

CHAPTER 1

INTRODUCTION

1.1 Background

Indonesia is a country which has diverse culture and customary law. Even though it is different but still one as Indonesian motto “Unity in Diversity”. The number of the Indonesian ethnic is not less than 300 different traditions and languages. According to Anashir (2012:1) there are 726 languages spoken by various ethnic groups in Indonesia spread in 5 big islands and approximately 3,000 small islands scattered throughout Indonesia. All of the ethnic have unique and interesting culture in each their region.

According to Koentjoroningrat (1983:3) culture is a whole system of ideas, actions and products of human endeavor in the context of a society that used to belong to the human self learning, but the brevity of culture is the result of human creativity and taste. According to Blue (2006:1) the geography of South Sumatera contributes to the shaping of a cultural type, which reveals not only local patterns, but also foreign elements as the result of acculturation. Then it can be concluded that culture of South Sumatera is part of a dynamic society culture that is experiencing changes that of course can also lead to a shift in the language and culture if it is not considered carefully.

One of the region in South Sumatera which has contributes to the shaping of a cultural type is Komerling. In the past, Sriwijaya was a large country in Southeast Asia and estimated to be capitalized in Komerling, especially Minanga which was also part of Komerling. The existence of Sriwijaya capital city in this Minanga had even called in foreign article. So it is no wonder that in the past Komerling is also an important part of kingdom history. The condition of Komerling river in the past was not as now. Komerling river in the past could be passed by large ships come from foreign countries. This is very contradictory to the present conditions where the Komerling river have narrowed and got trivialization, so to revive the culture of coastal rivers with transportation is very difficult, especially when many people has used the land route. Besides, Komerling was ever be the capital city of Sriwijaya, Sriwijaya was a region which

had a very busy and crowded water cross transportation. Therefore, there would be many immigrant communities which could possibly can be married with the Komerling people, such as Javanese, immigrant communities. This factor might create a mixed cultures wedding.

Komerling wedding ceremony has unique stages based on its culture. There are 3 stages in Komerling wedding ceremony; pre-wedding reception, wedding ceremony, and after the ceremony. The wedding ceremony stage is a unique stages because there “*Jajuluk*” or “*Golar*”, a customary marriage ceremony performed by the *Jajuluk* given to the bride and groom, eventhough at the present time the wedding ceremony as it is rarely used by the Komerling people, because they tend to prefer modern wedding ceremonial culture.

Giving the *Jajuluk* on Komerling wedding custom is cultural heritage of Old Malay. Particularly, it is the Srivijaya Hindu cultural heritage, which is still preserved until now. This tradition is carried when the man and the girl adulthood is characterized by a marriage. At the moment it is the transition from teenage go to mature, so they should be given the prestise nemely “*Jajuluk*”. Therefore, this is not a knighthood and it does not indicate a person's social status. This *Jajuluk* is taken from the composite *Jajuluk* of ancestors to be revived by children and grandchildren as a tribute to ancestors, prayer, hope and deliberation. From the explanation above, the writer wants to write this final report entitled “**The Use of “Jajuluk” of Komerling Ulu Wedding Ceremony in Palembang**”.

1.2 Limitation of Problem

The writer only discussed about the essences and hints of giving *Jajuluk* in Komerling wedding ceremony in Palembang.

1.3 Problem Formulation

1. What is the essence of giving “*Jajuluk*” in wedding ceremony in Komerling Ulu?
2. What hints to be accomodated in giving “*Jajuluk*” to bride and groom?

1.4 Purpose

1. To know the reason of giving "*Jajuluk*" in the Komering Ulu wedding ceremony.
2. To know the process of giving "*Jajuluk*" to the bride and groom in the Komering Ulu wedding ceremony.

1.5 Benefit

1. For the writer, this study has benefit for adding the knowledge about cultural tourism.
2. For the society, this study is useful for adding the information about culture of South Sumatera Province, so they can keep the culture well.
3. For the students of English Department, writer hopes that this study can be their additional knowledge about culture and can be their new references for their next report.