

Different Places, Different Names: The Tradition of Giving Post-Marriage *Jajuluk* to The Bride of Komeriing Tribe of Bengkulah Clan

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Abstract: Giving a title as a new identity to the bride and groom or called *Jajuluk* is a culture of the Komeriing tribe that has been used since ancestral times. This study was motivated by the researcher's desire to preserve local culture and identity and to find out the meaning contained in *Jajuluk*. The relationship between sociocultural theory and the reality of the application of *Jajuluk* in real life is in harmony and mutually supportive, this is evidenced by the interaction of the Komeriing people with *Jajuluk* where *Jajuluk* is considered a tradition to maintain norms, rules, and habits that affect human behavior in social life. The purpose of this study is to determine the meaning and expectations contained in the giving of *Jajuluk*, to determine the role of giving *Jajuluk* to individual behavior in society, and to determine the stages of the process of determining and giving *Jajuluk* to the bride and groom. To achieve these objectives, a descriptive qualitative research method was used, with a total of three research subjects with details of one customary leader and two Komeriing tribe communities. Data collection techniques are carried out by Field Research techniques, by conducting interviews and direct observation, the data obtained is analyzed by descriptive qualitative methods by means of Data Triangulation. Based on the research conducted, the results show that *Jajuluk* contains meaning as prayers and good wishes to the two individuals who are just starting a new level of life. the determination of *Jajuluk* is determined by the family and announced by the customary leader after the marriage contract and before the wedding reception. Giving *Jajuluk* is expected to maintain the behavior of individuals in their community life as the meaning of the *Jajuluk* that has been given by the bride and groom.

Keywords: *Jajuluk*, Komeriing Tribe, Marriage, Sociocultural

Introduction

Research Background

Culture and identity are inseparable from historical factors and knowledge when it comes to ethnicity in it (Sinaga 2018). Culture is explained as the customary values and beliefs that have existed from previous generations and are inherited by religious, ethnic, and social groups evenly to the current generation (Giuliano 2020). Because the culture that exists in society always changes along with the changes that occur in society. Although culture is stable, it cannot be denied that culture is also dynamic (Rosana 2017).

Culture that has been rooted in daily life is always carried out for generations by every community to honor their ancestors (NZ et al., 2022). In South Sumatra, specifically in Ogan Komeriing Ilir Regency, the Komeriing tribe still maintains customs and traditions as part of the culture that functions as an identity builder (Darmanato, 2016). The Komeriing tribe, especially the Bengkulah clan, is basically a Komeriing tribe community that lives along Ulak Kapal Village to Atar Balam, in Tanjung Lubuk District, Ogan Komeriing Ilir Regency (Wiganti & Kusumaningsih, 2018).

The awarding of customary titles is a symbol of honors for individuals who have reached

adulthood marked by marriage, and it is going to be influencing their interactions in social life in society (Sanjaya and Zinaida 2024). A customary title is a recognition given by a community institution to an individual as a sign of the individual's recognition in the community (Kholifatun, 2016). According to Husain (2020), The awarding of customary titles to selected individuals is carried out by the local community in a form of respect and appreciation for the person concerned. These titles is given by an ethnic group to someone who has services and devotion to the ethnic group concerned (Pelu 2020). This practice of awarding customary titles to newly-married couples has been carried out since the time of the ancestors of the Komerling tribe community is used as a means of respect and appreciation for previous ancestors (Elita, 2021).

In the customary provisions of the Komerling tribe, the awarding of traditional titles is carried out when young men and women of Komerling tribe descent will carry out marriage (Wardarita, Wahidy, & Fitriani, 2022). The awarding of traditional titles is done to prevent the extinction of the Komerling tribe's culture and customs that have existed since ancient times (Tania, 2019). In addition to having a meaning as a self-identity, the awarding of titles also contains prayers and good wishes from the ancestors for their descendants who get the inheritance of traditional titles.

One of the traditions of giving traditional titles in the Komerling clan of Bengkulah that is interesting to research is the tradition of giving postmarriage *Jajuluk to the bride and groom*. *Jajuluk* is a kind of nickname or traditional title given to the bride and groom after passing the wedding ceremony, which is a new identity for the bride and groom as a sign of proving their readiness to live a married life (Misyuraidah, 2017). In this context, the tradition of giving *Jajuluk* is not only part of the wedding ceremony. Apart from having a meaning as a self-identity, the title also contains prayers and good wishes from the ancestors for their descendants who inherit traditional titles (Sari, Mugiyo, & Sakni, 2020).

The tradition of giving *Jajuluk* has been recognized as an important aspect of the Komerling people's cultural identity and has been

officially endorsed as an intangible cultural heritage by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia as a practice, representation, expression, knowledge, and skill that is part of the cultural heritage of the Komerling people (Direktorat Warisan dan Diplomasi Budaya 2017).

Based on the description above regarding the preservation of the *Jajuluk* culture of the Komerling tribe of the Bengkulah clan in South Sumatra as a new identity-giving component, three research focuses were developed in the formulation of the problem.

Problem Formulation

1. What are the meanings and expectations of giving *Jajuluk* to the bride and groom?
2. What is the purpose of giving *Jajuluk* to individual behavior in social life?
3. What are the stages of the process of determining and giving *Jajuluk* to the bride and groom?

Research Objectives

1. Knowing the meaning and expectations contained in giving *Jajuluk* to the bride and groom.
2. Know the purpose of *Jajuluk* on individual behavior in social life in the community.
3. Knowing the stages of the process of determining and giving *Jajuluk* to the bride and groom.

Materials and Methods

A. Research Methods

The method used in this research is the qualitative descriptive method. Qualitative descriptive method is the description of research findings in the form of sentences, words, narrative paragraphs and pictures (Dr. Abdul Fattah Nasution 2023). Qualitative descriptive method is a research technique with narratives, words and sentences as a description of the results of research on the meaning and purpose of each social situation that is natural, holistic and prioritises quality (Waruwu 2023). Qualitative descriptive method is interpreted

as a method that studies social life, emphasising the description and interpretation of social problems. (Yuliani 2018).

B. Place and Time of Research

This research was conducted in Tanjung Lubuk , Ogan Komering Ilir regency, South Sumatera province. The selection of this research site was based on the large number of local residents who are indigenous Komering tribes who are still closely associated with the tradition of giving *Jajuluk*. The research was carried out between November and December 2023.

C. Data Collection Techniques

In this research, researchers used field studies as a research technique with sub-techniques to obtain data on the giving of *Jajuluk* to the Komering tribe.

1. The research was conducted by making direct observations and observations to the Komering tribe community who became sources to obtain primary data and secondary data, primary data in this study using the following techniques:
 - a. Direct Observation (Observation)

Researchers went directly to the field and made direct observations in Tanjung Lubuk sub-district to obtain the data needed for the research process. Observations were made by observing the marriage procession which was closely related to the research. The results of observations can be used as supporting data in drawing conclusions at the end of the study.
 - b. Interview

Researchers collected data by asking questions to the parties that had been determined using purposive sampling. Researchers met and interacted directly with parties who could provide accurate information related to *Jajuluk*. In this interview technique, researchers asked questions to parties who could provide accurate data and information. The function of conducting interviews is to find out and emphasize the importance of knowing the perspectives of the informants regarding their experiences in order to develop an understanding of social problems (Döringer 2020).

2. Studi Pustaka (*Library Research*), Library research is a method carried out by collecting library data, recording information, reading and processing research materials (Ranti and Syahrani 2022). The research was conducted to obtain secondary data, by analysing theories related to the research topic derived from library research sources. Library research sources were obtained from: journals, *web sites*, published research results and other sources that are in accordance with the research topic on *Jajuluk*.

D. Data Analysis Technique

Qualitative descriptive method is used as a method to analyze data in this research. The data obtained from interviews are collected and arranged systematically so that they can be analyzed using qualitative descriptive methods based on the Data Triangulation method. This research will examine and describe all observations and answers from the subject to the questions that have been given into a coherent, detailed, and continuous sentence description.

Results and Discussion

Result

The tradition of giving *Jajuluk* in the Komering tribe of the Bengkulah clan has been passed down from generation to generation from the ancestors to be given to the bride and groom as a form of respect for the ancestors and to remember the previous family tree (Hermansyah, 2023). In the beginning, *Jajuluk* was just a habit of the Bengkulah clan's ancestors to make a "new name" for their son-in-law. This was based on the attitude of the ancestors who found it difficult to call their son-in-law by his birth name because they felt awkward. Therefore, another name was made as a "new name" in the family. The husband is called by his "new name" while the wife is called by the addition of *niay* in front of the "new name". Therefore, *Jajuluk* is also a sign that they are married. The result of the development of this custom is the *Jajuluk* tradition that is preserved by the community today (Ahsan, 2023).

The *Jajuluk* tradition is very thick and cannot be removed from the life of the Komering tribe, *Jajuluk*

is the icon of the Komerling tribe. Therefore, giving *Jajuluk* is obligatory for all Komerling people, no matter which party comes from the Komerling tribe, whether it is the girl or the boy. If the bride and groom are from different tribes. Even if they live elsewhere, the Komerling tribe still has to make *Jajuluk* (Ishaq, 2023).

In the manners of socializing in the community, *Jajuluk* is also a barrier to socializing, no longer allowed to associate with the opposite sex excessively because the owner of *Jajuluk* is married. And fellow Komerling tribesmen must call each other by *Jajuluk* in accordance with their traditional titles. Based on Mr. Hermansyah's explanation with *Jajuluk* Pratama, "if it is used, it is *ngelaknat nenek muyang*" which means that if you do not call each other by their *Jajuluk*, then you do not respect the previous ancestors (Hermansyah, 2023).

The procession of determining *Jajuluk* is carried out before the marriage contract or wedding reception. The *Jajuluk* is determined by both sides of the bride's family by meeting at the groom's house to determine a new *Jajuluk* for the bride-to-be. In general terms, *Jajuluk* is also commonly referred to as a "traditional title". A title is a designation of honor, nobility, or scholarship or is related to the condition or character of a person. This is in line with the Komerling people's understanding of one of the requirements for determining *Jajuluk*.

Unfortunately, the procession of determining *Jajuluk* today has experienced many cultural shifts. In the past, the *Jajuluk* of the prospective bride and groom was in accordance with their position in society, for example for civil servants using *Jajuluk* as it shows that the owner of *Jajuluk* serves the state. As for also using *Jajuluk* from the ancestors of both parties combined into one name to revive the names of their ancestors so that the name is not forgotten by the community. For example, the groom gives the name Nata Marga and the bride gives the name Sutan Tanjung, then the bride's new *Jajuluk* can be either Sutan Marga or Nata Tanjung, according to the agreement of both parties. While nowadays, both families no longer take names based on their lineage or position in society, but only good names are pinned with the

hope that they can live well like the *Jajuluk* given to the bride and groom (Ahsan, 2023).

In the process of giving the *Jajuluk*, the customary leaders play a role. There are seven traditional leaders in the village under study, Ulak Balam Village. One person is in charge of opening the event. Two people are in charge of reading poetry, one person is in charge of reading Komerling language poetry, while the other person is in charge of reading Indonesian poetry. Two people are in charge of taking care of the gong and two more people are in charge of taking care of the *Jajuluk* certificate signed by the head of the customary stakeholders and the village head. The awarding of the *Jajuluk* or traditional title begins with an introductory verse from the customary leader, starting with the Komerling language verse followed by the Indonesian verse as a translation and followed by a short gong sound three times. This is followed by the opening greeting and announcement of the *Jajuluk*, followed by the sounding of a long gong by the customary leader. It ends with the signing of the *Jajuluk* certificate by the village head and the customary leader (Ahsan, 2023).

According to the understanding of the Komerling people of the Bengkulah clan about *Jajuluk*, it can be emphasized that the tradition of giving *Jajuluk* is very important for the Komerling people. Not only as a cultural representation of identity, but *Jajuluk* contains a deeper purpose, namely to honor the ancestors by "reviving" the names of the ancestors so that the name is not forgotten by the community; a reminder of the family tree, because ironically today's children do not know clearly their family tree; as gratitude and prayer with the hope of living well as the *Jajuluk* given to the bride and groom; a symbol of being married and as a barrier to inter-gender relations; and as a forum for strengthening the relationship between families, with the gift of *Jajuluk*, when they have deliberations and discussions, both sides of the family will be more flexible in talking and getting to know each other's family characteristics. The Komerling tribe's poem also states, "*Jajuluksa tanda baruyut. In dalomna munih tikuruk du'a, let the kabayan always bow down, facing God Almighty. Jajuluksa dang mak tipakai, let the*

family be clever. Sai bakas mak lagi maranai, sai molli kok jadi bai-bai" which means "Jajuluk is a sign of lineage. It also contains prayers, so that the bride and groom always bow down to God Almighty. Jajuluk should not be worn so that the public knows that the man is no longer a bachelor, the woman has become a woman.

Discussion

The awarding of *Jajuluk* has many positive impacts on daily life in the community or better known as local wisdom. For example, gotong royong between neighbors and family deliberation in determining *Jajuluk*. Both of these indirectly revive Indonesian culture. Mutual cooperation between neighbors certainly strengthens the relationship between communities. The Komerling people still carry out the rewang tradition or the tradition of cooking together by neighbors and relatives when approaching a wedding.

It can be seen from the rewang tradition that Komerling tribal marriage plays a role and has a positive influence on the preservation of Indonesian culture in modern society. Another example is the application of deliberation culture in the tradition of giving *Jajuluk*. The awarding of the *Jajuluk* title involves both sides of the bride's family to discuss the *Jajuluk* title to be given. In this discussion, the two families conduct deliberation and consensus to achieve common goals and results. The giving of *Jajuluk* applies the culture of deliberation in the Komerling tribe's customary tradition of giving *Jajuluk*. In addition, *Jajuluk* giving is included in the local cultural identity of the Komerling tribe itself and counts as an Indonesian cultural heritage.

With the many positive roles and influences of the implementation of the tradition of giving *Jajuluk* to the Komerling tribe, this tradition must still be preserved. Because from the tradition of giving *Jajuluk* we can get a lot of teaching about moral, cultural and social values so that the people and citizens of Indonesia must participate and take part in the preservation of Indonesia's local traditions and culture. The media for preserving traditions and culture can be done by writing papers and essays about local culture.

Conclusions

The traditional title of *Jajuluk* contains meaning, prayers, and good wishes for the bride and groom in the future. By giving *Jajuluk*, it is hoped that the two people can be great like the previous ancestor whose name is used for the *Jajuluk*. If the ancestor was an official then the two people are expected to become an official, even greater than an official. And the purpose of giving *Jajuluk* is so that the two newly married people realize that their social status in society has changed and must be able to maintain the good name of themselves and their families. The status, which was originally unmarried, is still a bachelor and a girl, and has changed to husband and wife.

As mentioned above, the *Jajuluk* uses and combines the two ancestral names of the bride and groom but over time the *Jajuluk* is determined by both sides of the bride and groom's family without having to use the name of the previous ancestor. After the *Jajuluk* has been agreed upon, it will be announced during the wedding reception to the community. The announcement and inauguration of the *Jajuluk* is marked by the beating of a gong by the local customary leader.

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