

CakakSaibatin inthe Indigenous People of Lampung SaibatinMarga Way Lima

Andriansyah¹, Farida Ariyani², I Wayan Mustika³

¹(Master of Lampung Language and Culture Education, FKIP, University of Lampung, Indonesia)

²(FKIP, University of Lampung, Indonesia)

³(FKIP, University of Lampung, Indonesia)

Abstract:

Background: CakakSaibatin is one of the Lampung Saibatin customs that exist in the Way Lima indigenous people. CakakSaibatin is a term for someone who is not a Saibatin (leader) to ascend the throne to become a Saibatin by fulfilling certain conditions that make him a legitimate Saibatin (leader). In this study, the focus will be on discussing the requirements for a person to become a Saibatin in the indigenous people of the Way Lima clan.

Materials and Methods: This study uses a qualitative descriptive method, with a focus on research locations in the Marga Way Lima area. The data in this study include primary data (observation and interviews) and secondary data (library study). The instrument in this study used an interview guide. The technique of determining informants in this study is snowball.

Results: From this research, it can be explained that criteria and conditions to become Saibatin are minimum title/AdokKhaja, the lineage must be clear, own the People, own territory, have a government structure, approved and recognized by Bandakh and Saibatin members in one Bandakh, and also known by Saibatins in one clan, other clans and even local government. Able to pay various fees that have been determined by custom. Able to carry out tayuhanbalak or begawicakakSaibatin (traditional party) as a Saibatin coronation event, and also have traditional equipment.

Conclusion: the criteria and conditions for becoming a Saibatin include a person whose origins are clear, his lineage must be clear. Someone who is respected, Someone who is financially capable, As well as being recognized for his abilities, and approved to be the new leader (Saibatin) by other leaders in one Kemandakan.

Keywords: CakakSaibatin, Lampung Custom, Way Lima clan

Date of Submission: 14-11-2022

Date of Acceptance: 28-11-2022

I. Introduction

Indonesia has cultural diversity spread over 37 provinces. Each tribe and region has a different cultural diversity, influenced by geographical conditions, area of origin and different historical and religious backgrounds (Hariyanto, 2016; 214).

Ethnic and cultural diversity is the variety of ethnic groups and cultures that exist in Indonesia which causes this country to be rich in culture, arts, customs, regional languages, and so on. Indonesian society consists of various ethnic groups. The large number of islands is the wealth of the Indonesian nation so that the Indonesian people are very diverse. Each ethnic group has its own customs and culture. We can find regional culture and customs in everyday life as well as in certain events (Gunawan, 2016:64).

One of the tribes in Indonesia is the Lampung tribe. The Lampung tribe is a tribe that inhabits the southernmost region of Sumatra Island, this tribe has its own customs, culture, art, language, and script that are different from other tribes. The indigenous people of Lampung consist of two indigenous groups, namely JuraiPepadun and JuraiSaibatin. The Lampung juraiPepadun people generally live along the river that empties into the Java Sea and the Lampung juraiSaibatin people live on the coast and along the river flow that empties into the Indonesian Ocean (Eka Sofia, 2016; 229). The Lampung Saibatin Indigenous Peoples inhabit the customary areas: LabuhanMaringgai, Pugung, Jabung, Way Jeparu, Kalianda, Raja Basa, TelukBetung, Padang Cermin, CukuhBalak, Way Lima, Talang Padang, Kota Agung, Semaka, Suoh, Sekincau, BatuBrak, Belalau, Liwa, Krui Coast, Ranau, Martapura, MuaraDua, KayuAgung, these four cities are in South Sumatra Province, Cikoneng on Banten Beach and even Merpas in South Bengkulu. The Saibatin Indigenous Peoples are often also called Coastal Lampung because most of them live along the east, south and west coasts of Lampung (AqilIrham, 2013; 159).

Lampung Saibatin is a Lampung tribe that has one lord where there is only one customary king in each leadership and customary position can only be inherited through lineage. This customary position is passed down from generation to generation only to the eldest son in a Saibatin family (Sabarudin, 2012; 141).

Although the leadership of Saibatin has been passed down from generation to generation, in the Saibatin Pesisir Semaka community, Cukuh Balak, including Way Lima, has the Cakak Saibatin tradition. Cakak Saibatin is usually carried out in the context of expanding customary territories such as creating new traditional villages, expanding the area of bandakhan or because the community in one Saibatin group is too crowded so that a new leader (Saibatin) is needed. Cakak Saibatin is not arbitrary but must meet certain criteria and conditions, therefore this study will focus on discussing what are the requirements for a person to become a Saibatin in the Way Lima indigenous people.

II. Material and Methods

This study uses a qualitative descriptive method, namely a description of the Saibatin Cakak in the Saibatin Marga Way Lima custom, especially the requirements that must be met in the Saibatin Cakak.

Research Time and Place. The research was conducted on 19-26 July 2022, with a focus on research locations in the Way Lima Marga area, especially the Seputih Jurai which is located in Way Khilau District, Kedondong District, Pesawaran Regency, and Pardasuka District, Pringsewu Regency, Lampung Province.

Data, Instruments, and Data Collection Techniques. The data in this study include primary data obtained directly from the field through observation and in-depth interviews with informants. Then secondary data obtained from various literatures as well as those related to this study serve to complement and support primary data. The instrument in this study used an interview guide. The technique of determining informants in this research is snowball. In this study, 4 informants were selected with the criteria, namely traditional leaders, and people who know about the customs of the Way Lima clan. Data collection techniques are by means of in-depth interviews and literature study. Interviews were conducted by researchers by means of questions and answers conducted directly to the informants in accordance with the interview guidelines. Literature study was conducted by collecting additional data from various references in the form of books, journals and other information related to this research.

Data analysis technique. After the data is collected, the data that has been obtained, both in the form of primary data and secondary data, is then analyzed qualitatively to produce conclusions. The technique used by the researcher in the analysis process is data reduction, that is, after the data is collected, data reduction is then made. Where after the researchers obtained the data, the data was then assessed for feasibility by choosing which ones were really needed in this study. This process is used for analysis that categorizes, directs and discards the unimportant, and organizes data, making it easier for researchers to draw conclusions. Data presentation, namely the presentation of data is limited as a set of structured information that is adjusted and classified to make it easier for researchers to master the data. In this study, the presentation of data is in the form of texts about the Saibatin lizard which has gone through the data reduction stage. Conclusion drawing, i.e. after the data has been collected sufficiently, then a temporary conclusion is drawn and after the data is completely complete, a final conclusion is drawn. Conclusions are clarified and verified during the research.

III. Result

One of the Saibatin indigenous Lampung indigenous groups is the Way Lima indigenous people. The Way Lima clan area stretches from Suka Agung (Binjai), Bulok District (Tanggamus), Pardasuka District (Pringsewu), Kedondong District, Way Khilau District, Way Lima District to Suka Marga/Sabah Liyoh, Gedong Tataan District (Pesawaran). The traditional style of the Way Lima clan is the same as the traditional style of the Lampung community of Saibatin Bandakh Lima Cukuh Balak (the Putih clan, the Badak clan, the Limau clan, the Pertiwi clan, and the Kelumbayan clan), this is because the Way Lima clan community comes from the eastern coast of the Semaka Bay.

Cakak Saibatin is a term for someone who is not a Saibatin (leader) to ascend the throne to become a Saibatin by fulfilling certain conditions that make it legitimate to become a Saibatin (leader), Cakak Saibatin is also known as "angkatnama".

The requirements to become a Saibatin include the following:

1. Minimum title/Adok Khaja

At the adok level in the Saibatin Way Lima indigenous community, the increase in adok can only go up one level in every one of its descendants. So when someone wants to become a Saibatin, at least one must have the title of Khaja (Middle Noble), because adok Khaja is one level below Adok Batin. Adok Khaja who will rise to Saibatin will have adok Batin (up one level).

2. The lineage must be clear

Saibatin person must be clear about his ancestry, at least 7 previous descendants as well as his culture. This person must be clear on his previous earthly origins, last title/adok, origin of the following balance, curriculum vitae or recent move to a new place, all of which must be traceable and clear.

3. Own the People

Person who will rise to become Saibatin must have members of the community based on their descendants who are able to become jakhusukupunyimbang, carry out customs and an independent economy.

4. Own Territory

Person who will become a Saibatin must have a territory and establish a new village (Kebumian) by separating it from the parent village. This new village can be obtained through ngambabali, namely opening new land such as wilderness that has no owner, or ngambabekha/ngambabali by buying vacant land from other people to be used as traditional villages, and it can also be based on grants/granting territories from people/punyimbang. This customary area must have clear boundaries.

This traditional village must have several infrastructures such as:

- a. Having LambanBalak as a residence for Saibatin (Palace)
 - b. Have a spacious land (Page/Field/alun-alun)
 - c. Have roads for traffic
 - d. Has its own place of worship (generally a mosque)
 - e. Has rice fields and fields
 - f. Has its own burial area
5. Have a Government Structure

A person who will become a Saibatin must have his own customary government structure, to carry out customs and regulate his territory and indigenous peoples. The government structure in the SaibatinMarga Way Lima indigenous community consists of at least four elements, namely:

- a. LambanBalak (Saibatin Family)
- b. LambanLunik (Saibatin Advisor)
- c. SukuKanan (Indigenous people who are still closely related by blood to Saibatin)
- d. SukuKiri (Indigenous people who are a bit distant from the blood relationship with Saibatin)
- e. PenetopEmbokh/Hulubalang (Soldiers to protect customary territory)
6. Approved and recognized by bandakh and Saibatin members in one Bandakh, and also known by Saibatins in one clan, other clans and even local government.

7. Able to pay various fees that have been determined by custom.

8. Able to carry out tayuhanbalak or begawicakakSaibatin (traditional party) as a Saibatin coronation event. The traditional begawi of CakakSaibatin include:

- a. Customary assembly/Kebandakhan Session to discuss the requirements of the New Saibatin candidate. This session is held long before the gawi is held.
- b. Ngakhak Ceremony

Candidates for Saibatin and SaibatinBandakh and members of Saibatin were paraded to LapangAgung (Kelasa) where the traditional ceremony for the coronation of the cakakSaibatin was held.

c. Behantok, namely placing the new Saibatin candidate in the Bandakh earth line. Events held in this behantok include:

- Read the results of the deliberations of Kebandakhan
- Inaugurate the New Saibatin (marked by the removal of the old adok traditional clothes and the complete use of the new Saibatin traditional clothes)
- Crowned the new Saibatin and occupied his earth in the ranks of punyimbangskebandakhan/punggawa.
- The reading of the adokand the position of each jakhusukuand its members arranged in the Wawancara oral literature accompanied by the canang percussion / kekhumung tuning musical instrument.

d. PanganBalak is a meal with all invitees who are present in the traditional ceremony room (classa) facing their respective puajangan which has been arranged by the sesangga (traditional committee).

e. The handover of Jajulang/Katil and PenggalangSila money to all balancers who were present at the coronation ceremony of CakakSaibatin. Jejulang/Katil contains staple foods and complete side dishes, especially beef or buffalo, therefore someone who is going to do CakakSaibatin must slaughter buffalo/cow. In addition, the contents of this jejulang/katil also contain traditional cakes, and fruits.

9. Have Traditional Equipment

Saibatin must have traditional equipment, especially supporting traditional ceremonies, such as:

- a. Traditional Clothing (Pedananan di Badan)
 1. KikatPicung (men's hat)
 2. SigerSaibatin (female crown)
 3. Kawai Maju and Bunting Handak (clothing)
 4. SelimpangHandak, limakh, and kuning (sash)

5. SinjangTumpal (sarong)
6. KekalahBangkang and Penjaja (necklace)
7. Gelang Kana and GelangKhuwi (bracelet)
8. BebintingKemunduk (gold belt)
9. SelopBetutup/Sepatu (shoes)
- b. Home Decoration (Pedandangan di Lamban)
 1. Puade (Aisle)
 2. Kasokh (Mattress)
 3. Kebung (Wall Decoration)
 4. Tikhai (Curtain)
 5. Khakhedaian (Custom Decoration Cloth)
 6. Lalohokh (Attic Decoration)
 7. Apai (Mat)
 8. Bantaian (Food cloth)
10. Tetunggul (Flag of the gate)
 - c. Procession equipment (Pedandangan di Lapahan)
 1. Rebana (musical instrument)
 2. JejalanAgung (for Saibatin walking mat)
 3. Tudunghandak-kuning (custom paying)
 4. Ula-ula (long flag)
 5. Panji-Panji (wide flag)
 6. Flag (common flag)
 - d. Traditional weapon
 1. Tekhapang (Keris)
 2. Payan (spear)
 3. Pedang (sword)
 - e. Traditional and Ritual Equipment and others
 1. TalamBekaki (a tray that has legs)
 2. Tinung (a tray without legs that has a lid)
 3. Talam (a tray)
 4. Pengasan (betel container)
 5. Peludahan/Peletopan (container for spitting on betel nut)
 6. Kibuk (water jug)
 7. Bokokh (Ligament bowl)
 8. Timbuk (a tool for taking water)
 9. Damakh (Lamp)

IV. Conclusion

Based on the discussion in adat, it can be concluded as follows:

- a. Way Lima clan is a traditional clan of Lampung Saibatin whose customary territory is in Tanggamus Regency, Pringsewu Regency, and Pesawaran Regency, Lampung Province, Indonesia.
- b. Although the adok in the Lampung Saibatin tradition is passed down based on lineage according to the level of adok father/ancestor, the Way Lima indigenous people know the customs of cakakadok (rise in title) and cakakSaibatin (rise to become a traditional leader) but the increase can only be increased by one level every year. his descendants.
- c. A person who wants to cakakSaibatin must meet the criteria and requirements to become a Saibatin, including Someone who is clear about his origins, his lineage must be clear. Someone who is respected, at least with a title/AdokKhaja. Someone who is in power, has the people / subordinates, has a government structure and owns the territory, and is able to regulate it. Someone who is financially capable, such as paying various fees determined by custom, able to carry out tayuhanbalak or begawicakakSaibatin (coronation party), and has various kinds of traditional equipment. As well as being recognized for his abilities, and approved to be the new leader (Saibatin) by other leaders in one Kemandakhan.

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Andriansyah, et. al. "CakakSaibatin in the Indigenous People of Lampung SaibatinMarga Way Lima." *IOSR Journal of Research & Method in Education (IOSR-JRME)*, 12(06), (2022): pp. 43-47.