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LEK BATIN WEDDING CEREMONY in RANTAU PANDAN VILLAGE BUNGO REGENCY JAMBI PROVINCE

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Abstract

Lek Batin is one of the wedding traditions found in Rantau Pandan village, Bungo regency, Jambi province. The existence of this Lek Batin tradition is a sign of a family's economic strength in holding a wedding ceremony. This paper aims to explain the procession and development of Lek Batin tradition. This research uses the historical research method with its stages: heuristics, source criticism, interpretation and writing. The data sources used in this research are interviews and archives in the form of marriage books, marriage records from the KUA and wedding photographs. The results show that the Lek Batin ceremony is performed in three stages: before the wedding, during the wedding party, and after the wedding. The economically strong class of people who perform Lek Batin are able to present dishes of four-legged animals, musical accompaniment of the party and the bridal procession. Lek Tenganai, as a second-class celebration, is unable to provide all this. As times change, the tradition of Lek Batin must be preserved without reducing or even eliminating the characteristics that are inherent in the tradition.

Keywords: *Jambi Culture, Lek Batin, Traditional Wedding.*

Abstrak

Lek Batin merupakan salah satu tradisi pernikahan yang terdapat di Desa Rantau Pandan, Kabupaten Bungo, Provinsi Jambi. Eksistensi tradisi Lek Batin ini merupakan penanda kekuatan ekonomi suatu keluarga dalam melaksanakan pesta pernikahan. Tulisan ini bertujuan untuk menjelaskan prosesi dan perkembangan tradisi Lek Batin. Penelitian ini menggunakan metode penelitian sejarah dengan tahapannya yaitu: heuristik, kritik sumber, interpretasi dan penulisan. Sumber data yang didapatkan dipenelitian ini adalah wawancara dan arsip berupa buku nikah, catatan pernikahan dari KUA, serta foto-foto pernikahan. Hasil penelitian menunjukkan bahwa upacara Lek Batin dilakukan dengan 3 tahapan: sebelum pernikahan, pelaksanaan pesta pernikahan, serta pasca pernikahan. Masyarakat kelas ekonomi kuat yang melaksanakan Lek Batin mampu menghadirkan hidangan hewan berkaki empat, iringan pesta musik dan arak-arakan pengantin. Lek Tenggana sebagai pesta kelas kedua tidak mampu menghadirkan itu semuanya. Seiring bertukarnya zaman tradisi lek batin tetap harus dilestarikan tanpa harus mengurangi bahkan menghilangkan ciri khas yang sudah melekat pada tradisi tersebut.

Kata Kunci: *Kebudayaan Jambi, Lek Batin, Pernikahan Tradisional.*

INTRODUCTION

Marriage is a sacred bond committed by two people to have a legal relationship. It does not only involve two people but also it unites two families into a relationship called *besanan* (family formed because of marriage). In society, marriage ceremonies are full of culture because every village, region, and cultural ethnic have their own characteristic and uniqueness.¹

One of them is Bungo Regency, the expansion of Tebo Regency. It has seventeen sub-district and one hundred forty villages. Specifically, Rantau Pandan Sub-district has many unique features related to the culture, customs, and wedding traditions.²

Wedding ceremony is a culture of Rantau Pandan society conducted based on culture and customs rules which are implemented by the traditional rulers. It is known the marriage does not only involve the marriage couple's family but also

¹ Jamaluddin & Amalia Nanda Amalia, *Marriage Law Textbook*, (Lhokseumawe: Unimal Press, 2016), 16.

² Harmuni, "Krinok Art of the Rantau Pandan Community as a Source for Learning Local History", *Skripsi*, (Jambi: Universitas Jambi, 2018).

implicates the extended family; brother, sister, aunt, uncle, all of Ninik Mamak (traditional leaders), and the whole society.³

In the past, the glorious wedding party which is usually called *lek batin atau kenduri batin* can only be done by the Rio families because they are considered able to provide buffalo for the wedding to maintain their dignity as the society leader. Rio is the name given to the leader or the village head. Nowadays, any family is able to conduct *lek batin* or *kenduri batin* as long as they are able to serve four legged animals such as buffalo to be slaughtered for the wedding ceremony.⁴

However, the smallest wedding ceremony in Rantau Pandan is called *lek tengganai*. Then, there is also *lek ninik mamak* (wedding for *ninik mamak*) and *lek tuo tengganai* (wedding for *tuo tengganai*). The smallest wedding in Rantau Pandan village is only attended by a small number of people by not carrying out the buffalo parade and traditional music. They usually slaughter chicken and invite the limited people wherein there is prestige between the rich and poor.⁵

There is uniqueness on the *lek batin* wedding ceremony in Rantau Pandan society than the other places because there is buffalo parade and traditional music, *Krinok* and *Tauh* dance, which has their own meaning in the *lek batin* ceremony in Rantau Pandan village Kabupaten Bungo. Moreover, all of *larang pantang* can be done. *Larang pantang* is the entertainment for Rantau Pandan society such as dancing and music consisting of the organ, *Krinok*, *Betauh*, *Becerai Kasih* dance opened by the village head.⁶

The procession of *lek batin* ceremony in Rantau Pandan village has experienced the traditional development from 2000 to 2022 through 4 periodizations, once in five years. In 2000 - 2005, there was no change in terms of tradition, wedding attire and wedding ceremony. In 2000-2010, there was a change in bride customs that is *takuluak* which was not used before. In terms of culture, there is also a change wherein there is no colorful paper which decorates the house. In 2011-2020 there are many changes both wedding attire and ceremony⁷

³ Supentri, "The Meaning of Pintaan in In the Traditional Marriage Process of the Tanah Abang Community, Penukal Abab Lematang Ilir Regency", *Skripsi*, (Palembang: UIN Raden Fatah, 2021).

⁴ Hasan M., "Ketua Lembaga Adat Kecamatan Rantau Pandan Tahun 2020-2021", *Direct Interview*, Pada 19 Februari 2022.

⁵ Bujang Lambun, "Wakil Ketua Adat Kecamatan Rantau Pandan 2020-2021", *Direct Interview*, Pada 19 Februari 2022.

⁶ A. Muis, "Ketua Lembaga Adat Rantau Pandan", *Direct Interview*, Pada 21 Juni 2022.

⁷ A. Muis, *Direct Interview*.

RESEARCH METHOD

The research implicated historical research by using a qualitative research method, Descriptive Narrative. It comprises the heuristic, source critic, interpretation and writing stages. Data collection process was conducted in Rantau Pandan village Bungo Regency. The sources of data were the marriage archive such as marriage book, marriage note from Religion Affairs Office, documentation or photo, direct interview to several people including the traditional leader, vice and society figure about the wedding ceremony in Rantau Pandan. there were two data sources; primary and secondary. The primary is the verbal source which is recorded from the interview with Mr. Muis, Mr. Abu Bakar and direct interview with the people who commit the wedding ceremony. The secondary is written sources related to the wedding ceremony in the form of books, journal, thesis or scientific paper.

RESULT and DISCUSSION

A. MARRIAGE FOR RANTAU PANDAN SOCIETY, KABUPATEN BUNGO

Marriage is *Ijab* (offer) and *Kabul* (acceptance) called aqd between man and woman to form a happy and long-lasting family based on God. Marriage is a sacred ceremony which needs the preparation of morals and material by carrying out the wedding ceremony sequences or the moment for bride and groom to have a relationship which must be started with the sacred way.⁸

Every region has their own uniqueness related to wedding tradition including Rantau Pandan village where the uniqueness can be seen on wedding tradition time . It is carried out two weeks before the wedding ceremony is done. The wedding tradition consists of the tradition or customs done by the whole society starting from gathering all of Ninik Mamak (traditional leader) *Nan Liba Uleh Nan Panjang* (the majority and minority ethnic group), the whole society, all of the extended family, the young people. On the wedding days, the marriage couple is paraded along with the buffalo and traditional music (*Krinok* and *Bucerai Kasih* dance). The groom's family brings the food ingredients such as turmeric, galangal, chilly, ginger, onion and garlic which are carried on the head using a big plate.⁹

There is another wedding ceremony uniqueness in Rantau Pandan that the *lek batin* wedding is not the responsibility of the wedding couple or their family, but it is the duty of Datuk Rio or the village head because the wedding is the Rio or village event. the couple or their family only provides the place. The things which are

⁸ Jad Ahmad, *Fikih Sunnah Wanita Paduan Lengkap Menjadi Muslimah Shalehah*, (Jakarta: Pustaka Al-Kautsar, 2008), 414.

⁹ A. Muis, *Direct Interview*.

banned by the village government can be done during *Lek batin* ceremony or other big event as long as it is not conflicted with the Islam provision¹⁰

The community called it the permission to do the forbidden things in order to enliven the ceremony. It includes the dance, day and night entertainment such as Krinok music, *betauh*, *bucerai kasih* dance, organ which are opened by the village head or Datuk Rio. Everyone who is not invited can come to the ceremony and enjoy the wedding. It means if *lek batin* is done, everyone including the kid to the elderly can enjoy the wedding until the ceremony is ended by the house holder and custom leader which indicates the ceremony can not continue.¹¹

According to Indonesia Dictionary, marriage (*pernikahan*) derived from the word “*nikah*” which means the relationship done based on the law provision or the agreement between men and women to live together as husband and wife to have SAMAWA (*sakinah mawaddah warahmah*) family.¹²

Moreover, the constitution number 1 of 1974 stated marriage is the physical and spiritual relationship between man and woman as husband and wife to establish a happy and long-lasting family based on God. According to the legal perspective, marriage is the agreement between man and woman as explained by Allah Q.S An-Nisa:21 and Q.S An-Nisa:1.

Furthermore, the Rantau Pandan community consider marriage as the lively party which is called *kenduri batin* or *lek batin* which is inherited culture of Rantau Pandan society implemented based on the cultural basis and rules which have been undertaken by the custom leader. The ceremony does not only involve the bride and groom’s family but also entangles the whole family; brother, sister, uncle, aunt, cultural ethnic leader, and the whole society to prepare the marriage ceremony.¹³

In addition, the future bride and groom contend that marriage is a sacred relationship both physically and spiritually under the Islam provision which can not be hindered. Marriage also refers to the unity of two families to become one family or usually called *besanan* (the family form due to marriage). Additionally, before the wedding ceremony is conducted in Rantau Pandan Bungo Regency ceremony, there is a meeting in the bride’s house among the whole society or *Ninik Mamak* (custom leader) and the young people to discuss the things which need to be prepared before the wedding ceremony starts. The preparation is related to the readiness of bride and

¹⁰ Abu Bakar, “Tokoh Masyarakat Desa Rantau Pandan”, *Direct Interview*, Pada 21 Juni 2022.

¹¹ Jamaludin & Amalia, *Buku Ajar*, 16

¹² KBBI (Kamus Besar Bahasa Indonesia)

¹³ Riswan Efendi, “Tokoh Masyarakat Rantau Pandan”, *Direct Interview*, Pada 25 Mei 2022.

groom, dowry from the groom to bride which has been requested in *pintak pinto* night.¹⁴

Pintak pinto is the series of wedding ceremonies which is functioned to determine the form of event within the fee to execute *kenduri batin* or *lek batin*. After that, there will be the confirmation of the wedding date which is decided by all of ethnic group leaders, community and the young generation.

B. PURPOSE AND PRINCIPLE OF RANTAU PANDAN WEDDING, BUNGO REGENCY

1. Marriage Objective

The purpose of marriage is to obey Allah's order to obtain the legal descendant by developing a well, safe and peaceful household. In order to reach the goal, husband and wife must love each other and act well. The husband has the responsibility to facilitate the life of wife and his children. Allah SWT signals to reach the following wedding's goals:

a. Maintain descendant

The forming of family is done to prevent promiscuity (adultery) between man and women without marriage. We have to keep the next generation to be admitted by Islam through legal marriage. The thing which can damage the descendant itself is the across religion wedding which can cause unprotected descendants. Maintaining the descent is not only about marriage but also it is about someone who behaves badly which will have an effect on the bad family image. The objective of keeping the descendant is to protect and to maintain the descendant and family. In the Rantau Pandan community, the way to keep the descendants is marriage.

b. Maintaining the human manifestation

Humans are the most noble creatures. In order to keep the human manifestation and human nature and to prevent them from making mistakes, legitimate marriage based on religion and state can be done. It is similar to what is happening in Rantau Pandan, marriage is done to prevent the unwanted things such as promiscuity and to maintain human manifestation.

c. Direct the biological need

Allah SWT created humans in pairs. The man and woman who are married have the desire to distribute the biological needs to obtain the descendant.¹⁵ Besides, marriage is not only about sexual relations but also it uses to share love and affection

¹⁴ Abu Bakar, *Direct Interview*.

¹⁵ Muhammad Taufiki, "Nikah Misyar Dalam Pandangan Hukum Islam", *Skripsi*, (Jakarta: UIN Syarif Hidayatullah, 2012).

under the harmony and responsibility. In Rantau Pandan, the people who have married definitely want to have good descendant

d. Protect the community from morality and deviant behavior

Marriage gives us peace and affection to prevent promiscuity (adultery) because humans have lust, which is a bad thing. Then, marriage exists to protect humans from morality and deviant behavior such as adultery.

In Rantau Pandan village, there are several cases in which the young people had already had a child before they were married. The custom and village head will directly wed them but there will be only *lek tengganai*. *Lek batin* can not be done because it is not good action. The custom and village head had the same perspectives to prevent the unwanted thing. There are several people who have not married yet but they have descendants. Therefore, it is important to have the sacred relationship based on religion and state so that, there is no the deviant moral, value and attitude in Rantau Pandan community¹⁶

e. Grow affection and togetherness

It is a fact that humans cannot live alone so humans have to have a harmonious family which has affection between man and women under the sacred relationship called marriage. Every person has the desire to have a couple, live happily under a prosperous, peaceful, safe family *sakinah mawaddah warrahmah*.¹⁷

f. Develop the feeling as father and mother¹⁸

Basically, there will be children in marriage. Then, the spouse will be called “father” or “mother” by their children. According to the Rantau Pandan community, the objective of marriage is to live together, to let go of the single life under the legal relationship, to give birth or to possess the good descendant, to connect the two sides of family both man and woman by forming the happy family.

2. Wedding Principle

The principle is the must exist thing which determines the legitimation of an worship, and it includes washing the face during wudu' and takbiratul ihram while doing prayer. the principle according to religion and Rantau Pandan community are¹⁹:

a. The main thing is the bride and groom.

Humans are created in pairs, man and woman. In the Rantau Pandan community, if someone would like to do the sunnah of Rasulullah, marriage, the

¹⁶ A. Muis, *Direct Interview*.

¹⁷ Taufiki, “Nikah Misyar dalam Pandangan Hukum Islam”.

¹⁸ Muhammad Fuad Syakir, *Perkawinan Terlarang*, (Jakarta: CV Cendakia Santri Muslim, 2002), 11.

¹⁹ Abdul Rahman Ghozali, *Fiqih Munakahat*, (Jakarta: Kencana Prenada Media Group, 2003), 44-47.

most important thing is the future husband and wife. They are required to have good religion and descendant. After that, there will be other preparations such as dowry and other equipment.

b. **There is bride trustee**

The marriage Aqd is considered valid if there is a trustee who will wed the bride and groom based on what has been mentioned by Muhammad SAW. In the wedding ceremony, a trustee is the person who will decide where the Ijab (offer) and Qabul (acceptance) will be done. In Rantau Pandan, there must be a marriage trustee to do Ijab (offer) and Qabul (acceptance) ceremony.

c. **The existences of two witnesses**

The marriage is valid if two witnesses witness the marriage Aqd. it is similar with the principle of Rantau Pandan people that there must be witness so that the marriage is valid

d. **Ijab (offer) said by trustee and Qobul (acceptance) mentioned by the groom**

Ijab and Qabul is a statement or the acceptances of groom and bride to accept and agree on the wedding according to Islam provision. The similar thing is also applied in Rantau Pandan where Ijab and Qabul are the most awaited by the bride and groom's family because there is agreement to marry. Then, marriage Aqd uses Indonesian language to ease the understanding. Before Aqd is done, the bride and groom will be asked if there is coercion in this marriage.

C. THE VERDICT OF RANTAU PANDAN MARRIAGE CEREMONY BUNGO REGENCY

In Islam, marriage is a form of worship which is the sunnah of Allah and Rasullullah. It is the sign to obey Allah's order to manifest *sakinah, mawaddah and warahmah* family

In Rantau Pandan, the marriage verdict holds the principle *adat Basandi Syarak, Syarak Basandi Kitabullah* (custom based on Islam and Islam based on al-qur'an) with 3,5 gram of gold (the local people called it one gold *mayam*) as the dowry in which *lek batin* requires it. However, Islamic rules will be applied because of it is the central rules²⁰

D. PARTIES INVOLVED IN RANTAU PANDAN CEREMONY BUNGO REGENCY

1. **Bride and groom's party**

²⁰ A. Muis, *Direct Interview*.

The bride and groom's party is very crucial in undertaking the wedding party because these two parties regulate the marriage procession from the cloth to the marriage equipment. After that, they will be assisted by the whole bride and groom's family. The next role is *ninik mamak* so that the wedding ceremony can be done.

2. ***Ninik mamak* (Custom Leader)**

Ninik mamak is an honorific in Rantau Pandan. They are the custom leaders of all children, niece and nephew including the village officials, the hamlet head or Rio, and the other officials. The duties of *Ninik Mamak* is to provide advice, solve problems occurring in the society, and make decisions based on the custom's rules. During *kenduri batin* or *lek batin* *Ninik Mamak* is fully responsible for all of wedding processions, from the beginning until the end.

3. **Rio**

Rio is Rantau Pandan village leader and the custom leader. They are in charge of implementing and maintaining the custom's law, making decisions for the village including marriage decisions, keeping the tradition and custom, and deciding all of the village's matters and affairs which must be known by the village head.

4. **Religion's Crew or Religion Figure**

The religion's crew or religion figure is considered the oldest person who comprehends Islamic teaching and has the ability to guide society related to Islamic teaching. Then, The religion's crew or religion figure is needed for things correlated to the custom such as Rantau Pandan wedding ceremony wherein they decide and solve the duties related to Islamic teaching such as *Ijab* and *Qabul* and the issue related to Islamic shariah.

5. **The young people**

They have the essential role in the Rantau Pandan community especially when the practice of *lek batin* ceremony. they will enliven the ceremony by coming to the bride's house before the ceremony until the ceremony is started, from the decoration until the wedding day ²¹

E. RANTAU PANDAN WEDDING CEREMONY BUNGO REGENCY JAMBI

1. ***Lek Batin* Wedding Procession in Rantau Pandan Bungo Regency Jambi**

There are several processions of marriage ceremonies in Rantau Pandan Bungo Regency. The activities are the regulation or steps to conduct the wedding ceremony determined by the village government. Then, the procession of *lek batin*

²¹ Hasan M., *Direct Interview*.

wedding ceremony is divided into several stages: 1 before *lek batin* wedding ceremony, 2 during the *lek batin* ceremony, 3 after *lek batin* ceremony as followed:²²

a. **The Step Before Lek Batin Wedding**

1) **Proposing (Ngelamar)**

Proposing is the form of man's seriousness to do marriage to the woman party. In the Rantau Pandan community, it is called *ngelamar* between two people; man (*bujang*) and women (*gadis*). *Bujang* and *gadis* is the nickname for the people who have not married yet.

The things prepared by the bride and groom parties are the things which are sacred for custom, such as a packet of betel or betel and areca nut and accompanying item like a packet of man attire (shirt, skull cap, sarong) in which there is 15 thousand rupiah as the *Lek Batin* symbol putted on the skull cap.²³

2) **Deliver the *Sirih Tanyo Pinang Tanyo***

In this stage, the groom party retraces whether the bride is truly single and accepts the groom's marriage proposal, the people of Rantau Pandan call it deliver *sirih tanyo pinang tanyo*.²⁴ In this stage, these two parties have already agreed that the man and women has officially became the fiance²⁵

3) ***Timbang Tando, Gather Ninik Mamak Tuo, The Whole Society and Young People***

Timbang Tando is the term in Minangkabau custom and it is also the marriage tradition. Meanwhile, the community of Rantau Pandan village Bungo Regency often referred to it as *mengembang tando*. In this step, the whole family; bride and groom, Ninik Mamak, the custom, public figure, gathers. It is also witnessed by *batin* or *Datuk Rio* (village reader). After the meeting, the engagement symbol (*tando*) is submitted to village leader, *datuk Rio*, to be given to the bride party. In this step, there is also a decision about how they practice the custom (the type of dowry given by the groom to the bride. Moreover, there is also discussion about marriage time and date and the fee needed for marriage.²⁶

²² A. Muis, *Direct Interview*.

²³ A. Muis, *Direct Interview*.

²⁴ Machmud, *Buku Pedoman Adat Bungo*, (Muara Bungo: Lembaga Adat Kabupaten Bungo, 2004), 62.

²⁵ H. Mahmud, "Ketua Adat Rantau Pandan Tahun 2013", *Direct Interview*, Pada 13 Maret 2022.

²⁶ Riswan Efendi, "Tokoh Masyarakat Rantau Pandan", *Direct Interview*, Pada 25 Mei 2022.

4) Buffalo Parade

There are many people who are involved in the buffalo parade (local people mentioned it *arak persedandan*) such as elderly, men, women, young people, children and the whole society. the buffalo parade is conducted after Dzuhur prayer or approaching the Ashar prayer. The buffalo which has been decorated with sarong and flowers is blindfolded with the fabric. It aims to ease the people to lead the buffalo during the parade. The buffalo's nose is stabbed with the rope as a bridle. Then, the two hind legs are tied with a harness. it is proposed to hold in the buffalo if they rampage because of children and audience disturbance²⁷

After the buffalo parade, the buffalo is handed over to the bride's family to give in a buffalo, 140 kilogram of rice (100 *gantang*), 200 best coconuts for bride parties.²⁸

5) Entertainment (*Betauh*)

Betauh is the entertainment for the whole society during the marriage ceremony and big event hold by village leaders. additionally, it is also event to find the future spouse and the socialization among the young generation in Rantau Pandan. This event is conducted three days opened by the landlord, the representative of Ninik Mamak and Datuk Rio or village leader.²⁹

6) Open the *Larang Pantang*

open the larang pantang is similar to the entertainment for Rantau Pandan community because the forbidden things such as dancing, day and night entertainment like Krionok music, betauh, bucerai kasih dance, organ can be done as long as it is suit to the Islamic teaching. This event is opened by the village leader or Datuk Rio.³⁰

b. The Marriage or Lek Batin Ceremony

1) Aqd

²⁷ Dedi Arman, "Arak Kerbau di Rantau Pandan", (19 Nobeber 2018, dipetik Juli 31, 2022, dari INDONESIA, Platform Kebudayaan: <https://kebudayaan.kemdikbud.go.id/bpnbkepri/arak-kerbau-di-rantau-pandan/>

²⁸ A. Muis, *Direct Interview*.

²⁹ Silvia Wijaya, "Ensambel Krinok Dalam Acara Betauh Lek Batin Di Dusun Rantau Pandan Kecamatan Rantau Pandan Kabupaten Bungo Provinsi Jambi", *Skripsi*, (Yogyakarta: Institut Seni Indonesia, 2019).

³⁰ Riswan Efendi, *Direct Interview*.

Aqd ceremony is the peak of the wedding ceremony procession because it determines whether the marriage is valid or not.³¹

2) **Bride and Groom Parade**

Parade means escorting the bride and groom together from the groom's house to the bride's house.

3) ***Lek batin* or *Kenduri* (Wedding Party)**

Lek batin or *kenduri batin* is the peak of traditional weddings in Rantau Pandan where there is reply and answer to the rhyme (pantun).³²

c. **After Lek Batin Ceremony**

1) **Closing the Lek Batin**

The last procession of Lek Batin ceremony is to gather Ninik Mamak, the society, and the committee which has been formed by Datuk Rio or village head because the ceremony is the village responsibility carried out in the bride's house. Then, the committee asked for forgiveness and sincerity on the hard work of *Ninik Mamak*, the whole society, committee, family, public figure and young generation by eating together and closing the event or *larang pantang*.

2. **The Meaning Contained in Lek Batin Wedding Ceremony Rantau Pandan Bungo Regency**

The meaning contained in *lek batin* wedding ceremony consist of the custom with its own meaning:

a. **The Meaning of Buffalo Parade Tradition**

In *lek batin* wedding ceremony, buffalo or bull is the main dowry. If there is no buffalo, it is called *lek tengganai*. The buffalo which has been decorated has its own meaning. the closed eye ease to lead the buffalo during the parade. The stabbed nose with the rope as harness and leg tied using restraint, the women bring the dowry for cooking's needs such as onion, garlic, ginger, galangal, chily, and other herbs brought using a big plate .³³

b. **The Meaning of Traditional Wedding Attire**

The wedding ceremony in Bungo Regency especially in Rantau Pandan is not significantly different with its own meaning³⁴:

1) **Bride Dress**

a) **Konde or Headpiece**

³¹ Ghozali, *Fiqih Munakahat*, 7 .

³² A. Muis, *Direct Interview*.

³³ A. Muis, *Direct Interview*.

³⁴ Machmud, *The Handbook of Bungo Customs*, 102-103.

Konde is a headpiece worn by the bride during *lek batin* wedding ceremony. It is the *songkok surun* crown in the form of five bamboo shoots, three or five hairpin in the form of a snake head as the symbol of the woman as the safe place.

b) **The *kurung tanggung* dress**

the *kurung tanggung* dress is knee length attire. It is a traditional Melayu costume. It symbolizes the woman's supremacy complete with the other attributes.³⁵

c) ***Teratai Dada***

Teratai is accessories worn by the woman to cover up the chest combined with the dress for beautifying purposes. The other bride's accessories are bracelets, ring, belt and shawl.

2) **Groom Attire³⁶:**

a) ***Kurung tanggung***

The meaning of this cloth is the men's agility to work and reliability in various works.

b) ***Cangge***

Cangge is a trouser worn by the groom as the match of *kurung tanggung* cloth.

c) ***Lacak*** (Lacak is headdress).

d) **Bracelet**

Bracelet means uninterrupted power.

e) ***Keris***

is the weapon which symbolizes glory, power, and protection.

c. **The Meaning of Traditional Music**

During *lek batin* wedding ceremony in Rantau Pandan village, it uses traditional music that is *krinok* music and tauh dance which are the accompanist of buffalo parade. *Krinok* is music to gather the society, inform them that there is a wedding party so that *krinok* is the calling done with unique *cengkok* to

³⁵ Nismawati Tarigan, *Upacara Daur Hidup Di Bangka*, (Tanjung Pinang: Balai Pelestarian Sejarah dan Nilai Tradisional, 2009), 38.

³⁶ Tarigan, *Upacara Daur Hidup Di Bangka*, 39-40.

entertain the young people who come to decorate the bride's house (can be done alone or man and women couple).³⁷

Then, *tau*h dance or *betauh* is the illustration of converse and relationship of young people in past and present which is inherited from generation to generation. It has the meaning of caution for Rantau Pandan young people while finding a mate.³⁸

3. The Development of Lek Batin Wedding Ceremony Rantau Pandan Bungo Regency

Marriage ceremony is one of community culture in Rantau Pandan undertaken as the cultural basis and traditional rules implemented by the local traditional leader. This wedding tradition has experienced development, starting in 2000 to 2020, in terms of custom, attire, entertainment, dish and others. The development of Rantau Pandan tradition is divided based on the period as follow³⁹:

a. The Development of Lek Batin Wedding Ceremony in 2000-2005

In 2000-2005 the wedding ceremony in Rantau Pandan related to wedding costume still held the ancient tradition still applied to Melayu custom or Bungo regency. At that time, there was no tradition change in the implementation of lek batin ceremony in which they cooperated to practice the wedding ceremony. The young people gathered to decorate the bride house, there was no organ, buffet, or luxury tent. There was cooperation among Ninik Mamak to establish the stage made from wood and bamboo as a tent with plastic sheeting. There was no dowry but the buffalo, coconut, herb, rice and other food ingredients were given directly to the bride party.⁴⁰

b. The Development of Lek Batin Wedding Ceremony in 2006-2010

In 2006-2010 the wedding tradition in Rantau Pandan still held the previous era tradition. However, there were several changes in tradition. The bride dress which formerly used the Melayu wedding dress changed to the use of other area's dress such as Minang wedding dress. In terms of culture, there were changes in the implementation of the wedding process. The young people was

³⁷ Rahmatika Luthfiana Sholikhah, "Krinok Kebudayaan Suku Batin Desa Rantau Pandan, Kecamatan Rantau Pandan Kabupaten Bungo Provinsi Jambi: Kontinuitas, Perubahan dan Fungsi", *Skripsi*, (Medan: Universitas Sumatera Utara, 2017).

³⁸ Hasan M., *Direct Interview*.

³⁹ A. Muis, *Direct Interview*.

⁴⁰ Riswan Efendi, *Direct Interview*.

formerly working together to decorate the bride house with shiny or colorful paper, or flowery *songket* fabric⁴¹

The plastic sheet tent was not used anymore. The decoration used a beautiful tent with a lot of decoration. Whereas, in the previous era the traditional music was still used as an entertainment to accompany the parade and to welcome the bride and groom. In this era, there is the mixing of organ as people's entertainment. The unique part is on the people who cook for the wedding. In the other area, the women are asked to cook during the wedding party. However, for Lek Batin wedding party in Rantau Pandan village the cooking done by the man has not changed from the ancient time because cooking is hard work which needs men's power to stir the food. In this time, the dowry is given to the woman's party. the buffalo is bought by the bride which then it is given to the groom's side⁴²

c. The Development of Lek Batin Wedding Ceremony in 2011-2015

In 2011-2015 there were many couples held *lek batin* wedding traditions in Rantau Pandan village because the community life has developed both work and finance. There are a lot of changes and developments related to wedding tradition. The wedding dress is modern, the entertainment is organ, the wedding tent has been installed by a certain employee and all of the larang *pantang* can be done until the closing ceremony.

The tradition development in the whole line is clear. There is no decoration by the young people. The certain services will assist to decorate the house. the young people do not come to enliven the bride house. Now they come to enjoy the music.⁴³

d. The Development of Lek Batin Wedding Ceremony in 2016-2020

In 2016-2020 there were many cultural changes. Along with current development, the economy developed. There are many changes in terms of costume. entertainment, dish, wedding tent, and the traditions of the Lek batin wedding ceremony in Rantau Pandan village. However, there is little change in the buffalo parade. the buffalo slaughtering is done in front of bride's house and it is directly cooked by the men⁴⁴

⁴¹ Khudori, "The Religion Affair Officer Rantau Pandan", *Direct Interview*, on 25 Mei 2022.

⁴² Riswan Efendi, *Direct Interview*.

⁴³ A. Muis, *Direct Interview*.

⁴⁴ Hasan M., *Direct Interview*.

CONCLUSION

Based on the research, it was found that the *Lek Batin* wedding ceremony in Rantau Pandan Bungo Regency is the people's tradition with its own uniqueness. It is conducted two weeks before the wedding parties with a lot of traditions from the meeting of Ninik Mamak, community, family and young generation to buffalo parade and traditional music (*krinok* music and *bucerai kasih* dance) opened by the village head or Datuk Rio. The purpose is to live together to be a couple under a legitimate relationship.

Moreover, the procession of *lek batin* wedding ceremony is undertaken in several stages: 1. before *lek batin* wedding ceremony (proposing, deliver *sirih tanyo pinang tanyo*, The meeting of ninik mamak, the whole society and young people, 2 Aqd and *lek batin* party, 3 after *lek batin* wedding ceremony. There are many traditional changes every year from 2000 to 2020.

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