

## Binary Opposition Under Monitoring at a Wedding Ceremony in Gunung Karto Village Tanjung Sakti Pumi District Lahat Regency South Sumatra Province

Avrilia, Suharti, Yetty Oktayanty  
Institut Seni Indonesia Padang Panjang

### ABSTRACT

This research is entitled Binary Opposition in Observations at Wedding Ceremonies in Gunung Karto Village, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra Province. The aim of this research is to describe the processes involved in monitoring, and the meaning contained in the monitoring tradition. The theory used in this research is Levi Strauss's binary opposition. The method used in this research is a qualitative method. Data collection was carried out using observation, interviews and documentation methods. The data analysis technique carried out in this research uses steps including collecting data, reducing data, presenting data and drawing conclusions. The results of this research show that the monitoring tradition is a customary law that has been implemented for generations until now. The monitoring tradition has three processions, namely bubus, akad, and monitoring. In the tradition, monitoring has the meaning of understanding the family tree and togetherness. Furthermore, in one of the traditional processes of monitoring, it is considered mutual opposition between the groom and the bride. This process is monitoring, where when the woman's family carries out the contract, it is the man's family who monitors it and vice versa.

*Keywords: Pantauan, Meaning, Oposisi biner, Wedding*

#### **Corresponding author**

**Name: Avrilia**

**Email: [avriliabengkulu18@gmail.com](mailto:avriliabengkulu18@gmail.com)**

### INTRODUCTION

Gunung Karto is one of the villages in Tanjung Sakti District, Lahat Regency, South Sumatra Province. Gunung Karto, whose majority population is the Basemah tribe, has customary laws and cultural traditions that are still maintained to this day, one of the traditions carried out is the wedding tradition. The traditional wedding procession in Gunung Karto Village includes the ceremony, viewing and reception. In the Basemah tribe, the bride and groom or bride and groom who carry out the wedding are called Bunting.

Meanwhile, monitoring is one of the wedding processions which is the identity of the Basemah tribe which is widespread in South Sumatra Province, in an effort to establish friendship between the relatives of the woman and the man, and every bride and groom must follow the monitoring tradition. For the residents of Gunung Karto Village, everyone who lives in this area must follow the existing regulations, because if someone does not

follow these regulations, they will be ostracized by the surrounding community. In this case, regulations that have been in place for a long time, these regulations are necessary and should be obeyed by the entire community.

The monitoring tradition is one of the stages in the wedding procession in Gunung Karto Village which is carried out after the marriage ceremony. Before the monitoring is carried out, the community will drain (drain) the fish pond. The point is that this fish will later be cooked and then served with other dishes, this process is carried out before monitoring is carried out. The next stage is monitoring, where the family of the bride/groom comes to the house of the monitor, the aim is to introduce each other's families which will later be explained by the party monitoring to those being monitored, as well as to find out the house/residence of the bride/groom's relatives. - man.

The monitoring process if the contract is carried out at the woman's house, then the person following the monitoring process is the woman's family, where the woman's family visits the house of the man's family who is monitoring and vice versa. Monitoring is someone who calls/invites while monitored is someone who is called/invited. Guests and the bride/groom come to the house of the family monitoring the wedding event. Each monitoring house has provided various dishes ready to eat according to the economic conditions of the monitoring house. This monitoring will be carried out if someone is holding a wedding event, usually this wedding event is held after Eid al-Fitr or Eid al-Adha, because at that time many residents in Gunung Karto Village are in season (rice/coffee harvest). The purpose of this tradition is to honor the bride and groom and the family of one of the bride and groom as well as the guests and hosts who are holding the event. This monitoring also did not escape discussion among young people, where teenagers in Gunung Karto Village were very enthusiastic about the monitoring. Because later they will know more about the family tree so as to avoid inbreeding.

Secondly, monitoring and being monitored are two different processes with organizers from the female or male family opposing each other. This process of monitoring and being monitored cannot then be carried out by the community who is carrying out the contract and then holding the reception. This is what the author will raise by using binary opposition where there are two opposing entities, the more opposite they are, the more meaning there is.

Apart from that, Gunung Karto Village has something unique in carrying out monitoring, one of which is the activity of providing food ingredients for monitoring events. This activity is harvesting fish which is managed collectively by the residents and used for monitoring cooking ingredients, in accordance with the agreement of the village residents as well as having a fish pond which the Sepuyang community built and purchased seeds together. Sepuyang is the term for a family whose ties are one ancestor. Before the monitoring tradition is carried out, this fish pond will first be drained (drained) by the community, and then the fish from the Sepuyang pond will be divided equally among the community who will carry out the monitoring. The results from this fish pond will later be cooked and served by the host to those being monitored.

In this regard, every party involved in monitoring, both the pregnant being monitored and the monitoring one, must understand family relationships, including the greetings (*tutughan*) which are usually introduced by the monitoring party to the pregnant while enjoying a meal. When the pregnant woman eats, it is a moment for both parties to dialogue with each other to make the pregnant relatives who are monitoring and those being monitored more intimate. The uniqueness of monitoring is what makes the author interested in finding out more about the tradition of monitoring during wedding ceremonies in Gunung Karto Village, Tanjung Sakti District, Lahat Regency, South Sumatra Province. Because of the uniqueness of monitoring during wedding ceremonies, this is increasingly becoming an attraction for finding out more about the monitoring processes in Gunung Karto Village.

## **METHOD**

The method used by the author is a qualitative method, with a descriptive and synchronic approach. Descriptive is describing or illustrating the binary opposition in Monitoring. Meanwhile, in synchronic research carried out in the current era, researchers do not carry out research based on history, but based on research today, currently or during the period of time the researcher conducted the research. (Bogdan, 1975: 5) in (Moleong, 2004: 4) states that qualitative research methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior.

## **FINDING AND DISCUSSION**

### **A. Profile of Gunung Karto Village**

History is the totality of changes and events that actually occurred in the past, Ibnu Khaldun 1983 in (Sardiman, 2007: 4). Basemah is the name of an ethnic group as well as a cultural region (the basemah universe). The word Basemah comes from the word "semah" and gets the prefix "be". "Semah" is the name of a fish found in the river in the Pagaralam city area. Meanwhile, the prefix "be" means existing or having. Thus the meaning of Basemah becomes having semah fish (Suan, et al., 2007: 25-28).

Gunung Karto Village is one of the villages in Tanjung Sakti Pumi District, Lahat Regency, South Sumatra Province, which has an area of 15.57, consisting of 2 hamlets, namely hamlet I and hamlet II. The height of Gunung Karto Village above sea level is around 500-1000 m and is crossed by the Manna River. In the 1800s, before the formation of Gunung Karto Village, it was first called Lame Hamlet, which was located opposite Mount Karto, where Lame Hamlet was then split into several villages, including Gunung Karto, Pagar Bunge, and Tanjung Kurung.

The beginning of the name Gunung Karto Village was in the 1910s when there were two friends, one of whom was named Karto, when he arrived at the place which is now Gunung Karto Village. He looked at the mountain, namely Mount Dempo, pointed

and said, look at Karto, there is a mountain. That is where the name Gunung Karto Village more or less came from (Interview with Abdul Rahim, Gunung Karto April 2024).

## **B. Monitoring History**

As explained on the previous page, history is changes in events or events that occurred in the past. The Basemah tribe views marriage customs as a sacred process in establishing familial relationships between both parties, the process is carried out with compromise until the goal is achieved. The monitoring of wedding ceremonies in Gunung Karto Village is a customary law that has been implemented by the community for a long time and must be obeyed, so that these customary law rules are not implemented by the community, so there are sanctions that must be accepted.

Etymologically, the word "monitoring" comes from the word "pantau" (Basemah language) which means "invite", "call" and "invite". The word "monitor" after adding the suffix "an" becomes monitoring, which means to call or invite (Rois Leonard Arios, 2019: 471). Monitoring has a special meaning, namely the activity of the community in a hamlet inviting/inviting people and family groups of those being monitored to eat at the monitor's house. In this case, the community and the family group of the monitored party will enjoy the dishes served by the monitoring party.

Monitoring is entertaining the bride and groom by relatives and neighbors of the groom and bride. Monitoring is a popular tradition in the basemah tradition. If the monitoring or monitoring is carried out by the groom's family/relatives, then the person being monitored is the pregnant female (bride). Likewise, vice versa, if the person monitoring the pregnancy is the bride's family/relatives, then the person being monitored is the pregnant woman (the groom). If the pregnant being monitored comes from another hamlet, then more or almost all hamlet households/families will be monitored, not limited to the bride's family/close relatives. This was done because in essence, the lame hamlet (hometown) in Basemah is one big family, the children and grandchildren of the ancestors who founded the hamlet.

## **C. Marriage System in Gunung Karto Village**

Weddings on Mount Karto implement exogamous marriages. Exogamous marriage is where a couple marries outside their group or environment. For example, when the bride comes from Gunung Karto, while the groom comes from Pagar Bunge. Because the people of Gunung Karto Village are considered one puyang, they are not allowed to marry in the same village. Apart from that, people who are getting married must have the same religion.

## **D. Monitoring Implementation Process in Wedding Ceremonies**

The monitoring process is a series of steps or actions taken to carry out activities within a tradition. Monitoring is a process in a wedding in Gunung Karto Village. The process of implementing monitoring has three stages, namely:

### 1. Bubus

Bubus is a Basemah language which means draining a pond. In Gunung Karto Village the community has a pond called the sepuyang pond. This pool will be drained together with the community one/two days before the previously agreed contract.



**Figure 1:** Bubus, April 11 2024

### 2. Marriage contract

The marriage contract is the fulfillment of the requirements in the Islamic religion for a man and woman who will live their life together as husband and wife. The contract requires a guardian and witnesses, where these two are one of the requirements for carrying out a marriage contract (Dasa and Ainur, 2021: 30).



**Figure 2:** Mariage Contract, April 13 2024

### 3. Memantau

Memantau is a community that makes its house a gathering place for the male/female family and the residents of Gunung Karto Village to stay in touch with the groom's/bride's relatives. The monitoring community will prepare dishes according to economic conditions, which will later be served to the monitored community. In this context, the monitor will chat to explain the family tree to the community/relatives being monitored. So that there was a friendly relationship, close bonds of brotherhood between the extended families of the bride and groom and the community around Gunung Karto Village.



**Figure 3:** Memantau, April 14 2024

## **E. Levi Strauss Binary Opposition in Process Monitoring After the Contract**

### **1. Binary Opposition Monitors the Pregnant (bride) Party**

The binary opposition theory put forward by Levi Strauss, says that binary opposition is a concept that refers to the separation or grouping of two entities that are in conflict or are firmly opposed. This concept helps in understanding and analyzing the relationship between two opposing elements in a context. The theory of binary opposition in the monitoring process can be seen in real terms, such as kinship grouping activities between two actors who understand each other's family tree of the monitoring party. Where when the bride's family carries out the contract, the person carrying out the monitoring process is the groom's family. It was during this activity that the two actors, namely the bride's and groom's families, studied each other about the monitoring family. This means that the groom has carried out the customary legal obligation to monitor the community of Gunung Karto Village. Which means that the theory of binary opposition in monitoring has been implemented.

The explanation above shows that monitoring and being monitored are opposing activities or processes, so that monitoring and being monitored cannot be carried out simultaneously by the same organizer. For example, the contract is carried out at the residence of the male pregnant, and the monitoring event is carried out at the male pregnant, this cannot be carried out due to the agreement by both parties that the process of monitoring and being monitored must be carried out between men and women. When the activities of monitoring and being monitored are opposites, the meaning of friendship, kinship, togetherness and cooperation emerges.

### **2. Binary Opposition Monitors the Pregnant Woman (bride).**

Levi Strauss also said that the binary opposition theory is a concept that is considered to be contradictory or complementary, the two concepts are considered to be opposites that cannot be separated from each other. In our observation, binary opposition theory is a theory that is related to each other like black and white complement each other. Binary Opposition is still closely linked to Indonesian culture, including in Gunung Karto Village. This concept is still very strong in the way of thinking and cultural values adhered to. This is reflected in various aspects of daily life such as customs and social

views. Based on Levi Strauss's theory of binary opposition, implemented in the monitoring procession, it can be seen in real terms as an activity required by the bride and groom. Where the man carries out the contract, it is the woman's family who monitors it. It can be interpreted that the bride/groom have carried out the obligations that must be carried out during the monitoring process, which means that the binary opposition theory has been implemented, related to the marriage process in the culture of Gunung Karto Village. The explanation above shows that monitoring and being monitored are opposing activities or processes, so that monitoring and being monitored cannot be carried out simultaneously by the same organizer. For example, the contract is carried out at the residence of the pregnant woman, and the monitoring event is carried out at the pregnant woman. This cannot be done due to the agreement by both parties that the process of monitoring and being monitored must be carried out between women and men. When the activities of monitoring and being monitored are opposites, the meaning of friendship, kinship, togetherness and cooperation emerges.

#### **F. Meaning of Monitoring**

Meaning is defined as the intention contained in a rule conveyed verbally or in writing (Hanifah, et al. 2023: 160). Monitoring is entertaining the bride and groom by relatives and neighbors of the groom and bride, in monitoring has the following meaning:

##### **1. Kinship**

Kinship is a term that refers to the connection between family members. Kinship relationships can include relationships between parents and children, siblings, grandparents, uncles, aunts, cousins, and other members. The concept of kinship highlights the importance of interpersonal relationships and support networks formed through family ties to build identity and sustainable connections (Natalia, et al. 2023: 3150). Kinship in Gunung Karto Village is still very well maintained to this day, as monitoring of kinship relations is very necessary to complete it so that the community and women's or men's families can know the family tree of cousins, so that they can avoid consanguineous marriages.

##### **2. Friendship**

Gathering is a very important tradition in Indonesian culture, where people meet each other, gather to strengthen relationships and social ties in society or family (Fikri, 2021: 47). The same is true of the monitoring tradition in Gunung Karto Village. Where the community, the bride and groom and the bride and groom's family will visit the homes of the people participating in the monitoring, to strengthen good social and family relationships.

Gathering is considered a means of strengthening kinship ties between the monitoring community and the bride/groom and the families of the bride and groom. In the community in Gunung Karto village, friendship is highly respected as a cultural value that must be maintained. In the process of monitoring, ties of friendship are highly respected by the community being monitored and those monitoring in order to maintain good relations between families.

### **3. Togetherness**

Indirectly, togetherness was established when monitoring was carried out. Togetherness in the family is an important aspect in building close relationships between families, prioritizing togetherness in the family can strengthen relationships and create a positive environment for growing and developing together (Miskiyah, et al. 2023: 550). Monitoring has a concept that describes a situation where individuals or groups support each other to achieve common goals in enjoying time together, where togetherness can be seen when preparing the monitoring process, and bubus, this process is when the community comes together and helps each other so that togetherness is created. This also reflects the existence of close relationships and harmony in social interactions. Monitoring requires good togetherness and understanding the origins of the family to understand kinship. This collaborative process makes it easier to monitor and identify the family tree for women or men.

Togetherness is a value that is upheld in the monitoring process, where relationships between individuals and groups mutually support and respect each other to achieve certain goals. Thus togetherness is an important aspect in building relationships. kinship and creating an environment of mutual respect in order to achieve the desired results.

### **4. Collaboration Process**

The collaborative process is a step or stage that has been planned to achieve a common goal (Sari, 2013: 310). This collaborative process is what is carried out during the bubus and monitoring process, where during the bubus process the community works together to drain the fish pond and separate the fish according to their types and then distribute them to the community who are monitoring and the host who is carrying out the wedding procession. Likewise, monitoring the community and female/male pregnancy, and the monitoring community collaborates with each other in the family identification process. Collaboration in monitoring can be seen from collaboration between individuals and groups when carrying out activities to achieve success and common goals. In the monitoring process, cooperation is often supported by open communication so that each individual feels valued and plays an active role in strengthening solidarity.

## **CONCLUSION**

Based on research conducted in Gunung Karto Village, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra Province, it was concluded that monitoring is believed by the community to be customary law and has meaning in introducing family genealogy and strengthening togetherness.

The monitoring process consists of three stages, namely, the first stage, this activity is carried out one or two days before the contract and monitoring, which is carried out in the monitoring family area, where the community will drain a fish pond and then separate the types and then share them with the community. who carries out the monitoring. Secondly, the contract is a process leading to the validity of a marriage. In this



process, the man's family will come to the woman's residence or vice versa to carry out the contract. The third is monitoring, in this process is the final process where the community and the bride/groom's family will go to the nearest houses to carry out monitoring.

Binary Opposition in this monitoring tradition is that it can be seen in real terms as what happens when monitoring, binary opposition is something that is opposite which is considered as an opponent such as a woman and a man, and analyzes the relationship between two opposing elements in a context. In monitoring, a binary opposition can be seen where when the woman's family carries out the contract, it is the man's family who monitors it and vice versa. It can also be seen during the monitoring procession, where the groom's and bride's families tell each other about the genealogy of the monitoring family, which means that the theory of binary opposition has been implemented in relation to the implementation of the monitoring tradition at wedding ceremonies in Gunung Karto village.

## REFERENCES

- Arios, Rois Leonard. 2019. Pertukaran Sosial Dalam Tradisi Pantawan Bunting Pada Suku Basemah Di Kota Pagar Alam Provinsi Sumatera Selatan. *Jurnal*. Balai Pelestarian Nilai Budaya Sumatera Barat. Vol. 11. No. 3.
- Dasa, Suryanto Dwi, Rofiq Ainur. 2021. Nikah Dalam Hukum Islam. *Jurnal*. Pemikiran Pendidikan Dan Penelitian Ke-Islaman. Vol. 7. No. 2
- Fikri, Miftahul, dkk. 2021. Hakekat Keluarga dan Dasar Pembentukan Keluarga. *Jurnal*. Bimbingan Konseling, Fakultas Ilmu Pendidikan, Universitas Negri Padang. Vol. 2. No. 1.
- Hanifah, Dewi Umi, dkk. 2023. Pentingnya Memahami Makna, Jenis Makna Dan Perubahannya. *Jurnal*. Universitas Islam Negri Raden Mas Said Surakarta. Vol. 6. No. 1.
- Miskiyah, dkk. 2023. Nilai Kebersamaan Dalam Keluarga. *Jurnal*. Poltekes Kemenkes Palembang. Vol. 5. No. 1.
- Moleong, Lexy. 2004. *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya. Bandung.
- Sari, Indah Putri. 2021. Tradisi Pantauan Bunting Dalam Perkawinan Masyarakat Desa Sukrami Pagar Alam. *Jurnal Program Studi Sejarah Peradaban Islam Fakultas Adab Dan Humaniora UIN Raden Fatah Palembang*. Vol. 1. No. 2.
- Suan, Ahmad Bastari, dkk. 2007. *Atung Bungsu : Sejarah Asal Usul Jagat Basemah*. Palembang: Pesake Dan Pemerintahan Palembang.