

CHAPTER II

LITERATURE REVIEW

2.1 Culture

There are some definitions about culture from some of experts. Oatey (2012:2) says that culture is a set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour. Tyler (1998) in Oatey (2012:2) stated that culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. Harris (2007) in Birukou (2009:18) explains that a culture is the total socially acquired life-way or life-style of a group of people. It consists of the patterned, repetitive ways of thinking, feeling, and acting that are characteristic of the members of a particular society or segment of a society.

From definitions above, it can be concluded that culture is all of the things that can influence think, feeling, and act that can be a characteristic of a society in an area. Culture is knowledge and behaviour than can be transmitted by some group of people.

1.2 Elements of Culture

Based on Koentjaraningrat in Haruman (2012:1) culture can be divided culture into 7 elements. They are religion system, system of social organization, knowledge system, subsistence system, technology and medical equipment, language, and art.

1. Religion System

Religion system refers to the origin of the problem of the function of religion in society related to the question of why humans believe in the existence of a magical or supernatural powers that are considered higher than humans and why they were doing a variety of ways to communicate and seek relationships with the supernatural forces.

2. System of Social Organization

Systems that arise because of human consciousness that even though created as the most perfect creature but still have weaknesses and strengths, so each other have to organize and unite.

3. Knowledge Systems

The system was born because every human being has a different mind and thoughts that led to and get something different, so it needs to be delivered so that others also understand.

4. Subsistence System

System that is born as humans have passions and desires are unlimited and always want more.

5. Technology and Medical Equipment

Technology and medical equipment is facilities and infrastructures that can be needed for service, including availability, affordability, and quality of the equipment itself.

6. Language

Something that starts from just a code, writing to change as a verbal to facilitate communication among humans. There have even been used as universal language like English.

7. Art

After fulfilling physical needs of human beings also need something that can meet the needs of their psychic so was born the art that can satisfy.

From the elements of culture above, culture is the ideas or mind of human that was realized in tangible form, such as behaviour, religion, art, language, equipment life, social organization, and others that can be a guidelines in society.

1.3 Acculturation

The definitions of acculturation depending upon the vantage point of the definer. Acculturation is culture change that is initiated by the conjunction of two or more autonomous cultural systems. Acculturative change may be the

consequence of direct cultural transmission; it may be derived from non-cultural causes, such as ecological or demographic modification induced by an impinging culture; it may be delayed, as with internal adjustments following upon the acceptance of alien traits or patterns; or it may be a reactive adaptation of transitional modes of life (Social Science Research Council (1954) in Levitt (2009:5). Lakey (2008:3) describe that acculturation occurs through the identification and the internalization of the significant symbols of the host society. Redfield in Celenk says acculturation is defined as the process of cultural change that occurs when individuals from different cultural backgrounds come into prolonged, continuous, first-hand contact with each other.

So, the acculturation is the process of adopting the cultural traits or social patterns of another group.

1.4 Process of Adopting Culture

Vijver (2014:1) states that acculturation process are composed of antecedent factors (acculturation conditions), strategies (acculturation orientations), and consequences (acculturation outcomes).

1. Antecedent Factors

Antecedent factors of the acculturation are individual and group-level factors, such as the characteristics of the receiving society, characteristics of the society of origin, characteristics of the immigrant group and personal characteristics. These characteristics define the context that impinges on the process of acculturation (Arends & Vijver, 2014:1).

2. Acculturation Orientations

Acculturation orientations (also referred to in the literature as acculturation strategies, styles, and attitudes) involves the way immigrants prefer to relate to the society of settlement (cultural adoption) and country of origin (cultural maintenance). Acculturation orientations are mostly related to acculturation attitudes (preferences). It is argued that there are two major theoretical perspectives on

acculturation which are related to acculturation orientations: dimensionality and domain specificity (Arends & Vijver, 2014:2).

3. Acculturation Outcomes

Distinction has been made between psychological outcomes (internal adjustment) and behavioral adaptation (social, external adjustment) (Oudenhoven, 2004:4). Internal adjustment is composed of the emotional and affective (psychological) acculturation outcomes, which involve well-being, mental health, and satisfaction with life in the new cultural context. The second acculturation outcome, external adjustment, can be thought of as acquiring culturally appropriate knowledge and skills, which results in interacting with the mainstream culture and dealing with stressors. It is predicted by cultural knowledge, cultural distance, cultural identity, language ability, length of residence in the new culture, and amount of contact with hosts (Vijver, 2014:3).

From the three processes above, acculturation has various characteristics that can affect humans in their dealings with the people, whether it style or attitude. In addition, men should be able to choose effects that resulted from the acculturation, if the effect is good then it can be used as guidelines in society.

1.5 Marriage

Marriage is an act, ceremony or process by which the legal relationship of husband and wife is constituted. The legality of the union may be established by civil, religious or other means as recognized by the laws of each country (United Nations, 2001:11). Duvall & Miller (2013:11) reveal marriage is socially recognized relationship between a man and woman that provider for sexual relationship, legitimates childbearing and establishes a division of labour between spouses. Jackson (2004:1) explains that marriage is a relationship established between a woman and another person, which provides that a child born to the woman under circumstances not prohibited by the rules of the relationship, is accorded full birth-status rights common to normal members of his society or social stratum. Based on Undang-undang Perkawinan Nomor 1 Tahun 1974 act 1

“Perkawinan adalah ikatan lahir batin antara seorang pria dan seorang wanita sebagai suami istri dengan tujuan membentuk keluarga atau rumah tangga yang bahagia dan kekal berdasarkan Ketuhanan Yang Maha Esa.” (Marriage is a physically and mentally bond between a man and a woman as husband and wife with purpose of forming a family or household that is happy and eternal based on God).

From some explanations above, it can be concluded that marriage is a relationship in which two people have pledged themselves to each other in the manner of a husband and wife, without legal sanction and recognized socially.

1.6 *Jajuluk*

Asfai (2009:5) says that giving *Jajuluk* on Komering wedding custom is cultural heritage of Old Malay. Particularly the Srivijaya Hindu cultural heritage, which is still preserved until now. This tradition is carried when the man and the woman are characterized by a marriage. At the moment it is the transition from teenage go to mature, so they should be given the prestige namely *Jajuluk*. So, this is not a knighthood and does not indicate a person's social status. This *Jajuluk* is taken from the composite *Jajuluk* or Golar of ancestors to be revived by children and grandchildren as a tribute to ancestors, prayer and hope, and deliberation.

Asfai (2009:12) said that *Jajuluk* is given to people who conduct their marriage with traditional practices, in other words that the marriage is not only a marriage between two beings but also the marriage between a large family, although with the simplest manner. Customs marriage means marriage between families. The term of eloped sometimes not allowed by custom to be given the *Jajuluk*, because it has been an imbalance in the society. To get the *Jajuluk* then there is an obligation for those who carry eloped to balance it again, the way is *Manjau* error (request the removal of error) by the family of the groom to the family of the woman in accordance with customary procedures.

So, *Jajuluk* is one of a series of processions giving customary *Jajuluk* to descent tribe of Komering (South Sumatra) when concerned get married as an appreciation for the newly married couple and usually giving the *Jajuluk* submitted to the traditional elders by first discussing with the bride's parents.

1.7 Process of Giving *Jajuluk*

According to Sepriyan (2012:1) giving the *Jajuluk* or *Golar* depending on the *Jajuluk* obtained from the parents or grandparents. If the *Jajuluk* from the man's grandparent is *Raden*, so the *Jajuluk* of the man is *Raden*. Usually giving the *Jajuluk* is accompanied by various rituals that mixed with religious rituals (Islam) which contains a prayer and hope from their parents, families and communities with the *Jajuluk* given to the man can be the one who will lead the goodness for himself, his family, and the societies.

The *Jajuluk* given by custom leader for a person who has been married to automatically quote the mention (call) the same as the *Jajuluk* her husband received. For example, if the husband got the *Jajuluk Jaya Sampoerna*, so his wife called by *Nai Jaya Sampoerna*. If the bride is Komerling people but the groom is not Komerling people, then it is also advisable to be given a *Jajuluk* based on the ancient ancestors.

Jajuluk can determined with any expression, based on the agreement traditional elders and both of the bridge family. *Jajuluk* implies pray, hope, or *Jajuluk* which derivative of their grandfather or grandfather's sibling. According to Asfai (2009:15), in the process of giving *Jajuluk* usually traditional elders sounding the percussion (in general sounded a Gong Adat), while the traditional elders read out a sort of Hiring-hiringan in Komerling language then they deliver the *Jajuluk* of the bride and groom.

At the left side is the example of *Hiring-hiringan* in Komerling language and the right side is the translation in Indonesian language (According to Arobi, 2008:1).

<p>Assalamu'alaikum Parmulaandu bubangga Digusti pok mampuhun Kaaliman sikan dua</p> <p>Barih na kahampuraan Kaunyin sai wat dija Wat nihan pinakaian Sai adapt sa jak paija</p> <p>Salah satuna adat Khusus kumoring ulu Sobutan na juk pangakat Tapi pun dang kaliru</p> <p>Ram jukko <i>Jajuluk</i> na Panambahan du golarna Bagi lakau panglakauan Pamantop tutur basa</p> <p>Mon <i>Jajuluk</i> mak tiangkat Ngahuma mak mangsa pari Bugawi mak cakak pangkat Budagang selalu rugi</p> <p>Layon mak porlu maju Adat dangga tikacai Anggau ungguh sa porlu Mari mak corai borai</p> <p>Kehampuran di sada sabai Tabik di ka unyin bobon Ganta ram haning ko pai Haga ngonjuk julgan</p>	<p><i>Assalamu'alaikum</i> <i>Permulaan pembicaraan</i> <i>Ditujukan kepada hadirin</i> <i>Kami mohon permisi</i></p> <p><i>Maaf kepada hadirin</i> <i>Semua yang berada disini</i> <i>Benar ada pernikahan</i> <i>Adat ini sejak dulu</i></p> <p><i>Salah satunya adat</i> <i>Khususnya komring ulu</i> <i>Sebutannya sebagai pangkat</i> <i>Tapi jangan keliru</i></p> <p><i>Kita berikan Golaran</i> <i>Penambahan namanya</i> <i>Bagi kakak-kakak iparnya</i> <i>Pemantap tutur kata</i></p> <p><i>Kalau Golarnya tidak diangkat</i> <i>Nyawah tidak dapat padi</i> <i>Bekerja tidak naik pangkat</i> <i>Berdagang selalu rugi</i></p> <p><i>Bukanan tidak perlu maju</i> <i>Adat jangan dilepas</i> <i>Sopan santun sangat perlu</i> <i>Agar tidak bercerai berai</i></p> <p><i>Minta maaf kepada besan</i> <i>Permisi kepada hadirin</i> <i>Sekarang dengarkan dulu</i> <i>Akan memberikan Golar</i></p>
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After the custom leader deliver the *hiring-hiringan* then they say the *Jajuluk*, for example like this : (According to Arobi, 2008:1).

<p><i>BISMILLAHIRROHMANNIROHIM</i></p> <p>Tolah Kabayan Bakas Na Pun :</p> <p>Nur Abidin</p> <p>BIN</p> <p>Syafe'i</p> <p>Ticanangko digusti poh ngun, yoda golar atau <i>Jajulukna</i> :</p> <p>“ DALOM PRABU “</p> <p>Tolah Kabayan Baina :</p> <p>Rita Kumala</p> <p>BINTI</p> <p>Karsan</p> <p>Tijuk Golar / <i>Jajuluk</i> :</p> <p>“ NAI DALOM PRABU “</p>	<p><i>BISMILLAHIRROHMANNIROHIM</i></p> <p><i>Nama Pengantin Laki-Laki :</i></p> <p>Nur Abidin</p> <p>BIN</p> <p>Syafe'i</p> <p><i>Diberi Golar :</i></p> <p>“ DALOM PRABU “</p> <p><i>Nama Pengantin Perempuan :</i></p> <p>Rita Kumala</p> <p>BINTI</p> <p>Karsan</p> <p><i>Diberi Golar :</i></p> <p>“ NAI DALOM PRABU “</p>
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After giving the *Jajuluk*, the last is the bride and groom must be called by the brother and sisters in law by using name of Golar. They can also just call the first name of the Golar. For example Dalom for the groom and Nai Dalom for the bride.