

The Symbolic Relation Between Human and Nature in Palembang Traditional Marriage of *Suap-Suapan* and *Cacap-Cacapan*

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Abstract. Palembang's traditional marriage ceremonies, which are to be studied here, are *suap-suapan* and *cacap-cacapan*. The background of choosing this subject is to introduce the marriage ceremony back, which is lately being forgotten. The method used in this research is the qualitative method with an ethnographic communication approach. This study aimed to describe the ethnography of communication using Hymes theory. The results showed that the communicative situation of *suap-suapan* and *cacap-cacapan* happened after the solemnization of marriage had been done and took place in the groom house. The communicative events of *suap-suapan* and *cacap-cacapan* contain roasted chicken turmeric rice symbolized prosperity and grandeur. At the same time, fresh water in a bowl filled with *setaman* nature flowers symbolized the purity of the noble ideals of beauty and fragrance that blends in life. The communicative actions started with 1. Opening 2. *Suap-suapan* then followed by *Cacap-cacapan*. 3. Prayer, and 4. Closing. *Suap-suapan* and *cacap-cacapan* are some of the customs that contain traditional values. However, along with the development era, it is less noticed. Therefore, hopefully, this paper could be helpful to introduce this marriage ceremony back to be understood and lived until finally, it will evoke pride in the Palembang community towards its own culture.

1 Introduction

Indonesia Indonesia is famous for its cultural diversity in every province. Each region has its uniqueness and characteristics that differentiate one culture from another. Palembang is the capital city of South Sumatra. In Palembang, there are many traditions, no exception for marriage. Even since the proposal, there are many traditional series; however, the traditions slowly fade and leave out as time goes by.

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The The proposal series before marriage are *Madik, Menyengung, Ngebet, Berasan, Mutus Kato*, and *Nagnterke Belanjo*. While the marriage series such as *Betangas, Bebedak, Bepacar, Upacara Adat Nikah, Ngocek Bawang, Mungguh, Kuntau, Suap-suapan and Cacap-cacapan*. Last, after marriage series such as *Nganter Bangkeng, Nyanjoi, Mandi Simburan, and Beratip*.

As the writer mentioned above, those traditions slowly fade and are left out these days. The primary reason is most of the traditions is not suitable today because especially for pre-marriage, between the groom and bride has known each other since they are the one who chose their partner, while for the tradition, it is like the first step for the groom to know the bride.

Most marriages in Palembang has left this kind of tradition; only a few still do such traditions. The common traditions that still exist in most marriages in Palembang are *Suap-suapan and Cacap-Cacapan* traditions. It became the topic that the writer chose to be researched here.

Researchers have done a lot of previous studies related to marriage a lot. The first one is ‘Communication Ethnography about *Siraman* tradition on Sundanese Wedding Procession’ [1]. The purpose of the research is to find out and explain about communication component, communication situation, communication event, and communication action.

The second one with the title ‘Ethnography of Communication in Betawi Wedding Ceremony’ [2]. The research aims to know the forms of communication behaviour, the meaning of verbal and nonverbal communication, and the assimilation elements in the Betawi wedding ceremony.

The third one is ‘Ethnography of Communication: The Analysis of Dell Hymes’s Speaking in Balinese Wedding Proposal’ [3]. The study aims to examine phenomena regarding ethnography of communication and to analyze a Balinese wedding ceremony of a Balinese couple using Dell Hymes’s SPEAKING mnemonic.

The fourth one with the title ‘Ethnography Studies Communication the Batak Karo Traditional Wedding Ceremony in Bandung’ [4]. The research aims to know how the communication activity in Batak Karo traditional wedding ceremony such as communicative situation, communicative phenomenon and communicative behaviour in Batak Karo traditional wedding ceremony.

The fifth or last one is ‘Ethnography Communication Tradition Maresek Adat Minang Bukittinggi Nagari Salo’ [5]. The study aims to describe the communicative events and actions in the Minang traditional maresek in Salo Village, Baso District, Agam Regency.

However, the writer has not found any of the research studying Palembang marriage tradition, even none of the traditions mentioned above. Knowing about this, the writer, as someone born in Palembang and had its blood supposed to introduce the Palembang marriage tradition to the public, in this case, *Suap-suapan and Cacap-cacapan* and analyzed its process using Dell Hymes theory. The three units suggested by [6] are *situation, event, and act*.

As [6] mentioned, Ethnography is a field of study concerned primarily with the description and analysis of culture, and linguistics is a field concerned, among other things, with the description and analysis of language codes. At the level of individuals and groups interacting with one another, communication functions are directly related to the participants’ purposes and needs.

The ethnography of communication focuses on the *speech community*, how communication within it is patterned and organized as systems of communicative events, and how these interact with all other systems of culture.

In order to describe and analyze communication, it is necessary to deal with discrete units of some kind, with communicative activities that have recognizable boundaries. The three units suggested by [6] are *situation, event, and act*.

The *communicative situation* is the context within which communication occurs. Examples include a religious service, a court trial, a holiday party, an auction, a train ride, or a class in school. In this case, the communicative situation takes place in the groom's house.

The *communicative event* is the basic unit for descriptive purposes. A single event is defined by a unified set of components throughout, beginning with the same general purpose of communication, the same general topic, and involving the same participants, generally using the same language variety, maintaining the same tone or key and the same rules for interaction, in the same setting. In this case, the communicative events of *suap-suapan* and *cacap-cacapan* contained with roasted chicken turmeric rice symbolized prosperity and grandeur, which bribed to bride and groom while *cacap-cacapan* contains fresh water in a bowl filled with *setaman* nature flowers symbolized the purity of the noble ideals of beauty and fragrance that blends in life which sprinkled to the bride and groom's head by both relatives.

The *communicative act* is generally coterminous with a single interactional function, such as a referential statement, a request, or a command, and may be verbal or nonverbal. *Suap-suapan* and *cacap-cacapan* are conducted while accompanied by the rhymes from mc (master of ceremony).

2 Research Methods

The method used in this research is a qualitative method with an ethnographic communication approach because this method can describe, explain and build relationships from the categories of the data found. This is in accordance with the objectives of the ethnographic study of communication to describe, analyze, and explain the communication behaviour of a social group.

The data used for this research is secondary data. *Secondary data* is the data that already existed [7]. In which the data that the writer gathered from the video documentation of this marriage. Data analysis is carried out by working with the data, organizing it, selecting it into which units then managed, looking for and finding patterns. Find out what was essential and what was learned and decide what to publish. To analyze qualitative data, the writer used interactive data analysis [8], a data analysis tactic that describes the nature of data collection interactions. To enrich the data for theorizing purposes to explain the question of an event or phenomenon found in research. *Data analysis* is defined as data reduction, presentation, and levers or concluding [9].

The researcher took this research to describe and explain what was being researched, namely the communicative situation, communicative events, and communicative actions so that there was a pattern of communication between *Suap-suapan* and *Cacap-cacapan* (marriage tradition in Palembang).

In this study, the informant collection technique used by the writer is the purposive sampling technique, namely the collection of informants using certain considerations in accordance with the specific characteristics of the research that are relevant with criteria for the research [10]. In this case, the bride is the writer's sister. So the writer has attended the event. In addition, the writer is also Palembang native speaker, so it should not have a problem translating some words in the Palembang language, which occurred in *Suap-suapan* and *Cacap-cacapan*.

The object of this research is the problem to be studied [11]. The objects in this research are related to the research focus: communicative situations, communicative events, and communicative actions that occurred in *Suap-suapan* and *Cacap – Cacapan*, one of the marriage tradition series in Palembang.

3 Result and Discussion

3.1 Communicative Situation in *Suap-suapan* and *Cacap-cacapan* traditions

These *Suap-suapan* and *Cacap-cacapan* traditions happened usually after the solemnization of a marriage has been done. Usually takes place in the house could be groom or bride's house. For these *Suap-suapan* and *cacapan* that writer observed, it took place in Groom's house. Attended by relatives both from groom and bride.

3.2 Communicative Event in *Suap-suapan* and *Cacap-cacapan* traditions

In *Suap-suapan*, the bride and groom are being bribed for the last time, reminding their parents that both have been bribed since young. *Suap-suapan* contains roasted chicken turmeric rice similar to a tumpeng. *Suap-suapan* is performed by women, like mother and grandmother (could be replaced with an aunt, the oldest sibling from mother, or the wife of mother's sister if the oldest is a man).

Suap-suapan started by the mother from the bride and bribing the groom (son in law) first, then followed by the daughter or the bride. After that, still mother, now from the groom side and bribing the daughter in law first or the bride and followed by her son (the groom). Third *Suap-suapan* by a grandmother from bride and bribing the grandson in law first, followed by her granddaughter (the bride). If the grandmother had passed away could be replaced. In this case, Grandmother replaced her sister. The grandmother also does this from the groom to granddaughter-in-law, followed by her grandson as the fourth step. The fifth, *suap-suapan* from any relatives, like mother's sister or aunt same like the previous step, started from the groom then her niece (bride). The relatives from the groom also do this started from the bride than her nephew as the last sixth step.

Cacap-cacapan is performed by men of bride and groom, like Father, grandfather (could be replaced with uncle, the oldest sibling from Father or the husband of Father's sister if the oldest is a woman). *Cacap-cacapan* started by the Father from the bride, sprinkled and rubbed the groom's head (son in law) first, followed by the daughter or the bride. After that, still Father, now from the groom, sprinkled and rubbed the head of the daughter in law first and followed to his son too (the groom). Third *cacap-cacapan* by Grandfather from bride and sprinkled and rubbed the grandson in law first, followed by his granddaughter (the bride). If the grandfather had passed away could be replaced. The grandfather also does this from the groom to granddaughter-in-law, followed by his grandson as the fourth step. The fifth, *cacap-cacapan* from any relatives, like uncle same like the previous step, started from the groom then his niece. The relatives from the groom also do this started from the bride then his nephew as the last sixth step.



Fig. 1. Water with *setaman* flower petals (left) and roasted chicken with turmeric rice similar to a *tumpeng* (right) roasted chicken turmeric rice symbolizes prosperity and grandeur while fresh water in a bowl filled with *setaman* flowers which symbolize the purity of the noble ideals of beauty and fragrance that blends in life.

3.3 Communicative Act in *Suap-suapan* and *Cacap-cacapan* traditions

Suap-suapan and *cacap-cacapan* are conducted while accompanied by the rhymes from mc (master of ceremony).

The following are the sacred procession order:

1. Opening
2. *Suap-suapan* followed by *Cacapan*
3. Prayer
4. Closing

“Engkau didulang ditimang dan dininabobokan, tak terasa kau beranjak dewasa dan detik ini berstatus hidup berkeluarga.

Doa Ayah Bunda sepanjang masa, kini kembali kau terima suapan dari Ayah Bunda tercinta.”

“You are panned, rocked and lulled, you don't feel like you've grown up and now having the new status.

Prayers from father and mother of all time, now you are receiving a bribe again from your beloved father and mother for the last time.”

Suap – suapan adalah simbol dari suatu proses kehidupan. Dimana kedua mempelai sejak lahir ke dunia hingga dewasa diasuh, dipelihara dan dibesarkan Ayah Bundanya, dengan penuh kasih dan sayang.

Ananda berdua diasuh dengan kasih sayang, diberi pendidikan agar menjadi orang berguna, sampai pada saatnya, ananda mampu hidup mandiri. Sejak akad nikah tadi, pada hakikatnya, selesailah tugas Ayah Bundamu. Ananda berdua sudah siap mandiri, membangun dan membina rumah tangga sebagai suami istri.

Suapan ini adalah suapan akhir dari orang tuamu, seraya melepas ananda berdua memasuki bahtera rumah tangga. Mengarungi samudera kehidupan yang tiada tahu batasnya.

Kami orang tua, hanya mampu merasakan dan melepas ananda berdua dengan iringan do'a: Semoga ananda suami istri, hidup sejahtera, dalam limpahan barokah dan ridho Allah subhanahu wa ta'ala..... Aamiin!

Suap-suapan is a symbol of life process. Where the bride and groom from birth to the adult are nurtured, cared and raised by their mother and father, with great love and affection.

Ananda both were nurtured with love, given education to be useful people, until at that time, both are able to live independently. Since the marriage contract, in essence, your father and mother's duties have been completed. Both *Ananda* are ready to be independent, build and foster a household as husband and wife.

This bribe is the final bribe from your parents, as they let the two of you enter the household ark. Cruising the ocean of life that has no limit.

We are parents, only able to feel and let go of *ananda* together with the accompaniment of prayer: May *Ananda*, husband and wife, live in prosperity, in abundance of blessings and blessings of Allah subhanahu wa ta'ala Aamiin!

Suap-suapan was started by the mother from the bride and bribing the groom (son in law) first, then followed by the daughter or the bride with the accompaniment of rhymes:

*Ambil pucuk bambu temiang
Batang padi tumbuh sebatang
Kepada (pengantin pria) ibu berpesan
Ananda (pengantin wanita) jangan kau sia
siakan*

*Pagi hari menumbuk padi
Sudah di tumbuk lalu di tampi
Hari ini (pengantin wanita) ibu suapi
Kalau esok suaplah sendiri*

The first rhymes which dedicated to the groom while doing *suap-suapan* by mother in law means as can be seen from the rhymes, *to the groom, the mother gave a message don't fool away on her (bride)* means the mother giving advice to son in law, once you married her taking care of her as much as mother taking care of her since she was born.

The second rhymes dedicated to the daughter, bribed by the mother with accompanied by rhymes, *today is the last day mother bribing you, next time you bribe yourself*. Giving a message to the daughter that, next time you have to be able doing anything by yourself without mother anymore since you have a new life with your husband.

After that still mother, now from the groom side and bribing the daughter in law first or the bride and followed by her son (the groom) accompanied by the rhymes:

*Buah mangga rasanya manis
Tumbuh didekat pohon durian
Agar rumah tangga tetap harmonis
Ciptakan suasana saling pengertian*

*Burung pipit terbang sekawan
Hinggap bertengger di rumpun padi
Kepada (pengantin pria) ibu berpesan
Binalah keluargamu setulus hati*

The first rhymes which dedicated to the bride while doing *suap-suapan* by mother in law means as can be seen from the rhymes, *to the bride, the mother gave message, in order the household remains harmonious, create an atmosphere of mutual understanding* means the mother giving advice to daughter in law that the mother wanted her son and daughter in law always harmonious so both should understanding each other to avoid any conflicts which can be occurred in the future.

The second rhymes dedicated to the son, bribed by the mother with accompanied by rhymes, *to the son (the groom), the mother gave a message build your family sincerely*. Giving an advice that as a husband should have a responsibility in building the family sincerely so both of you could live happily together and forever.

Third *Suap-suapan* by grandmother from bride and bribing the grand son in law first then followed by her granddaughter (the bride) with the rhymes:

*Bulan purnama di malam indah
Saatnya remaja becanda ria
Cucunda seumpama seorang nakhoda
Arahkan bahteramu ke pulau bahagia*

*Pindang salai ikan tenggiri
Dibeli dari pasar Bengkulu
Pandai pandailah menjadi istri
Agar suami sayang selalu*

The first rhymes which dedicated to the grandson in law while doing *suap-suapan* by grandmother as can be seen from the rhymes, *Cucunda is like a skipper, point your ark towards the happy island* means the grandmother giving advice to grandson in law that he is like a skipper and marriage is like sailing, so in order to be arrived in such beautiful island or a happy family, should lead the family to the right path as a leader.

The second rhymes dedicated to the granddaughter, bribed by the grandmother with accompanied by rhymes, *be smart to be a wife, so that the husband always love*. Giving a message to the granddaughter that should be smart to be wife in taking care husband's need, be patient with him, treat him well, and obey him so his love never faded.

This is also done by the grandmother from the groom to granddaughter in law followed by her grandson as the fourth step with the rhymes:

*Dari Samarinda pulau Kalimantan
Pergi berlayar menuju
Palembang
Kepada cucunda nenek
berpesan
Berbuatlah baik agar orang senang*

*Banyak rumput di halaman
Biduk kehilir singgah di kuala
Agar hidup merasa tenang
Banyaklah berzikir mengingat Allah*

The first rhymes which dedicated to the bride while doing *suap-suapan* by grandmother in law means as can be seen from the rhymes, *to granddaughter, grandmother advised, do something good to make people happy* means the mother giving advice to daughter in law that the grandmother wanted granddaughter in law always be kind so people around are happy.

The second rhymes dedicated to the grandson, bribed by the grandmother with accompanied by rhymes, *in order to live comfortably, do a lot of remembrance of Allah*. Giving an advice, in order to have a peaceful life, always remember Allah by *dhikr*.

The fifth, *suap-suapan* from any relatives, like mother's sister or aunt same like previous step started from the groom then her niece (bride) with the rhymes:

*Puasa Asyura sepuluh Muharam
Buka puasa makan Kurma
Supaya ananda jiwanya tenang
Jangan lupakan tuntunan agama*

*Naik biduk perahu papan
Hanyut terapung di airpasang
Walau sibuk dengan pekerjaan
Jangan lupa ngaji sembayang*

The first rhymes which dedicated to the groom while doing *suap-suapan* by aunt means as can be seen from the rhymes, *in order to have your soul peaceful, don't forget religious guidance* means the aunt giving advice to the groom to not forget Allah in living this life, should always base on religious guidance.

The second rhymes dedicated to the niece, bribed by the aunt with accompanied by rhymes, *although busy with work, don't forget to recite the Quran*.

Aunt gave a message to the niece to always reciting Quran even when busy, so your life is blessed.

This is also done by the relatives (aunt) from the groom started from the bride then her nephew as the last sixth step with the rhymes:

*Hari Selasa menanam mangga
Hari Rabu menyiram batangnya
Jagalah rahasia rumah tangga
Agar rukun dalam keluarga*

*Terkenal kayunya di Kalimantan
Ulin namanya harganya mahal
Agar hidup di ridhoi Tuhan
Carilah nafkah barang yang halal*

The first rhymes which dedicated to the bride while doing suap-suapan by aunt as can be seen from the rhymes, *keep household secret, in order to get along in the family* means the aunt giving advice to the bride wanted their marriage always harmonious so both should keep their household secret only for them and do not share it even to their parents.

The second rhymes dedicated to her nephew, bribed by the aunt with accompanied by rhymes, *to in order to live in the pleasure of God, look for living goods that are lawful*. Giving an advice as a husband should work in the right path for good living so the life is blessed by God and given abundant sustenance.

Thus, the bribery was over. We're moving to *cacap-cacapan*.

Air adalah sumber kehidupan. Air merupakan penawar dan pendingin. Bila pikiran kita sedang kusut dan kemelut, ambilah air segera berwudhu

Inshaallah, emosi yang bergejolak akan reda, pikiran kusut jadi tenang, akupun dapat berjalan

Air dengan sifatnya yang sejuk, lambang kesabaran dalam menghadapi setiap permasalahan.

Dengan cacapan air di kepala, kita hadapi setiap permasalahan, dengan pikiran tenang dan hati yang sabar. Inilah lebih kurang makna dari cacap cacapan yang akan kita laksanakan berikut ini.

Kami mohon kepada bapak bapak yang namanya kami sebut, kiranya berkenan untuk mencacapi ubun ubun kedua mempelai.

Water is the source of life. Water is both an antidote and a coolant. If our mind is tangled and confused, take water immediately for ablution.

God willing, the turbulent emotions will subside, the tangled mind will calm down and the sense also will work.

Water with its cool nature, a symbol of patience in facing every problem. With water in our heads, we face every problem, with a calm mind and a patient heart. This is more or less the meaning of the words which we will carry out in the following.

We ask the gentlemen whose names we mentioned, may they be pleased to sprinkle the water and rub the head of the bride and groom.

Cacap- cacapan was started by the father from the bride, sprinkled and rubbed the head of the groom (son in law) first, followed by the daughter or the bride with rhymes:

*Ambil air Batanghari Sembilan
Beri ramuan bunga setaman
Cacapan dikepala penyujuk perasaan
Agar sabar menghadapi zaman*

*Menganyam atap daun purun
Pohon beringin tumbuh di halaman
Air dicacap di ubun ubun
Penawar, pendingin, penenang perasaan*

The first rhymes which dedicated to the groom while doing *cacap-cacapan* by father means as can be seen from the rhymes, *into the head feeling conditioning, in order to be patient in facing the times* means the father giving advice to son in law, by water which to be sprinkled and rubbed on the head hope that son in law could be patient facing the life.

The second rhymes dedicated to the daughter, bribed by the father with accompanied by rhymes, *water was rubbed on the crown, antidote, coolant, sedative*. Giving a message to the daughter that, as water rubbed on the crown could comforting, conditioning heart means should be patient and don't let emotions flare up.

After that still Father, now from the groom, sprinkled and rubbed the head of the daughter in law first and followed to his son too (the groom) with rhymes:

*Ketan kunyit panggang ayam
Masakan (pengantin wanita) gadis Palembang
Supaya hidup aman dan tentram
Rajin rajinlah ngaji sembayang*

*Dari Palembang ke Samarinda
Membeli sarung tenunan Sutra
Kalaulah sedang hidup bahagia
Janganlah lupa bersyukur pada
Allah*

The first rhymes which dedicated to the bride while doing *cacap-cacapan* by father in law means as can be seen from the rhymes, *in order to live safely and peacefully, be diligent in the recitation of the Quran* means the father giving advice to daughter in law to always praying and reciting Quran so the life could be safe and secured.

The second rhymes dedicated to the son, the water sprinkled and rubbed by the father with accompanied by rhymes, *if you live happily, don't forget to be grateful to Allah*. Giving an advice that never forget Allah especially if you happy, always be grateful so Allah will give the happiness more.

Third *cacap-cacapan* by Grandfather from bride and sprinkled and rubbed the grand son in law first then followed by his granddaughter (the bride) accompanied with rhymes:

*Naik kapal dari Samarinda
Pergi berlayar menuju Palembang
Kepada mempelai kami berfatwa
Berbuatlah baik agar orang
senang*

*Pergi ke pantai mencari lokan
Naik perahu mengarung lautan
Kepada mempelai berdua kami doakan
Semoga hidup penuh kedamaian*

The first rhymes which dedicated to the grandson in law while doing *cacap-cacapan* by grandfather as can be seen from the rhymes, *to the bride and groom, do good to make people happy*, means the grandfather giving advice to grandson in law and granddaughter, both should always be kind to others so people will happy and our life will be blessed.

The second rhymes dedicated to the granddaughter, bribed by the grandfather with accompanied by rhymes, *we pray to the bride and groom, may life be full of a peace*. Giving a pray to both granddaughter and grandson, hope their life will be full of peace and happiness ahead.

This is also done by the grandfather from the groom to granddaughter in law followed by his grandson as the fourth step.

*Bunga Melati sunting karangan
Rendam di air untuk cacapan
Rajinlah sujud kepada Tuhan
Mohon selamat dalam kehidupaan*

*Bunga Kenanga sunting idaman
Harum mewangi sebarakan aroma
Kepada cucunda kakek do'akan
Semoga hidup, mawaddah warohmah*

The first rhymes which dedicated to the bride while doing *cacap-cacapan* by grandfather in law means as can be seen from the rhymes, *be diligent in bowing down to God*, means the grandfather giving advice to daughter in law to always praying to God so life will be safe.

The second rhymes dedicated to the grandson, sprinkled water and rubbed by his grandfather with accompanied by rhymes, *to granddaughter, grandfather prayed may life, mawaddah warohmah*. Giving a pray to their marriage life will be calm, serene, peaceful, full of love and affection and becomes a happy family hereafter.

The fifth, *cacap-cacapan* from any relatives, like uncle same like previous step started from the groom then his niece.

*Burung kenari terbang melayang
Dikejar elang hinggap ke dahan
Cintai istri dengan kasih sayang
Insyallah kehidupan di ridhoi Tuhan*

*Kalau menjala di sungai Musi
Bawalah kail untuk cadangan
Hendaklah sabar menghadapi
suami
Kesalahan kecil jangan di
besarkan.*

The first rhymes which dedicated to the groom while doing *cacap-cacapan* by uncle means as can be seen from the rhymes, *love your wife with affection, God willing, life is blessed* means the uncle giving advice to the groom to always love your wife with affection, so that your life will be blessed by God.

The second rhymes dedicated to the niece, sprinkled water by uncle with accompanied by rhymes, *be patient with your husband, small mistakes do not make it big*.

Uncle gave a message to the niece to always be patient in facing the husband later, should always forgive especially if it is only small mistake just let it go, so the marriage always harmonious.

This is also done by the relatives (uncle) from the groom started from the bride then his nephew as the last sixth step.

*Kelapa muda namanya dogan
Airnya manis pelepas dahaga
Kalau suami sedang bepergian
Jagalah rahasia rumah tangga*

*Mengolah tanah dengan bajak
Tanah di tanami padi pesemaian
Membina keluarga hendaklah bijak
Niscaya tenang dalam kehidupan*

The first rhymes which dedicated to the bride while doing *cacap-cacapan* by uncle as can be seen from the rhymes, *if the husband is traveling, keep household secrets* means the uncle giving advice to the bride to always keep household secret especially when your husband is away from you, always be a good wife.

The second rhymes dedicated to her nephew, sprinkled water by the uncle with accompanied by rhymes, *fostering a family should be wise, certainly peaceful in life*. Giving an advice as a husband should be wise in fostering a family so you will get a peaceful life.

Semoga Ananda kita berdua mendapatkan rumah tangga yang sakinah, mawadah, wa rahmah, mendapatkan keturunan-keturunan yang soleh dan solehah.

Maka dari itu marilah kita mendoakan, semoga ananda kita berdua bahagia dan apa yang dicita-citakan terkabul dan terealisasi Aamiin ya Rabbal Alamin.

May Ananda both have such *sakinah, mawadah wa rahmah* household and have pious descendants.

Therefore, let us pray, may our *ananda* be happy and their dreams come true and granted, *Aamiin Ya Rabbal Alamin*.

(Penutup)

(Closing)

*Naik kereta arah ke Lahat
Pergi kesawah memetik jamur
Selesai sudah acara adat
Budaya lama warisan leluhur*

*Listrik mati malam pun gelap
Hendak berjalan kaki
tersandung
Kepada hadirin mohon maaf
Kepada Tuhan mohon ampun*

3.4 The Meaning of *Suap-suapan* and *Cacap-cacapan* in Palembang's marriage tradition

In Palembang, the traditional marriage ceremony *suap-suapan* and *cacap-cacapan* contained spiritual values such as truth, beauty, virtue, moral, and religious values. Because in *Suap-suapan* contained the meaning of each its all-encompassing series of shows aspects of spiritual value.

Like the procession of *Suap-suapan* done by mothers means that the child since young until delivered to the gate of marriage is given the last bribe by the mother who nurtures it as the meaning of happiness and prayer of a mother to her child contains good values or moral values and religious values. The bribe is also being done by an odd number (one time) because it is believed by the community that the odd number is the number that is pleased by Allah SWT as it refers to the odd number of 99 *Asmaul Husna*.

Suap-suapan, done by the mother of the groom and bride, also represents both guests and families containing the truth values. The menu of the *Suap-suapan* itself in the form of roasted chicken turmeric rice has a meaning of prosperity and majesty.

For the *Cacap-cacapan* procession, the bride and groom are given water, which means that the bride and groom are back to be cleaned in building a new household that contains beauty, moral, and religious values. As for the value of the notes, including spiritual values as can be seen from the procession which is carried out by sprinkling fragrant water which consists of seven kinds of flowers (*setaman*) on the heads of both the bride and groom as well as on their hairs in turns that are meaning as a symbol of affection parents to children and son-in-law, with the hope that both of them will always live-in harmony, peace and prosperity contain beauty and moral values.

Moreover, the prayer has meant that the groom and bride always think, as clear as water, aspire to positive thinking, and always keep a good name as beautiful and fragrant *setaman* flowers that contain religious values and goodness or moral values.

4 Conclusion

Suap-suapan is bribing both bride and groom with roasted chicken turmeric rice while *cacap-cacapan* is sprinkling both bride and groom's head with *setaman* flowers by both relatives. **The communicative situation** of *suap-suapan* and *cacap-cacapan* tradition happened after the solemnization of marriage had been done and took place in the groom house and attended by relatives both from groom and bride. **The communicative events** of *suap-suapan* and *cacap-cacapan* contained roasted chicken turmeric rice similar to a *tumpeng* symbolized prosperity and grandeur, while fresh water in a bowl filled with *setaman* flowers symbolized the purity of the noble ideals of beauty and fragrance that blends in life. *Women perform Suap-suapan* (mother, grandmother, aunt and other relatives while *cacap-cacapan* is performed by men (father, grandfather, uncle and other

relatives). **The communicative actions** started with 1. Opening, 2. *Suap-suapan* then followed by *Cacap-cacapan* (the rhymes accompany both). 3. Prayer, and 4. Closing.

Suap-suapan is a symbol of a life process. The bride and groom, from birth to adult, are nurtured, cared for, and raised by their mother and father, with great love and affection. While *cacap-cacapan* is a symbol of being cleaned in building a new household that contains beauty values, moral values and religious values.

Palembang people think that the traditional marriage ceremony procession in *Suap-suapan* and *cacap-cacapan* constitutes a must-have event in a Palembang community marriage. However, there are also parts of the community that do not use it. Some shorten the event, so the sacredness of the *Suap-suapan* and *cacap-cacapan* served as a thing are not very important and lead to values that do not convey in a traditional Palembang marriage.

Palembang's traditional marriage ceremony *Suap-suapan* and *cacap-cacapan* are one of the customs that contain traditional values. However, along with the development era, Palembang traditional marriage is less noticed by some people. Therefore, hopefully, this paper could be helpful to introduce this marriage ceremony back, in order to be understood and lived until finally, it will evoke pride in the Palembang community towards its own culture.

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