVIEW**

In this chapter, the writer writes the literature review and the theory that related to the definitions of culture, custom and tradition, wedding ceremony, and Palembang Traditional Wedding Ceremony.

#### **2.1 Culture**

There are many theories explanation and opinion about the definition of the culture, but in this case the writer only takes some opinions from the experts to strengthen the writer's opinion about this report. According to Haviland (1998) Culture is a set of rules and norms that are shared by members of the public, which is carried out by its members will bear behavior deemed feasible and can be received by all communities. Next, according to Bounded (1999) Culture is something that is formed by the development and transmission of human beliefs through certain symbols, such as language symbols as a series of symbols that are used to divert the cultural beliefs among the members of a society.

Based on Lowie (1999) Culture is everything in getting individuals from the community, including beliefs, customs, norms artistic, eating habits, and skills obtained not from his own creativity but rather a legacy of the past which can be through formal or informal education. Richerson and Boyd (1995, p.5) define culture as information capable of affecting individuals' behavior that they acquire from other members of their species through teaching, imitation, and other forms of social transmission. Matsumoto (1996, p.18) says that culture is a derivative of individual experience, something learned or created by individuals themselves or passed on to them socially by contemporaries or ancestors.

Culture is a system of ideas that guide and driver for the human in attitude and behavior, both individually and in groups. It's relevant with Andhitia (2007, p.27) says culture is very important in human life, because have a provision to start a life.

Based on the several opinions above, the writer concludes that Culture is all the result of human effort, either an object or just a piece of mind and the life.

## **2.2 Custom and Tradition**

Custom and tradition have similarity. Both of them have same that is a habit of human life. According to Wicaksono (2001, p.7) custom is heritage from ancestors which is still maintained until now, and is known as a traditional culture. According to Mokoginta (1996, p.77) custom is a part of tradition that has included within the meaning of culture. Therefore, customs or traditions can be understood as an inheritance or acceptance the norms of customs.

Based on the definition above, the writer concludes that the custom is a rule that exists in a society in which has rules of human life and human behavior within the society, but it is not a rule of law.

Tradition is a habit that is done for a long time and become a part of the community. Tradition is something that is derived from generation the next generation because they have their own beliefs to them, so that they become hereditary. According to Aryani (2003), tradition is a product of social and political result of social struggles is related to human existence. Shil (1981, p.12) tradition is everything that is distributed or inherited from the past to the present. Based on the definition about the writer concludes tradition is something that has been done for a long time and become part of the life of a community.

### **2.3 Wedding Ceremony**

The wedding ceremony was held in a number of series that customarily maintained and preserved by the society because of customary law wedding in a public law. The traditional ceremony is not only being a formality. Each traditional ceremony has the value and meaning for the tribe. The celebration usually has specific rules relating to social groups involved variations and a group ethnic. The ceremony should be maintained until the next generation to be able to retain their cultural identity and the meaning contained although still the executing adapt to the environment of his day.

Scholten (1997) says wedding is a law relation between a man and woman for life together till died, which is recognized by the counties. Prodjodikoro (1999) marriage is a life together between a man and a woman, who meet the requirements are included in the legal regulation of marriage. Based on the definition of married the writer concludes, Wedding is a bond of allegiance between man and woman which there is a responsibility each other.

### **2.4 Palembang Traditional Wedding Ceremony**

Palembang traditional wedding ceremony is a kind of wedding ceremony conducted by Palembang people. According to Palembang tradition, wedding process would be implemented by circuit's marriage ceremony with dance and music entertainment. Akib (1995, p.1) states that Palembang traditional wedding ceremony is very concerned with decision on both sides of the family, such as in determining situation, the environment and in choosing one of several forms of this marriage on the basis of the man's financial.

Based on Akib (1995) there are some stages in the implementation of the tradition of marriage ceremony of Palembang society.

#### **2.4.1 *Madik***

The investigation is called “madik” after several houses observed the girls by the delegation, and then they report to the parents who asked them to do the duty. Zalbani (2015) states that madik is investigation process undertaken by men family against to the woman, the investigation is conduct to determine the behavior, religious observance, beauty, intelligence and also family circumstances.

#### **2.4.2 *Senggung or Menyenggung***

After that is managed a delegation go to the girl’s house, it means to know whether the girls has engaged or not. In this procession, the people from man’s family bring *tenong* to show the seriousness of the groom to marry the bride. Zalbani (2015) states that the groom family come with bring *tenong* that contain fruits to give to the woman’s parents.

#### **1.4.3 *Minang or Melamar (Propose)***

If the girl’s parents answer is good to accept ask I marriage after 3 days. Man’s parents ask to delegate to join by 4 or 5 women from their family to girl’s house to bring “*Gegawan*” (one of cloth package with handkerchief put on salver and 5 baskets content such as sugar, flour, cake or fruit, etc. *Gegawan* or this gift is called “*Sirih Hanyut*” which presented to the girls neighbor as an announcement that the girls has already proposed by ten men.

#### **2.4.4 *Berasan (Making Appointment)***

After *Melamar* implemented, the next step is *Berasan*, who come to woman’s house are the head violence and the group to talk about what the women’s parents request for the marriage. According to Zalbani (2015), state that *Berasan* derived from the Malay word which means discussion. Both, the two families, set the date of marriage. These processions is enlivened with rhymes and exchange pleasantries,

banquets and determine all wedding requirements, both in traditional and religious.

#### **2.4.5 Memutuskan kato “making agreement is followed by engagement”**

In this event, both of the family will make decisions together regarding the implementation of the delivering the groceries, wedding day, *munggah*, *nyemputi* and *nganter penganten*, *ngalie turon*, *becacap* or *mandi simburan* and *beratib* event. *Mutuske kato* is decide whether the words awarding determination in accordance to agreement upon *berasan*.

#### **2.4.6 Marriage**

A few days before the wedding, the bridegroom to be is being wed to himself, the father in law act as the witness.

#### **2.4.7 To carry along in a procession of darling**

After married, so a husband can't stay together with his wife, so as symbol that a husband has been beside his wife so do it to carry along in a procession of darling party.

#### **2.4.8 Married party**

The preparation of the plan in married party by the ladies side usually that have function that have function is women, that done by men only to carry along in a procession of plan and sometimes *Tahlil* and reading *Surat Yasin*. In woman room usually is located in the house of wedding chair (*Puade*). In there they do many things start from to receive the souvenir.

#### **2.4.9 Nyanjoi**

On activity conducted at night after *Munggah* and *Nyemputi*, usually executed twice that is first night for young man and women, second night for old fellow, and so do when after *Nyemputi* by man family.

#### **2.4.10 Nyemputi**

On Selasa or two day after *munggah*, it's usually called *nyemputi* event. Men family come pays a visiting to woman family house which have ready to with entourage for the bride, usually at bridegroom home have ready to bustle event and often referred celebration.

#### **2.4.11 Ceremony of *Keramasan* and bath of *Simburan***

Few days after conducted deliverance of banking (the bridegroom clothes case) conducted custom ceremony of *Keramasan* and *Mandi Simburan* at bride home which bath requesting to blessed to live as a wife and husband. Intentions take a bath of *Simburan* that is cleaning all sin done during the time. As conclusion of ceremony hence tomorrow after *Sebaikan* conducted *Tepung Tawar* ceremony.