

The Influence of Intermarriage (Java-Lampung) on Social Change in the Community in Gunung Sugih Village

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Received 20 April 2025; Received in revised form 30 April 2025; Accepted 2 May 2025

Abstrak

Tujuan penelitian untuk menganalisis perkawinan adat Jawa dan Lampung di Desa Gunung Sugih, faktor penyebab perkawinan silang, proses pelaksanaannya, serta perubahan sosial yang ditimbulkan di masyarakat. Metode yang digunakan dalam penelitian ini adalah penelitian kualitatif pendekatan deskriptif analisis. Subjek yang digunakan dalam penelitian ini yaitu tokoh adat suku Lampung, pasangan suami istri pelaku perkawinan silang (*amalgamsi*), masyarakat suku Jawa. Teknik pengumpulan data dalam penelitian ini menggunakan observasi, wawancara, dan dokumentasi. Sedangkan teknik analisis data dilakukan dengan cara reduksi, penyajian data dan penarikan kesimpulan. Berdasarkan hasil penelitian ini dapat disimpulkan (1) perkawinan adat Jawa dan Lampung di Desa Gunung Sugih Kecamatan Gunung Sugih Kabupaten Lampung Tengah, tetap mempertahankan tradisi masing-masing meskipun ada tahapan adat Jawa yang tidak digunakan, (2) Faktor-faktor penyebab terjadinya perkawinan silang adalah karena perasaan cinta dan rasa kecocokan, pendidikan, lingkungan setempat dan pekerjaan, (3) Prosesnya meliputi tahapan pra-perkawinan, pelaksanaan, dan pasca-perkawinan, yang menggabungkan tradisi kedua suku, dan (4) Perubahan sosial yang terjadi mencakup perubahan struktur sosial dan integrasi kekerabatan, perubahan bahasa dan komunikasi serta adat istiadat perkawinan.

Kata kunci: perkawinan silang, jawa-lampung, perubahan sosial.

Abstract

The aim of the research is to analyze Javanese and Lampung traditional marriages in Gunung Sugih Village, the factors that cause intermarriage, the implementation process, and the social changes that arise in society. The method used in this research is qualitative research with a descriptive analysis approach. The subjects used in this research were traditional leaders from the Lampung tribe, husband and wife couples involved in intermarriage (amalgamation), Javanese people. Data collection techniques in this research used observation, interviews and documentation. Meanwhile, data analysis techniques are carried out by reducing, presenting data and drawing conclusions. Based on the results of this research, it can be concluded that (1) Javanese and Lampung traditional marriages in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency, still maintain their respective traditions even though there are stages of Javanese customs that are not used. (2) The factors that cause intermarriage to occur are feelings of love and a sense of compatibility, education, local environment and work. (3) The process includes pre-wedding, implementation and post-wedding stages, which combine the traditions of both tribes. (4) The social changes that occur include changes in social structure and kinship integration, changes in language and communication and marriage customs.

Keywords: intermarriage, java-lampung, social change.

INTRODUCTION

Indonesian society is known as a society that has a diverse culture from various aspects (Muhaimin, 2017). This cultural diversity occurs because of the many

tribes or ethnicities spread throughout Indonesia (Elfitri, Rahmi, 2016). Each tribe certainly has different religions, cultures, customs, languages, and characteristics (Lewis, Yancey, & Bletzer,

1997). The various tribes and cultures that Indonesian society has made this country inseparable from the process of intermarriage. Intermarriage will give rise to two concepts in sociology, namely assimilation and acculturation (Amir Syarifuddin, 2009). Assimilation is a social process that occurs in society which then eliminates the old culture and then creates a new culture in its family (Anselmus Agung Pramudito, 2017). In this marriage can also reach the level of acculturation, namely the fusion of two cultural elements where each individual accepts the culture of their partner and does not lose their original culture (Fathoni Abdurrahmat, 2006:30).

One of the processes that can cause social change in society is intermarriage (amalgamation) so that social interaction between Javanese and Lampung communities often occurs (Artati Agos, 2001). The Javanese and Lampung ethnic groups have interacted for a long time, especially because of their close geographical location. Over time, this interaction has become more intensive and opened up opportunities for intermarriage. Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency consists of several diverse tribes, namely the Javanese, Sundanese, and other tribes with varying numbers (Departemen Pendidikan & Kebudayaan, 1984). The existence of diverse tribes and

cultures makes people interact socially with each other (Koentjaraningrat, 1999).

Previously, social interaction in Gunung Sugih Village was more homogeneous between tribes and carried out endogamous marriages, namely marriages that did not allow a man or a woman to marry someone from outside the Lampung tribe. But at this time with the development of the times and other tribes such as the Javanese entering the Lampung tribe's area or settlement, there has been inter-tribal interaction. With the development of the times, there was intermarriage and more diverse and open interactions between different ethnic groups. The process of interaction that occurred between immigrant tribes, the majority of whom were Javanese, could not be avoided. This was due to the dependence and attitude of mutual need between the Lampung and Javanese tribes. The relationship between the two Javanese and Lampung tribes became more accustomed and open over time, and there was a blending between the Lampung and Javanese tribes (Kamal & Pendahuluan, 2014).

From the results of pre-observation and also interviews with one of the traditional figures of the Lampung tribe, intermarriage between the Javanese and Lampung tribes has indeed occurred for a long time in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency. This intermarriage has created an

acculturation of Javanese and Lampung cultures such as traditions, customs, values, and norms of the two tribes starting to mix and give rise to a new culture in this village. Although the blending of traditions can enrich culture, care must be taken not to lose important cultural aspects and it cannot be denied that there are some old values and norms that are starting to erode due to this cultural acculturation (Jacobus Ranjabar, 2008).

Intermarriage (amalgamation) in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency can be a reflection of good tolerance and integration among people with diverse backgrounds. This is in line with the spirit of *Bhinneka Tunggal Ika* which respects diversity. This intermarriage can be a forum for mutual understanding and respect for the differences in customs, traditions, and cultures of each party. This can enrich the cultural traditions and local wisdom in the village. However, intermarriage can also pose its own challenges, for example, related to differences in language, customs, and lifestyle (Bratawijaya, Thomas Wiyasa, 2006).

However, with an open attitude, tolerance, good communication and mutual understanding, and a willingness to adapt, these challenges can be overcome so that intermarriage still has a positive impact on social change in the community

in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency (Sulistiani Siska Lis, 2021).

A similar study was previously conducted by Abdul Azis (2020) entitled "Inter-ethnic Marriage Between the Bajo and Manggarai Tribes in a Civic Education Study in Pulau Rinca Village, Komodo District, West Manggarai Regency, East Nusa Tenggara Province" discussing a civic education study regarding inter-ethnic marriage between the Bajo and Manggarai tribes in Pulau Rinca Village, Komodo District, West Manggarai Regency, East Nusa Tenggara Province. Mardiana (2018), entitled "Legitimacy of Mixed Marriages Between Dayak and Javanese Ethnicities in Tanjung Sari Village, Nanga Pinoh District, Melawi Regency, West Kalimantan" discusses the existence of population mobility through the Transmigration program which causes mixed marriages between ethnicities. There is also a study by Lanang Yulian Saputra (2015) entitled "Amalgamation Marriage: A Study of Married Couples Between Javanese and Lampung Tribes in Metro Timur District" which discusses the factors causing amalgamation marriages which can be categorized into two, namely, intentional factors and unintentional factors and the impacts of amalgamation marriages, namely positive and negative impacts.

The above explanation shows that research on cross-marriage (amalgamation) has been done. Of course,

previous studies, have the same concept, namely, discussing amalgamation marriage. But there is something that makes a difference in this study, namely, this study discusses how the influence of cross-marriage (Javanese-Lampung) on social change in society in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency (Irianto & Margaretha, 2011).

Based on this problem, the researcher is interested in conducting research on the influence of cross-marriage of Javanese and Lampung on social change in society in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency, because it is important to understand how cross-marriage of Javanese and Lampung affects social change. Thus, this study is expected to provide new insights into understanding cross-marriage (amalgamation) of Javanese and Lampung in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency which results in social change.

METHODS

This study uses qualitative. According to Sugiyono (2020) the Qualitative research method is a research method based on the post-positivism philosophy, used to research natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combination), data is

inductive/qualitative, and the results of the study emphasize the meaning of generalization (Meleong, 2016).

The object of this study is in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency. According to Sugiyono (2020) the data collection techniques used by researchers in this study were observation, interviews, and documentation.

The data analysis carried out by researchers is data analysis before, during, and after completion in the field. To analyze data in the field, the Miles and Huberman Model (1992) has three parts, namely data reduction, data presentation, and drawing conclusions.

RESULT AND DISCUSSION

A. Javanese and Lampung traditional weddings in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency

Marriages in Gunung Sugih Village have ancestral values that have been passed down from generation to generation and are still maintained to this day. The wedding tradition in this village involves Javanese and Lampung customs, which have certain stages that must be carried out according to their respective traditions. Based on the results of interviews with traditional leaders of the Lampung tribe and the Javanese community in Gunung Sugih Village,

on August 31, 2024, it was revealed that both traditions, both Javanese and Lampung customs, are still preserved in Gunung Sugih Village. The stages that are passed through in Javanese and Lampung traditional weddings in this village are as follows:

1. Javanese Traditional Weddings in Gunung Sugih Village

Javanese traditional weddings in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency, the procession that is often used is a series of ceremonies that tend to be simple and practical, usually following the traditions and procedures of Javanese customs that are quite unique. Despite living in Gunung Sugih Village, the local community with a Javanese cultural background still maintains important elements of Javanese customs in marriage. The people of this village generally make adjustments to traditional customs to be more relevant to local conditions, both in terms of economy and time.

The first stage is the proposal. This process usually takes place in a family atmosphere and is not too formal. The groom's family brings gifts that are adjusted to their abilities, unlike the more luxurious gifts in Javanese traditional weddings in their hometowns. Next is the gift procession, which is an offering from the man to the woman as a symbolic

form of the husband's responsibility in supporting his family. The contents of the gift can be money, clothes, jewelry, or other items that are considered important in Javanese customs.

The marriage contract is the core part of the entire series of marriage processes. This event is usually held at home or in a mosque, witnessed by family and relatives. After the marriage contract, the *panggih* or *temu manten* procession is carried out, which is an official meeting between the bride and groom. The next event, the important *sungkeman* ritual, is still carried out because it is considered a symbol of harmony and blessings from parents. Then the reception, which is a thanksgiving event with family and the surrounding community. This reception can be done simply at home with typical Javanese food. The final stage is *Tilik Besan* or *ngunduh Mantu*, this process is still going well where the bride and groom, along with the bride's parents and family visit the in-laws or the groom's parents.

2. Lampung Traditional Marriage in Gunung Sugih Village

The community of Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency, shows that the Lampung community is divided into two traditional groups, namely

Lampung Pesisir (Saibatin) who speak dialect A, and Lampung Pepadun who speak dialect O, although there are also some Pepadun who use dialect A.

The Lampung traditional community adheres to a patrilineal family system, where the lineage is drawn from the male side. The eldest son called the *penyimbang*, inherits customary power and family leadership. The *penyimbang* is respected because it is the center of kinship government, both because of descent, customs, and marriages that are reflected in traditional marriages and traditional ceremonies. In the Lampung Pepadun traditional community, there are two marriage proposal systems, namely the kinship system and the *larian* system.

1) Family System

Pineng (*Pineng Rabung Sanggar*): the highest class proposal involving *begawi* (traditional ceremony) at the house of the girl and the bachelor after an agreement between them. This proposal is carried out by families with high status or who are financially capable.

Bumbang Aji (*Bumbang Ratu*): proposal through deliberation between families. After reaching an agreement, the proposal is carried out in the traditional hall openly and witnessed by the traditional community. This process takes a lot of time and money

because it involves various traditional stages.

2) *Larian* System

Sebambangan: proposal through running which is done with the consent of the girl. The bachelor and the girl agree to marry, then they run away together at the appointed time. Sometimes, the girl is taken secretly by the bachelor's relatives from his house, or the girl comes to the bachelor's house herself, all of these processes follow the *larian* tradition.

Rampas/Tekeb/Tinjuk/Panggul: proposal by running away with the girl without her consent. The bachelor takes the girl he wants to marry without the permission or consent of the girl. The stages of the Lampung traditional marriage process in Gunung Sugih Village that are still carried out:

- *Ngattak Pengunduran Senato* or *Ngattak Salah*

Ngattak Salah is a traditional tradition in which the man who runs away with the girl admits his mistake by sending a messenger and traditional symbols, such as weapons, to the girl's family. In addition, food ingredients are also sent as a symbol of equality between the two families. This tradition aims to resolve conflicts between villages or clans according to custom. If the girl's family accepts, the process

continues, if not, the resolution is in the hands of the girl's family.

- Ngatakdau

Ngatakdau is a deliberation between families to determine what kind of marriage ceremony procession will be.

- Sujud Balak

Sujud balak involves the bride and groom's sungkeman to their parents as a sign of devotion, followed by the slaughter of a buffalo on Mount Sugih.

- Cakak Mengian/Nyoulak-Nyabai

Cakak Mengian/Nyoulak-Nyabai brings together and introduces families of bachelors and families of girls. Turun Mandi is a traditional wedding procession after the bachelor's farewell event (cangget), with symbolic self-purification through the meeting of the bride and groom's feet on a buffalo's head.

- Sesan

Sesan is a gift of household items from the girl's family as a sign of love, which is taken to the groom's house.

B. Factors causing intermarriage between Javanese and Lampung ethnic groups in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency

Intermarriage is a marriage that occurs between a couple who have

different cultural backgrounds. These differences can be seen from customs, values, beliefs, traditions, and lifestyles. The existence of these cultural differences influences the mindset, attitudes, and behavior of each individual. This intermarriage occurs between the Javanese and Lampung ethnic groups. This marriage is the impact of the migration of the Javanese population who settled in Gunung Sugih Village to build a life in this village and the communication or interaction system between individuals to get to know the customs of each ethnic group. Based on the results of interviews with married couples who are intermarried (Javanese-Lampung) in Gunung Sugih Village, on August 29, 2024. Factors causing intermarriage between the Javanese and Lampung ethnic groups in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency.

1. Feelings of Love and Compatibility

Couples who carry out cross-marriage between the Javanese and Lampung tribes in Gunung Sugih Village are based on feelings of love and compatibility between them. Love is the main factor that drives cross-marriage, because love contains energy and strength that can make someone do extraordinary things to achieve their love, even

though the decision to marry someone outside their tribe does not always go smoothly, for example, the wife's parents do not approve of the marriage. However, differences between tribes do not become a barrier to the strength of their love even though they will face various difficulties in carrying out the marriage.

Although parents consider these differences to be very principled and can affect the beliefs and harmony of their children's lives, family negotiations or deliberations are often the way to overcome these differences. Family deliberations from both parties reach an agreement that respects the traditions and cultural values of each tribe, while maintaining the harmony of the extended family. In this deliberation, there is an open dialogue where each party can express their views, hopes, and concerns. So that all parties better understand that despite differences, love and a sense of compatibility between couples are a strong foundation for building a happy household. This cross-marriage between the Javanese and Lampung tribes is real evidence of how love can be an extraordinary force in fighting for relationships and is able to transcend tribal boundaries,

customs, and strengthen bonds between different kinships.

2. Education

Education is one of the important factors that causes intermarriage between Javanese and Lampung ethnic groups in Gunung Sugih Village. Education provides an opportunity for individuals to meet and interact with people from various ethnic backgrounds, making them get to know each other better and understand each other's characters. Intensive interactions in this environment often foster feelings of mutual respect, mutual trust, and ultimately a sense of attraction to each other.

Over time, they establish closer relationships regardless of ethnic differences. This creates emotional and psychological comfort, so that they feel accepted and appreciated by each other. This comfort encourages the creation of close friendships, which often become the basis for more serious relationships, including the desire to maintain the love that has grown since school to the level of marriage. With different backgrounds, they learn to understand each other's differences. The habit of meeting and interacting in this educational environment makes them feel more

open to intermarriage, because they are used to diversity and are able to communicate well with each other.

3. Local Environment

The environment is one of the important factors that causes inter-ethnic marriages, such as the Javanese and Lampung tribes in Gunung Sugih Village. An inclusive environment or an environment that is open, accepting, and respects individual differences, regardless of ethnic background, or other personal characteristics to live side by side, interact, and establish closer relationships. Because many Javanese people move and settle in Gunung Sugih Village, they often meet and socialize with the native population, most of whom are Lampung. From there, an acculturation process occurs, where two different cultures influence each other but still maintain their own characteristics. As a result, social interaction increases the opportunity for intermarriage between the two tribes.

In Gunung Sugih Village, people consisting of various tribes meet and interact with each other in daily activities, such as at the market, places of worship, kinship events, or other social activities. This intensive and repeated

interaction fosters a sense of mutual trust, respect, and acceptance of differences, thereby reducing prejudice and negative stereotypes. When individuals feel comfortable in a supportive environment, they are more open to establishing relationships with people from different backgrounds. With the acceptance of the family and local community, couples of different ethnicities will feel more supported and accepted in their relationships. Such an environment creates a comfortable, safe, and accepting atmosphere, thus facilitating intermarriage between the Javanese and Lampung ethnicities in Gunung Sugih Village.

4. Work

In Gunung Sugih Village, work is one of the main factors that encourages marriages between Javanese and Lampung people. Many residents of these two ethnic groups work in the same field, such as farming, trading, or in the service sector, which requires them to interact and work together frequently. Through daily interactions, Javanese and Lampung people share stories, experiences, and views on life, so that they get to know and understand each other better. This intense interaction helps reduce prejudice and stereotypes

that may have existed previously, making their relationships closer. When working together to solve problems or tasks, the closeness between them becomes closer. Because they meet often, this relationship often develops into more than just friends.

A supportive work environment allows them to build deeper relationships, which can eventually lead to marriage. Over time, many fall in love, then continue to serious relationships and finally get married. Thus, the role of work is very large in bringing together the Javanese and Lampung people, resulting in intermarriage in Gunung Sugih Village.

C. The process of implementing intermarriage between Javanese and Lampung tribes in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency

The process of intermarriage between the Javanese and Lampung tribes involves the merging of two cultural traditions that are rich in unique traditions from each tribe, where the two families of the bride and groom adapt to each other to celebrate the marriage bond in a way that respects the customs of both tribes. Based on the results of interviews with married couples who carried out intermarriage

between Javanese and Lampung on August 29, 2024, the process of intermarriage between the Javanese and Lampung tribes in Gunung Sugih Village involves the merging of two traditions from each culture to maintain its sustainability. The process of implementing intermarriage between Javanese and Lampung tribes in Gunung Sugih Village:

As conveyed by the husband and wife of the Javanese and Lampung cross-marriage in Gunung Sugih Village, namely as follows:

1. Pre-Marriage

In the pre-marriage tradition of the Javanese and Lampung tribes, there are several stages that must be carried out, the first step of this pre-marriage is pepung keluarga (Family Gathering) at this stage, the woman's extended family gathers to inform the kelamo, keminan, kemaman, menulung, mirul, appeu, and extended family. This meeting is to inform that their child will be proposed to and married on the agreed date. In the meeting, they explain the origin of the prospective groom's descendants. The woman's extended family also plays a role in helping prepare the event, both morally and materially. This event usually ends with cuak mengan or

eating together with the entire family present.

The next step is the engagement or proposal, the extended family of the man comes to propose at the residence of the woman by bringing several dowry items, such as tapis cloth, clothes, bags, shoes, cakes, and food as well as a dowry in the form of jewelry and cash. After the engagement or proposal is accepted, a meeting is held to deliberate or discuss between the families of the woman and the man to determine the day and date of the wedding and the traditions used. In the family deliberation, the bride's family proposes that the wedding ceremony be held at the groom's residence, although in Javanese tradition, weddings are generally held at the bride's house. In this deliberation or discussion event, there are no more disagreements because it has been discussed together between the two families of the Javanese and Lampung tribes. Before the bride is officially married, there is an event called "mulih mekhanai" as a symbol of separation from singlehood to married life. A week before the wedding, the bride's family distributes soap or cigarettes to the extended family such as, kelamo, keminan, kemaman, mirul and appeu. Later, the receiving family

will give a reply in the form of sesan, which is a gift that usually consists of household necessities.

2. Implementation of Marriage

In the execution of cross-marriage between the Javanese and Lampung tribes, there are stages carried out in the implementation process, namely the first stage, the groom and his immediate family to pick up the bride, because the *ijab qabul* or marriage contract ceremony is held at the groom's residence which has been agreed upon by both families of each bride and groom. Where the bride's family group brings *juadah balak* (*lapis, legit*), cookies, *dodol* and the bride's family still uses the Lampung tradition, namely giving *Sesan* (goods) household equipment from the girl's family as a sign of love, which is brought to the groom's house. The bride's family is invited to sit because an important stage will be carried out, namely the marriage contract, which is carried out in front of the registrar. The groom and bride are invited to sit on the *usut* mattress, a sacred place that symbolizes their readiness to live a married life, the groom begins to listen to readings such as *istighfar*, two sentences of the *shahada*, *shalawatan* and *ijab qabul*. After the *ijab qabul* is complete, the bride and groom exchange rings as a symbol of

their promise of loyalty. Then the bride and groom enter the room to change into traditional Lampung clothes, in this cross-marriage the bride and groom use a collaboration of clothes between the two tribes. Next, the groom wears traditional Lampung clothing along with a Lampung cap, while the bride wears traditional Lampung clothing and a siger. The bride and groom sit side by side on the dais, then a marriage advice event is held, followed by the sungkeman procession, where the groom and bride ask for blessings from both parents. The next event is dulangan, which is a ritual of feeding each other between the groom and the bride, which symbolizes affection, togetherness, and mutual support in starting a new life as a married couple. After that, a lively party is usually held with dance and music to celebrate this happy moment. These two cultures show the richness of tradition and values that are upheld in marriage.

3. Post-Wedding

In Javanese tradition, after the wedding at the bride's house, the groom's family usually holds a "ngunduh Mantu" event, which is officially accepting the new daughter-in-law at the groom's family's house. However, in cross-marriages between the Javanese and

Lampung tribes, it is different, where the families of the groom and bride visit the house of the woman's family, which is often called "manjau mighul", the groom wears a suit and a cap and the bride wears a rajo shirt and tuguk maduaro (traditional Lampung head covering).

The groom's family brings souvenirs that are placed in parcels such as cookies, cakes, fruits, and other foods as a sign of respect and kinship. After arriving at the bride's family's residence, the bride's family welcomes the arrival of the in-laws and mighul (daughters) and children of mengian (sons-in-law). The next stage is that the bride and groom are invited to enter and sit in the middle of the extended family. This manjau mengian event is where the two extended families eat together or nyeruit considering that this marriage unites two families of Javanese and Lampung ethnicity, the bride's family prepares other foods as additional food. Then the mosok (feeding) event, the groom will be fed rice and side dishes by the parents of the bride and family, after that the bride and groom will get a nickname (call) from the parents and family for the mighul children and the mengian children according to the family tree of the woman's side. At this mosok event, it is led by one

of the wives of the traditional penyimbang, then if both parties of the bride and groom's families agree, it can be carried out until the traditional begawi balak or cakak pepadun (promotion) ceremony, but many families do not carry out this traditional ceremony after the traditional marriage ceremony, this is due to inadequate economic conditions. However, based on the policy of the traditional penyimbang, many indigenous peoples carry out the traditional cakak pepadun ceremony if the economic conditions are sufficient to meet the requirements. Thus, the series of intermarriage processes in the Lampung indigenous people in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency is completed.

D. Social changes due to intermarriage of Javanese and Lampung ethnic groups in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency

Social changes in Gunung Sugih Village occurred anathematically due to interactions between various ethnic groups, especially through the intermarriage process which caused significant social changes. These changes include changes in social structure and kinship integration, changes in language and

communication, and marriage customs in the village. Based on the results of interviews with traditional leaders of the Lampung tribe, married couples who carried out intermarriage (amalgamation) of Javanese and Lampung and the Javanese community in Gunung Sugih Village, on August 31, 2024, social changes due to intermarriage of Javanese and Lampung ethnic groups in Gunung Sugih Village began to be seen in various aspects of daily life both in society and in families. The social changes resulting from intermarriage between Javanese and Lampung tribes in Gunung Sugih Village are:

1. Changes in Social Structure and Integration of Kinship

The effects of intermarriage between Javanese and Lampung tribes in Gunung Sugih Village have created new Anitamika in kinship relations between the two tribes. Initially, there were quite clear boundaries between the Javanese and Lampung tribes, both in terms of residence and different social activities. However, with intermarriage between Javanese and Lampung tribes, these boundaries began to blend, and kinship between the two tribes became increasingly close. The family structure became more open and inclusive, with extended families consisting of

members from two different cultures. This changed the kinship pattern from being homogeneous to being more heterogeneous.

This is because both families from intermarriages began to play an important role in strengthening and cementing daily interactions between tribes that were previously limited. In important ceremonies such as marriages and births, the combined rituals of both traditions show cultural respect and strengthen emotional bonds between families. Both intermarriage families also expand social networks, often acting as mediators in joint activities. Children are taught to respect the values of both tribes, creating a more inclusive generation. The interdependence of families in the economic, social, and emotional fields is getting stronger, strengthening solidarity between the two tribes.

2. Changes in Language and Communication

Intermarriage between the Javanese and Lampung tribes has changed the use of everyday language. The people of Gunung Sugih Village began to use Javanese and Lampung in their daily lives so that family members could understand each other. This created a mixed language or language mix that reflects

intercultural interactions. Children from intermarriages are already fluent in both languages, and this strengthens the bonds between the two ethnic groups that were previously isolated by language differences. However, there has been a language shift with a more dominant tendency towards Indonesian as the connecting language.

3. Marriage Customs

In terms of marriage customs between the Javanese and Lampung tribes in Gunung Sugih Village, it has encouraged adjustments to marriage customs and daily life procedures. Intermarriage can disrupt native cultures, but it can also produce unique mixed cultures, such as how to celebrate religious celebrations or certain traditions occur because of the integration of cultures in celebrations and traditional ceremonies. One change occurs in the marriage ceremony. In Javanese traditions, there is generally no concept of "bringing sesan" (giving goods as a sign of respect) from the woman to the man. On the contrary, in Lampung customs, giving sesan is an important part of the marriage procession. The marriage takes place at the house of the man's family, before that the Javanese man must bring the Lampung girl to his house

to carry out the marriage ceremony and the woman's family comes bringing sesan. This procession undergoes modifications to the blend of customs that adapt to both traditions so that both families respect and understand each other's traditions.

CONCLUSION

Based on the research results, the following conclusions can be drawn:

1. Javanese and Lampung traditional marriages in Gunung Sugih Village Still use the traditions of each custom that do not eliminate customs in marriage such as Javanese and Lampung customs, although there are several stages that are not used by the Javanese traditional community. In this case, the tradition that continues to develop until now is the result of the continuous efforts of the Javanese and Lampung communities in introducing their marriage customs to their children and grandchildren as well as to outsiders, so that these customs remain sustainable and are widely known by the community in Gunung Sugih Village
2. The factors that cause cross-marriage in Gunung Sugih Village are feelings of love and compatibility, education, the local environment, and work. (a) The process of cross-marriage between the Javanese and Lampung tribes

carried out in Gunung Sugih Village, this marriage process combines two traditions, namely (1) Pre-marriage where the stages carried out are pepung keluargago (family gathering) and holding a cuak mengan event or eating together with the whole family. (2) Implementation, namely the groom and his immediate family pick up the bride to carry out the Ijab qabul at the groom's residence and the woman's family brings balak juadah, cookies, dodol and sesan (goods). (3) Post-marriage, where the groom's and bride's families visit the woman's family home which is called manjau mighul and mengian then the mosok event the groom will be bribed by the parents and family of the woman. Then the groom and bride get a juluk (call).

3. Social changes due to cross-marriage that occur both in families and society in this village include changes in social structure and kinship integration, changes in language and communication and marriage customs.

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