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Analysis of Malay Cultural Meaning in *Suap-Suapan* and *Cacap-Cacapan* in Palembang Traditional Wedding

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Abstrak

Penelitian ini bertujuan untuk menganalisis makna suap-suapan dan cacap-cacapan dalam pernikahan adat Palembang. Metode yang digunakan pada penelitian ini adalah deskriptif kualitatif. Teknik pengumpulan data yang digunakan, yaitu wawancara. Hasil penelitian ini adalah membahas makna yang terkandung dalam acara suap-suapan dan cacap-cacapan dalam pernikahan, contohnya apa makna dari setiap perlengkapan acara suap-suapan dan bagaimana proses acara suap-suapan dan cacap-cacapan. Adapun makna perlengkapan dari suap-suapan dan cacap-cacapan diantaranya, ketan kunyit dan panggang ayam yang mengandung arti kemegahan dan sajian lauk istimewa dalam keluarga. Air cacapan dan kembang tujuh rupa mengandung filosofi air sebagai sumber kehidupan dan bunga sebagai simbolis rumah yang tangga yang indah. Proses acara suap-suapan dan cacap-cacapan dilakukan Ibu-Ibu dan Bapak-Bapak dalam hitungan ganjil. Suap-suapan dilakukan oleh para ibu, sedangkan cacap-cacapan dilakukan oleh para bapak masing-masing dari kedua belah pihak. Makna acara ini sebagai bentuk cinta kasih dan asuhan terakhir dari orang tua kepada anaknya.

Kata Kunci: *budaya melayu, acara suap-suapan dan cacap-cacapan, pernikahan adat palembang*

Abstract

This research aims to analyze the meaning of bribes and insults in traditional Palembang weddings. The method used in this research is descriptive qualitative. The data collection technique used was interviewed. The results of this research are to discuss the meaning contained in *suap-suapan* and *cacap-cacapan* events at weddings, for example, what is the purpose of each bribery event equipment and what is the process of *suap-suapan* and *cacap-cacapan* events. As for the meaning of accessories for bribes and chats, there is grilled chicken turmeric sticky rice, which means splendour and a special side dish in the family. *Cacap-cacapan* and seven-shaped flowers contain the philosophy of water as a source of life and flowers as a symbol of a beautiful household. The process of bribing and talking is carried out by ladies and gentlemen in odd numbers. The mothers carry out the bribes, while the respective fathers on both sides of the bride and groom carry out the bribes. The meaning of this event is the final love and care from parents to their children.

Keywords: *malay culture, suap-suapan and cacap-cacapan events, palembang traditional weddings*

INTRODUCTION

Diversity in Indonesia cannot be separated from the history of the archipelago, where the archipelago not only includes Indonesia but also includes Malaysia, Singapore, the Philippines, and several other countries that were once part of the archipelago. Diversity comprises many things, including culture, religion, race, and customs. Cultural diversity in Indonesia is due to Indonesia's position in ancient times as the centre of world trade and shipping. In fact, this causes assimilation or intermingling in cultures that result in many cultures in Indonesia, one of which is Malay culture.

Malay culture in Indonesia has a variety of kinds, and this is adjusted to the position or location of the region. The meaning of culture is everything related to customs, customs, and traditions that are passed down from generation to generation (Putra, 2020). Next, it discusses the description of Malay. Malay, according to the saying, "adat is parallel to Syara', and Syara' is parallel to *kitabullah*". This means that customs have rules based on Islam, while Islamic regulations are based on the holy book of the Quran. Malay society is a civilized society with good character, high ethics and always wants to succeed in everything. From the above understanding, it can be concluded that Malay culture is a view of the life of a person or group of people who have positive values, civilization and great humanity. This means that Malay culture never allows bad or negative behaviour to be included in the context of Malay cultural life (Ahmad, 2006). So, it can be concluded that Malay culture is a tradition, custom, and custom created by the community based on Islamic teachings.

An individual or group of people can influence culture and create opportunities for cultural change. One of the cultural outcomes that will be discussed in this study is the

wedding customs. Regarding marriage, this is already contained in the teachings of Islam. The instructions of Muslims for salvation in this world and the Hereafter are the Qur'an. In Surah Az Zariyat verse 49, it is explained that everything is created in pairs in order always to remember the greatness of Allah Almighty. Related to this, humans are created in teams as well, namely the existence of men and women. Marriage is one of the commandments from Islam that regulates sex that is legalized in religion (Atabik, 2016). In addition, marriage in Islam not only holds sex but also discusses the ability of couples to live a peaceful life to obtain paradise together (Shamad, 2017). So, we can understand that marriage is the legal relationship between a man and a woman, religiously or legally. It can also be understood that marriage in Islam is the willingness of couples to accept the consequences and risks of living together with a sense of responsibility and guided by Islamic teachings. In marriage, the other goal is to pass on to the next generation.

Palembang traditional wedding ceremony, the role of the bride and her family is more dominant in taking care of the event, while the bridegroom and his family prepare money. But there are also parties from men who participate in organizing events, such as *beratib* events and thanksgiving events when the wedding event has been completed (Fahmi, 2019). Palembang traditional wedding is a wedding process that has a combination of cultural elements, namely Malay culture from Palembang, Chinese culture, and Arabic. (Prakarsa, et al. 2020) So, it can be understood that Palembang traditional marriage is the same as the concept of marriage. Still, apart from the influence of religious teachings, there is also the influence of local culture. In the traditional Palembang wedding ceremony, after the marriage contract, several cultures are still preserved.

Marriage begins with a marriage contract. After the marriage contract, the next event is *mUpload* or the culmination of the wedding event. Inside the upload, there is a procession of *ngarak* as well as mouthfuls and speeches. This event has the meaning of retracing love between parents and their children who will enter the household ark (Febrianti et al., 2022). So it can be concluded in the process of Palembang traditional weddings there are still many traditions contained in Palembang formal weddings, one of which will be our focus on the practice of bribery and greetings that have many meanings in it. From the background that has been stated, researchers will discuss the analysis of Malay culture at bribes and greetings in Palembang traditional weddings. The main discussion in this study is about the concept of bribery and greetings and the meaning contained in the events at Palembang formal weddings.

RESEARCH METHODS

In this study, researchers used descriptive qualitative methods. The method is a method used for researchers to obtain data that is used as the main material in research. The qualitative approach is one of the methods commonly used for analysis and the qualitative method is a way used by researchers to process their data by analyzing data and then interpreting the data (Sugiyono, 2019).

The author chooses the type of descriptive research in order to describe the meaning of the procession of traditional bribes and greetings at Palembang formal weddings. Descriptive research is research that uses methods to define a research result (Ramdhan, 2021). So, it can be concluded that the descriptive qualitative research method is a method used in research with data analysis techniques. The data is interpreted so that it can describe the results of the research.

RESULTS AND DISCUSSION

Culture is usually inherited from generation to generation, which is so that the culture does not become extinct in the future. Culture is defined as a way of life of people who are transferred from generation to generation through various learning processes to create a certain way of life that best suits their environment (Syakhrani, 2022). One of the inherited cultures is Malay culture. Malay culture can be interpreted as all the creations, tastes, and charities of Malay people (Arditya, 2016). Malay is synonymous with Islam, as well as Malay culture, which makes Islam the foundation of its culture. Malay culture covers various aspects, which focus on this study discusses Palembang's traditional wedding traditions. Palembang's time-honoured wedding tradition is clearly related to literary works. This is because Palembang's time-honoured wedding tradition contains local people's ideas conveyed in art, both expressed and implied, which have beauty values, such as how to speak or behave (Rahmayanti, 2022).

The validity of marriage if the person has entered into a marriage contract. Furthermore, the community can carry out the wedding party according to their respective customs. In Palembang, one of the traditions after the marriage contract is to carry out a mUpload event. MUpload is a wedding reception in Palembang custom. Before the implementation of the upload, several processions are usually carried out, namely *ngarak*, as well as bribes and greetings. *Ngarak* is the procession of the bridegroom accompanied by parents, relatives, and praises to the Holy Prophet Muhammad (peace be upon him) (Syarafat Anam). Before *ngarak*, the groom will change into traditional clothes to follow the next event (Fahmi, 2019). This *ngarak* event usually starts at a relative's house, which is not

far from the bride's house to the woman's house.

The culture of *suap-suapan* and *cacap-cacapan* is one of the traditions that the people of Palembang still preserve. This tradition is passed down from generation to generation and is carried out at every wedding, although not everyone carries out the event. The culture of bribery and youthfulness is a series of two events that are put together. This tradition can be interpreted as symbolic that both families (the female side and the male side) have accepted each other. The culture of bribes and mouthfuls can also be interpreted as symbolic of the last care on the part of the family for the bride.

Of course, the equipment in the two activities is different. At the bribery event, turmeric sticky rice is needed, grilled chicken is placed on turmeric sticky rice, and a large plate is recognized as a container of two basic utensils. Meanwhile, in *cacap-cacapan* activities, bowls, water, flowers of seven forms, pandan leaves, and kaffir lime are needed as one. Meanwhile, the meaning of each piece of equipment in this tradition includes turmeric sticky rice and grilled chicken, which has a sense of splendour and glory, and this means that there is hope in arranging the household so that it has smooth sustenance and a family that *sakinah mawaddah wa rahmah*. Regarding grilled chicken, it has a philosophy as a special side dish in all circles. Meanwhile, the equipment of the greeting event, such as water, is meaningful as a source of life and as a hope to cool family relationships that are just beginning. The flower of seven forms means a hope that the household that is built is always fragrant without conflicts, even though, in reality, in the home, there must be conflicts.

The bribery and greeting process is carried out separately between mothers, fathers, and brides (Febrianti et al., 2022). Those who take part in this event are biological families. However, others, such as neighbours, can represent something because they wander. Bribes are carried out by feeding the son-in-law first, then his children. The mother who first fed turmeric sticky rice and roasted chicken can be from the woman's family or the man's family. The number of members who provide can be three, five, or seven from each family after the biological mother is finished, followed by grandma, uwak, and other sisters.

Furthermore, the *cacap-capan* event is carried out by the fathers by feeding or washing the heads of the daughter-in-law and children with water that has been provided. The order of the executors adjusts to the order of the bribery event. When the activity is in progress, bribes and greetings are usually accompanied by a rhyme of advice that implicitly conveys advice to the bride and groom.

Bribery and youthfulness events are the results of local community culture, which is still carried out in Palembang traditional weddings. This event, both on equipment, processes, and executors, has its meaning or value. This study discusses the importance of

religious values and social values at the event. Spiritual values are rules or rules that behave well, which have all been arranged by Allah SWT. This rule includes how to establish a relationship with God, relationships between human beings, and relationships with the environment (Hudah, 2019). The religious values contained in this event are *ukhuwwah*, respect, justice, and good wishes from parents to the bride and groom through prayer. In marriage, the bride and groom not only carry out their duties as beings in pairs ruled by Allah but also create the value of *ukhuwwah* by strengthening the relationship between the two families. The second value is a child who respects his parents, according to his hadith as follows:

رَضَا اللَّهُ فِي رَضَا أَلْوَالِدَيْنِ, وَسَخَطُ اللَّهِ فِي سَخَطِ أَلْوَالِدَيْنِ

It means: "The pleasure of Allah is in the pleasure of both parents, and the wrath of Allah is in the wrath of both parents". (HR. Tirmidhi, Ibn Hibban, Hakim).

The third value is fair. In the context of family law, justice is a principle that must be upheld because justice is to provide a balance between these sides by giving each of them their rights without being exaggerated or reduced (Nurani, 2021). Fair, in the context of the event, stated that the son-in-law and the child himself are now in the same position, namely the child, without distinction in giving affection as parents. The last value is good wishes from parents to the bride and groom through prayers, the process of bribes and sayings of parents giving sincere prayers during the event and at the closing ceremony, there is a joint prayer for the bride and groom to live a happy life and in the hereafter.

The next meaning of value is social value. The social value contained in this event is in the form of creating social relationships and social interactions both in the process of the event and after the event, which has become a whole family (Ahmad Risdi, 2019). The second value is in the form of the last state of symbolic care given by parents to children through the last mouthful and the last speech to welcome the child's new life in the small family he has. Parenting can be understood as a picture used as an example or system of how to work to maintain, care, educate, guide, help and train someone (Adnan, 2018). And the last one is to preserve Palembang culture. We must preserve culture because culture involves local identity. Preservation is an effort to maintain what is already owned in anticipation of facing the current era of globalization in maintaining identity (Triwardani et al., 2014).

The event can run well if led and mixed by a competent host. The master of ceremonies is preferred to be a native of Palembang. Still, he may not be a native Palembang person who is needed, namely a person who understands this traditional event and can master the skills to lead the event. However, it would be nice for the Palembang people to preserve their culture and maintain it so that it is not weathered by heat and rain.

CONCLUSION

Bribery and youthfulness are some of the cultural heritage that is still preserved today. Bribes at this event are considered as the last form of care from the mother, for example, feeding the child, while the mouthfuls are regarded as the previous form of respect from the father, for instance, bathing the child. This tradition carries a lot of meanings and values, for example, as a form of last care for parents before children enter and sail the household ocean. In its implementation, this process has two stages, namely bribes and speeches. Bribes are made by mothers who are invited from each side of the family. Meanwhile, the sayings were carried out by the fathers, who were said from each side of the family as well. The value contained in this event is that it includes religious values and social values.

The meaning contained is not only in the process but in every piece of equipment. There is also meaning. The purpose of bribery equipment is in the form of hope for the bride's life so that her household *sakinah mawaddah wa rahmah*. And at the *cacap-cacapan* event has the meaning of hope that the life of the ringer is always as fragrant as a flower. After we know the importance of Malay culture at bribes and speeches in Palembang traditional weddings, then as part of Palembang society, we should still attract Palembang conventional weddings.

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