CONTEXT ANALYSIS OF THE ORAL TRADITIONS OF MARRIAGE TRADITIONS IN SOUTH SUMATRA

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Abstract: The author discusses the study cacap-cacapan the oral tradition marriage which is the tradition of the marriage of the community Malay in Lubuklinggau, Province South Sumatra. This study uses a qualitative method with descriptive analysis techniques to identify and describe the context of the cacap-cacapan tradition, namely cultural, situation, ideological, and social contexts. The cultural context of the community based on location, and speakers. The context of the situation includes the context of time, place, equipment at the time of implementation, namely after the marriage contract. In the context of ideology, religion and as the belief of the community of the Malay community in Lubuklinggau as Islam, religious teachings become a guideline and reference for Muslims. The social context includes the language, social and socio-cultural backgrounds of the community.

Keywords: cacap-capan, context, oral tradition

INTRODUCTION

According to Halliday (Holliday, M.A.K. dan Hasan, 1985) all languages have a context in which they are used. The discourse situation becomes coherent, of course, not with itself, but with its context as a possible textual feature, so that it has a strong relationship between the text and the context. An event or context is a situation that is related to one another (Bahasa, 2016) Speech is a way of process, the act of telling, the formation of something. The very important role of context related to the study of oral traditions. The meaning of the lingual elements of an oral tradition text is highly dependent on the context(Sibarani, 2012)

The cacap-cacapan tradition is one of the oral and cultural traditions in Lubuklinggau of the Malay group, Province South Sumatra. The cacap-cacapan tradition in the Lubuklinggau Malay community as a form of cultural heritage. The presence of the cacap-cacapan oral tradition is based on the conception that lives in the minds of most Malays. They consider that the cacap-cacapan oral tradition has the concept and value of living in its environment.

Cacap-cacapan is historically a cultural tradition among the kingdoms. The cacap-cacapan tradition is carried out at the wedding of the king and the king's son or royal nobles as a tribute. Each member of the royal family conveys rhymes and incantations using the Malay language which is passed as a prayer to protect the king's son as crown prince. Historically, the cacap-cacapan oral tradition in Lubuklinggau has existed for a long time, namely since Lubuklinggau City was still included in the administrative area of Musirawas Regency in 1953 when the center of government was in Lubuklinggau.

Cacap-cacapan is an ancestral relic in community the form of cultural events that are almost abandoned and forgotten. This is caused by several factors as follows: (1) cultural shift factor; (2) socio-economic; (3) human resources; and (4) lack of efforts to preserve tradition. According to (Sudikan, 2015) Oral traditions in Indonesia are increasingly

disappearing and some of them are nearing extinction. Even though many nations have succeeded in building the welfare of their people by being oriented towards culture because culture is dynamic, the old cultural traditions will not be exactly the same as today because they have undergone many changes, but the values and norms of cultural traditions can be used to shape the identity and character of the younger generation in facing challenges. globalization era. So there is a need for cultural preservation.

METHOD

The analytical design used in this study refers to descriptive qualitative analysis, to describe culture as it is, taking into account the system and culture of the community. This research produces observation data, interviews, and documentation. The study refers to the opinion of (Bogdan, 1992) . The characteristics of qualitative research are as follows: (1) researchers directly approach data sources as the main instrument in research; (2) collecting all data implemented in the form of words; (3) research results refer more to the process, emphasizing the results; (4) research reveals the situation that occurs based on meaning, through inductive analysis; and (5) meaning is expressed in a qualitative and essential approach.

RESULT AND DISCUSSION
Context of the Cacap-cacapan Oral Tradition:
a. Cultural Context

The cultural context in the traditional cacap-cacapan event based on the analysis is the tradition of the wedding ceremony which is carried out after the marriage ceremony, with a series of structured events, as a form of parental blessing to their sons and daughters. For the Malay community in Lubuklinggau, culture can be in the form of traditions from generation to generation on the condition that these customs do not conflict with religious teachings, especially Islam. Based on the beliefs of the Malay community in Lubuklinggau who have beliefs based on cultural values from their ancestors from generation to generation with the teachings of Islam, which enter the mind of each individual. Cultural context consists of location, speakers, and art.

Table 1 Results of Cultural Context Analysis

No	Context	Cultural Context Analysis
1	Location	The existence of the traditional cacap-cacapan wedding ceremony in Lubuklinggau since the formation of the regional government in the South Sumatra region. The cacap-cacapan oral tradition has existed since Lubuklinggau City was still included in the administrative area of Musirawas Regency in 1953, the center of its government in Lubuklinggau. On June 21, 2001, based on the Law of the Republic of Indonesia Number 7, Lubuklinggau was upgraded to a city and separated from the government of Musirawas Regency, so that it was inaugurated as an Autonomous Region.
		Lubuklinggau is one of the cities in South Sumatra Province. Lubuklinggau has 17 cities/districts, consisting of 4 cities and 13 regencies which are located south of Sumatra Island. The city of Palembang is the capital of the province of South Sumatra, which belongs to one of the ethnic groups or ethnic groups of Malays, in the Southeast Asian region. The Malays in South Sumatra originate

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		from the banks of the Musi River centered in Palembang City, which empties into the Kelingi tributary which flows into Lubuklinggau, and continues to flow into other Musi tributaries, such as the Semangus River, Lakitan River, and Rawas River.
2	Speaker	At the time of the traditional ceremony, the rhyme text was delivered by the host, starting with the opening ceremony, the bribery event, the drinking event, the cacapan series, and the closing program. The series of prayer events was filled by an ustad, who was appointed by family members to read the prayer. The speaker of the traditional event, namely Mrs. Fatimah and the speaker of the prayer is Ust Supriyanto

b. Situation Context

Situation contests include context, place, time, manner, and atmosphere that cannot be separated in oral tradition performances. The traditional cacap-cacapan event is seen from the performance, so cacap-cacapan is an art of speech which in its implementation is related to space and time. The implementation of traditional events is determined by the place of implementation and when the event takes place.

Table 2 Situation Context Analysis

No	Context	Situation Context
1	Time	The time of the implementation of the cacap-cacapan traditional event, at the time of the wedding ceremony, namely after the procession of the marriage contract and before the wedding reception. The timing of the traditional ceremony depends on the agreement of the bride and groom and the family when the wedding ceremony will be held. Cacap-cacapan cannot be carried out if there is no wedding ceremony, and cannot be carried out before the wedding ceremony procession, and cannot be held at any time, but when the arrangement of wedding events is large due to time constraints, the cacap-cacapan can be done after other events, it's just that stay in the same time before the wedding reception.
2	The place	Placement of participant performers indoors and audience participants outdoors. The time for the implementation of the event after the marriage contract and continued with traditional events. The atmosphere in the traditional event seemed crowded, but all participants took part in the traditional event by watching the event from beginning to end, even though when the traditional event took place many invited guests came and attended the traditional event even though it was late, after the traditional event was finished, it was followed by a wedding reception.
		The bride and groom are in the middle and the bride and groom sit on the mat, family members sit next to the right, left, and left around the bride and groom, so they can perform and watch a series of traditional events clearly. Meanwhile, the host of the ceremony stands in the left corner of the bride and groom, so that the traditional event guide can see all participants, both performers who are inside the house, and audience participants outside the house (tent).
		The traditional event guide is in a standing position while all performers and audience participants are seated. Participant performers sit below or sit on

3	Equipment	the floor with a rug (carpet), the bridal couple sits on a mat and audience participants sit on chairs. The movements of all partisans follow the directions of the traditional event guides. The equipment used during the speech of the text is a microphone and a sound system or loudspeaker. The event guide uses loudspeakers during the traditional event, aiming to convey advice to the bride and groom and can be heard by all participants who are present to witness the traditional event.

c. Social Context

The social conditions of the Lubuklinggau community are currently undergoing changes due to frequent entry of immigrants from outside the Lubuliklingga community or the Malay community, namely a shift in attitudes that arise towards local culture, and a lack of understanding of culture in the local environment. This happens because of external influences that enter the behavior of people's lives.

Table 3 Analysis of Social Context

No	Context	Social Context
1	Language	Indonesian is used in all series of traditional events, but does not leave the Malay language customs. There are several speech texts based on Malay culture. Some stanzas based on the culture of the Malay community, as follows. (1) The speech text of the rhyme V series of drinking events 2nd stanza *Biduk* melaju arungi gelombang (2) The text of the rhyme VI series of drinking events 1st bit *Merakit bambu* dari sirah Pulau Padang 2nd stanza Bawa *duku milir ke Palembang* 3rd stanza *Kalau sanak famili datang bertandang*
2	Social and Cultural Background	The culture of the Lubuklinggau community is included in the Malay family, but there is also a blend of Malay and Javanese culture, because the Lubuklinggau City area borders Musirawas Regency, there are many families who come from Java, both West Java, Central Java, and East Java because most of the Musirawas Regency area is an area transmigration, the area was called Mirasi or Tugu Mulyo area, so that a blend of Javanese Malay culture emerged.

d. Context Idiologi

The ideological context is the flow, belief, belief, and value adopted by a community that is firmly held in carrying out the life of the Malay community in Lubuklinggau. The ideological context of the Lubuklinggau community has a sect, belief, belief, and value that is embraced by Islam, because most of the people of Lubuklinggau city are Muslim. For the Malay community in Lubuklinggau, Islamic teachings will become a reference as social norms and values in people's lives.

Table 4. Analysis of Ideological Context

No	Context	Ideological Context

1	Religion	The people of Lubuklinggau are mostly Muslim, besides that there are also Christians and Buddhists. Religious differences do not become a barrier for the Malay community in Lubuklinggau in preserving the Malay culture of Lubuklinggau, while still following the customs as the character of the Malay community in general, namely, having a sense of togetherness, respect, and a sense of kinship. A high sense of togetherness in the form of shared responsibility in society, namely responsibility as members of the community who must maintain security and comfort together by prioritizing common interests. Mutual respect as a guide for social life is manifested by respect for parents, relatives and other people as religious human beings.
2	Religious	The Malay community in Lubuklinggau has a religious system based on Islamic teachings, this can be seen in the series of events and rhymes delivered by the host, almost all of the stanzas, including the opening words of the host. The basis of the religious system of the Malay community in Lubuklinggau, based on Islam is the basis of thinking and perspective of the Malays in all daily activities, including the oral cacap-cacapan tradition, all of which are meaningful in the teachings of Islam.

Examples of rhymes that show the religious system of the Malay community in Lubuklinggau based on Islamic teachings are as follows: (1) Teks tuturan pantun (I) rangkaian acara suapan

      1st stanza
      Dengan membaca bismillah ibu menyuap
      2st stanza
      Kepada Allah memohon berkah
(2) Teks tuturan pantun (IX) rangkaian acara *cacapan*
      1st stanza
      Solat lima waktu harus ananada kerjakan
      2st stanza
      Ajaran Nabi Muhammad jadikan pedoman
(3) Teks tuturan pantun (X) rangkaian acara doa
      1st stanza
      Kota Mekah kota suci
      2st stanza
      Tujuan umat Islam menunaikan ibadah haji
      3st stanza
      kita berdoa kepada Allahrobilizati

Context can be understood if it is related to the context of the situation and cultural context. The context of the situation is the environment or the place where the conversation takes place. According to (Holliday, M.A.K. dan Hasan, 1985) the context of the situation or the place where the text takes place has three elements, namely the field, the involvement, and the means. Medan refers to what is being done by the participants in which language is used as the main element. Involvement refers to the people involved, what their nature, position, and role are. Means refers to the part played by language.

Cultural context is the cultural environment of an area including events related to culture, customs, and norms that underlie the narrative. Culture or culture will live along with human development. According to (Kontjaraningrat, 2017) the form of culture is divided into three, namely: (1) the form of culture as a complex of ideas, ideas, values,

norms, rules, and so on; (2) the form of culture as an activity and patterned action of humans in society, and (3) the form of culture as objects made by humans.

The context of the situation refers to the time, place, and way of using the text. The description of the context of the time situation will result in the implementation, performance or performance of an oral tradition both in terms of the division of time in a day such as morning, afternoon, evening, and night, the division of weeks and months such as the beginning, middle, or end of the week and month as well as the division of the agricultural cycle. such as planting, weeding or harvesting. The context of the time situation can describe the function of oral traditions such as for the expression of feelings in a state of joy such as thanksgiving or for the expression of feelings in a state of sorrow such as a lamentation ceremony. The description of the context of the place situation will result in the location time of the implementation or performance of an oral tradition.

(Holliday, M.A.K. dan Hasan, 1985) the context of a situation or place has three elements, namely the field which refers to what is being done by the seer in which language is used as the main element. Involvement refers to the people involved, i.e. how the nature of their role position. Meanwhile, means refers to the part played by language. Social context refers to the social factors that influence or use the text. These social factors include gender differences, social stratification, ethnic group differences, and place differences. different levels of education, age differences, and so on. The social context includes the people involved such as actors, managers, audiences, and even the supporting community.

Social context According to (Jason, 1997) the work lives in the consciousness of the performer as an individual (a psychological aspect) and as a member of social groupings on various levels of complexity (a sociological aspect). This work lives in the consciousness of actors as individuals (psychological aspects) and as members of social groups at various levels of complexity (sociological aspects).

The ideological context refers to what power or forces influence and dominate a text. Ideology is an understanding, flow, belief, belief, and value shared by society. The ideology can be in the form of ideologies regarding politics, the state, religion, technology, modernization, traditionalism, and so on that influence and even dominate a text.
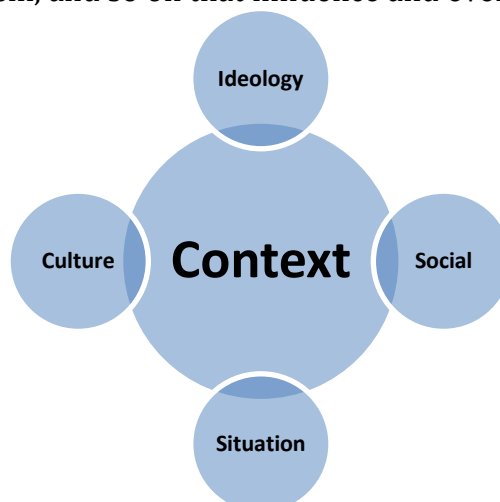

Figure 1 Context Components of Cacap-cacapan Marriage Customs

CONCLUSION

The cultural context, the context of the situation, the social context, and the ideological context in the traditional cacap-cacapan marriage ceremony, the cultural context of the community based on location, speakers, and Monday, that culture is a value, customs that are passed down from parents. There is no prohibition or necessity such as the obligation to perform traditional ceremonies for the bridal couple to hold cacap-cacapan traditional events because traditional events are carried out for generations and do not conflict with Islamic teachings.

The context of the situation includes the context of time, place, equipment at the time of implementation, namely after the marriage contract but may be after if time does not allow before the reception and almsgiving takes place. There was a social change, namely a shift in local culture, due to the entry of foreign cultures, changing times and modernization factors, so that many wedding couples did not perform traditional events. Due to the lack of the government's role in preserving ancestral culture, namely the traditional cacap-capan event and promoting tourism in Lubuklinggau as a form of introduction to the city of Lubuklinggau for tourists, namely local, national or international tourists.

The social context includes language, social and socio-cultural background of the community. In addition to using the Malay language, the community also uses Indonesian and Javanese. The context of ideology, religion and as a belief of the Malay community in Lubuklinggau is Muslim, religious teachings become guidelines and references for Muslims.

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