
**THE ROLE OF TRADITIONAL LEADERS IN THE ATTEMPT OF MAINTAINING
SEBAMBANGAN TRADITION IN CANGGU VILLAGE, KALIANDA, LAMPUNG
SELATAN**

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ABSTRACT

This research aimed to find out the role of traditional leaders (pemukaadat) in Cangg Village, Kalianda, Lampung Selatan (South Lampung) in the attempt of preserving Sebambangan tradition. This study was a qualitative research with phenomenological approach. Data type and source used in this research included primary data obtained from the result of interview with 5 informants. Secondary data was obtained from journals, articles, and books relevant to this study. Techniques of collecting data used were non-participatory observation, interview, and documentation. The result of research showed that traditional leaders play a very important part in preserving culture, particularly Sebambangan tradition existing in Cangg Village, Kalianda, Lampung Selatan. Sebambangan is still preserved in Cangg Village and recognized for its existence as one of local wisdom of Lampung ethnic community. Functional structural theory views social institution as the component of social system. Each of institutions is designed to undertake its function. In this case, traditional leaders serve as a media or agent to maintain social stability in the form of culture (Sebambangan tradition) in Cangg Village.

KEYWORDS: Role, Traditional Leaders, Sebambangan,

INTRODUCTION

Lampung ethnic is divided into two big classes: Lampung Saibatin and Lampung Pepadun. It can be said that Saibatin is those remaining to maintain blood purity in their kepenyimbangan (kinship) and living in coastal area. Meanwhile, the characteristics of Lampung pepadun people are that the community uses “Nyo” or “O” dialect and some of them use “Api” or “A” dialect and Lampung Pepadun people are a group of community characterized with the custom rite for the accession to the throne using a ceremonial custom called “Pepadun” (Syah, 2005).

Viewed from its art and culture, Lampung has unique culture and custom in Indonesia. Just like other communities, Lampung also has culture functioning not only as entertainment but also as its self-esteem as an ethnic. One of cultures existing in Lampung, particularly to Lampung Saibatin customary community in Cangg Village, Kalianda, Lampung Selatan that has been existing since a long time ago is a Sebambangan (eloping) tradition.

Sebambangan (eloping) tradition is the early step for a Lampung maiden (Muli) and a bachelor (Mekhanai) to establish a household (Sopiah, 2012). Sebambangan tradition is the one conducted when the bachelor and the maiden are eloping. Sebambangan is an attempt of getting their parents’

blessing to get married. Sebambangan is still found in Canggus Village, Kalianda, Lampung Selatan, despite its decreased number. It is because of globalization and modernization effect making the community's mind much more opened. However, Sebambangan tradition is still highly recognized and well-known by many people, particularly in Lampung ethnic community as the local wisdom's original owner. It is inseparable from the role of Traditional Leaders as those playing an important role in maintaining local community and culture. Therefore, this research aimed to find out the role of Traditional Leaders in the attempt of preserving Sebambangan Tradition in Canggus Village, Kalianda, Lampung Selatan.

Soepomo, Customary Head (Traditional Leader) is the community father; he heads the alliance and serves as the head of a big family; he is the leader of life intercourse in the alliance (Soepomo, 1979). Thus, the customary head serves to maintain the cultural and legal life in the alliance, and to keep the culture and the law running duly. It can be said that Customary Head (Traditional Leader) is the one with high position, respected and honored by the community.

Tradition, according to Linton, is entire knowledge, attitude, and behavioral pattern constituting a habit owned and inherited by the members of a community (Keesing, 1999). Koentjaraningrat said that tradition is as same as Custom, the well-established concept and rule integrated strongly into cultural system in a culture arranging the human action in the social-cultural field (Koentjaraningrat, 1988).

Sebambangan tradition is held when bachelor and maiden elope. In practice, the maiden leaves a sheet of letter to explain that she goes along with the man she chooses to be her husband on her own wish to get married (Hadikusuma, 1989). Sebambangan can be done by involving parents only, siblings/relatives only, and through complete process by involving parents, siblings/relatives, and customary leaders. Sebambangan can be defined as the eloping process of bachelor and maiden (confidentially) in the customary stakeholder (pemangkuadat)'s house, to conduct discussion and to get approval from both parents before the wedding process (Syani, 2013). Sebambangan (eloping) occurs because:

1. The maiden has not been permitted yet by her parents to get married.
2. The maiden's parents or family decline the bachelor's proposal
3. The maiden has been engaged with the bachelor she does not like.
4. The bachelor's economy is poor
5. The maiden who wants to get married still has unmarried sibling (Hadikusuma, 2003).

THEORETICAL FOUNDATION

Robert K. Merton in his functional structural theory states that the object of sociological analysis is social fact including social role (contribution), institutional patterns, social process, group

organization, social control, and etc. Nearly all proponents of this theory tend to focus their attention to a social fact's function in other fact social. However, according to Merton, subjective motives and definition function are often mixed. Meanwhile, the definition of functional structure should be intended more to the functions than to the motives (Ritzer, 2014). This theory states that community is a social system consisting of interrelated elements uniting each other in equilibrium. The change occurring in one element will bring the change as well into another element. The basic assumption is that every structure in social system is functional to other. Otherwise, when there is no functional element, the structure will disappear or vanish itself. The proponents of this theory tend to view another system's contribution only and to override a possibility that an event or a system can operate in contradiction with other functions in a social system. Extremely, the theory proponents assume that all events and all structure a functional to all communities (Ritzer, 2014).

METHOD

The method used by the author in this study was descriptive qualitative research method. Descriptive method is the one used to solve the problem dealt with in current situation, encompassing data collection, data classification and data processing analysis, making a description about a condition objectively and descriptively (Ali, 1985). Techniques of collecting data used were non-participatory observation, interview, and documentation. The informants were selected using purposive sampling, based on the specified criteria corresponding to the objective of research (Denzim& Lincoln, 2013). There were 5 informants employed in this study: 1 traditional leader and 4 informants considered as knowledgeable about Sebambangan Tradition.

RESULT

Sebambangan can be defined as an eloping process of a maiden and a bachelor (confidentially) to the customary stakeholder's house, to hold a discussion and to get their parents' approval for their marriage before the wedding procession. Sebambangan usually ends peacefully and the marriage occurs with parents and relatives' blessing. The decision or the approval of both parties, including the fulfillment of fund requirement, rupa-rupasesan (the forms of property to be brought by the wife into marriage), and custom fine, is the key to the marriage according to the enacted customary provision.

As a custom, Lampung culture of course contains local wisdom of moral values including respecting each other, being opened, prioritizing discussion in solving any problem, all of which are the part of life philosophy piilpesengiri upholding mutual respect. The values contained in this sebambangan custom should be preserved, particularly in the practice of solving marriage and household problem, settling dispute and conflict, and solving other social-cultural problems in fact arising currently due to the eroded moral, humanity, commonness, and social justice values.

Nevertheless, considering the intercourse modernity, the broad information network and science and technology advance, the physical practice of sebambangan custom is applied unnecessarily today,

because adolescents, parents, and customary leaders have been much opened to encounter and to discuss the problem rationally and efficiently. In addition, all parties willy-nilly should be emphatic and adapt to time development, particularly in relation to the ability of adjusting the past wedding custom procedure and the recent aspiration of community, by remaining to preserve local wisdom values adaptively, so that there will be no worrying or unlawful action and treatment.

Thus, there should be a social power that can be a fortress for the community to preserve the culture they have. Traditional leaders play a very important role in maintaining culture, particularly Sebambangan tradition existing in Canggus Village, Kalianda, Lampung Selatan. Sebambangan in Canggus Village is still maintained and recognized for its existence as one of local wisdoms for Lampung Ethnic community. Functional Structural theory sees individual as a part of community existing in a big social system. This social system work to create social order stability. Thus, community is a group of individuals working in a system to maintain social stability. Functional structural theory sees social institution as a component of social system. Each of institutions is designed to run its function.

In this case, traditional leader serves as a media or agent to maintain social stability in the form of culture (Sebambangan tradition) in Canggus Village. The roles played by traditional leaders in Canggus Village in preserving Sebambangan tradition are explained below.

- a. Empowering, developing, and preserving custom and community habit in the attempt of enriching the local culture as an integral part of national culture.
- b. Creating democratic, harmonious, and objective relation between Customary Head, Customary Stakeholders, Traditional Leaders, and Government Apparatus at all government levels in the regency where the customary region is located.
- c. Building and preserving culture and custom, and the relationship between customary leaders and Village Government and Lurah (Village Head).
- d. Protecting and appreciating the custom
- e. Giving education about custom comprehensively

If the role can be played by traditional leaders, the culture of Lampung ethnic community, particularly Sebambangan Tradition will remain to be preserved. And traditional leaders have played their own functions as facilitators and media to maintain social stability in Canggus villagers.

CONCLUSION

Sebambangan is a local wisdom of Lampung ethnic community that should be maintained and preserved. Although time develops very rapidly today and can affect the community's social stability, the role of individuals and groups can be the fortress to the society structure. The role of traditional leaders as individuals who undertake their role within society makes the culture

(Sebambangan tradition) well-maintained until today. Thus, Sebambangan tradition will remain to be preserved and known from one generation to the next.

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