

# Amalgamation in Strengthening Society Social Integration and Harmonization

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**Abstract** - This study aims to describe the amalgamation through intermarriage in Lampung Pepadun custom and non-Lampung Pepadun ethnic as seen from the customary rules on intermarriage, causes and social impacts arising from the amalgamation in the Margakaya Village, Pringsewu Sub-District, Pringsewu Regency. This study uses a phenomenological approach as part of qualitative research. The research location is chosen because Margakaya Village is the oldest Lampung Pepadun Village in Pringsewu Regency and many of its residents are married to non-Lampung Pepadun ethnic. The results of the study were (1) in Lampung Pepadun customary rules, there were customary fines for society who do intermarriage (2) usually before the marriage ceremony procession, the ceremony of *ngankon* was performed firstnamely the appointment ceremony as a child. If the future bride of non-Lampung Pepadun has not been *ngankon* then it cannot hold a traditional ceremony (3) traditional ceremonies can be performed on *kering-keringan*, *sujud*, or *sujud terang* (4) factors causing the amalgamation in Margakaya Villagesuch as religion, residence, similarity of occupation and economy, and the amount of the fine that does not change. (5) the impact of amalgamation on society social life such as tolerance towards partners, conflicts in society can be suppressed, and the emergence of new generations.

**Keywords:** amalgamation, social integration, and harmonization

## I. INTRODUCTION

Margakaya Village is the oldest Lampung village (*tiyuh*) in Pringsewu Regency. Margakaya's social life is close with Lampung Pepadun custom. Customary rules are very detailed in providing guidance or rules in every aspect of the lives of the society, not apart from marital matters. The recommendation to marry with Lampung pepadun ethnic is affirmed in the customary rules, because intermarriage will be subject to customary fines. Marriage with other ethnic than Lampung around the 1970s has not yet occurred because people are afraid of the high fines that must be paid. The amount of the fine paid if the Lampung ethnic men marry non-Lampung ethnic woman then the fine is Rp.34,400.00. While if Lampung ethnic women marry non-Lampung men then the fine is Rp. 39,000.00 plus the cost of a *ngankon* or appointment to become an adopted child of a Lampung ethnic of Rp.138,000.00 and an additional cost for *Buai* that are Rp.50,000.00 for *Buai Manik*, Rp.30,000.00 for *Buai Gunung*, Rp.180,000.00 for *Buai Nyuang*, and Rp.130,000.00 for *Buai Selagai*. The value of the rupiah at that time was still high, the cost of fines was still equivalent to two (2) or three (3) cows.

Social life in Margakaya Village began to be heterogeneous since the arrival of transmigrant society from Java in 1925. The transmigrant communities were received by traditional leaders and they were given residence across the river called Karang Kembang Village. Then shortly after the arrival of the transmigrant society, around the 1950s people came from Banten, and they were placed across the reservoir called Dusun Danau. While Lampung ethnic society lives in Margakaya Village. The separation of residence is arranged by customary rules of the Lampung Pepadun ethnics. The distance of residence limited by nature such as rivers and reservoirs makes interaction rarely occur. In the beginning the society could not yet blend, but because there are similarities in occupation namely farming then social interactions begin to occur. Lampung society ask for help from Javanese or Banten society to work in their gardens. The tenacious nature and ability to work on the gardens of the Javanese society made the Lampung society happy, and vice versa, the Javanese society are happy with the Lampung society's banquet in providing food and drinks.

Assimilation between Lampung ethnics and migrants (Javanese and Banten) does not occur if the two parties do not work together. Lampung society who are friendly to migrants influenced by the view of life that is used as a guide for their lives. The outlook or life philosophy of the Lampung society is known as the *Pi'il Pesinggiri* which consists of these elements:

1. *Pi'il Pesinggiri* which concerns self-esteem, in this case Lampung society always behave in life to have high morals, big spirits, self-knowledge, and responsibility for obligations.
2. *Sakai Sambaian*, a necessity to live in mutual cooperation, with a big social heart, and selfless in helping others.
3. *Nemui Nyimah*, in this principle there is a necessity for Lampung society to always behave politely towards other society member, open to anyone, both morally and materially.
4. *Nengah Nyampur*, which is a must for Lampung society to always get along in the wider community to contribute their thoughts, opinions and initiatives for the good of living together.
5. *Bejuluk Beadek*, namely the necessity of striving to improve the perfection of life, orderly and karma as well as possible (Amboro: 2015).

Likewise Javanese people who have the nature and character "where the earth is based, where the sky is upheld" and also "*Nrimo Ing Pandum*" which means accepting gifts as they are without demanding more than that.

One form of assimilation that occurs in Margakaya Village is through intermarriages or amalgamation. Amalgamation is a social process that merges two cultural groups into one, which eventually gives birth to something new. Amalgamation will obviously eliminate conflicts between groups. The history of conflicts between Anglo-Saxon and Normandy ethnics has ended when there has intermarriage. Intermarriage makes amalgamation become a successful process (Narwoko, 2011: 64). Amalgamation is one result of social relations between ethnic groups. The positive effect of amalgamation is the creation of social integration in society.

Social integration is a condition of different aspects become one part but does not result in loss of identity, on the contrary the existence of that identity is present in a single unit (Meinarno, 2011:77). According to Ogburn and Nimkoff in Susanto (1985:105) the conditions of a successful integrated society have the following characteristics:

1. Community members feel that they have successfully filled one another's needs.
2. When consensus is reached about social norms and values.
3. If the norms are long enough consistent and not changing.

The importance of integration in the community so that conflicts that occur in communities with different characters such as ethnicity, customs, religion and culture can be minimized. With the characteristics of the community integrated above, namely filling each other's needs, a consensus regarding values and norms that has been conserved for quite a long time and does not change can make people live in harmony towards values and norms without easily igniting misunderstandings that can result in a social conflict.

Social harmonization is the life of individuals who live in harmony with others in society members who undergo their respective natures. Social harmony is characterized by social solidarity that occurs between society members. One of the ways for society in Pekon Margakaya to achieve a social harmony is to do intermarriage. Marriage institutions according to history are able to create a harmony social condition, because marriage between individual to individual is able to reduce each ego and be able to blend the existing differences. Because of the implications of intermarriages carried out by society in Margakaya Village namely Lampung Pepadun ethnics with non Lampung Pepadun ethnics who are able to create social harmony, researchers are interested in taking the theme.

The purpose of this research is to find out and describe amalgamation in Pekon Margakaya in strengthening social integration and harmonization.

## II. RESEARCH METHOD

This study uses a phenomenological approach which is part of qualitative research. The phenomenological approach relies on or understands the meaning behind the phenomenon which is described in detail (Fatchan, 2009:47). The purpose of phenomenology research is to understand the response to the existence of human individuals/human groups /society, as well as experiences understood in interacting.

In accordance with the formulation of the problem as well as the purpose and usefulness of the study, then in this study the authors used a qualitative descriptive method with the type of phenomenological research. The method used is expected to produce good data description.

This study uses a qualitative approach with a phenomenological perspective as a knife of analysis. To build propositions, researchers need to understand and uncover the meaning behind the actions of society members who engage in intermarriages (amalgamation) as in the aims and focus of research. Researchers stand from the phenomena in the field. The data in this study are in the form of words, deeds, and daily behavior of the people who conduct intermarriages to the people in Margakaya Village.

Researchers conduct activities that lead to the attention of specific cases in the field (such as focus and purpose of the research) that are emic in by relying on participatory observation techniques and deep interviews. Understanding the meaning of (their own perceptions) of a phenomenon that is revealed by the individual becomes the main pressure, but the objective conditions that surround him are not ruled out. The collection carried out in this study refers to the purposive of each individual as the perpetrators of existing actions and leads to the purpose or focus of research as controlling the course of the research.

This research was conducted in the Margakaya Village (Pringsewu Subdistrict, Pringsewu District) with the consideration that the village is the oldest village of Lampung ethnic in Pringsewu District which is a destination of transmigrant society from Java Island that makes the Margakaya Village heterogeneous.

## III. RESULT AND DISCUSSION

### A. Customary Law of Lampung Pepadun toward Intermarriage

Marriage for everyone was sacred, and so was the society of Lampung Pepadun in Margakaya village. Custom was very careful in making regulations regarding marriage. Intermarriages in the 1970s were very rare, because the parents of the Lampung ethnics were fond of having their children married to the same ethnics, Lampung Pepadun as well. Times have changed, technology and transportation had become more sophisticated. The association of young people in Lampung Pepadun was becoming wider. In addition, the presence of migrants from the time of Dutch colonization

from Java in Margakaya Village became one of the factors of ethnic diversity in Margakaya Village. Interaction with other ethnics gradually brings an assimilation. Do not know then do not love, said one of the old sayings. Inter marriages since the 1980s have started in Margakaya Village. Even though times have changed, customary rules must still be implemented. There was a fine for Pepadun people who will marry with another ethnics. The following is an explanation of the customary fines of different ethnic marriages:

1. Non Lampung women marry Lampung men, a fine of Rp.34,400.00
2. Non Lampung men marry Lampung women,
  - a. Fine of Rp. 39,000.00
  - b. Cost of *Ngangkon* (appointment to become an indigenous society) Rp. 342,000.00
  - c. The cost of each *Buay* is: Rp. 50,000.00 for *Buay Manic*, Rp. 30,000.00, for *Buay Gunung*, Rp. 180,000.00 for *Buay Nyuang* and Rp. 30,000.00 for *Buay Selagai*.

The nominal fine has remained the same since it was first established by Lampung Pepadun custom until now. Because the currency exchange rate changes with the same nominal fine, creating an opportunity for those who want to marry another ethnics. An expensive fine the 1970s made the indigenous people of Lampung Pepadun rethink if they would marry another ethnics, it was one of the factors that intermarriages rarely occurred before the 1970s.

Those who violated rules will get sanctions, as well as the customary rules of intermarriage in Lampung Pepadun. Fines that were not paid by the bride and groom, the bride cannot hold the Lampung Pepadun traditional ceremony until the fines have been paid. The sanction continues until the husband and wife already have children, if the child will hold a traditional ceremony then it was not permitted before the fine was paid.

#### B. Process of *Ngangkon*

In the Pepadun society, if they were married (both male and female) to a non-Lampung ethnics, the bride and groom must first be hung up with an adopted child (*angkon*) by a close relative. This event was usually done before the wedding ceremony. After the children's *angkon* program was completed, a wedding ceremony can be held (Sinaga, 2017:40). The procession of the implementation of the contract in this marriage were:

1. *Pemandai Kampung*, the *Ngangkon* ceremony begins with the person concerned (the person who follow *Ngangkon* process) come to village head and the customary figure to inform about the matter of intermarriages that will be carried out accompanied by family and also people who understand customary law. Before that they had to carry out the *Ngangkon* ceremony which would later be chosen by foster parents to be

assisted by an customary figure. After family who will carry out the *ngangkon* know the background of the bride or groom, the family will announce the customary figure, customary secretary and other customary members of the intent and purpose of the *ngangkon* process.

2. *Perwatin* customary meeting, after the announcement was made by the person who will do *ngangkon* process to customary figure and customary society. They were gathered on the *Perwatin* meeting at home of one of the customary figure or at the home of the person concerned or at the society hall. This event can generally be attended by all indigenous people and customary figure in the venue. The process of the meeting carried out in the strangulation began with the host appointing one of the traditional leaders to be the spokesperson, then the spokesperson asked whether the customary figure agreed with this intention. Furthermore, the customary figure asks the customary secretary to obtain a draft of the customary figure's decision (*bindangan*), if there were changes then it will be corrected and if there was none then proceed with the signing of the decree. *Bindangan* contains the names of people who have been *diangkon* (adopted children) and *mengangkon* (those who have adopted children), the amount of custom daw (money custom) that has been deliberated by the customary figure who present at the meeting. The amount of custom daw itself was adjusted to the ability of the bride and groom.
3. Decreasing of Uno or custom daw (Mandatory Budget Funds)

After the ratification of the decree and has been deemed official by the customary figure, the next event was a decreasing in uno or custom daw which was customary fines and legal requirements in the implementation of *pengangkonan* that must be met by the family conducting *pengangkonan*. Decreasing of Uno or custom daw was usually given or handed over symbolically to customary figure from the person who did *Ngangkon* process.

The conditions that must be fulfilled in *ngangkon* process were the decreasing of custom daw, which was usually given or handed over symbolically to the *perwatin* assembly of the person who did custom daw and had been prepared by *perwatin* custom. Fund details were as follows:

1. *Salam*: Rp. 24,000.00
2. *Selamatan*: Rp. 60,000.00
3. *Ngelampung (melampungkan)*: Rp. 30,000.00
4. Appointment in the field of ethnicity: Rp. 24,000.00
5. *Pengangken dilem sukeu* (appointment in ethnics): Rp.24,000.00
6. *Penyapuran di dalam sukeu* (assimilation in ethnics) Rp.24,000.00
7. *Penyapuran di dalam sukeu* (assimilation in the ethnics) Rp. 24,000.00
8. *Penyapuran in mulei meghanei* (assimilation in young people) Rp. 12,000.00
9. *Galang silo* (sitting together) Rp. 12,000.00

10. *Penerangan* Rp. 24,000.00
11. *Ngesaikan darah* (blood union) Rp. 24,000.00
12. *Penglamoan* Rp. 24,000.00
13. *Pangan mei gulai kibau* (eating buffalo curry rice) Rp.24,000.00
14. *Pengelebuwanno* Rp. 12,000.00

Total or Amount: Rp. 342,000.00

Then Mr. Bastari explained the position of someone who had been *angkon* within the indigenous community, including:

1. Position of *mekhanai* (single men) who is appointed in the family and in custom.  
Someone who had been *angkon* (appointed) was a relative of a family who had appointed someone from outside the Lampung Pepadun ethnics, they had same position as the biological child of someone who had raised it in custom. But he further explained that if at one time the parents or father in the custom died, and the biological child of the parent in the custom was still single or not married and did not have a child tuha (the oldest child), then his biological child had not the right to participate in various procession events and replace their position in custom. but the person who had the right to replace him was someone from outside the Lampung Pepadun ethnics who was entitled to the position of the old man. Because children who come from outside the Lampung ethnics had been *angkom* (adopted) and have the status of a tuha child (the oldest child) in the family.
2. Position of *Muli* (single girl) who is appointed in the family and in custom.  
A *muli* or an adopted girl could become a daughter or could become a *nakbai* (younger sister). The position of a girl from outside the ethnics who had been adopted as a daughter or younger sister in adat was the same as the daughter or biological sister of someone who had *angkon* them. The girl appointed was called *mirul* because she was married or in other words she was not a person who was still *muli* or a single girl anymore. *Mirul* here was place to ask those around her if there was a desire for the family who raised her as a child or as a *nakbai* (younger sister).  
With this *angkon*, the recognition was also from the society of Lampung Pepadun itself. Therefore, someone who had a native ethnic of Lampung Pepadun will not marry someone who had a different ethnicity, then they will not lose their status as a Lampung Pepadun person. Furthermore, in terms of inheritance rights, the adopted child does not inherit, meaning that the adopted child was not entitled to inheritance from foster father because the *angkon* process was solely to obtain recognition from the indigenous people of Lampung Pepadun ethnics because the appointed person had already been appointed enter his relatives.

### C. Lampung Pepadun traditional wedding reception

#### 1. *Kering-keringan*

Procession of *Kering-keringan* only known by customary figure. Activity in *kering-keringan* procession as follows:

- a. *Doingnantaksalah* : Rp.132.000,00
- b. *MempengaduDawof* Rp.68.000

#### 2. *Sujud*

The steps as follows :

- A. *Ngantaksalah* : Rp.132.000
- B. *MempengaduiDawof* Rp.68.000
- C. The cost of *sujud* was : Bring special goods for customary figures and special goods for family. Goods for *sujud* as follows:

Special goods for customary figures:

- ✓ *Dodol*, which means traditional cake symbolizes the perfection of taste, nothing was bad, food was delicious and everyone likes the taste of dodol. Dodol can be made by yourself or bought. The number of dodol must be 12 seeds, which means Lampung Pubian consists of 2 large groups of community ethnics that have disappeared. From 2 big ethnics, there were 12 customary figures, which means 12 traits. The size of the dodol was not a problem, the most important was the number of 12 seeds.
- ✓ The *nginang tool (hukum ngasan)*, *nginang* had become Lampung Pepadun's custom when visiting. The guest treats (*hukum ngasan*) consist of cigarettes and *nginang*, cigarettes can be in the form of tobacco and palm leaves, *nginang* in the form of betel lime, *enjet*, *jambi* or areca nut. The way of serving was betel folded and betel folds fill the tray. One tray consists of betel, areca nut, *enjet*, whiting, made of tobacco folds. The bride and groom brought 2 trays.
- ✓ Bronze gold consists of *siger*, durian flower bracelets, belts, *cendi* was a valuable fabric that was silk fabric wrapped around like a gut but now the original *cendi* was weathered but still valuable. *Cendi* means to describe the buffalo rope, the bride should bring a buffalo because there was no buffalo, then there was only the rope as a symbol. *Cendi* will be rolled into a rope. Now the bride and groom can borrow in a special salon for Lampung Pepadun custom
- ✓ Cost or Money of Rp.68,000.00 for Daw money handed over when the bride *sujud*, Rp.32,000.00 which occupies 6 people consisting of 3 single girls and 3 single mens called "*bedua*" were the errand boys to help the reception process.

Special goods for family, as follows:

- ✓ *Dodol* 10 seeds were divided for the bride's extended family
  - ✓ *Dodol* 8 seeds were divided into 4, namely 2 seeds for single man and single girl, 2 seeds for *lebu klama* (older uncle from the bride), 2 seeds for *peko* head & for headman, 2 seeds for parents of fathers and mothers of women who have meaning asking for blessing to have a family.
  - ✓ 1 tray of *Nginang* tool for large families
3. *Sujud Terang*

The difference between *sujud* and *sujud terang* was the cost of *sujud* procession multiplied by 2, such as costs, special goods (except gold and bronze), *nginang* tool, and *dodol*. There was an additional fee for opening the village, which was 5xRp.48,000.00 = Rp.240,000.00. *Khampong* was a fence in the form of a white cloth on a bar about 30 meters from a celebration house and held by 3 people. The number of *khampong* 5 had the meaning of *khampong* or fence consisting of 5 namely, *khampongmarga*, *khampong tiuh*, *khampong tuha-tuha*, *khampong muli-mekhanai*, *khampong lebu kelama*. From the side of the groom brought 3 people and 3 people from the bride. The process was in the form of traditional poetry to open each *khampong*. 5 *khampong* can be paid at once.

*Tambulan*, consisting of a comb, soap, *dodol*, shampoo, handkerchief, pencil, and consists of 2 trays. *Pengajin* consisting of 2 dozen standart plates divided by 1 dozen for customary figures and 1 dozen for family of women. The *dodol pengliwan* which means *perdamaian numpang liwat* (peace passage through each village of Lampung people), 1 *dodol* was given to each customary village in each village of Lampung.

#### D. Factors That Cause Amalgamation in Margakaya Village.

##### 1. Religion

People of Margakaya Village were entirely Muslim. The similarity of religion that occurs had a lot of positive impacts on society. one form of interaction that occurs in the society that was in the *wirid* activities of death, praying together routine of adult man in every Friday night and recitation routine of adult woman in every Friday. This had become one of the forms of interaction that occurs in society regardless of different cultural backgrounds, but with the similarity of religion, a form of closeness can be achieved within the community that affects the integration in a multi-ethnic society.

The similarity of religion occurs because in Lampung Pepadun society gives their blessing when their children marry into different ethnics, but the similarity of religion was a necessity. The informant interviewed by the researcher also said that if a parent had a requirement if they want to marry with a different ethnic group, it was permissible as long as they follow the customary rules and must have the same religion.

##### 2. Residence

Residence in this case could be described in several ways, including the distance of residence and length of stay of the Lampung ethnics with Javanese and Sundanese ethnics. The proximity of the society's residence allows the society to always interact. The closeness of distance was one of the factors causing the tendency of interest in a human relationship, this was because in close proximity such as in rural society generally will open a closer relationship between one another and can also increase feelings of joy because of opportunities for large communication and meeting between one individual with another. In addition to the closeness of residence, the length of stay of a person was also very influential on the interaction with one another. The longer interaction then opportunities to carry out a process of amalgamation between society was very likely to occur.

##### 3. Similarity of Occupation and Economy

The similarity of individual occupation in the society was one of the factors that influence amalgamation in Margakaya Village. The similarity of occupation and economy and the frequent interaction or meeting between individuals will result in a common destiny and will learn from each other's character and culture. Thus the equality of occupation in society will group the community into the same level of stratification.

Social stratification or level in society was a grouping of people according to status. A person's job or economic level in the society will indicate one's status in the society itself. In the social system there will be stratification and one level of stratification in society will be influenced by various factors and one of these factors was their occupation in the society.

##### 4. The amount of customary fines for inter marriages had not changed.

Intermarriage in Lampung Pepadun indigenous people were governed by custom. The indigenous people of Lampung Pepadun who initially only knew endogamous marriages but had experienced changes then open to exogamy marriages. The Margakaya society wants to accept an exogamy marriage as a factor because the amount of customary fines does not change. Before the 1970s the nominal value of the fine could be worth two buffaloes even more, so it was very burdensome for the society.

## E. Social Impact of Amalgamation

### 1. The tolerance towards amalgamation couple

Tolerance in language, this word comes from the Latin "tolerare" which means patience and restraint. Tolerance can also be interpreted as an attitude of mutual respect and respect between groups or between individuals (individuals) either in society or in other spheres. Tolerance can avoid discrimination, even though there were many different groups or groups in a community group. Relationships in the family must be tolerated, so that a family can live in peace, comfort and harmony. Every individual in the family had a different character even though from the same ethnics, the same religion or the same social class. Especially with different ethnic families, differences in language and habits of life certainly requires a tolerance in it. Tolerance could be seen in the daily life of the amalgamation couple in Margakaya Village, namely the husband could accept if the wife cooks ethnic dishes such as the typical Javanese cuisine. Husband and wife were also willing to accept each other's different cultures, such as straining, splice, learning their second language, and wearing their traditional clothes.

Each partner of different cultures will continue to try to adjust to differences in their partner's culture and will also try to dominate their partners. Each partner will try to incorporate every element of original culture they have in order to preserve their culture, one of which was to preserve their native language by teaching or accustoming their partners and children to use the language.

The occurrence of language changes in couples who perform amalgamation was one form of adjustment of the couple to their partners. Changes in language in communicating in daily life at the amalgamation partner above, were inseparable from the factor of the dominance of the partners over their partners and were also influenced by the environment in which the amalgamation partners lives.

Acculturation and dominance of a partner over their partner will not completely eliminate the original culture of their partner. the couple will still teach a little bit about the native culture to their children for purpose of culture introduction so that the child knows the culture of each parent of different cultures when visiting one of his family, even though he does not fully understand the culture.

### 2. Conflict in the Society could be suppressed

People have started to open and want to understand the different cultures of their ethnics. One of the acceptance was allowing their single son or daughter to marry with different ethnics. A marriage that will meet and interact every day makes not only married partners but the whole

family of both partners will learn each other's habits and culture. "Do not know then do not love", the right saying to say a situation where a difference in ethnicity could cause a conflict if individuals/society do not understand each other. Understanding a different culture could avoid or even reduce tension or even conflict in society.

As experienced by several informants, after marriage to the Lampung ethnics, they began to understand if the accent language used by Lampung people was indeed high-pitched and did not mean angry. And the Lampung people who also understand that the Javanese were gentle yet hard working. This understanding will obviously be very helpful in creating positive social interactions.

### 3. Generate a new generation

The marriage of the Lampung ethnics to the Javanese ethnics results a new generation of children from the partner Mr. Daniswan and Mrs. Ika who were white like Lampung people. But they had a strong Javanese accent, because indeed they live in the neighborhood where Mrs. Ika was predominantly Javanese. If asked, whether they could speak Lampung language or not, they said they were not able to speak Lampung language but they could understand if there were Lampung people who speak Lampung language.

Likewise, the son of Mr. Aan's partner and Mrs. Peni, Ms. Peni's child had a white skin and a distinctive face of the Lampung ethnics, but with a dialect that was very Javanese. They live in Margakaya Village, but Ms. Peni's son was very Javanese, although he speak Lampung language.

## IV. CONCLUSION AND SUGGESTION

1. One of the factors of multiculturalism in Margakaya Village was the existence of amalgamation through inter marriages. Although inter marriages were permitted, they must go through customary regulations. the marriage of the Lampung Pepadun ethnics to another ethnics will be subject to customary sanctions, the following was an explanation of the customary fines of different ethnic marriages:
  - a. Non Lampung women marry Lampung men, a fine of Rp.34,400.00
  - b. Non Lampung men marry Lampung women, a fine of Rp.39,000.00
  - c. Cost of *Ngangkong* (appointment to become an indigenous society) Rp.342,000.00
  - d. The cost of each Buay were, Rp.50,000.00 for *buay manic*, Rp.30,000.00 for *buay gunung*, Rp.180,000.00 for *buay nyuang* and Rp. 30,000.00 for *buay selagai*.

2. The process of marriage with non-Lampung Pepadun ethnics must also go through the process *ngangkon*. In the Pepadun society, if they were married (both male and female) to a non-Lampung ethnics, the bride and groom must first be hung up with an adopted child (*angkon*) by a close relative. This event was usually done before the wedding ceremony. After the children's *angkon* process was completed, a wedding ceremony could be held (Sinaga, 2017: 40).
3. Factors that cause amalgamation through intermarriages in Margakaya Village

a. *Religion*

In Lampung Pepadun society gave their blessing when their children get married to different ethnics, but the similarity of religion was a must. The informant interviewed by the researcher also said that parent had a requirement if they want to marry with a different ethnic group, it was permissible as long as they follows the customary rules and must be from the same religion.

b. *Residence*

The proximity of the society's residence allows the community to always interact. The closeness of distance was one of the factors causing the tendency of interest in a human relationship, this was because in close proximity such as in rural communities generally will open a closer relationship between one another and can also increase feelings of joy because of opportunities for large communication and meeting between one individual with another. In addition to the closeness of residence, the length of stay of a person was also very influential on the interaction with one another. The longer associated opportunities to carry out a process of amalgamation between society was very likely to occur.

c. *Similarity of occupation and Economy*

The similarity of individual occupation in the society was one of the factors that influence amalgamation in Margakaya Village. The similarity of occupation and economy and the frequent interaction or meeting between individuals will result in a common destiny and will learn from each other's character and culture. Thus the equality of occupation in society will group the society into the same level of stratification

d. *The amount of customary fines for inter marriages did not change.*

The Margakaya people want to accept an exogamy marriage as a factor because the amount of customary fines did not change. Before the 1970s the nominal value of the fine could be worth two

buffaloes even more, so it was very burdensome for the community.

4. The impact of amalgamation on community social life
  - a. There was tolerance toward amalgamation partner
  - b. Conflict in the Community could be suppressed
  - c. Generate a new generation
  - d. The marriage of the Lampung ethnics to the Javanese ethnics results a new generation, such as the children of the partner Mr. Daniswan and Mrs. Ika who were white like Lampung people. But they had a strong Javanese accent, because indeed they live in the neighborhood where Mrs. Ika was predominantly Javanese.

*Suggestion*

1. For the Community As a reference to create a harmonious life in the life of a multi-cultural society that promotes the values of tolerance and mutual respect between people of different cultures.
2. For Schools To be a source of reference and evaluation of factual findings in the field for students in social science (IPS) in eleventh grade on the theme of multiculturalism society, and tenth grade on social interaction.
3. For other researchers As a form of factual study that can provide information on amalgamation through inter-ethnic marriages in Pekon Margakaya, Pringsewu Regency and as an ingredient for re-improvement of this research, if you want to see how the amalgamation changes through inter-tribal marriages in the future.

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