

Local Wisdom As A Social Exchange on the Marriage of Rejang Ethnic Community Rejang Lebong Regency

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Abstract

Marriage celebrations in the Rejang Ethnic Community on the Outskirts of the Forest in Rejang Lebong Regency are still full of local wisdom values held and implemented from generation to generation. This study aimed to describe local Wisdom as a social exchange in the marriage celebration of the Rejang Ethnic community in the Forest Outskirts of Rejang Lebong Regency. This research was conducted using a qualitative descriptive method. The study results show that social exchange is related to reciprocal interactions involving groups and people who exchange social and symbolic value items that benefit them. Activities that occur in the celebration process, from preparation to completion of the wedding celebration procession, are known as the social exchange process. The activities of receiving aid, starting from preparation, small/bejejak, and besak, forms of assistance, both labor and financial, especially from relatives and invitations, are recorded. When the aid provider carries out, a celebration will also be assisted at least equivalent to what was received. Likewise, with the gotong-royong activities carried out, there is a concern that if you do not participate, people will not help you carry out the celebration one day. The organizers of the celebration will also try to participate in one day the community organizes cooperation activities in the context of a wedding celebration. Social exchanges occur as a form of community participation when other communities perform celebrations so that the value of gotong royong is still solid.

Keywords: Local Wisdom, Social Exchange, Marriage, Ethnic

DOI: 10.7176/RHSS/12-8-05

Publication date: April 30th 2022

1. Introduction

Rejang ethnicity is an ethnic group of indigenous people and is the ethnic group with the largest population as a resident of Rejang Lebong Regency. The Rejang ethnic group has a distinctive culture that has been preserved from generation to generation. One of the traditions still maintained during the wedding ceremony is *Tutum*. The results of the initial observations made by researchers regarding the value and form of assistance provided obtained information that most hoped that if one day holding a celebration, they would receive material and labor assistance at least the same as what was given and done to other families who carried out the previous celebration. Rejang Lebong Regency is one of the regencies in Bengkulu province with 151,576 km², consisting of 15 sub-districts and 156 villages and sub-districts, with a population in 2020 reaching 280,142 people (BPS, 2020). As one of the districts with a relatively large population and quite heterogeneous population characteristics. Until now (2021), the Rejang ethnicity is an ethnic group of indigenous people and is the ethnic group with the largest population as a resident of Rejang Lebong Regency.

The Rejang ethnic group has many distinctive cultures preserved from generation to generation. One tradition still maintained is the various stages in the marriage ceremony. The tradition of marriage celebrations held by this ethnic community adheres to the stages of customary marriage, which are regulated in the customs regulations of the Rejang Lebong community.

The marriage tradition of the community is reflected in the strong cooperation or mutual assistance between residents and families who have a celebration. The support or assistance provided is in the form of materials and labor a few days or even weeks before the implementation. The assistance even continues even after the wedding celebrations, especially physical assistance. Support is given to fellow residents in the same village or even outside the village if they have kinship or kinship ties.

The results of initial observations made by researchers in the Rejang Ethnic community regarding the value and form of assistance provided obtained information that most hoped that if one day holding a celebration, they would receive material and labor assistance at least the same as what was given and done to other families who carried out the previous celebration. This tradition of providing material or goods assistance has become a burden for some families, especially families with low economic levels. Families feel burdened materially and psychologically. Weak economic families often owe their families or relatives to be able to provide material assistance (chicken, rice, and coconut) to families who hold wedding celebrations. Psychologically, especially in the community, they are worried about getting social sanctions, such as feeling like they are being talked about and ridiculed if they do not provide material assistance even though they have provided energy assistance. Furthermore, there is a concern that if they hold a family celebration one day, the community will not provide

anything if they have not previously provided assistance to the family who held the wedding celebration. The initial observations above show a shift in cooperation and assistance in marriage celebrations from the pure value of community mutual assistance to social exchange.

No unique research has been found that examines the gift of goods in the form of a *tutum* in organizing a wedding celebration for the Rejang Ethnic Society. Several related studies that have been carried out include; Research conducted by Rado and Sulastriyono (2015) examines marriage and inheritance of individual rights and swarming rights in the Rejang Tribe, Bengkulu Province. Research results; (1) Marriage in the customary law community of the Rejang Tribe is an exogamous marriage system, having two forms of marriage, namely *semendo rajo-rajo* or *semendo cheerful and honest/beleket marriage*. (2) Inheritance of the rights of a person and a swarming as a result of the customary law of the marriage of *Semdo rajo-rajo* or *semendo cheerful* means that all children inherit the property equally from the property of a person and a *suwang*. Research II concentrates on the distribution of inheritance in the Rejang Tribe community. Sanuri (2017), with the title *beleket marriage according to the Rejang custom in Rejang Lebong in terms of Islamic law*. The study results found that the open marriage procession / Rejang traditional sticky marriage in Rejang Lebong was by marriage in Islam and did not conflict with *syari'*. In fostering domestic life, Rejang traditional *beleket marriage* is more significant in *masa dah* than *masalah* according to the Koran, hadith.

In addition, Yusuf's research (2018) under the title *Communication in the Perspective of Social Exchange*, places more emphasis on the process of exchanging information in the context of communication which is often done as a medium for distribution and socialization with people around him, as well as discussing communication models in social exchange.

In contrast to previous research, this research focuses on the tradition of providing material assistance from the community to the family who organizes the wedding celebration. Researchers see that the material and energy assistance is provided apart from the positive side for the celebration organizers. On the other hand, there is an economic, social, and psychological burden in the culture or tradition on environmental community groups, especially community groups that are economically disadvantaged. Field data will be studied with a *social exchange* as an analytical knife.

This study describes the local Wisdom of the Rejang community related to the wedding celebration of the Rejang Ethnic Community in the Forest Outskirts of Rejang Lebong Regency studied with the social exchange. The research problem is formulated as a research question: *How is Local Wisdom As A Social Exchange On The Marriage Of Rejang Ethnic Community Rejang Lebong Regency ?* Based on the formulation of the problem above, the objectives to be described through this research are: to describe the review of *Local Wisdom As A Social Exchange On The Marriage Of Rejang Ethnic Community Rejang Lebong Regency*.

2. Method

This type of research is qualitative, using an ethnographic approach. This approach is considered appropriate as one of the methods in anthropological research to explore community traditions related to a traditional culture that is still being carried out from generation to generation. The research focuses on *Tutum* on the tradition of marriage celebrations from the point of view of *social exchange*, which relies on the philosophy of values, ethics, ways, and behaviors traditionally institutionalized and have values that are considered reasonable and proper and persist in people's lives. As many as 17 people, research informants were determined by *purposive sampling* consisting of community leaders, traditional leaders, formal and informal leaders, and community members. Field data collection using the techniques (1) *semi-participant observation*, (2) in-depth interviews (3) documentation. Data analysis has been started since the beginning in the field. The data is analyzed qualitatively through 3 (three) processes: reduction, presentation, and drawing conclusions that move back and forth between the three processes in an interactive circle. The research location is Bermani Ulu District because this sub-district is considered the most suitable for the research focus, namely the forest edge area. The ethnicity of the people in almost all villages is still very homogeneous as the Rejang Ethnic community.

3. Results

3.1 Descriptions of Informants

Research as many as 17 people, 15 of whom are informants who are secretaries of sub-districts and village leaders and members of the Rejang Ethnic community from 7 villages in the District Area. Two other informants are wedding organizers. At the time of data collection, they organized a celebration process for the marriage of the informant's family members. The celebrations will be held in August and September 2021. Not all villages are selected as research informants. The considerations are remembered; the ethnic homogeneity of the villagers is the Rejang Ethnic, the location or location of the village must be on the edge of the forest or directly adjacent to the forest area.

Furthermore, the age characteristics of the informants ranged from 29 to 67 years. There were eight informants based on the male gender and nine women. The occupations of the informants varied, consisting of

farmers, gardeners, village heads, sub-district secretaries, priests, and homemakers (IRT). All informants are domiciled in villages within the Bermani Ulu sub-district, except for the Camat Secretary, who is domiciled in Curup City. Furthermore, the complete characteristics of research informants are shown in table 3.1 below:

No	Informants	Age (Y)	Gender		Work	Village
			Male	Female		
1	SG		✓		Sekcam/PNS	Malay Camp
2	HT	51	✓		Kades	Pagar Gunung
3	TT	49		✓	IRT	Pagar Gunung
4	DS	31		✓	IRT	Pagar Gunung
5	WT	39		✓	IRT/ Farmers	Pagar Gunung
6	And	42	✓		Farmers/Gardens	Pagar Gunung
7	AS	53	✓		Farmers/	Pikat Water
8	Ruy	43		✓	Tani	Sentral Baru
9	Mh	56	✓		Imam/Farmers	Sukaramai
10	AL	29	✓		Sukarami	Baru Sweet
11	MP	57	✓		Tani	Sukarami
12	RS	33		✓	IRT	Air Pikat
13	An	46		✓	PNS	Air Mundu
14	RD	32		✓	IRT/Farmer	Kp Melayu
15	MY	41		✓	Tani	Tebat Tenong Dalam
16	KP	67		✓	Tani	Debit Pulau
17	SP	50	✓		Guru	Air Pikat

3.2 Wedding Celebrations Marriage

celebrations in the Rejang Community express gratitude for implementing marriage or marriage contracts for children or family members. The embodiment of this gratitude is in the form of various activities or activities that are held depending on the financial capacity of the family organizing the celebration. All families want the celebration to be as good as possible, as lively as possible.

The data found in the field shows that the marriage celebration for the Rejang Ethnic community in Rejang Lebong Regency is the same as that held by other Rejang ethnic groups in Rejang Lebong Regency. Celebrations are held with a reasonably long preparation or process. Organizing the celebration itself can take up to 3 days after the preparation stage; the fastest is one month. The celebration is done after the marriage contract. The bride's family carries out the marriage ceremony. Celebrations are always carried out at the residence of the bride's family. If the groom's family wants, the celebration is carried out after the ceremony at the bride's residence.

Because marriage does not always occur between Rejang ethnic groups, each family usually organizes the stages according to their respective customs or culture or the families' agreement of both parties. The form of the celebration itself is adjusted to the financial capabilities and wishes of the family. In general, the forms or names used by the Rejang Ethnic community as a description of the busyness of welcoming the wedding celebration are Cook Kecik, Cook Besak, Music, Berzanji, and sometimes also on the last day or the third day presenting the Horse Braid attraction as a public spectacle. Regarding the implementation of this wedding celebration, the Secretary of the Bermani Ulu Sub-district Head stated:

There are many forms of celebration or wedding celebrations in our area if the full use of adat is a bit rare. However, nowadays, more forms of celebration use a single organ or rent a complete musical instrument for those who can afford it. However, the strength of kinship ties and the harmony of inter-ethnic life in our area often use Javanese culture in the Rejang Ethnic celebration. On the other hand, wedding celebration activities use Rejang Culture for ethnic communities outside Rejang. Inter-ethnic participation is also carried out actively, starting from the preparation, implementation, and completion of celebration activities such as dismantling the stage, cleaning/cleaning the house and yard, and others.

3.3 Various Local Wisdom in Marriage Celebration

Local Wisdom is values guided by society and are believed to be true to be used as the basis for daily actions and, at the same time, describe the existence of civilization in its society. The image of civilization is not only product-oriented to values alone but is followed by the provision of sanctions in the event of a violation. The implementation of sanctions is realized from the provisions of the truth sourced from the creator's rules, and humanist values based on those traditional from the past and continue to be used as guidelines for life by Sartini

(2004) in Bangsu (2019). The following are various local Wisdom in the implementation of Marriage Celebrations

3.3.1 In Preparation for the Celebration

a) of Kinship Network Kinship

relations in the Rejang Ethnic community are still solid, and kinship is a vast potential to support each other and help each other in various activities or activities of the Rejang community. Kinship is still needed to provide moral, financial, and other material support in suitable disaster activities and others.

Several stages of activities in preparation include family meetings or consultations. Family meetings are usually invited and attended by village leaders such as village heads, priests, traditional leaders, and hamlet heads, besides family members, heads of families throughout the village, and family members outside the village.

A family meeting or discussion to discuss the implementation of the celebration, starting from the time of the implementation, the division of tasks, the time of various preparation activities such as finding building materials for the stage, making the *end/tarub* (stage) and others. This family consultation activity is indeed carried out as a form of still strong family ties; decisions are usually taken together, including how these family members provide assistance or support financially, laboriously, and others to make the hajan activity a success. Organized.

b) Gotong Royong

Activities to help voluntarily and together in the form of energy thought and finance are still carried out by all people who live in villages around the forest edge. The form of gotong royong activities is carried out starting from preparation and implementation to the completion of the wedding celebration. Activities carried out started from looking for ingredients to make *tarub*, making *tarub*, opening *tarub*, cooking, to helping clean up the remnants of the celebration event.

Most of the Rejang people in the Outskirts of the Forest still use *Tarub/* stage, which family and village people made as a place for invitees to attend the celebration. *Tarub* is usually made one week before the celebration. *Tarub* is made by cooperation from materials found in the forest or community gardens around the village, such as bamboo, wood as poles, and roof supports. Meanwhile, the roof is made of zinc, and the floor is made of earth or boards, which have been provided as the common property of the village community and has been collected through donations over the years. A small part of the people who are financially able to rent tents and chairs from existing rentals in Curup City (Regency Capital) is about 5 to 15 km from the research location village.

The provision of *tarub*, apart from materials belonging to the village community, in some villages, some donate individually, such as bamboo trees or wood. Some agree on the time and location to jointly seek the forest cooperatively. This activity is as stated by the Head of Pagar Gunung Village:

Masyarakat pio cuma didik gik biaso semiwo tenda kaleu lak kemejei anak ne, gik deu ne keme masih pakie pengujung bahan ne keme sumbang atau keme mesoa mai imbo atau mai kebun awie boloak, kiyuo, balet gen peket. Udem o keme gotong royong menea ne biasone demingeu sebelum kejei. (Only a small part of our community usually rents a tent when celebrating a wedding (hajatan). The rest we donate or work together to look for stage materials in the garden or forest in the form of bamboo, wood, and rope to tie. After that, we worked together to make the tarub/stage. This activity is usually done a week before the celebration).

By what was stated by the Village Head of Pagar Gunung above, during cooperation, it was seen that the community members gathered materials together to make a tarub (stage). Then a week before the celebration, they jointly build or make a stage that will be used for the family who is celebrating to receive guests.

The interviews with several informants revealed that all informants stated that they had provided time to participate in cooperation or were willing to provide building material assistance to make tabs in celebrations or celebrations held in their respective villages. Related to this willingness, some of the informants stated that they felt ashamed, embarrassed, and terrible if they did not participate or participate in various activities in the village. Furthermore, there is a concern that if you do not participate one day, you will organize or marry members of the community's family. It will not help, as stated by informants TT, DS, RUY:

Amon ade acara nak sadie yo keme sesamei saling tulung, biasone keme gotong royong mesoa ameu gen pengujung, menea pengujung sapie mukar ne. Selek keme mencoal temulung tun e, saben kulo men keme menea uleak nak umeak tiko coa tun pedulei men te

coa galak mulung tun e. Kelak ite tiko kaleu ite lak mikea anak atau ade musibah tun temulung ite kulo. (If there is an event in this village, we usually help each other. We work together to find building materials for the visitors (tarub, stage). We are ashamed if we do not help; besides, we are worried/scared later when organizing activities. People do not care /or do not want to help if you do not like helping people. Want us later if we want to marry off our children or if there is a disaster, people will help us too (Source: interview results, 12 to 19 August 2021)

Apart from building materials, the villagers also partially donate firewood for cooking. Firewood is taken from gardens or dead trees or twigs in the forest around the village. Firewood is very much needed as fuel for cooking food on *kecik* and *besak* days apart from daily cooking purposes; after family members arrive before the event, the celebration is carried out. Cooking activities for the family organizing the celebration have started since family members began to gather together usually one week before the celebration. Food cooking to entertaining the invitees is carried out for two consecutive days. The first day before the short cooking day and the small cooking day is used to entertain the invitees, and there is a *besak* or *mesak lei day*.

c) Village Institutions; Unity of Property of Village Communities

One of the local Wisdom that is still being practiced by forest fringe communities from generation to generation is the existence of unstructured community institutions. These institutions do not have standard management. The institution in question is the union of goods belonging to the village community. The items owned include building materials to make *tarub* or ends or stages in planks, wooden beams, and tin roofs. Apart from *tarub* making utensils, there are also cooking utensils such as; stoves, pots, pans, basins, utensils serving food, or utensils for buffets and plastic chairs. All families who need to use this equipment can use it either for celebration or disaster purposes.

The rental system has no standard provisions, and equipment is used without a tenant if the family experiences a disaster. On the other hand, you usually only add items that already exist for a celebration. For example: after the celebration, add a few sheets of zinc or a board or plastic chair

. People still really need this institution in the context of celebrations and calamities. From the data obtained in the field from interviews with the Village Head and several community leaders, no one knows when this unitary organization was formed. Some informants recall that the union has existed for a long time.

All villages in the research location still own this kind of institution. It is still an institution that is considered very important for all communities. The local Wisdom of the community in the form of an institution like this is still maintained, is still needed, and is very helpful, especially for families who do not have complete equipment or do not have sufficient financial capacity to provide or rent equipment for holding a celebration or getting a disaster.

3.3.2 Celebrations

After preparations are complete, the celebrations are carried out according to the family agreement, which has been discussed with the villagers through family consultations, which village officials and community leaders attend. The following is the process of carrying out the celebration:

a) Bejajak or LitleCook

On this day, called *bejajak* or cooking *kecik*, the celebration organizer or *kejai* organizes food prepared for consumption for tomorrow's event called *cook besak* or *mesak lei* food is served to guests in a buffet. As a tradition, some residents and invitees have started to come to provide energy and financial assistance.

The invitees who came or were present on the day of *kecik* or *bejajak* almost all brought goods called "tutum" in a basin wrapped in cloth. The basin is filled with approximately 1 to 2 kg of rice, coconut, white sugar, or palm sugar, and a pack of vermicelli (usually vermicelli stamped with rooster).

Congenital in the form of *tutum* accompanied by one or more chickens. Almost all the chickens brought were laying hens that were no longer productive. The people in *Rejang Lebong* called them *scouts* or red chickens, and very few brought native chickens, and no broilers or white breeds were found. In the field, several places were found in each village where "scout" chickens were sold so that people's access to this type of chicken was easier if needed. Chickens are sold for a price ranging from IDR 45,000 to IDR 60,000, and the price depends on the size, fat, or thinness of the chicken being sold.

The *tutum* brought is accepted by the house expert. It can be the bride and groom's parents

(female/mother) or close family members. The tutum is then handed over to another family member in charge of recording who and what was brought along with the bearer's address. This note is made in such a way and will be used as material later to repay the gift to the one who brought the tutum if there is a celebration one day. In addition, notes are also to see who assists in return for gifts that have been given by the organizer of the previous celebration to neighbors or the organizer of the celebration who was invited before.

The provision of assistance called tutum was given to almost all families in the village, outside the village (families and invitations), even from outside the sub-district. One of the research informants who was met at a wedding celebration in Pagar Gunung Village came from Curup City (the district capital). The informant is a relation of the celebration organizer two years before he held his daughter's wedding celebration on the occasion of attending this invitation as a response to the presence of the organizers of the celebration two years ago and giving tutums in the form of rice, palm sugar, coconut, vermicelli, and three chickens. According to the informant, this is a reward for the assistance given two years ago.

In the house or room provided, the tutum is opened by other family members, and rice is put into the sack provided, coconut is placed in a pile of coconuts, sugar is in a sack or bucket has been provided. The vermicelli is placed in the sacks that have been provided. Furthermore, the tutum that has been removed is filled with enough cooked side dishes or vegetables to be brought home with the basin and wrapped again with the previous tutum wrapping cloth by family members or relatives who were assigned the task. The number of items brought by guests on short or bejajak cooking days is sometimes enormous, such as chicken, rice, and coconut, to the point of excess prepared food in preparation for significant cooking purposes until the end of the event still quite a lot left. Informants who organized the wedding celebrations observed in the field at the time of data collection showed that there were a lot of leftover chickens in the coop, coconut, and rice in the garage, which was used as a place to pile things up.

Mothers who come on small cooking days generally do not go home right away, most of them are together to help prepare the ingredients for cooking, and some are helping to cook. This cooking activity is indeed held for a full day. Some of the cooked food is served to guests who come on small cooking days and take it home by putting cooked food into the basin that was used previously to bring aid. Most of the dishes made are prepared for the next day's cooking event. The men share the task of slaughtering animals (chickens, goats, even cows or buffalo) when the celebration organizer organizes the slaughter of cows. The fathers clean it together until it is ready to be cooked or processed by the mothers. Only a few invitees who came on the day or did a little cooking after handing over the tutum immediately ate (the organizer of the celebration already provided the food) and went straight home.

The tradition of providing financial assistance in the form of rice, coconut, sugar, vermicelli or vermicelli, and chicken, on the one hand, is beneficial for families who hold celebrations, especially the cost of consumption becomes lighter. On the other hand, because it is a tradition still held and carried out by the people of Rejang, low-income families are often a burden. Some are even in debt as long as they can assist in the form of tutums to the celebration organizers. It becomes a burden because there is a sense of shame, discomfort, fear of being talked about by people, fear of not getting help when organizing a celebration, as stated by the informant, Mrs. RD, as follows:

Sebenea ne kadang keme coa nien ade taci, kerno ngatenku kerjo bangunan nak Cuup gajej ne pas bae keme ukunai mingeu mai mingeu igei. Tapi kaleu ade undangan nikea jano igei men desadie asej ne coa si baik men coa temulung, selek asej ne. Perneak uku ngutang kileak ngan uwo ku gen mukua monok untuk mbin tutum mai umeak gik hajatan e. (Actually, sometimes we do not have any money because my husband only works as a construction worker in Curup City. The income is only enough from week to week. However, if there is a wedding invitation, what else does not feel good if you do not help in one village? It is a shame. I once owed my sister to buy chicken to fill tutum for a celebration.

b) Mesak Lei or Big Cook

On the day of cooking besak or mesak lei, in general terms, it is called reception. The event lasts all day, and the presence of guests is more crowded when compared to the day cooking kecik. The event was enlivened by performing solo entertainment when the research was carried out. According to several informants, usually, if the organizers were financially able, the organizers presented a complete musical group brought in from the district capital. On the other hand, celebration organizers who were financially underprivileged usually only invited or presented

Kuda Braids as invitation entertainment to know the people around the village.

In the Rejang Forest Edge Community and generally in Rejang Lebong Regency, cooking *besak* days are usually held on weekdays, not on Saturday or Sunday holidays. This day of implementation is already a tradition. It has its value, according to several interviewees who stated that there is a special pride if the cooking day is attended by regional officials or office employees who wear official clothes or uniforms which come with their entourage directly from the office, as stated by informant Mrs. TT (event organizer):

In our village we rarely cook meals or parties are held on Sundays, we usually hold them between Mondays, Tuesdays or Wednesdays. We feel happy when our friends come in groups from the office to have lunch at our place. It feels like there is pride when it is seen that there are employees or employees wearing office uniforms who come to our event.

On a cooking day, guests come not only from the village but also from other areas outside the village, even from outside the sub-district and district, depending on the relationships and kinship networks of the organizers of the celebration. *Masak besak* or *mesak lei* is a day where the organizer of the celebration receives and entertains guests who arrive during the day by providing food that has been cooked on the day of cooking in a buffet manner. Most of the guests came to assist in the form of money, such as receptions generally in the community. The money put into the envelope is then put into place provided by the celebration's organizer. Only a few still carry *Tutum*. Cash assistance given by guests on the day after the celebration is opened and recorded by family members in one or several notebooks, which will then also be used as a reference for the organizer of the celebration to assist if one day the aid provider organizes a celebration.

3.3.3. After the Celebration

After the celebration, the organizer still requires the help or participation of relatives, neighbors, or villagers. The most challenging work is dismantling all facilities such as *tarub*, cooking area, returning loan items belonging to community groups in building materials such as wood, zinc, and planks, and cleaning the yard or house.

Without the traditional command of the community on the day after the celebration, residents (usually the family members) automatically come to help dismantle the *tarub* and return the building materials to the shared property storage area. Meanwhile, the women clean the house together and clean the utensils or utensils for cooking and serving food borrowed from the community's common property.

Before working together, the host family usually provides breakfast in coffee, tea, and cakes. According to some informants, sometimes, apart from providing drinks and cakes, they also provide rice and other side dishes, which is usually an excess of food on the day of cooking. In addition to eating breakfast, the organizers also provide lunch for relatives who help. Lunch is held after the work is finished. The lunch served is usually in the form of excess food on the day of *besak* or side dishes cooked by some mothers who participate in helping on the day after the celebration.

Before lunch usually begins with a thanksgiving prayer led by a priest or community leader. After having lunch together, the event is usually ended by the organizer of the celebration or a family representative to convey a brief welcome or thank you for the participation and assistance that relatives have given and the community starting from the initial process until the end of the celebration event.

4. Discussion

Wedding celebrations in the Rejang Forest Edge Ethnic Community in Rejang Lebong Regency are still full of local wisdom values held and implemented from generation to generation. The community gives the burden of costs, labor, advice, or considerations, primarily through social networks of family, relatives, and residents of one village. The activities carried out from generation to generation, which is seen as a community tradition in the process of the Rejang Ethnic marriage celebration, are the same as those proposed by Sunaryo (2003); that local Wisdom is integrated with a system of norms, beliefs, togetherness, justice which is expressed as a community tradition as a result of its abstraction and interaction with nature and the surrounding environment over a long period.

Local Wisdom is also reflected in the various activities and stages in implementing wedding celebrations held by the community. Kinship ties ranging from blood ties to regional kinship such as one village, one tribe, and marital relations are still solid and become the basis for citizen involvement in the preparation process until the completion of the celebration event. Kinship is still very functional, especially in providing both energy and financial assistance in the context of marriage celebrations. Activities can be seen from the cooperation that is carried out starting from preparation by providing *tarub* or working together to find bamboo and wood for *tarub*

materials, providing financial assistance, especially in the form of *tutum* and money on *small* or *bejejak* days and *besak* or *mesak lei*. The activities carried out are hereditary cultural values that are still considered essential and are still carried out as in this wedding celebration. Activities in this process, as stated by Keraf, are local Wisdom, Keraf (2002) in Yamani (2011).

Social exchange sees it as concerned with reciprocal interactions involving groups and people exchanging social and symbolic value items in their favor. Activities that occur in the celebration process, from preparation to completion of the wedding celebration procession, are known to be a social exchange process. The activity of receiving aid, starting from preparation, cooking and cooking, forms of assistance, both labor and financial, especially from relatives and invitees, a recording process is carried out, and then at a time when the aid provider carries out, a celebration will also be assisted at least equivalent to what was received. Likewise, with the gotong-royong activities carried out, there is a concern that if you do not participate, people will not help you carry out the celebration one day. The celebration organizer will also try to participate in one day the community organizes gotong-royong activities in the context of a wedding celebration.

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Cooperation activities, providing financial assistance in the celebration process, are in line with what was stated by Sunarto; Humans do not only seek and exchange material commodities such as food, drinks, and other material needs but also pursue and exchange non-material commodities such as services, feelings. (Sunarto, 2004: 220). The activities that occur in the marriage celebration process are also by what was stated by Haryanto on the three assumptions of the development of social exchange theory, especially the third assumption, namely; When individuals receive gifts or rewards from other parties, they feel they have an obligation to repay them (Haryanto 2012:165). This opinion is reflected in every gift received by the family of the organizer of the celebration, whether in goods or money, which is appropriately recorded. These notes will be used as a reference in assisting in the future the aid provider who organizes a celebration or requires assistance one day.

5. Conclusion

Based on the data from the research and discussion above, it can be concluded that: Based on the theory of social exchange, which is used as a knife for analyzing *Tutum* at the wedding celebration of the Rejang Ethnic community on the outskirts of the Forest in Rejang Lebong Regency, it is a process of social exchange. All activities carried out are *social exchanges*. All research informants stated that assisting in the form of *tutums* entirely hoped that they would also be helped if they held a celebration one day. The wedding ceremony organizer provides a registrar, and all gifts from the guests are recorded in one or several unique books. All assistance, especially financial goods, is appropriately recorded. These notes will be used as a reference in assisting if one day the aid provider organizes a

6. Suggestions

1. To maintain *local Wisdom*, which is considered positive for the Rejang ethnicity in social life, it is necessary to have institutions and rules formed as a binding forum for the community to maintain values. -local values. There needs to be intervention from the district government to direct and foster existing community institutions so that they can play their roles according to their functions.
2. Further research is needed to explore the various local potentials in the Rejang ethnicity, especially those related to culture, environment, and socio-economics.

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