Community Communication Patterns in the Lampung Ethnic Marriage Procession Sai Batin in Tanggamus District

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Abstract

This study aims to analyze and explain the communication pattern of the community in the Lampung Sai Batin ethnic marriage procession in the Tanggamus Regency. This study uses a qualitative descriptive method, four informants in this study. The research was conducted in Pekon Susuk, Kelumbayan District, Tanggamus Regency. Functional structural theory and role theory are used to discuss the results of this study. Based on the results of the study, it is known that in the pre-marriage process carried out, there will be deliberation between the traditional leaders of Bandakhan Magha Kelumbayan with the heads of Kebatinan Magha Kelumbayan and the courtiers/tribes. At the stage of nyungsung majau to the stage of deduaian Magha and deduaian agung as well as negotiations for the title of adok. Then the traditional figure and the six kebatinan who will hold the function and role in the traditional marriage, then when the interaction will form a communication pattern that is in the form of multi-way. When the traditional marriage took place, it was found that the communication pattern formed was a multi-way communication pattern. After the traditional marriage procession, there was the stage of awarding the title of Adok and handing over the throne of the 13th Suntan Syahbandakh Magha to his crown prince who would have the title of the 14th Suntan Syahbandakh Magha as well as his wife who was appointed empress. During this post-marriage, a multi-way communication pattern was formed by negotiating traditional leaders with the kebatinan leader in awarding the title of adok and handing over the customary property to the bride and groom.
Keywords

Customary Marriage, Communication Patterns, Roles, Interactions.

Introduction

The Lampung *Sai Batin* Ethnic Society is an ethnic group that can be found in coastal areas in Lampung Province. The Lampung *Sai Batin* ethnic community culturally recognizes that the origin of their ancestors came from the *Skala Brak* plateau, from where their descendants spread along the coast including the Lampung *Sai Batin* ethnicity inhabiting the coastal area of Lampung which stretches from east, south, to west. The distribution area of the Lampung *Sai Batin* ethnicity generally occupies areas along Teluk Betung, Teluk Semangka, Krui, Belalau, Liwa, Tanggamus, Melinting and Kalianda and the indigenous people of Lampung *Sai Batin* in Bandar Lampung generally live in Teluk Selatan and Teluk Betung Barat sub-districts (Zainal, Saleh, & Vitayala, 2019).

The *Sai Batin* Ethnic Society is thick with aristocratic values. For the ethnic Lampung *Sai Batin*, in each generation of leadership, there is only one customary king with the title *Suttan*. "Sai Batin" means one lord. This is following the social order in the Lampung *Sai Batin* ethnicity, there is only one customary king in each generation of leadership. The *Sai Batin* ethnic culture tends to be aristocratic because customary positions can only be inherited through lineage. Unlike the ethnic Lampung *Pepadun*, there is no certain ceremony that can change a person's social status in society.

The people of Lampung *Sai Batin* adhere to a kinship system or ethnic kinship. Lampung *Sai Batin* or Coastal adheres to the patrilineal kinship system or following the father's lineage. Based on customary law in Indonesia, there are at least three kinship systems that are widely known to the public, namely patrilineal, matrilineal, and bilineal.

Although the people of Lampung *Sai Batin* refer to moral norms and a social system based on the principle of harmony, they generally have open social relations with fellow citizens regardless of ethnicity or descent. Kinship ties are based on the descent (blood ties), marital ties, mewarei ties (brotherhood), as well as ties based on adoption (Sabarudin, 2013).

The ethnic Lampung *Sai Batin* consciously forms social groups to communicate between groups to make it easier to achieve shared desires and goals. The surrounding environment which includes groups in the community, generally refers to the status of the person in the community, for example, the village head or elders.
Every culture is passed down from generation to generation. As Brislin (Samovar, Larry, & Porter, 2010) puts it, "if there are values that are considered important by society that has existed for several years, these must be passed down from one generation to another. Every culture has various kinds of marriage traditions in carrying out marriages. According to (Masril, 2018), marriage is a bond between a man and a woman that is not solely to meet psychological needs, but also the need for effectual (love), the need to love and be loved, affection, a sense of security, and protection, respect, and noticed. Marriage is also part of a culture.

Differences in customs can be proven (Vandenberghe, 2019), one of which is the difference in customary marriage procedures from one region to another. Marriage is a form of bonding between two individuals, a man and a woman, which involves many people, from parents, extended family, and elder traditional leaders. One of them is marriage in the Sai Batin Lampung ethnic community, marriage takes a man and Sebambangan marriage (elopement). In the ethnic marriage of Lampung Sai Batin, the procession of the traditional marriage ceremony begins with family consensus, followed by tribal consensus / Pandia Kuku Sakha for the division of tasks. In this case, the way of marriage in the Lampung Sai Batin ethnic community, especially in the kepunyimbang environment, applies the procedures regulated by customs which are full of ceremonies in stages or stages.

The pattern of communication in traditional marriage itself is a form of involvement (Sekścińska, 2016) of a person or group to be able to exchange and discuss ideas for the smooth purpose of the desired traditional wedding event. The communication pattern in the traditional Lampung Sai Batin ethnic marriage itself contains components of the communication process in it, namely who is involved, what are the message, who receives it, and the media used. All of these elements will form a distinctive communication pattern (Wängnerud, 2019).

The pattern of communication is a form that deserves to be studied because the pattern of communication can determine the involvement of a person with other people. This research was conducted to find out the communication pattern in the Lampung Sai Batin ethnic marriage and to find out the forms of communication patterns that occur in marriage. Therefore, the writer wants to focus the research on communication patterns in the Lampung Sai Batin ethnic marriage customs before, during, and after marriage.

Pekon Susuk, Kelumbayan District, Tanggamus Regency, Lampung, is the majority of the Sai Batin Lampung ethnic community from the Bandakhan Kelumbayan clan which is a distribution of Tubagus (tbg) Abdul Mutholib who was sent by Syeh Maulana Malik.
Ibrahim from the Banten Sultanate to lead a part of Lampung which is now known as Sai Batin Bandakhan Magha Kelumbayan. The culture and society of the Lampung Sai Batin Ethnic which is still very strong in daily activities in Pekon Susuk, Kelumbayan District, so it is suitable as a location for research on communication patterns in the marriage of the Lampung Sai Batin ethnic community.

The uniqueness of the complex variety of cultures and the diversity of ways of communication in the Lampung Sai Batin ethnic culture so that this study focuses more on the marriage communication pattern of the Lampung Sai Batin ethnic community in Pekon Susuk, Kelumbayan District, Tanggamus Regency.

Based on the description of the problem formulation that has been described previously, the objectives of this study are: To analyze and explain the communication pattern of the community in the Lampung Sai Batin ethnic marriage procession in Tanggamus Regency.

Research Methods

This study uses a qualitative descriptive method. There were four informants in this study consisting of 1). Lampung traditional figure Sai Batin Bandakhan Magha Kelumbayan, 2). Lampung Groom Sai Batin Bandakhan Magha Kelumbayan, 3). Bride of Lampung Sai Batin Bandakhan Magha Kelumbayan, 4). Pekon Susuk Bandakhan Magha Kelumbayan Community. The main focus of this research is to find out and analyze the communication patterns that occur (before, during, and after) the traditional wedding procession of Lampung Sai Batin Bandakhan Magha Kelumbayan. In this study, researchers used data collection techniques utilizing observation, interviews, in-depth interviews, literature studies, and documentation.

Results and Discussion

The Lampung Sai Batin ethnic group is a Lampung traditional group that lives on the west coast of Lampung Province. The origin of Lampung Sai Batin comes from Sekala Brak, a kingdom located on the plains of the plains, south of Lake Ranau which is administratively located in West Lampung Regency.

Lampung society in its original form has its customary law structure. The form of the customary law community is between one community group and another. The basic difference from the Lampung Pepadun ethnicity is the status and title of a traditional king. For the Sai Batin ethnicity, in each generation of leadership, there is only one customary king with the title Sultan. This is following the term Sai Batin which means one mind or one person who is lord.
The Lampung *Sai Batin* community is a society that comes from a *Suntan* based on a straight line since the time of the kingdom that existed in Lampung long ago, referring to moral norms and a social system based on the principle of harmony but generally having open social relations with fellow citizens regardless of ethnicity or descent.

The ethnic community of Lampung *Sai Batin* in awarding the traditional title of *Sai Batin* through deliberation or agreement from traditional leaders, by conducting a traditional ceremony on a large scale called *Gawi*. The position for those who get the title of adat, for the people of Lampung *Sai Batin* is known as *kepunyimbang*.

The Lampung *Sai Batin* indigenous community is a dynamic community group, while still referring to moral and social norms based on the principle of harmony by prioritizing deliberation for consensus. The Lampung *Sai Batin* ethnic community, in general, has social relations that are open to fellow citizens, regardless of ethnicity or descent. The people of Lampung *Sai Batin* are people who are open to other people and can be kind to others as long as that person does not threaten their self-esteem. The Lampung ethnic highly upholds self-esteem and the good name of the family.

Based on the results of interviews with informants, it is known that in terms of kinship ties of the Lampung *Sai Batin* indigenous people, it can be divided into three categories, namely:

1. **Blood Ties**

   a) *Puakhi Selengkokh Isau* (gut environment), i.e. siblings or other mothers.
   b) *Puakhi Ama Kamaman* or what is called *puakhi tuha*, i.e. uncle or father's brother.
   c) *Puakhi Bah Mapekon*, which are brothers and sisters of the same lineage who come from the same great-grandfather.

   This group is a community group led by a *punyimbang*. The blood relationship of this blood kinship group is between the *punyimbang* and his brothers and sisters who have blood ties from the male lineage called *puakhi*.

2. **Marital Relationship**

   The ethnic community of Lampung *Sai Batin* recognizes the existence of marital ties in which there are groups from each family. The types of ethnic marriage ties of Lampung *Sai Batin* are:

   a. The old group, namely brothers from the mother's side and their descendants
   b. The lebu group is the kinsmen and their descendants.
This group in traditional ceremonies is obliged to provide energy assistance.

c. **Nakbai** and **Bunting** group, **Nakbai** is a younger or older sister. While pregnancy is a group of husband, sister, or sister.

d. The group of **nakbai** children is the **punyimbang** nephews of the sisters.

e. **Kanubi** group, namely the children of the mother's sister.

f. The **sabai** and **sada** groups, the **sabai** group is male besan, while **sada** is female besan.

g. **Makhu** group, namely brothers because of the wife or husband of each brother and sister. So both husband and wife are called **mamakhu**.

h. The **lakau** group, which is the wife's brother from the **punyimbang** side (the opposite of pregnant).

i. **Henna** or faith groups, which are brothers because they are the same child of **kenubi** or mother of **kenubi**.

A person who occupies a position as a **punyimbang** after marriage, because of marital ties position becomes important and includes blood ties.

### 3. Customary Links

This group is formed because of the relationship that is bound by custom. This relationship occurs because of certain unavoidable needs related to adats such as the absence of sons in the family or the absence of sons. For this reason, customary ties are carried out which are a form of adoption by the people of Lampung **Sai Batin**. The forms of customary ties in the community include:

a. **Anak Bedua**, namely the child who was adopted by **Sai Batin** because the family did not have a son.

b. Substitute Children, namely those who are adopted because the family does not have children or does not have sons.

Their duties in traditional ceremonies are the same as other children, especially the second child will not get an inheritance like biological children. Meanwhile, the surrogate child will continue the custom of being **punyimbang** after he gets married. As for the person who, because of his high position, was later appointed a child, the title given to this child was **Prince Angkon**.

The difference between the inner **punyimbang** class (straight line descendants of **Sai Batin** nobility) and the common people class. The inner **punyimbang** group can be identified from the ownership and right to use traditional equipment. While the other group is a
group of people who do not have traditional equipment and are not entitled to use them. For the Sai Batin indigenous people, the lower aristocrats can't improve themselves to become higher aristocrats.

At first, the Sai Batin Lampung community recognized the form of endogamy marriage, namely the principle of marriage which requires a person to find a mate of another ethnicity, clan, tribe, or kinship in the same environment. But such restrictions no longer exist. The people of Lampung Sai Batin have a strong coastal cultural influence, especially from Bengkulu and Islamic Minangkabau.

According to Sabaruddin (Sabarudin, 2013) the Lampung Sai Batin ethnic marriage procedure, especially in the Punyimangan environment, applies procedures that are regulated by customs that are full of tiered or gradual procedures. The event is usually held for days sometimes up to seven days and seven nights. And khebah dibah / lowering the title is one of the events in the big traditional wedding that applies to the Lampung Sai Batin, by giving the title of adok for the eldest man when he gets married.

Various Forms of Marriage in Lampung Sai Batin

Based on interviews, it is known that marriages in the Lampung Sai Batin ethnicity are usually carried out by the Lampung Coastal community in general, namely:

I. Traditional Marriage

a. Cakha grunts (takes a girl openly)

   The procedure for this marriage is carried out both between the two parties, as well as the balance of each. They agreed to carry out the marriage following the prevailing customs without any previous problems.

b. Cakha Sabambangan (Running)

   The marriage process is quite time-consuming and very expensive. Where this procedure begins with an agreement between a bachelor and a girl who love each other but several obstacles hinder the smooth running of their relationship. Based on the agreement, in addition to notification to the girl's family through a trusted person, the letter left must be accompanied by pangluhan/tingepik money (amount of money left behind) secretly in the house of the girl's parents. After a few days, the traditional head of the bachelor's side sent a messenger to inform the girl's whereabouts and to negotiate traditional negotiations about the couple.
c. Cakha Semanda (Take Men)

Samanda marriage is a form of marriage without paying honest money from the bachelor to the girl after the marriage must stay with the wife's relatives or be responsible for continuing the female offspring on the wife's side (Zainal e. a., 2019). In other words, the form of marriage in which the bachelor after the marriage contract releases responsibility for his own family, will then be responsible and obliged to take care of the duties on the wife's side.

2. Married by Running

This form of marriage is different from the Sabambangan/running marriage. This runaway marriage is actually out of custom and does not involve the rules set by custom. Where the process is that the bachelor and the girl are married to the families of both parties who do not know anything about the plans of the bachelor and the girl. As a result, the families of both parties can be enemies forever even to death. And those who will suffer the consequences are their offspring because their respective parents do not recognize it.

Procedure for Preparation for Sai Batin Lampung Ethnic Wedding

The Lampung Sai Batin ethnic wedding ceremony is quite large in terms of its preparation procedures before carrying out the marriage. There are several stages of preparation for the Lampung Sai Batin ethnic wedding which are usually carried out, including:

1. Nyampaikon, namely the respective elders in a traditional order, which is called conveying the intentions and relationship between the bachelor and the girl to the Ngawakhahton Khasami Sanak people.
2. Penglulih Dikhasan, namely Sibujang's parents came to the girl's parents that there was an agreement to settle down. At this time there will be a discussion about the agreement to determine the day and time the bachelor proposes.
3. Application is where the bachelor party brings the application equipment in the form of betel, cigarettes, traditional diamond cakes, and lunkhead, clothing equipment, jewelry, and money (traditional money all 25-thousands, for example, Rp.25,-, Rp.2,500,-, IDR 25,000,000, etc.).
4. Ngekhadukon Khasan is the visit of the bachelor's family group to the girl's house. This is done two weeks after the application, which is to talk about the day, the good month, the time and place of the wedding, especially issues related to traditional events.
5. Jukuan Customary Association, which discusses the preparation for the implementation of the party, traditional equipment for the wedding plan, as well as the handover of the implementation of the wedding ceremony to the local customary head.

6. The Bahmekonan Customary Association, which is to follow up on the results of the traditional jukuan gathering and ask for help from the residents for the smooth running of the event, and then the formation of the organizing committee for the "H" day.

7. Buffalo slaughter day is the process of slaughtering a special buffalo which is provided for the ceremony at the bachelor's house (Kubu) and another one is distributed to relatives who will prepare dishes on the day of the wedding ceremony, this event is carried out one week before the wedding day. Three days before the wedding the girl was picked up and taken to the bachelor's place.

8. The Bujang Gadis event is an event that is held since the girl has been in the bachelor's place. Several events will be carried out such as: making cake flour, eating porridge together, making coconut oil, making various kinds of special cakes such as lepat and tapai.

**Lampung Sai Batin Traditional Wedding Party Procedures**

As the culmination of a series of marriage ceremonies is the implementation of marriage. The series of Lampung Sai Batin wedding events are as follows:

1. Binatok

   Welcoming the arrival of female relatives who came with luggage. Then welcome to enter the tarub / barracks and eat the dishes provided.

2. Marriage

   This event is carried out by the bride and groom in the presence of a penghulu, following the rules that have been made, followed by the handover of the dowry and the awarding of adok and sungkeman titles.

3. Events at Punyimbang's House

   After the marriage contract is completed, the bride and groom are paraded to the village punyimbang (customary head) house. The welcoming ceremony began by saying a rhythmic speech (rhyme) called jambakhuang, namely the reading of reports by twenty youths in succession about the gifts given to the bride with figurative words.
4. Dinner Event

The event took place at the groom's place, namely eating together. All attendees are invited to eat dishes on footed trays.

5. Entertainment Events

In the evening, entertainment events are held in the form of Lampung songs or gambus orchestra music.

Procedure for Post-Wedding Traditional Lampung Sai Batin

After two days after the wedding, the bride and groom were escorted by two close relatives to the bride's parents' house. The ceremony after the wedding is called Manjau pedom. Manjau Pedom is one of the events that is still included in a series of traditional ceremonies, where the bride and groom visit the bride's parents' house.

The visit of the bride and groom was accompanied by a group of mothers, a group of gentlemen, a group of bachelors, and a group of girls. As well as talking to various rhymes by bringing a bed set, kitchen utensils, and cakes (wajik and juadah). This bridal stay is valid for one night or more. In this simple event, a family meeting was held by advising the bride who is now married, and following her husband. This advice is biased from the in-laws or the parents themselves. The advice is in the form of rhyming words, accompanied by his girlfriends. Examples of rhyming words/rhymes (Sabarudin, 2013): *Jak mecca, mid-Medina, stop at pai in Malacca, Nawai, dang sedalih, makhah, Kenyin, special prey.* From Mecca to Medina Stop first, in Malacca Teach not while angry to get a reward.

Communication Patterns before the Lampung Ethnic Traditional Marriage Procession Sai Batin Bandakhan Magha Kelumbayan

The preparation for the traditional wedding of Lampung Sai Batin begins with the installation of large and small banners as a sign that in the future a traditional event will be held in the village environment. The banners used are with a length of six meters towering upwards and installed around houses and traditional halls that will hold a traditional Lampung Sai Batin wedding. The big banners will be juxtaposed with the smaller ones brought by each Kebatinan according to the name and order of the existing Kebatinan.

The procession stage carried out is Nyungsung Maju, a traditional wedding procession of Lampung Sai Batin Bandakhan Magha Kelumbayan which is marked by picking up the
bride. In this procession, the *Kebandaghan Magha Kelumbayan* picked up the prospective bride to her house. Then after picking up the candidate the bride continued with the ceremony of saying sorry to *Kebatinan* in the *Magha Kelumbayan* area. The activity was held at the residence of *Dalom Paksi Kusuma Bangsa*, Prince Mangku Bandagh.

The next stage After *Nyungsung Maju* is *Deduaian*, the *deduaian* procession and procession of traditional events are carried out 10 days before the traditional wedding is held. In this procession, all *Kebatinan* under *Magha Kelumbayan* holds deliberation to reach a consensus to discuss how the entire procession of the Lampung *Sai Batin* Traditional Marriage will be held.

During the deliberation, all members of *Kebatinan* have an equal position, and even though the traditional leader is the leader of *Magha Kelumbayan*, he does not impose his will but provides the widest opportunity for all *Kebatinan* to express their opinions. The communication pattern that occurs is a multi-directional communication pattern consisting of traditional leaders (Lampung Leader *Sai Batin Magha Kelumbayan* as well as the groom's parents) with six Mystery under Magha Kelumbayan namely *Dalom Paksi Kusuma Bangsa* Mystery, Prince *Manjuk Bandakh* Mystery, *Dalom Paksi Kusuma* Mystery The State, the Mystery of the State Officers, the *Kebatinan* of *Dalom Kemala jaya* and the Mystery of the *Magha* Officers.

**Picture of Communication Patterns in the Preparation of Lampung Ethnic Traditional Marriages Sai Batin Bandakhan Magha Kelumbayan**
Based on the picture of the communication pattern above, it can be seen how all mysticism starts from the *Dalom Paksi Kusuma Bangsa* Mystery led by Indra Sapri, the Prince *Mangku Bandakh* Mystery led by Nurwansyah, the *Dalom Paksi Kusuma Negara Kebatinan* led by Adi Noprizal, the *Perwira Magha Kebatinan* led by Ahyar Ibrahim, the *Kebatinan Dalom Kemalaa Jaya* led by Saripudin Dahlah, the *Kebatinan Perwira Magha* led by Roziansyah and the *Magha Kelumbayan* Traditional Leader, Indra Bangsawan, communicated to prepare for the traditional wedding to be held. This multidirectional communication pattern is used so that all *Kebatinan* under *Magha Kelumbayan* can make a maximum contribution to the big event of Lampung *Sai Batin Magha Kelumbayan*.

The communication pattern formed in pre-marriage is multidirectional, the involvement in the communication pattern that occurs as a communicator is Indra Bangsawan who acts as a traditional leader and his communicant for the *Kebatinan* leaders Indra Sapri, Nurwansyah, Adi Noprizal, Ahyar Ibrahim, Roziansyah, and Sapirudin. The *Kebatinan* leaders then convey their message back to their subordinates, namely the courtiers/tribes in each *Kebatinan*. The message conveyed is in the form of what things will be done and adjust the schedule in the *nyungsung majau, deduaian*, and after marriage processions in joint deliberation and sharing tasks for everything that will be done in traditional marriages. In this pre-marital communication pattern, the communicants act as communicators because all of them interact with each other.

During the preparation process, it was proven that communication was more effective because traditional leaders (Antonio & Tuffley, 2014) as leaders of all customary groups did not limit the aspirations (Alkan, 2016) that came from the mysticism below them. The procession of the event is discussed one by one during preparation and meetings are always held even a few months before the event starts.

The communication pattern as above has also been proven to provide personal closeness to all mysticism because from generation to generation deliberation and consensus have also been a guide for the people of Lampung *Sai Batin Magha Kelumbayan*. There are currently six mystical mystics, namely the *Kebatinan* of Prince Manjuk Bandakh, *Dalom Paksi Kusuma Bangsa, Dalom Paksi Kusuma Negara, Dalom Perwira Negara, Dalom Kemala Jaya*, and Inner Officer *Magha*, there may be additional *Kebatinan* in the following year.

During the preparation for the traditional marriage of the Lampung community of *Sai Batin Bandakhan Magha Kelumbayan*, the prospective bride and groom tend to be passive because the event preparation procession is prepared by a traditional figure, namely the
13th Suntan Kebandakhan Magha Kelumbayan who is also the parent of the groom and is assisted by all Kebatinan under Magha Humidity.

Theoretically, this study uses functional structural theory and role theory which are very functional and carry out interrelated roles with communication patterns that occur. Indra Bangsawan as a traditional figure carries out his functions and roles as advisors and listeners to the aspirations of the six Kebatinan. The mysticism of the Dalom Paksi Kusuma Bangsa mysticism led by Indra Sapri, the Prince Mangku Bandakh mysticism led by Nurwansyah, the Dalom Paksi Kusuma Negara spirituality led by Adi Noprizal, the Perwira Magha spirituality led by Ahyar Ibrahim, the Dalom Kemala Jaya spirituality led by Saripudin Dahlah, the Inner Kebatinan of Magha Officers led by Roziansyah. These mystical leaders exchange opinions and carry out their respective functions and roles to instruct the retainer/tribe under their membership in the leadership to give directions or orders that must be carried out by members of the mysticism.

In the preparation of all agendas related to customs, including special customary marriages between the crown prince who is also the heir to the 14th Magha Kelumbayan Sunanate throne, the courtiers under the Kebatinan or rather the members of Kebatinan have a very large contribution in the passage of the entire procession. Each of these mysticism performs its functions and duties to do what has been or ordered by the Kebatinan leaders.

Functional structural theory and role theory in his research area following the results obtained because in the existing customary structure they can carry out and carry out their functions and roles as customary stakeholders.

Communication Patterns during the Lampung Ethnic Traditional Marriage Procession Sai Batin Bandakhan Magha Kelumbayan

When the traditional wedding procession of the Lampung Sai Batin Bandakhan Magha Kelumbayan begins, the whole procession is centered on the bride and groom who will carry out the wedding. This crown prince's marriage is also special because at the same time the crown prince who previously held the title Dalom Singa Punyimbang Magha will be appointed as the 14th Suntan Syahbandah Magha. In the procession during the traditional wedding of Lampung Sai Batin Magha Kelumbayan, each Kebatinan will make a pair of brides whose symbols symbolize the sign of each Kebatinan, the procession is called Deduaian Agung.
When the traditional wedding procession takes place, the bride and groom follow the communication directions given by the penghulu, the bride's parents. The communication patterns involved during the marriage are the head of the village, community leaders, both parents. Both parents to the penghulu and the witness carried out a multi-way communication pattern and channeled the communication message to the bride and groom. Such a deep message was conveyed by both parents to the bride and groom who will undergo a household so that the bride and groom will face the ark of a better and more prosperous household.

At the same time, the bride and groom said and conveyed all expressions of apologies and gratitude for being children who will later navigate the household ark. During the marriage procession, the communication patterns formed are as follows:

![Picture of the communication pattern of the bride and groom to the prince, community, and parents]

From the picture, the communication pattern formed is a multi-way communication pattern with the concept that as communicators at the time of marriage are the bride's parents, namely Rohmat Basri and the groom's parents Indra Bangsawan, and giving the message to the communicant, a leader, namely Fuadi Amri and Community Leader Romzi Amin. Amin is a witness to the marriage. Shows an effective communication pattern that can be used during the traditional wedding procession of Lampung Sai Batin Bandakhan Magha Kelumbayan. This multi-directional communication pattern is shown by the headmaster, both parents, and community leaders who give communication orders to the bride and groom so that the bride and groom follow the directions given. The message conveyed at the time of the marriage is a message in the form of a qobul consent and
directives that will be spoken to parents, brides, and witnesses who are present. Above the groom and bride, namely Kumala Berlian Syafii and Yulinda Rahayu, became the center of the communication pattern because indeed the culmination of the Lampung Ethnic Indigenous marriage procession was Sai Batin Bandakhan Magha Kelumbayan was the qabul consent between the groom and the penghulu.

During this wedding procession, the bride and groom are still not free to communicate with each other, so there is no communication between the bride and groom. This is due to customs regulations that prohibit the bride and groom from communicating except after the entire traditional marriage procession has been completed.

It is studied using structural-functional theory and role theory which are very interrelated at the time of marriage, such as the parents of the bride and groom who carry out their functions as parents whose role is to marry off their children to form a family. The penghulu at the same time functions as a marriage intermediary between the parents and the bride whose role is to unite the two brides in the bond of God's blessing when pronouncing the kobul consent. Community leaders who are involved during the wedding and act as witnesses who witness the relationship between the bride and groom getting married. In this case, the theory used at the time of marriage can be studied and interrelated between the structural-functional theory and the role theory in it. At the time of marriage, the functional structure is arranged to start from the parents of the bride, the bride, and groom, the head of the village, and community leaders in it.

**Communication Patterns after the Lampung Ethnic Traditional Marriage Procession Sai Batin Bandakhan Magha Kelumbayan**

The procession that is carried out after completing the entire traditional wedding procession of Lampung Sai Batin Bandakhan Magha Kelumbayan is the procession of the appointment and awarding of the Suntan title. The awarding of the Suntan title is very important in a series of traditional marriage processions that have been carried out. Where traditional leaders play an important role in giving this traditional title and traditional leaders play a communication role in it where the bride and groom receive input and orders given by traditional leaders.

The title of Suntan can only be passed on to the crown prince of the previous Suntan, namely the 13th Suntan Syahbandah Magha, this is marked by the giving of four golden krisses to the new Suntan, namely the 14th Suntan Syahbandah Magha, and a golden siger crown to the bride who later officially became empress., then surrender all the assets of Kesuntanan. The communication patterns formed are as follows:
Based on the picture above, it can be seen that the multidirectional communication pattern formed from the communicator is Mr. Indra Bangsawan who communicates to the heads of Kebatinan, starting from the Dalom Paksi Kusuma Bangsa Kebatinan led by Indra Sapri, Prince Mangku Bandakh Kebatinan led by Nurwansyah, Dalom Kebatinan The Kusuma Negara Paksi led by Adi Noprizal, the Kebatinan in Perwira Magha led by Ahyar Ibrahim, the Kebatinan in Dalom Kemala Jaya led by Saripudin Dahlah, the Kebatinan in Perwira Magha led by Roziansyah. The Kebatinan leaders communicate with traditional leaders and the Kebatinan leaders communicate with each other during the procession of delegating the adok titles to the groom and bride to negotiate the upcoming event and the handover of the adok throne. The pattern of communication carried out by the traditional leaders to the bride and groom is an agreement between the mystic and traditional leaders for the title given and giving new responsibilities and the delivery of royal property to the bride and groom, the bride and groom receive the new traditional name given as well as messages and responsibilities. spoken by traditional leaders.

The traditional figure of Magha Kelumbayan as the center of the communication that took place conveyed all the titles and traditional equipment which indicated that the Suntan title had been passed down to the next generation. This also shows that all matters relating to the Kelumbayan Magha custom and the responsibilities carried out by Suntan have previously been officially handed over to his descendants, namely the crown prince who now holds the 14th Suntan Syahbandah Magha.

Theoretically examined, in the functional structural theory and role theory used, post-marriage in awarding the title of adok for the brides of the Indra Noble traditional figure
serves as a communication center and as a person who is respected and deemed worthy of carrying out his role for awarding customary titles. The structure below is that the head of Kebatinan which consists of six Kebatinan are of equal level between Kebatinan with each other and the Heads of Kebatinan perform their function as the head of Kebatinan who is ready to give direction to the courtiers/tribes in their Kebatinan members. At the time of marriage, the role of Kebatinan is to organize a series of events and to consult with each other in post-wedding matters such as the procession of the two brides and the approval of customary names for the bride and groom. The bride and groom carry out mutually supportive functions and roles. This can be seen from his function as a candidate for Suntan and overall consort for the bride and groom and his role as the successor to the throne given to a new responsibility and as a respected person in Pekon Susuk.

Conclusion

In the pre-wedding process, there will be deliberation between the traditional leaders of Bandakhan Magha Kelumbayan with the heads of the Kebatinan Magha Kelumbayan and the courtiers/tribes who are members of mysticism. At the stage of nyungsung majau to the stage of deduaian Magha and deduaian Agung as well as negotiations for the title of adok. Then the traditional figure and the six Kebatinan who will hold the function and role in the traditional marriage, then when the interaction will form a communication pattern that is in the form of multi-way. When the traditional marriage took place, it was found that the communication pattern formed was a multi-way communication pattern. This is because at the time of the Bandakhan Magha Kelumbayan traditional marriage there was a qobul consent in which there were both parents of the bride, the head of the community, community leaders, and the bridal couple who interacted with each other to agree on the instructions to be carried out at the time of the qobul consent. In the instructions that occur in the communication interaction, a multidirectional communication pattern is formed.

After the traditional marriage procession, there was the stage of awarding the title of Adok and handing over the throne of the 13th Suntan Syahbandakh Magha to his crown prince who would have the title of the 14th Suntan Syahbandakh Magha as well as his wife who was appointed empress. During this post-marriage, a multi-way communication pattern was formed by negotiating traditional leaders with the Kebatinan leader in awarding the title of adok and handing over the customary property to the bride and groom.

In pre-marriage, during marriage and after marriage, the same pattern of communication is formed, namely a multi-way communication pattern, however, there are differences
between pre, during, and post where the difference can be seen from who is involved in it and the shape of the picture of the multi-way communication pattern.

References


