

Customary Existence Lampung *Nayuh* In The Case Of *Ngennipandai* And *Pangan* In The Era Of Globalization In Kotaagung District, Tanggamus Regency, Lampung Province

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Abstract: The custom of Lampung *Nayuh* in terms of *ngennipandai* and *pangan* as a form of gratitude or happy expression as well as notification to the community for the held of a marriage or circumcision. The purpose of this research is to find out the existence of customs Lampung *nayuh* in the case of *ngennipandai* and *pangan* in the current era of globalization. This research uses descriptive qualitative research types with ethnographic approaches. The location of the research was carried out in Kotaagung district, Tanggamus regency, Lampung Province with research subjects is a community of Kotaagung district who is also a traditional leader Lampung in Kotaagung district. The results showed that 1) Customary existence Lampung *nayuh* in the case of *ngennipandai* and *pangan* still preserving the customs Lampung *nayuh* in the case of *ngennipandai* and *pangan* in a sacred manner complete with all the customary processes that have existed since ancient times, but many of the customary series that are used have not been used or have undergone changes due to the role of the clan customary leaders themselves and also the influence of modern globalization. 2) Custom Lampung *nayuh* in the case of *ngennipandai* and *pangan* can be used as learning for students or the next generation of the nation today as a source of social studies learning which should be introduced more by educators to the younger generations. Because in Lampung traditional event contains various social studies education that can be learned the meaning in each process.

Keywords: Existence, The Custom of Lampung *Nayuh*, *Ngennipandai*, *Pangan*, Globalization, Social Studies Education

I. INTRODUCTION

Custom of Lampung *nayuh* in the case of *ngennipandai* and *pangan* means the traditional ceremony of the community Lampung *saibatin* who a few days earlier had to inform the community by visiting the surrounding community house and at the time and place that had been determined to do a big meal together. The three customs are interrelated with the community province Lampung especially the community county Kotaagung. Based on the results of interviews with several informants at the time of the research that the existence of custom Lampung *nayuh* himself experienced binding while in the matter *ngennipandai* and *pangan* it is suspected that they have begun to decline due to changes in

the series of customary processes and social changes in society.

The government has prepared a forum in the form of social studies education so that we as a society can respect our own customs and culture so that we don't lose it in time. Through social studies education, the unique things that exist will become more sustainable. The inheritance will continue to explore the good things in it. So through this social studies education, it is hoped that the young generation in this era of globalization can continue to maintain their customs and culture as national assets towards a more advanced nation.

II. LITERATURE REVIEW

A. Strengthening Social Studies Education

Social Sciences (IPS) is one of the subjects applied to primary and secondary education; even now it has reached the college level. IPS is a subject developed integrately by taking essential concepts from Social Sciences and Humanities, consisting of various disciplines such as geography, sociology, economics, history, and anthropology. IPS examines various social problems and phenomena that often occur in the community [8].

The purpose of social studies is to prepare students to become good citizens of life in society. Strictly speaking he said "to prepare students to be will-functioning citizen in a democratic society". Another goal of social studies education is to develop the ability of students to use reasoning in making decisions about every problem they face [13].

B. Definition of Globalization

Globalization of organizations and communication between communities around the world to follow the same systems and rules [11]

It takes local wisdom that is owned by each region or community to fight the swift currents of globalization. Indonesian local wisdom can be found in the values of kinship which are manifested in mutual cooperation, kinship and togetherness. These values can be a form of resistance to the dominance of individualization resulting from globalization.

Likewise, a culture of tolerance that feels and has empathy for others, in other words respecting fellow humans can be used as weapons in fighting "free market" globalization that makes people a commodity at a certain price. The appreciation of traditions, ceremonies, rituals that become the wealth of the local community becomes a force that can balance the power of globalization. However, local wisdom should not be used as a basis for fundamental or self shutting down from globalization, because globalization also has positive impacts that are useful for the development of human life. In this case, local values or identities must again be respected [12].

C. *Nayuh*

Nayuh can be meaning as a series of traditional Lampung ceremony processions *saibatin* by large families performed during weddings, circumcision, thanksgiving and others through *mupakat sengalamban* (core family deliberations), *himpun adat* or *mupakat sengamuakhian* and *mupakat sengapekon* (one village deliberation) which in it discusses about *nayuh* or *tayuhan*. The large family will be in consultation to prepare various equipment and equipment, such as *ngakuk bulung*, *nyani kubu*, *budandan*, *nyakhak bulung*, *nyakhak hibus*, *nyani bukha*, *nyani buak* (materials used to decorate the place *nayuh* and raw materials for making food), and so forth (Interview result Januari 14, 2020) [9].

Nayuh is *beguwai jejama aguk minak muakhi anjak khedik* or *jak jawoh*, *ngawin* or *nyunat si khadu ditatu ko* customary deliberations (a reception with all family, relatives, relatives, close and distant with deliberation and customary deliberation) (Interview result Januari 20, 2020) [10].

D. *Ngennipandai*

Ngennipandai is sending someone to inform the immediate family or family in one clan and community that will be held *nayuh* with traditional dress *minjung* (cap and sarong that is worn up to the knees), to tell the *penyimbang* custom by carrying betel and *buak tuha* (traditional Lampung cakes). While *ngennipandai* ordinary people do not need to wear traditional clothing *minjung* and only carry betel (Interview result Januari 14, 2020) [6].

E. *Pangan*

Pangan is to eat together and share the average of all the people who attend the event *nayuh* by serving or *butanjakh*

pangan is a joint dining event held after all the community gathers and carries out a series of activities in the event *nayuh* by serving food or *butanjakh*, food served by both rice and cake is placed on top *talam* or *pahakh*. One *talam* which caters for 4, 6, or 8 people, after the meal finished both the rice and the remaining cakes were divided equally to take home (Interview result January 14, 2020) [2].

F. *Definition of Existence*

Existence is a dynamic process, a being or existing. This corresponds to the origin of the word existence itself, namely *existere* which means out of, beyond or overcoming. So existence is not rigid and stalled, but rather pliable or supple and undergoes development or otherwise setbacks, depending on the ability to realize its potentials [1].

III. RESEARCH METHODS

The research method used in this research is descriptive qualitative research type with ethnographic approaches. according to Spradley (1990: 22-35) in Hanifah (2010: 14–17) the ethnographic research cycle includes six steps: 1) Ethnographic project selection; 2) Asking questions; 3) Data collection; 4) Recording data; 5) Data analysis; 6) Report writing [5].

Data analysis was carried out after all data was collected and then written descriptively qualitatively, and on each *pekon* conclusions will be made based on a series of traditions that are still being implemented, whether they have changed or not, which will then draw conclusions from these data. The object of this research is the existence of Lampung *nayuh* custom in terms of *ngennipandai* and *pangan* in the era of globalization in Kotaagung district, Tanggamus regency, Lampung province. The subjects in this study consisted of several informants who were the people of Kotaagung district who is also a traditional leader from Lampung in Kotaagung district, Tanggamus regency, Lampung province.

IV. RESULTS AND DISCUSSION

The existence of *nayuh* in terms of *ngennipandai* and *pangan* currently a form of gratitude and notice to the public for gratitude for circumcision reception or marriage. The following researchers present the results of the research survey conducted *pekon-pekon* in the three clans in Kotaagung district. The research is based on the results of interviews with traditional leaders in the *pekon*.

Table 1. The existence of the Lampung *nayuh* custom in terms of *ngennipandai* and *pangan* in recent years

No	Area/ Clan	Pekon	Nayuh			Ngennipandai			Pangan		
			2017	2018	2019	2017	2018	2019	2017	2018	2019
1	Buay Nyata	- Kedamaian	8	12	17	6	5	4	7	8	7
		- Kusa	7	10	13	5	5	3	7	7	8
		- Terbaya	5	6	8	3	2	2	5	5	4
		- Waysom	6	7	11	4	2	0	5	5	3

		- Teba	8	9	12	7	5	2	8	9	9
		- Kotaagung Kampung	12	14	18	10	8	5	11	8	7
2	Buay Belunguh	- Kagungan	10	14	15	7	5	2	8	11	7
		- Kerta	9	11	12	7	6	2	7	8	8
		- Umbul Buah	13	14	15	9	6	3	9	9	7
3	Buay Turgak	- Menggala	17	19	20	11	9	2	10	7	5
		- Suka Banjar	10	12	15	7	5	2	6	5	3
		- Mulang Maya	11	13	16	7	6	4	7	5	5
		- Kampung Baru	8	13	17	6	4	1	8	6	5
		- Tanjung Jati	5	6	9	4	2	1	4	5	4
		- Banjar Manis	10	14	15	7	6	5	9	6	5
Total			139	174	203	100	76	38	111	104	87

Source: Primary data from research results in 2020.

A. Implementation of Lampung *Nayuh* Customs in terms of *Ngennipandai* and *Pangan*

1. *Nayuh*

At the implementation stage *nayuh* divided into three processes, namely the preparation process, the equipment process and the implementation process. In the preparatory procession, the first thing the family who will do the *nayuh* will do is *mupakat* (deliberations or meetings) nuclear family to determine the day and date of the traditional *nayuh*, which is then followed by *mupakat sengamuakhian* or *himpun adat* and *mupakat sengapekon*. As expressed by Mr. Bunyana (65 tahun) *adok* “*Dalom Batin Jaya*”, Nuclear family deliberation, a family meeting of one customary leader and a community meeting of one village are usually held one month before the *nayuh* is held. The purpose of deliberation is to determine the day of the traditional *nayuh* event and determine who will be role models in the traditional *nayuh* event”. (Interview results May 4, 2020) [3].

And at the time of the procession *nayuh* a lot of equipment will be used, ranging from traditional equipment for the room, equipment for processions, equipment for traditional clothing, and equipment for *pangan*. All equipment used in each clan is almost the same, namely *kubu* (tent), *kasukh* (mattress), *appai* (mat), *lelidung*; *tikhai*; *leluhukh* (cloth to decorate the wall) *seprah* and *papah seprah* (food mats like tablecloths but are long), *talam* (round tray), *pahakh* (the tray is round and legged), *awan gemesekeh* (walking tents, equipment used only by *saibatin* descendants during processions), *juli/jajuli* (traditional equipment which is carried on a stretcher which is closed using a special white and transparent *kebung/kelambu* net which is only used by the offspring *saibatin* during a procession) *terbangan/tambourine*, utensils for eating such as plates, glasses, cutlery, and much more.

While the stages that are passed when *nayuh* in each clan in general are the same. Starting with the host opening the event *nayuh* begins with a series of wedding ceremony (if at *nayuh ngawin*) followed by a prayer together with the fathers of the

pekon community. If the marriage agreement has been held before holding *nayuh* then the first one to be performed is a joint prayer and immediately *ngehappokh* (breakfast and eat cake together which is on the plate). Then hand over the *pedatong* from *kuakhi* or *kelama* (in-laws or parent's origin). Then proceed to *ngarak* event namely a procession by the family, *mulli-mekhanai*. Some of the *pekon* community, both brides and circumcised brides, go to the *saibatin* house to be dressed in traditional bridal accessories.

When *ngarak*, The bride and groom are paraded using *juli* accompanied by *mulli* and the women behind the bride with the verses of the hadrah rhymes in Arabic and Lampung language accompanied by a typical Lampung tambourine beating. And in the front row are *mekhanai* and fathers who act as opening the way for the *ngarak* by presenting *piccak khakot* and *khudat* who walk back to the family house that performs *nayuh*.

Arriving at the house, back at the family house, which performs *nayuh mulli-mekhanai*, sitting in a position facing each other, which will later present a *deduay* (*mulli-mekhanai* event) followed by a traditional Lampung dance performance. Then both the circumcised bride and the *ngawin* bride continued with a *butammat* event (read the holy Quran verse at chap 30). In *nayuh ngawin* for *saibatin* offspring, after *butammat*, *adok* is given according to the level in the *saibatin* family. After finishing the *buadok* event (giving *adok* /title) followed by a food event *buak* (eating cake together from *talam* or *pahakh*). All invited guests who were present, both near and far, ate the cake that had been provided in the *talam* or *pahakh*. And the last is *pangan mi* (eating rice and its side dishes that have been provided in the *talam* and *pahakh*).

2. *Ngennipandai*

Ngennipandai is divided into two parts, namely: 1) *Ngennipandai* traditional leaders and; 2) *Ngennipandai* ordinary people. In the *Buay* real clan and *Buay Belunguh* if *ngennipandai* the traditional clothing figure that must be used is called *bulipat*, and named *minjung* in the *buay turgak* clan.

Namely wearing trousers and a sarong up to the knees and a cap for men, and wearing a sarong and scarf for women in addition to wearing a head scarf, carrying a *buak tuha* (traditional cake), or traditional leaders and carrying *ngasan* (betel nut equipment) consisting of betel, gambier, betel lime, and areca nut for ordinary people who will be identified in the *Buay Turgak* clan. Meanwhile, the *buay* real and *Buay Belunguh* clans carry *pedatong* (souvenirs such as *buak tuha*, sugar, tea and milk) for traditional leaders and do not bring anything to the people who will *dikennipandai*. And *ngennipandai* in ordinary people it is just ordinary clothes and there is no need to wear *bulipat* or *minjung* clothes.

3. Pangan

Pangan is the closing ceremony of the *nayuh* program. *Pangan* is differentiated into 2 types: 1) *Pangan Buak*, is eating traditional cakes together that have been provided in the *talam* and *pahakh*. The type of cake served is different between indigenous people and ordinary people, people can cake served in the form of *selippok*, *lepot*, *tapai* and other market snacks. As for traditional leaders, the food served is in the form of traditional cakes such as *cucur*, *wajik*, *peranggi*, *tippa*, *kekakhas* etc. *Pangan buak* this was done before *pangan mi*. 2) *Pangan Mi* is a rice meal with Lampung special side dishes that have been provided in *talam* and *pahakh*. On *pangan mi*, rice as well as side dishes served both to traditional leaders and the common people are evenly distributed. These foods are in the form of white rice, vinegar fish, and *gulai taboh kemunduk*, *gulai taboh kabing*, *gulai taboh takkil*, *masak manuk*, *kukhih*, *sambol* and fresh vegetables.

On *pangan* seating placement for traditional leaders if men are in the living room and if women are in the living room. The position they sit according to the level of *adok* in the clan. For ordinary people, *pangan* can be done in the stronghold, and outside the house in other parts. This is because traditional leaders have a high social status in society.

B. Functions and Supporting Factors That Affect Lampung Nayuh Customs in terms of Ngennipandaia nd Pangan

A culture survives because it turns out to have certain functions for the community concerned The custom of Lampung is *nayuh* in terms of *ngennipandai* and *pangan* does have a function for the social life of the people of Kotaagung district, These functions are interrelated so that the existence of the Lampung *nayuh* custom in terms of *ngennipandai* and *pangan* is maintained [7].

The traditional functions of Lampung *nayuh* in terms of *ngennipandai* and *pangan* are:

1. Maintaining kinship.
2. Maintaining the bonds of solidarity and community harmony.
3. Entertainment.
4. Maintain cultural heritage.

While the supporting factors that affect the existence of Lampung *nayuh* customs in terms of *ngennipandai* and *pangan* are:

1. As a means of notification to the public.
2. The need to get together.
3. The willingness of the people to maintain The Lampung *nayuh* custom.

C. Supporting Factors and The Role of Several Elements That Affect the Existence of Lampung Nayuh Customs in terms of Ngennipandai and Pangan

Supporting factors that influence the existence of Lampung *nayuh* customs in terms of *ngennipandai* and *pangan* include:

1. As a means of notification to the public.
2. The need to get together.
3. The willingness of the people to maintain Lampung *nayuh* customs in terms of *ngennipandai* and *pangan*.

Apart from the various roles that contribute to the existence of Lampung *nayuh* customs in terms of *ngennipandai* and *pangan*. Both the role that can influence progress in terms of maintaining and preserving the cultural customs of our ancestors that have existed since time immemorial and the role that can affect the existence of Lampung *nayuh* customs in terms of *ngennipandai* and *pangan* deterioration.

1. Role of Local Government

- a) Hold festivals related to customs and culture in order to introduce and promote the customs and culture of Kotaagung district, Tanggamus regency.
- b) Proposing recognition of Intangible Cultural Heritage (WBTB) whose purpose is none other than so that its existence can be recognized as an intangible cultural heritage.
- c) By creating a Lampung customs Balancing Council (MPAL) which concerns the customs and culture in Tanggamus regency

2. The Role of the Younger Generation (Single-Girl/Multi-Mekhanai)

From the *mupakat multi-mekhanai* stage, the day of the implementation of *nayuh* to the end of the event, the Lampung custom of *nayuh* in terms of *ngennipandai* and *pangan* cannot be separated from the big role of *muli-mekhanai*. Especially at the event *nayuh ngawin*. Various series of traditional activities are carried out by *muli-mekhanai*.

3. The Role of Traditional Figures

Customary figures are people who have the highest status, are respected and their advice is used as role models in society, especially in terms of custom. For example, the customary chief wants *nayuh* to be based

on the true traditions of the ancestors and the people follow it.

4. The community has a significant role and role in the preservation of the *Lampung nayuh* customs in terms of *ngennipandai* and *pangan*, especially the community.

D. Inhibitory Factors and Efforts in maintaining the Existence of Lampung Nayuh Customs in terms of Ngennipandai and Pangan

There are various obstacles that make some families feel hampered from holding the *Lampung nayuh* custom in terms of *ngennipandai* and *pangan*, and even make them completely unable to hold the *Lampung nayuh* custom in terms of *ngennipandai* and *pangan*. These obstacles are as follows:

1. The cost is quite large.
2. Shifting value orientation in society.
3. Long time efficiency.
4. Equipment used quite a lot.

The efforts that need to be made to maintain the existence of *Lampung nayuh* customs in terms of *ngennipandai* and *pangan* are:

1. Try to always introduce custom to the younger generations today.
2. Always Uphold Customary Values.
3. Anticipation of cultural globalization.

Based on some of the descriptions above, it shows that the reason why the people of Kotaagung subdistrict still maintain the *Lampung nayuh* custom in terms of *ngennipandai* and *pangan* their gets a function for their social life, which is also to preserve and maintain the traditional Lampung ancestral heritage that has existed since ancient times so that they can be enjoyed by their children and grandchildren later, although it has undergone many changes and has cost a lot of money and in order to be able to implement the *Lampung nayuh* customs in terms of *ngennipandai* and *pangan*.

E. The Custom of Lampung Nayuh in terms of Ngennipandai and Pangan in the Context of Social Studies Education

There are five perspectives in teaching social studies. The five perspectives have the context of closeness to the *Lampung nayuh* custom in terms of *ngennipandai* and *pangan* as follows [4]:

1. Social Science Education is taught as the Inheritance of Citizenship Values (*Citizenship Transmission*): Community-Centered Approach.

The concrete example of social studies education being taught as the inheritance of civic values is shown in the *Lampung nayuh* custom in terms of *ngennipandai* and *pangan* at the time of *butamat* which contain religious values, the role of the head of the *battu bebai* and *bakas* during *nayuh* which reflects an attitude of responsibility, and cooperation

between families who hold *nayuh* with the *pekon* community.

2. Social Sciences Taught as Social Sciences Education
Where in the *Lampung nayuh* custom contains many values of social science that can be studied such as history; in which it can be explored how the custom was formed, sociology; such as at the time of the implementation of the traditional *Lampung nayuh*, there are reciprocal ties and others.

3. Social Science Education is taught as a Reflective Inquiry

The teacher can provide an overview of the problems of the differences between the *Lampung nayuh* custom in the past and the *Lampung nayuh* custom today. Guided by the teacher, ask the child to examine the problem, why the problem arises, what are the consequences of the problem, how to solve the problem.

4. Social Studies Education is taught as Student Personal Development

With the traditional *Lampung nayuh* event in terms of *ngennipandai* and *pangan*, it can foster students who have a social sense by respecting the cultural heritage of their ancestors which is still preserved today. And can foster positive values in students.

5. Social Studies Education is taught as a Rational Social Decision-Making and Action Process

Including students can study social problems in the *Lampung nayuh* custom in terms of *ngennipandai* and *pangan* which has undergone many changes due to various social factors that arise.

From the five perspectives or contexts of social studies education that have been described relating to the *Lampung nayuh* custom in terms of *ngennipandai* and *pangan*. The author can conclude that the traditional *Lampung nayuh* in terms of *ngennipandai* and *pangan* can be used as learning for students or the current generation of young people as a source of social studies learning which should be introduced more by educators to younger generations. Because in this *Lampung* traditional event contains various social studies education that can be learned the meaning in each process. Not only *Lampung* custom, but all the custom and cultures that exist in Indonesia so that they always maintain and maintain the preservation of the customs and culture of the nation itself so that it is not lost to the current era of globalization.

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