

CHAPTER I

INTRODUCTION

A. Background of the Study

Language and culture are two crucial elements that cannot be separated. Both language and culture have different functions in our life. Language is an important thing to learn because it has a primary objective and role in human life. In general, all human activities always involve language as a means to interact with people. It can be concluded that language has a close relationship and can't be separated from all human activities. Every language must consist of meaning. One of the aspects that influence the meaning itself is culture.

According to Koentjaraningrat (1998), culture becomes a measure of human behavior mediating an area, and this becomes very important in human life itself as a guide for life. Culture is all human thoughts and behavior that are functionally organized in society. Culture may be defined as a living system because habit and communication are inherited from generation to generation. In other words, culture influences the way how people communicate, live, think, and behave. Culture includes a society's art, beliefs, customs, institutions, inventions, languages, and values.

Cultural values are the highest level and the most abstract of customs. That's because cultural values are the concepts of what life in the minds of most of the community about what they deem valuable, valuable, and essential in life so that it can serve as a guide to human life in society.

Further, Kluckhohn (1961) says the value of culture is a general conception organized influences behavior related to nature, the place of humanity in nature, the relationship of people with people, and things that are desirable and undesirable that may be related to the relationship between people with the environment and fellow human beings.

According to Djamaris (1993), through Indonesian literary works, Indonesian people know the cultural values of their ancestors. In Indonesian literary works, the diversity of the nation's cultural importance is reflected. Many of these literary works contain great ideas.

Indonesia is a country that is rich in ethnic and cultural diversity. Even in literature, each tribe has its oral traditions. Some of these oral traditions have similarities, such as the oral tradition in the groom's handover process to the bride's family. In Jakarta, this process is known as *Palang Pintu* tradition (Betawi tribe). When the groom's party arrives at the bride's house, they are not allowed into the bride's house.

The champions of the bride intercepted them. The groom must convey the intention of their arrival, which he said through a rhyme, then the bride answers with a rhyme. In the Sunda tribe, a similar tradition is known as opening the door. A similar tradition is also found in the tradition of the Acehnese wedding procession. This tradition is known as *Seumapa*.

Seumapa is one of the Acehnese people's oral traditions, apart from *Dangdaria*, *Dindong*, *Melengkan* (traditional speech), and *sebuku* (sad-themed poetry). In conventional literature classification, *Seumapa* is an oral tradition in rhyme.

Acehnese is one of the ethnic groups who are very fond of rhyming or rhythmic language. *Pantun* (rhyme) is the wealthiest poetry and is most often used in various aspects of their lives. The Dutch scientist who researched Aceh in the 1890s, Hurgronje (1985), states that *Pantun* is used in compassion, traditional dialogue at sacred ceremonies, *Seudati* games, and lullaby songs. *Pantun* is also used in dance events such as those held in Pidie by women and children to accompany the music.

Seumapa comes from the word *sapa* means to greet, which gets the insertion form. *Seumapa* is *Pantun* (rhyme) reciprocal event between the *Linto Baro* (groom) and the *Dara Baro* (bride) when welcoming the arrival of the *Linto Baro* (groom). Each of the two sides is done by someone who is an expert in the customs.

This oral tradition is a traditional procession that has been carried out from generation to generation by the people of Aceh at the *Meugatip* (marriage process) and *Intat Linto* (the ceremony of taking the groom to the bride's house).

As a value system, according to Djamaris (1993), these cultural values can be grouped based on four categories of human relations, namely: (1) cultural value in relations human with God, (2) cultural values in relation humans with nature, (3) the cultural value in relation humans with society, and (4) cultural values in relation human with human and (5) cultural values in relation human with themselves.

As primary data, the sentence found in *Seumapa* utterance will explain below.

"*Kamoe di gampong Karen nyoe hai tuan bisan get that meu peutimang adat ngon budaya*" (O sir, in this village of Karen we care so much about our customs and culture).

In this sentence, it is said that we are the people in the Karen village, really obey customs and culture so that the cultural values that are found are the relationship between humans and societies because of the nature of obedience to traditions.

In recent years many researchers have examined the cultural values of various ethnic groups. Djamaris (1993) researched some regions in Indonesia on cultural values in literature, one of which was literature in the Aceh region. This reason is one of the reasons the researcher is interested in this study. Researchers make *Seumapa* an object to analyze the cultural values by using the theory of cultural values based on research by Djamaris (1993) because *Seumapa* is a part of Aceh's literature.

Research on *Seumapa*, especially in terms of content, is deemed necessary because this oral tradition contains the substance of traditional and cultural values conveyed in a distinctive, flexible, and rhythmic speech style that inspires listeners. Also, this research is reference material for the traditions of future generations of Aceh. The fewer experts left with the Acehese youth's diminishing interest is a sad fact that cannot be denied.

Previous research studied oral tradition in the pantun of Langkat Malay traditional wedding ceremony by Muhammad Natsir, Bakhrul Khair Amal, Supsilani, and Rita Suswati in 2019, which has analyzed the oral tradition on *Pantun* of the Palang Pintu in Langkat Malay traditional wedding

ceremony. This previous research used Sibarani (2012) theory to explore the text, companion texts, and the context contained in the *Pantun* of Palang Pintu. This research examined a similar object, namely *Seumapa*, in the Aceh wedding ceremony by analyzing a more specific topic in oral tradition, namely cultural values using the cultural values theory of Djamaris (1993).

Based on the above background, the researcher is interested in analyzing the cultural values of *Seumapa* in the Aceh wedding ceremony, the realization of the cultural values on *Seumapa* in Aceh wedding ceremony, and why cultural values are realized in the ways they are.

B. The Problem of the Study

Based on the background, the problems formulated as follow:

1. What cultural values are found on *Seumapa* in Aceh wedding ceremony?
2. How are cultural values on *Seumapa* in the wedding ceremony tradition realized?
3. Why are cultural values realized in the ways they are?

C. The Objectives of the Study

The objectives of the analysis are as follow:

1. To investigate the cultural values on *Seumapa* in Aceh wedding ceremony.
2. To describe the realization of the cultural values on *Seumapa* in Aceh wedding ceremony.
3. To explain why cultural values are realized in the ways they are.

D. The Scope of the study

This research focuses on the cultural values on *Seumapa* in the wedding ceremony from the videos wedding ceremony. They are cultural values in relations human with God, cultural values in relations human with nature, cultural values in relations human with society, cultural values in relations human with human, cultural values in relations human with themselves, and how the realization of cultural values in the wedding ceremony.

E. The Significance of the Study

1. Theoretically

These research findings help expand the knowledge for other researchers or the students who are attracted to learning the cultural values of Aceh.

2. Practically

These findings expected are helpful for the other Aceh societies in keeping their cultural values, especially for the young generation, to keeping their cultural values.

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