

## TERMS AND MEANINGS IN THE WEDDING PROCESS OF THE OGAN ETHNIC IN BATURAJA

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### ABSTRACT

Wedding traditions in various regions combine cultural values, religion and customs, which depict deep meaning in the lives of the community. The terms in wedding traditions reflect symbolic meanings in a regional culture. This research investigates the terms and meanings of the traditional wedding process of the Ogan ethnic group in Baturaja. The method used is qualitative with a descriptive approach. The instrument for collecting data used in-depth interview techniques with interview guidelines. There were three respondents in this research using the Snowball Sampling Technique. The data was analyzed by semiotic theory by Ronald Barthes' theory, which analyzes the meaning of denotation and connotation. The results of the research show that there are seven terms, namely *Berasan*, *tipak iban*, *nampan duo belas*, *hajat gotong royong*, *cap-capan* and *suap-suapan*, and *the Tanggai dance*. Each of these terms has a denotational and connotative meaning in the wedding traditions of the Ogan ethnic group in Baturaja.

**Keywords:** Baturaja, Ogan, Semiotic, Wedding.

### ABSTRAK

*Tradisi pernikahan di berbagai daerah merupakan perpaduan dari nilai-nilai budaya, agama, dan adat istiadat yang menggambarkan makna mendalam dalam kehidupan masyarakat. Istilah-istilah dalam tradisi pernikahan mencerminkan makna simbolis pada suatu budaya daerah. Penelitian ini menyelidiki istilah dan makna pada proses tradisi pernikahan masyarakat suku Ogan di Baturaja. Metode yang digunakan adalah kualitatif dengan pendekatan deskriptif. Dalam pengambilan data, penelitian menggunakan Teknik interview mendalam. Terdapat tiga narasumber yang dipilih dalam penelitian ini dengan melalui Teknik Snowball Sampling. Data yang telah diperoleh dianalisis dengan menggunakan teori semiotika dari Ronald Barthes untuk menganalisis makna denotasi dan konotasi. Hasil penelitian menunjukkan terdapat tujuh istilah yakni berasan, tipak iban, nampan duo belas, pengadangan, hajat gotong royong, cap-capan dan suap-suapan, serta tari tanggai. Masing-masing istilah ini mempunyai makna denotasi dan konotasi dalam tradisi pernikahan masyarakat suku Ogan di Baturaja.*

**Kata Kunci:** Baturaja, Ogan, Pernikahan, Semiotika.

### A. INTRODUCTION

Cultures are from human thinking in the context of social life. Culture also has a significant role in everyday life. The existence of culture is also reflected in the form and structure of the physical and social environment that influences individuals. Culture is a complex thing that includes belief, art, and law. Humans obtain this as part of the community group. Culture is formed as a result of people's lives, and these results will become traditions or routines in everyday life. Generally, each community group will inherit ceremonies from generation to generation (Habibi & Kusdarini, 2020). Culture and language cannot be separated because culture has complex and abstract characteristics, which can be understood as cultural differences in describing traditions and social status.

Culture and language are connected to each other. Whorf's hypothesis states that culture does not precede or influence language earlier and vice versa. However, humans already communicate and engage with each other in various ways. So, language emerged earlier because language is the source and essence of culture. Aspects of language and culture significantly shape a person's identity, group and society as a whole (Holmes, 2013). Language has dynamic characteristics, which means it continuously changes over time. This language change represents a culture change. Language is often used to express cultural values. These values are conveyed to the next generation regarding interrelated culture, traditional culture and physical culture (Chairunnisa & Yuniati, 2018).

The culture developed in society is the tradition of the wedding process. Marriage is a significant thing. Generally, marriage is a sacred thing carried out by people with complete love, affection, and a happy heart (Ambarwati & Mustika, 2018). This wedding culture reflects the identity and unique characteristics of a culture. The wedding reception in a cultural context begins before or after the wedding ceremony. The aim is to continue the wedding traditions of a culture so that they exist and become a symbolic symbol that has deep meaning (Putra et al., 2021). Each region in Indonesia has different terms for wedding traditions, even though the process is basically the same, such as the application, handover, and contract processes. The wedding tradition consists of the procedures and processes of the bridal couple and the parties involved. One of the cultural elements that the Indonesian people still preserve as cultural heritage is the traditional marriage ceremony of the Ogan ethnic group in South Sumatra.

The one ethnic group in South Sumatra is the Ogan ethnic. Most of the Ogan population is in South Sumatra Province and Lampung Province. The majority of this ethnic community is spread and settled in various districts such as Ogan Komering Ulu District, Ogan Komering Ilir District, Ogan Ilir District, and East of Ogan Komering Ulu District. There are different languages in each region. One is the Ogan Komering Ulu Regency area centered in Baturaja City. The Ogan language in this area is still the same as the Malay-Palembang language. Just as Uddin (2021) said, the Ogan language belongs to the Malay language family, whose vocabulary is generally identical to the vocabulary in Malay. For instance, in the sentence "*Nak kemane ngan?*". The meaning is 'where do you go?' which has similarities in the pronunciation of /e/.

One of the wedding traditions of the Ogan ethnic is *Ngenjok Wajik* (giving wajik) before carrying out the marriage contract. This tradition is the same as the

Betawi tradition of giving crocodile bread before a wedding. *Wajik* is a food that is a delivery requirement in the marriage process that given by male. *Wajik* is a food made from sticky rice as the main ingredient and has a sticky texture. This *wajik* has meaning for the Ogan ethnicity, which is hoping that the female and male will always be close or have a close relationship that is difficult to separate.

Studies related to terms and meanings in the wedding process traditions have been done by scholars previously. Beberapa dari penelitian ini mengkaji dengan berbagai aspek. Seperti peneltian

The study was conducted by Ambarwati & Mustika (2018). It discussed the meaning of the process before a wedding takes place in Javanese tradition. The result found that there are nine terms for the process before a wedding in Javanese tradition, namely *nontoni*, *petung* or *perhuntungan*, *pasang tarub*, *serah-serahan*, *siraman*, *kembar mayang* or *kembang mayang*, *Malam midadareni*, *ceremony of Panggih*, *ngidak tingan*. For Javanese tradition, this wedding tradition has its own sacredness and meaning. The next study from Pratama & Wahyuningsih (2018) examining Javanese traditional wedding ceremony in Klaten. The result shows that the community of Nengahan in Klaten have a view that marriage is a holy and sacred thing. Nurhayati et al., (2022) examine analysis of the Javanese Traditional Wedding Procession. The results of this research show that there are several terms for the traditional Javanese wedding process, *namely lempar sirih*, *wiji dadi (injak telur)*, *gendong manten*, *timbangan*, *kacar kucur*, *dahae kahar kembang*, *mepag besan*, and *sungkeman*. Each term for the Javanese traditional wedding process has a connotation and denotation meaning. Also Novelita et al. (2019) explore the cultural communication through the traditional Wedding procession of Batak Toba.

Then, the difference in this study is investaigation of term and meaning in the wedding tradition of the Ogan Baturaja ethnic group using semiotic approach.

There has been much research on the term wedding names of regional customs in Indonesia. This shows that every marriage in every ethnic group in Indonesia has unique and different values. These values are an inseparable part of the cultural heritage passed down from generation to generation and are considered a gift from God Almighty. Based on the explanation above, the problem formulation in this research is what are the terms and the meaning in traditional Ogan ethnic weddings in Baturaja. Thus, this research aims to explain the terms and meanings of the traditional wedding process in the Ogan ethnic from the perspective of the Ogan ethnic community. Thus, it is hoped that the benefits of understanding the terms and meaning of the processes at the traditional wedding of the Ogan ethnic in Baturaja.

## **B. THEORETICAL FRAMEWORK**

### **1. Anthropolinguistic studies**

Anthropolinguistics is a branch of science that combines various scientific disciplines related to language with aspects of human life, including cultural elements that are the core of human life (Sibarani, 2015). Thus, anthropolinguistics not only studies language but also culture and other elements of human life. However, anthropolinguistics recognises language and linguistic texts when

examining culture and aspects of human life. Study from Wierzbicka that the relationship between linguistics and culture is very close. This is related to the fact that each ethnic group uses a different language, language variety, or speaking style (Laili, 2021).

According to Laili, (2021), the relationship between language and culture influences and impacts a myth or ceremonial ritual on human or community needs. This aims to maintain the continuity of specific cultures and languages that have been integrated. In other words, various aspects of culture and language exist as a response to the desire to maintain the social structure of society. Setiawan (2021) stated that when using language in a cultural context, it is necessary to follow language rules in accordance with the traditions and customs that apply in society. So, anthropolinguistic studies can examine a deeper and more comprehensive understanding of language use, including theoretical understanding and observations from the perspective of traditions and culture in a society.

## **2. Semiotic**

Semiotics is a science or approach that analyzes signs. This sign is a communication tool used by humans. Thus, semiotics studies how humans interpret objects (Anugrah, 2016). There are two parts to semiotics, namely, signifiers, which are the language that is spoken, read, and written. Then, signs are concepts or thoughts of humans. Hoed (in Firmansyah, 2022), defines the semiotics, also known as semiology, is a field of study that centered on signs, signals, codes, and language. This process allows for observing societal phenomena as a sequence of signs that convey meaning.

According to Roland Barthes (2013) the meaning of signs in semiotics is divided into denotation and connotation. Denotation is a representation of an object through signs that have true meaning. Denotation refers to language that reflects the true meaning of the object being represented. In addition, denotation is considered the first level as a representation system of objects. Siregar (2022) adds that Denotation represents the level of signification that explains the correlation between the sign and its reference to reality, giving rise to a clear, direct, and precise meaning. Meanwhile, connotation is a meaning that reflects the interaction of signs related to feelings, emotions and cultural values in a social environment. Roland Barthes calls connotation a second-level term that is subjective or intersubjective

## **3. The meaning of marriage**

Wedding traditions are a marriage culture carried out by local people (Rahmadani & Farhany, 2019). According to Oktavia et al. (2022), marriage has a series of events that contain social meaning and values carried out throughout generations. Thus, the marriage process, carried out through a series of sequential ceremonies, reflects respected social values and religion and has a philosophical meaning. Each wedding follows the traditional traditions of its own region.

According to Nuruddaroini (2019), Weddings in Indonesia are often carried out based on the customs of a region, as is the case with the Banjar and Bugis tribes, who still uphold wedding traditions in their ceremonies. So, it can be seen that the

marriage process in Indonesia does not only follow religious rules. However, marriage based on tradition is also the most important thing.

In Indonesia, society or ethnic groups perceives marriage as a transitional phase in human life. According to Fahmi (2019) , marriage in Islamic carries definite legal implications, where it is obligatory to adhere to specific requirements, both pertaining to familial conditions and those related to the bridal and groom aspects.

### **C. METHOD**

This research uses a qualitative method with a descriptive approach. This method investigates the meaning that individuals or groups give to a social or human problem (Creswell, 2007). Data collection uses in-depth interview techniques with interview guidelines. The advantage interview in research to clarify and explore respondents' opinion about the terms of the wedding process in Ogan ethnic. This type of interview is open-ended question. It can see from respondents' perspective to get answer in their own words. According to Agustianingsih & Mahmudi (2019), Open-ended questions allow for multiple correct answers. Open-ended questions provide respondents with the freedom to explore and express their individual thinking abilities when responding to the questions.

There are three respondents will be interviewed in the research. This resource respondent originated and was born in the Ogan ethnic area. The sampling technique uses Snowball Sampling. It takes subjects as data source samples that start out small and then become large. According to Etikan et al. (2015), this technique is well-suited for a range of research purposes, especially when the research is centred on sociological issues that are not immediately evident. It requires a deep understanding of the research subject. Moreover, the snowball sampling technique helps prevent sampling errors and the drawing of conclusions about the population based on the collected samples.

The results of the interview are converted into a transcript, then the researcher must read it carefully and then reduce the data. Researchers carry out data reduction by creating and considering the important information according to the research context or ignoring unnecessary words. Thus, only the point of the information is obtained, but the language is in accordance with the language of the source.

Additionally, Data analysis uses Ronald Barthes' theory, which finds the meaning of the denotation and connotation of the term traditional marriage process of the Ogan ethnic group.

### **D. FINDINGS AND DISCUSSION**

#### **1. FINDING**

As time passes, there are several terms for the marriage process in the Ogan Ethnic community in Baturaja, which follows Palembang traditions. This is because the Baturaja area is included in the Palembang area. So, the researcher explains the findings regarding the terms and meanings of the Ogan ethnic wedding traditions in Baturaja as follows :

No	Terms	Part of speech
1.	<i>Berasan</i>	verb
2.	<i>Tipak Iban</i>	noun
3.	<i>Seserahan nampan duo belas</i> (twelve-tray offering)	verb
4.	<i>Pengadangan</i> (blocking)	verb
5.	<i>Hajat gotong royong</i> (desiring of neighborhood cooperation)	verb
6.	<i>Cap-capan dan Suap-suapan</i> (sprinkling and feeding)	verb
7.	<i>Tanggai</i> dance	verb

## 2. DISCUSSION

### a. *Berasan*

**Denotation:** In the Great Indonesian Dictionary, *berasan* is discussed in secret. However, *berasan* in the Ogan tribe's wedding process is meeting the immediate family of the bride and groom. It is usually held at the bride's house to discuss marriage requirements related to religion and tradition and the next steps in the traditional wedding process.

**Connotation:** *Berasan* in Ogan ethnic culture has an essential meaning as a representation of the harmony of two families, which reflects the value of cooperation and support between families who will be united through a traditional Ogan tribal wedding ceremony. Furthermore, *berasan* also illustrates the commitment of the family and bride and groom to obey the traditions and regulations that apply in Ogan ethnic weddings.

In other customs, this term is known as *perudingan* which the families of the bride and groom discuss the next steps in the traditional wedding process. This is similar to the Javanese culture where the term *pasang tarub* signifies that the family of either the groom or the bride who will hold the wedding usually sets the tarub as an official sign of preparing for the celebration (Aziz, 2017).

### b. *Tipak Iban*

**Denotation:** In the Ogan language, *iban* refers to the betel leaf. Thus, the literal interpretation of *tipak iban* is a box containing betel leaves. Initially, the Ogan community used *the tipak iban* as a gift or tribute to the king. As time has passed, this tradition has endured and continues to be symbolic in Ogan ethnic weddings.

In the Ogan ethnic weddings, the *tipak iban* is presented by the groom's family to the bride's family before giving the *nampan duo belas* or ceremonial offerings. The *tipak iban* not only contains betel leaves but also peeled betel nuts and tobacco, which the bride's family will consume as part of the ceremonial proceedings. The reason for using these ingredients is easy to find for the majority of the Ogan tribe.

**Connotation:** The significance of *tipak iban* reflects the expression of respect from the groom's family to the bride, symbolizing the woman as the queen and the man as an ordinary citizen. The betel leaves, peeled betel nuts, and tobacco, which are consumed, symbolize the bitter and sweet aspects of married life in the future.

The giving of objects in traditional weddings possesses distinct characteristics in each region. For instance, in East Nusa Tenggara, specifically on the island of Alor, the tradition involves the presentation of a *Moko*, an ancestral artifact owned by the family, as a dowry in wedding ceremony (Juliawati, 2013).

**c. *Seserahan nampan duo belas***

**Denotation:** The exchange process involves the groom's party presenting items to the bride's party, accompanied by a minimum of twelve trays containing various necessities for the bride. These items include women's attire, traditional sweets like *wajik* and *dodol*, and cooking ingredients. An essential component in the *seserahan nampan duo belas* is the inclusion of coconuts. The term *nampan duo belas* represents a requirement adhered to by the majority of Ogan ethnic families, necessitating the presentation of a minimum of twelve ceremonial trays. They regard the number twelve as a quantity that strikes a balance, neither overly substantial nor insignificant, in the context of offering ceremonial gifts.

**Connotation:** For the Ogan ethnic community, this constitutes a symbolic gesture of respect towards revered figures on the prospective bride's side, such as the father, uncle, and close relatives. Furthermore, these processes symbolize the establishment of harmony between the groom's family and the bride. The coconut fruit serves as a symbol of hope to the groom and bride, signifying their desire for a relationship to mature and grow, like the planting of a coconut.

**d. *Pengadangan***

**Denotation:** *Pengadangan* is a process carried out before the wedding ceremony, where the groom is blocked by the bride's family using a long scarf. In order for the groom and his family to pass the scarf, they must complete the request made by the bride. In the *pengadangan* process, the groom brings a representative from the traditional leader responsible for negotiating and convincing the bride's family. After both families agree, the wedding ceremony will be held.

**Connotation:** The meaning of this process is to show that the journey of a man from the Ogan tribe to win the heart of his beloved requires numerous sacrifices and overcoming temptations. Additionally, for Ogan ethnic couples, this process also involves the extended family to strengthen family relationships more closely.

**e. *Hajat gotong royong***

**Denotation:** The tradition of *hajat gotong royong* involves a collective effort where the male and female in a village join forces to contribute to wedding arrangements. Traditionally, the men are responsible for constructing a tent at the bride's residence, while the women collaborate in preparing food materials for the groom's family and the guests.

**Connotation:** The meaning of this process reflects the identity of the Ogan ethnic community in that they help and respect each other's religion and traditions in celebrating the marriage contract, which strengthens close social relationships among the Ogan ethnic community.

According to Tamrin & Yaman (2023), this process also involves the formation of a committee through the gathering of families and the community for the purpose of organizing the event day. The committee's structure is determined

through deliberation. Before someone's name is include, they will be confirmed first.

**f. *Cap-capan and Suap-suapan***

**Denotation:** *Cacap-cacapan* and *suap-suapan* are traditional ceremonies within the traditional Palembang wedding procession practiced by the Ogan ethnic community in Baturaja. *Cacap-cacapan* is derived from the base word *cacap* (sprinkle). The father carries it out as the couple's parent by sprinkling water from seven types of blossoms onto the heads of the bride and groom. The water, known as *air tujuh setaman* (water from seven garden flowers) is infused with seven different types of flowers, exhibiting various colors and a fragrant aroma.

On the other hand, *Suap-suapan* originates from the base word *suap* (feed). This ceremony is conducted by the mother as one of the parents, involving the act of feeding the prepared turmeric rice and grilled chicken to the bride and groom. Both of these processes occur at the same time.

**Connotation:** The significance of this ritual symbolizes the enduring parental love, which never diminishes. Another meaning is that both couples, whose parents have nurtured, are no longer under their care or have completed their roles as parents. Parents can only pray for their children as they embark on their marital journey.

For the Ogan ethnic community, *Air tujuh setaman* signifies that the couples should continuously spread fragrance, and by *Cap-capan* (sprinkling) the water on them, it is believed that the couple will be blessed with prosperity in their households. Meanwhile, the act of feeding, known as *suap-suapan*, represents the final sign of parental affection before entering the threshold of a new household. The turmeric rice and grilled chicken symbolize grandeur and embody the wish for both newlyweds to be granted good fortune and prosperity in navigating through married life.

**g. *Tanggai* dance**

**Denotation:** Tari dance is a traditional dance originating from Palembang. This dance was created as a welcoming performance for guests during weddings in the Ogan community in Baturaja. The term *Tanggai* refers to false nails worn by the dancers.

**Connotation:** For the Ogan community, the *Tanggai*' symbolizes the characteristics of kindness and respect exhibited by Ogan families towards wedding guests. Additionally, the dance holds significance as a manifestation of human reverence towards the God, conveyed through movements that depict the grandeur associated with the context of marriage.

**E. CONCLUSION**

From the above discussion, it can be concluded that the marriage traditions of a particular region, the terminology carries its own denotative and connotative meanings. The concept of meaning defines how an ethnic community comprehends and attributes significance to an object that others may not understand.

In the Ogan community in Baturaja, there are seven terms associated with marriage: "*berasan, tipak iban, nampan duo belas, pengadangan, hajat gotong royong, cap-capan dan suap-suapan, serta tari tangga* which the latter two terms being traditions from Palembang. This is because Baturaja is part of the Palembang region. These terms carry meanings that reflect the uniqueness of Ogan ethnic wedding culture, where the community places significant emphasis on family hierarchy and traditional values. Moreover, a wedding ceremony is not merely a routine ceremony. However, it holds significant meaning as it represents the hopes and prayers of parents and close relatives, envisioning a prosperous household for the couple in the future. This sentiment is reflected in one of the marriage processes terms within the Ogan community in Baturaja, known as the '*cap-capan and suap-suapan*' ceremony. The limitation of this research is the researcher did not directly observe the Ogan ethnic wedding process in Baturaja, and thus did not examine the communication aspects during the wedding ceremony. Future research on the wedding traditions of the Ogan ethnic group can be enhanced through comparative analysis by comparing these traditions with those of other ethnic groups.

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