

# Local Wisdom of the Tradition of Pantauan Bunting in the Besemah Tribe in Lahat Regency

**Sugeng Widodo\*, Novia Fitri Istiawati, Miranda Agustin Lestari**

Department of Geography Education, Universitas Lampung, Jl. Prof. Dr. Ir. Sumantri Brojonegoro No.1, Bandar Lampung city, Lampung, Indonesia

\*) Correspondence: [sugengwidodo@fkip.unila.ac.id](mailto:sugengwidodo@fkip.unila.ac.id)

## Citation:

Widodo, S., Istiawati, Novia Fitri & Lestari, Miranda Agustin (2023). Local Wisdom of the Tradition of Pantauan Bunting in the Besemah Tribe in Lahat Regency. *Forum Geografi*. Vol. 37, No. 1.

## Article history:

Received: 30 November 2022  
Accepted: 06 March 2023  
Published: 01 June 2023

## Abstract

Indonesia is a multi-cultural country characterised by hereditary traditions passed down by ancestors. Strands of this traditional culture are often specific to particular communities, for example the Pantauan Bunting tradition is expressed and passed down in the customs of the Besemah community of Lahat Regency, South Sumatra. The purpose of this study is to analyze the social construction of the process of the formation of Pantauan Bunting tradition, the distribution of Pantauan Bunting tradition in different regions, and the existence of Pantauan Bunting tradition in Besemah Tribe community in Lahat Regency. The method used in this study was qualitative with ethnographic, historiographic, and spatial approaches. This research was conducted in three locations, namely in Kota Agung Village, Penang Village, and Selawi Village where the research subjects consisted of traditional leaders, religious leaders, community leaders, and the Besemah community. The results of this study showed that (1) the Besemah community constructs Pantauan Bunting tradition since the time of its earliest ancestors and this process of transmission still continues. This tradition is characterised by a public invitation to prospective brides to come to their prospective bridegrooms' homes. (2) Pantauan Bunting Tradition has spread to various areas in Lahat Regency, such as Kota Agung Village, Pulau Pinang Village, and Selawi Village. (3) in the modern era, the existence of Pantauan Bunting tradition is maintained by the Besemah community, and we can still find it in various areas in Lahat Regency. The Pantauan Bunting tradition, practised in various parts of Lahat Regency since ancient times and firmly ingrained in the Besemah community, highlights the community's resiliency and commitment to preserving its cultural legacy.

**Keywords:** Besemah Tribe, Pantauan Bunting Tradition, Social Construction.

## 1. Introduction

Culture is an important element in human life because it provides the implied meaning of various aspects of society. The significance of culture is strongly related to values, beliefs, ways of thinking, ways of living, and world views adopted by community members at certain times (Eko & Putranto, 2019). Culture is not a thing that is only owned by a particular group of people but is owned by everyone and can be a unifier of the nation. Human beings and culture are never separable. In daily life, the human being is never detached from culture. As social beings, people interact with each other and follow habits that can become a culture (Mahdayeni *et al.*, 2019).

Pesurnay (2018) defines culture as an expression of the will of man in recognizable structures shared by those who inhabit the same world; therefore, the relationship between man and his cultural world is dynamic and dialectical. This concept informs a theory of social construction, including objectivity, internalization, and externalization. Pujiati (2017) argues that these three concepts outline a process of forming a tradition that goes hand in hand with that tradition itself and evolves continuously. The individual human being becomes an instrument involved in creating an objective social reality through a process of externalization, as the individual interprets influences through a process of internalization. Ngangi (2011) explains that this social construction can be dialectically illustrated as in Figure 1. Each process for the dialectical scheme of social construction is presented in Table 1.

The human being is also seen as the creator of culture. Culture is closely related to tradition, which can be seen as formed through the community's continuous transmission of a culture. Tradition is a habit, behavior, or attitude of a society passed down from generation to generation and preserved by the local community as a reflection of that society with a distinctive culture. Tradition is a spirit of culture that strengthens a cultural system. Culture and all its products are the results of the process of human life (Suarmika, 2022). Local wisdom is a cultural product that includes philosophy, values, norms, ethics, rituals, beliefs, habits, customs, and so on (Uge *et al.*, 2019).

Riyanto *et al.* (2015) define local wisdom as a philosophy of life embedded in the heart of the community, embodied in the form of practical wisdom, ways of life, rites and customs, and the rest of what is called 'traditional community wisdom'. Local wisdom is the essence of values that grow in a society (Aswita *et al.*, 2018; Nasir, 2013). Mungmachon (2012) argues that local wisdom is related to the culture in a particular community which is accumulated and inherited. Local

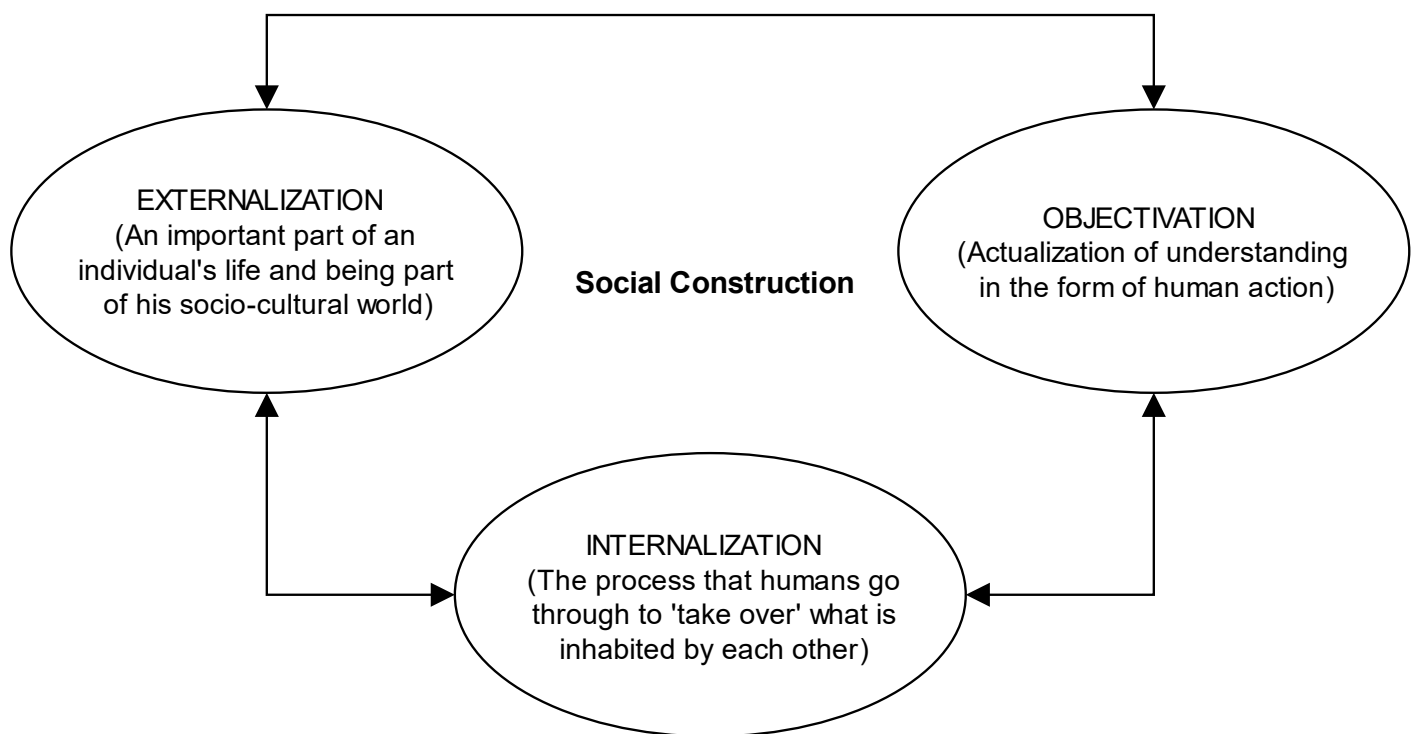


**Copyright:** © 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

wisdom usually comes from ancestors, who are followed by community members from generation to generation (Gadeng *et al.*, 2018; Atahau *et al.*, 2020; Raj *et al.*, 2022). This local wisdom accumulates the good habits of generations.

**Table 1.** Theoretical Dialectical Scheme of Social Construction

No.	Dialectical Scheme	Description
1	<b>Externalization</b>	Human generosity is directed towards the world in mental and physical activities. It is sometimes seen as the essence of man himself, and it is an anthropological imperative that man always devotes himself to the world in which he exists. Humans cannot understand themselves as detached self-enclosed beings separated from the outside world.
2	<b>Objectivation</b>	The results have been achieved both mentally and physically through human externalization activities. The results confront the producer himself because they are outside and different from the humans who produce them. Through this process, the community becomes a sui generis reality. Objectivation can manifest as sharing opinions concerning a social product that emerges within a community through public discourse, even without direct, in-person interaction between individuals and the creators of said social product.
3	<b>Internalization</b>	It can be argued that the human person is an instrument in the process of creating objective social reality through a process of externalization, as she or he influences it through a process of internalization which reflects subjective reality. Individuals become members of society through this process of internalization or socialization.



**Figure 1.** Theoretical Dialectical Scheme of Social Constructions. Source: Modification from Noviandri & Salam (2017)

Local wisdom passed down by tradition becomes the basis for someone in a particular tribe to communicate with other tribes. Habits and the local wisdom they form give rise to a tradition with its customs, norms, and other cultural forms (Pratamawaty, 2017). Local wisdom is a form of community culture in the form of knowledge, products, and activities used for survival adapted to where they are from generation to generation. Local wisdom has philosophical values believed to be guidelines (thoughts, attitudes, and behavior) in life activities to maintain personal and group survival (Suarmika, 2022).

Each region has a different tradition of commemorating or celebrating important events such as births, weddings and deaths. One area of Indonesia with a unique tradition is the Lahat Regency in South Sumatra Province. One of the national tribes that inhabits this region is the Besemah

Tribe which is different from the peoples inhabiting other areas in celebrating weddings. The Besemah Tribe community still upholds the tradition of pantauan bunting inherited from its ancestral beginnings, especially when wedding celebrations are held. This is evident from researchers' direct observations; many still carry on this tradition.

Some research shows that the Pantauan Bunting Tradition involves a pair of brides who will be accompanied by a man and a woman who in the Besemah language are called 'bujang ngantat' and 'gadis ngantat'. A 'bujang ngantat' or 'gadis ngantat' must be unmarried. The task of the 'gadis ngantat' and 'bujang ngantat' is to join the bride in surrounding the house of the residents who have called the couple. They also accompany the bride and groom from the time of the marriage proposal until the wedding reception (Arios, 2019). The research results of (Sari *et al.*, 2021) reveal several new things; the Pantauan Bunting tradition is still practiced by the Pasemah community, especially the Sukarami village community, in a series of marriage ceremony activities in the form of an invitation to eat from the local community to a newly married partner. The tradition of Pantauan Bunting is carried out to profit Muji Jurai or honor the descendants, as an act of gratitude and respect for their descendants because they are married, or it is also said to be a gift from the community to the bride.

Zaman (2017) also reports on the uniqueness of marriage events in the community as exemplified in the performance of rituals such as the Roket Tek-tek kemanten tradition which is imbued with institutionalized community values. These practices involve symbols that have sacred meanings in the Roket tektek kemanten tradition. as it is an ancestral heritage of appreciating "bujuk nia" which determines social reality in the community as an institutional belief system. The process of social community formation occurs through simultaneous awareness and solidarity. Bonds of loyalty are formed through politeness as an event. Building on the research results above, this study aims to examine the social construction of the tradition formation process and the distribution of the Pantauan Bunting tradition in the Besemah Tribe community. This study examines several anthropological concepts and phenomena: (1) Social Construction: The process of forming the Pantauan Bunting Tradition in the Besemah tribe community; (2) the distribution of the Pantauan Bunting Tradition in the Besemah tribe community; and (3) the presence of the Pantauan Bunting Tradition in the Besemah tribe community in Lahat Regency.

## 2. Research Methods

This study utilizes the qualitative method of ethnography to provide a detailed description of the social construction process involved in the Pantauan Bunting tradition within the Besemah Tribe Community. This research aims to shed light on how social constructs are formed by examining the stages of externalization, objectivation, and internalization. Additionally, the study will offer insights into the distribution, uniqueness, and prevalence of the Pantauan Bunting tradition specifically within Lahat Regency. Through this comprehensive analysis, a deeper understanding of the cultural significance and dynamics of the Pantauan Bunting tradition can be attained.

### 2.1. Research Location

This research study will be conducted in three zones selected by researchers based on the strength of the influence and distribution of the construction of the Pantauan Bunting tradition. In one zone, the tradition is still strong, in the second it is fading away, and in the third it no longer exists. Agung City Village is included in the zone that is still practicing the tradition. Pulau Pinang Village is included in the transition zone where the tradition is rarely practiced. Selawi Village is included in the zone where the Pantauan tradition is barely practiced anymore. The location of research is presented in Figure 2.

### 2.2. Research Subject

In qualitative research, the research subject, commonly referred to as 'the informant', is someone who provides information about the data to be studied. In this study, the subject of research is the Besemah tribe community in Lahat Regency. The Pasemah tribe, commonly called the Besemah Tribe, is one of the ethnic groups residing in the Province of South Sumatra, Indonesia. The majority of the people live in and around Mount Dempo, Pagaralam City, Lahat Regency, Empat Lawang Regency, and Muara Enim Regency. A small part of the tribe is spread across other districts. The subjects of this study were mainly people in Kota Agung Village, Pulau Pinang Village, and Selawi Village (Table 4).

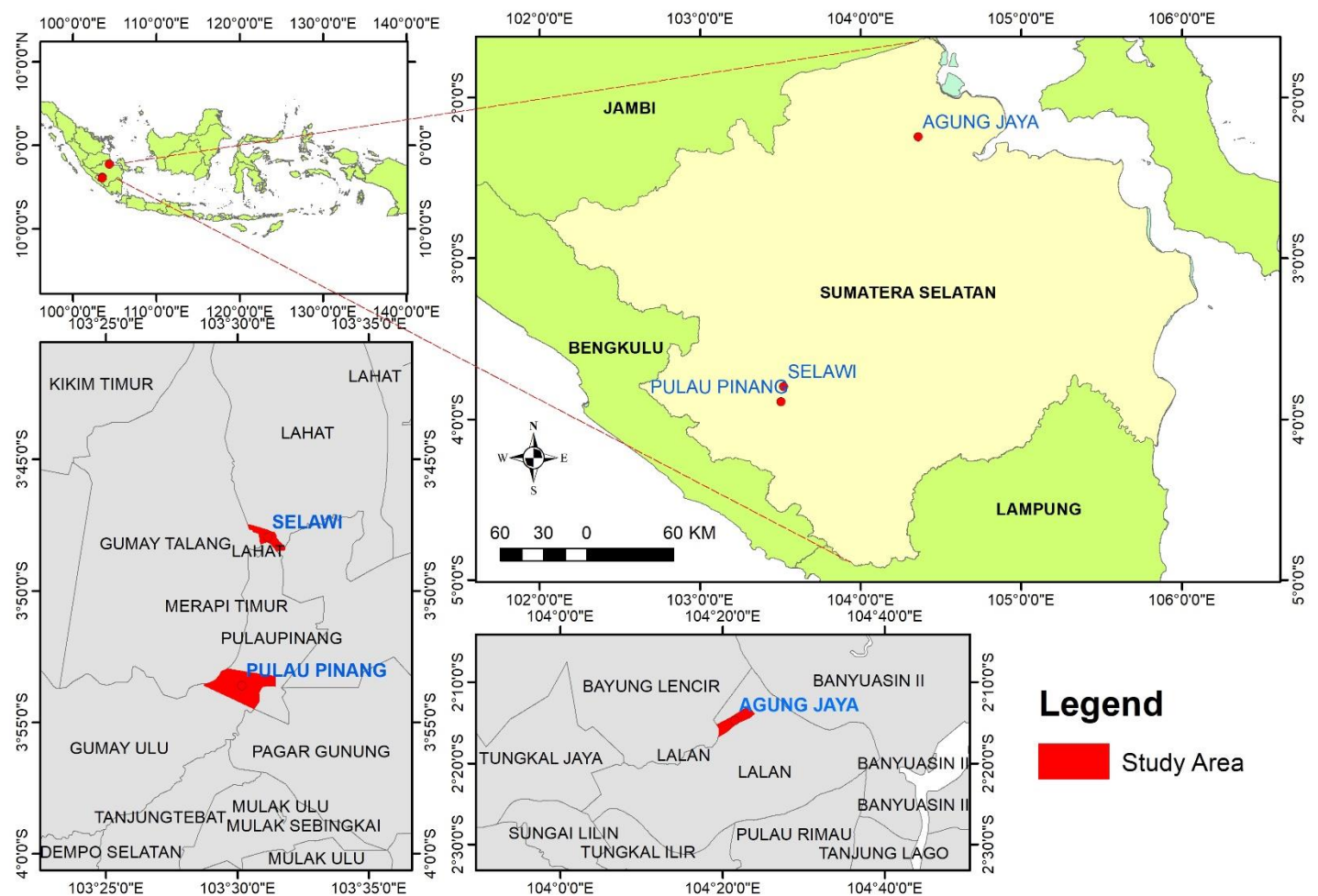


Figure 2. Study Areas.

Table 2. Research Subject.

No.	Informant	Age	Place	Tribe/ Ethnicity	Status
1	A	67	Kota Agung Village	Besemah	Public Figure
2	B	80	Kota Agung Village	Besemah	Traditional Figure
3	C	54	Kota Agung Village	Besemah	Besemah Community
4	D	63	Kota Agung Village	Besemah	Traditional Figure
5	E	37	Pulau Pinang Village	Besemah	Besemah Community
6	F	26	Pulau Pinang Village	Besemah	Besemah Community
7	G	85	Pulau Pinang Village	Besemah	Besemah Community
8	H	58	Selawi Village	Besemah	Public Figure
9	I	59	Selawi Village	Besemah	Religious Figure
10	J	42	Selawi Village	Besemah	Besemah Community
11	K	58	Selawi Village	Besemah	Besemah Community

Source: Field Research Result (2022)

The persons selected by the researcher to be used as informants in this study include (1) traditional figures in Kota Agung Village, Pulau Pinang Village, and Selawi Village; (2) Native people who are tribal to the Besemah nation in Kota Agung Village, Pulau Pinang Village, and Selawi Village. This study used the snowball sampling model to gather information. The method is called ‘snowball’ sampling because a researcher determines a person to be a sample based on the recommendations of people who have been a sample before (Vincent *et al.*, 2022). The specifics of this research study’s informants are presented in Table 2.

### 2.3. Research Instrument

The instrument used in this study is the researcher himself (Human Instrument) because this study uses a qualitative approach that must interact directly with the surrounding community and involve interview guidelines, observations, recording tools, and documentation tools (in the form of photographs taken at the time of the enactment of the Pantauan Bunting tradition).

## 2.4. Data Analysis

Data analysis is a crucial stage in the process of conducting scientific research because it allows the researcher to arrive at answers or to the problems which the research has. Qualitative data analysis involves the sorting, coding, and thematizing of data derived from the data collection process involving interviewing study participants, recording the interview and taking notes, and reviewing the literature.

## 3. Results and Discussion

### 3.1. Social Construction: the Process of Forming the Pantauan Bunting Tradition in the Besemah Tribe Community

Regions in Indonesia have many local forms of wisdom, cultures, traditions, customs, languages, and rituals or ceremonies that differ from one area to another (Hilman *et al.*, 2020). The cultural diversity of Indonesia consists of customs or traditions that develop in society into a distinctive view held by a particular community which is embodied in its acting as it behaves (Hasmika & Suhendro, 2021). In Indonesia, several traditions have been highlighted by research into traditions in particular locations. The Pararem custom in the mass marriage tradition found in Pengotan Village, Bangli Regency, is underpinned by the community's economic situation, cultural preservation, hereditary sustainability, and culturally-specific views of happiness (Gede *et al.*, 2021).

The tradition of Javanese customary marriage that prevails in Kalidadi Village is the wetonan custom, involving taboo understood as a form of caution, a way parents choose prospective partners for their children and protect their children's households from all the possible adverse effects that could befall them in the future (Ruslan *et al.*, 2021).

Susantin & Rijal (2021) highlight that the marriage tradition in Madura differs from that in Java. In Madura, the majority of the population adheres to the matrilineal tradition in which after marriage, husbands and wives are required to live in the wife's house. Before the wedding, the future husband carries BhenGibhen (cabinets, chairs, beds, and other household furniture) to the wife's house. The wife has a house to occupy. This contrasts with the ampa sabae tradition (request for marriage by women), which has developed over a long period in the Ambalawi community. The Ambalawi community understands this ancestral tradition as a solution to the problem which arises when women suffer detriment due to men's actions. It is a way for women to hold men accountable (Elpipit & Safitri, 2021).

A unique case is found in the bakar batu (stone burning) tradition, a traditional ceremony enacted by the Dani tribe. It involves the event of cooking a dish made from several pigs. This dish is served as the main part of the meal. A stone that had been burned as a cooking medium. The Dani tribe continues this tradition of baking stones as a form of gratitude to God as an expression of joy or of sorrow. It is a regular part of big events such as celebrations of marriages or births or the final tribute to God on the occasion of someone's death or thanksgiving for the blessings of the harvest (Nipur *et al.*, 2022).

The tradition of marriage in the Bugis-Makassar tribal community has several long stages including determining the amount of panai money that the groom's family will hand over to the bride's family (Mustafa & Syahriani, 2020). In this tradition, it is not surprising to find marriage occurring at an early age as documented by (Yodi *et al.*, 2020). These researchers' findings shed light on the meanings attributed to early marriage customs in Nagari Tapan, Basa Ampek Balai Tapan District. Parents see early marriage as: 1) a way of avoiding shame, 2) an economic matter, 3) a rescue effort.

A similar diversity of marriage traditions occurs in the Besemah tribe community. The marriage contract is usually signed the day before the wedding celebration. However, some people do this after the wedding. This is in accordance with the agreement of the community with the bride and groom when they will hold the Pantauan wedding festivity. Several processes are involved in keeping the tradition. They are presented in Table 3.

The tradition of Pantauan Bunting continues to be carried out by the community, whether it is the Besemah tribe or even people outside the tribe. There are no traditional sanctions or customs about what other customs must be followed if people do not carry out the Pantauan Bunting tradition. However, the Pantauan Bunting Tradition uses a system of reciprocity. If we hold the traditional Pantauan Bunting celebration, relatives are going to be married, then the relatives will reciprocate by doing pantauan for us if we one day get married. Likewise, if we do not hold a Pantauan Bunting celebration, other people will do the same thing and not have the celebration. This principle of

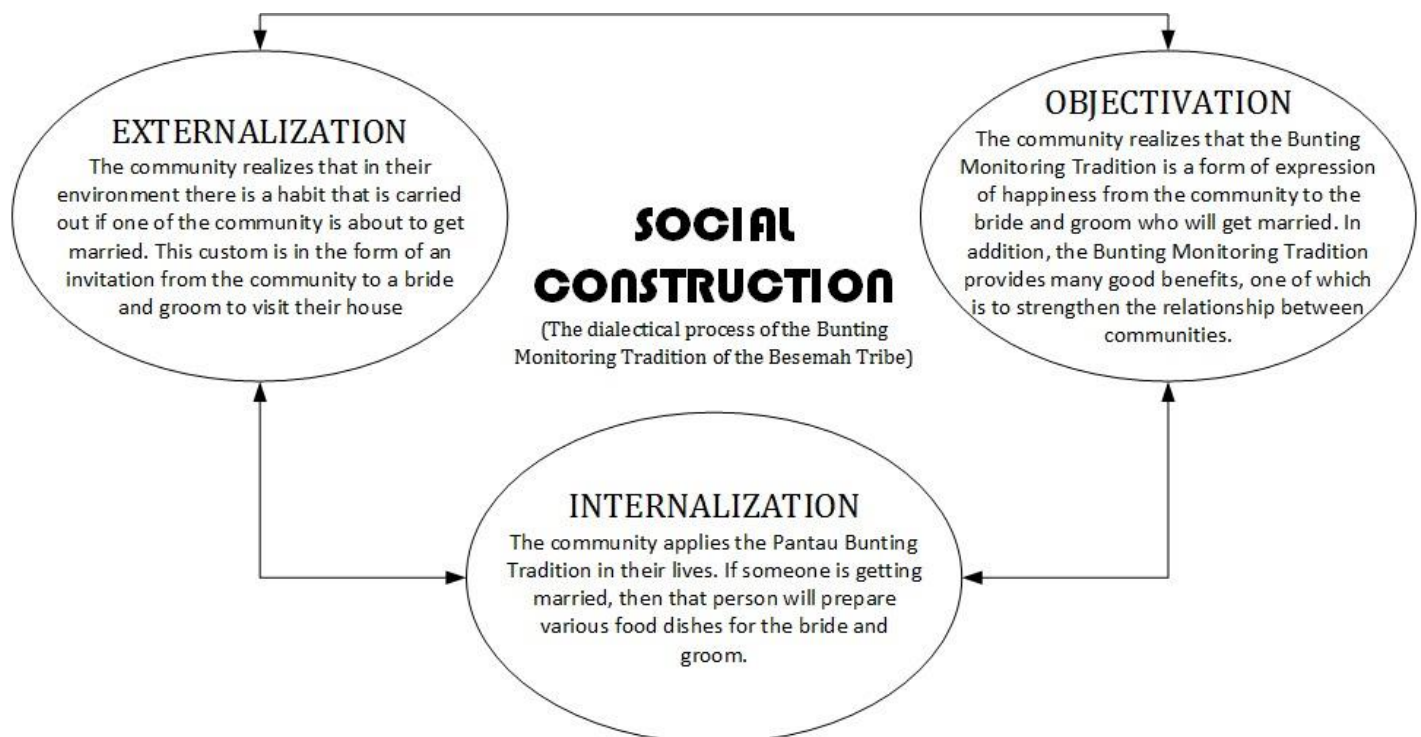


reciprocity is also important in customary law in the Basemah community itself. Wardani (2021) argues that customary law is a living law that manifests itself as a community habit. This marital custom law could thus be considered an inseparable part of the human body in the community.

**Table 3.** The Components of the Marriage Process in the Tradition of the Besemah Tribe Community

No.	Tradition	Description
1	Ngundang/ Besuare	Anyone going to get married informs the community beforehand by inviting the residents in the surrounding areas by visiting their houses (in the Besemah language 'besuare'). This is usually done two to three weeks before the wedding. The bride and groom who will be married usually first inform their families or close relatives. Thus, The community knows there will be a wedding so that they can prepare everything needed for Pantauan, including obtaining food and other necessities from far away. At this time, the inviting family will also bring ' <u>lemang</u> ' (lahat specialty food containing glutinous rice cooked in bamboo) to people in the community. The people who receive the 'lemang' understand that it signifies they are obliged to hold a Pantauan Bunting celebration.
2	Bemasak	After being notified by the bride's family of the date of wedding, the community will prepare everything necessary for pantauan. The most prominent feature in the Pantauan Bunting Tradition is the presence of various dishes ranging from snacks such as cakes and fruits to more substantial food such as rice and side dishes. For this reason, the community will usually make or cook food to be served when the Pantauan Bunting celebration is held. Usually the day before the pantauan, the community will have prepared a dish that will be served during the pantauan. Some people even start gradually making food a week before the pantauan. There are no stipulations regarding what food should be available and served during the pantauan. However, some dishes are almost always part of the Pantauan Bunting tradition, lemang, dodol and pepes ikan, a typical food from the Besemah tribe. In addition to these two types of food, there is also always meat, but it is only served by close family members. This symbolizes that the family conducting the Pantauan Bunting celebration still has a blood relationship with the bride.
3	Mantau Bunting	The day before the wedding celebration, Mantau Bunting or calling the bride is done. After the marriage contract is signed, the community usually calls the bride and invite the bride to visit their homes. The Pantauan Bunting feast can also be held after the wedding celebration is over because there will not be enough time for the bride and groom to visit the homes of the residents of the surrounding areas in a single day. For this reason, before the pantauan begins, the community will agree when they will hold the traditional Pantauan Bunting celebration.

Source: Field Research Results (2022)



**Figure 3.** Social Construction of the Pantauan Bunting Tradition of the Bunting Community

In Social Construction Theory, something can be formed due to the dialectic of externalization (the adjustment of individuals to their environment). This involves objectivity (individuals are aware that they are part of society) and internalization (individuals create a social reality in everyday life) (Susanto *et al.*, 2020). The following is an explanation of the three social processes associated with this Pantauan Bunting Tradition. Based on this explanation of the dialectical process of Pantauan Bunting, the researcher sees it as having component parts as shown in Figure 3.

### 3.2. Distribution of Pantauan Bunting Traditions in the Besemah Tribe Community

Pasemah Tribe, commonly called the Besemah Tribe: The origins of the name 'Besemah' for this community are believed to be derived from the name of a fish that was formerly found in the Pagaralam area of South Sumatra Province. The Semah fish is a type of goldfish that lives in murky streams among rocks that are overgrown with moss and shaded by trees. However, many people call the Besemah Tribe the Pasemah Tribe. The name 'Pasemah' stopped being used because Dutch colonists found it difficult to pronounce the phoneme "pa" and pronounce it "be", so the name "Pasemah" became "besemah" (Asrin *et al.*, 2016; Refisrul, 2019).

For the purposes of government authority and administration, the Besemah cultural area includes Pagaralam City, Lahat Regency, Empat Lawang Regency, Muara Enim Regency, and South Ogan Komering Ulu Regency in South Sumatra Province. Lahat Regency, specifically, includes the area of Jarai District, Tanjung Sakti District, and the area around Kota Agung District. The Besemah cultural area in Bengkulu Province includes Kaur Regency, Seluma Regency, and South Bengkulu Regency. Specifically, Kaur Regency includes Padang Guci Hulu District and Padang Guci Hilir District. Besemah culture is also found in Lampung Province, namely in South Lampung Regency. The spread of Besemah culture to various areas outside Pagaralam City was followed by changes and the formation of new cultural identities in these different regions but they all still recognize that their origin lies in Pagaralam (Arios, 2019; Asrin *et al.*, 2016).

The Besemah Tribe is one of the tribes that inhabit Lahat Regency and its surroundings. The Besemah people are scattered in all areas both inside and outside the Province of South Sumatra. Thus, the Pantauan Bunting Tradition is not only to be found in one place in South Sumatra, but elsewhere too. In this study, researchers selected three different villages in Lahat Regency as a research location: Kota Agung Village, Pulau Pinang Village, and Selawi Village. Based on the results of the study, the researchers can say that Pantauan Bunting Tradition is still alive in these three areas. However, the numbers of members of the Besemah tribe differ in these areas.

In Kota Agung Village, the Besemah tribe community is still widespread, and it can even be said that the majority of people in this village are from the Besemah tribe community. In Penang Village, by contrast, it is fairly uncommon to find people from the Besemah tribe because the majority of people in this village are from the Gumai Lembak tribe. Finally, in Selawi Village it is very difficult to find Besemah people because Selawi Village is located very close to the city center where there has been significant mixing of tribes and cultures.

The results of this research study also show that several factors cause the distribution of the Besemah tribe in Lahat Regency to vary from area to area. The first factor is physical factors that include location and distance. Kota Agung Village is quite far from the city center makes it difficult for people to move to other inhabited places. Therefore, the people of the Besemah Tribe tend to live in the village of Kota Agung.

On the other hand, in Pulau Pinang Village, members of the Besemah community are rare. This is because Penang Village is a transition area between the village and the city center, so it is quite easy for people to move from one place to another. The concentration of the Besemah tribe in Selawi Village is almost the same as that in Penang Village; it is quite difficult to find people from the Besemah tribe because it is located very close to the city center.

Social factors also affect differences in the distribution of the Besemah tribe in Lahat Regency. Social factors come from society itself. As explained above, in Kota Agung Village, the majority of the people are from the Besemah tribe. The people in Kota Agung Village are still classified as a traditional community. People still adhere to the existing traditions. The closed attitude of the community makes it difficult for this village to accept anything new that comes from outside and it tends to maintain its original culture. Therefore, if we visited Kota Agung Village, the Pantauan Bunting Tradition would still be very easy to find.

The next research area is Pulau Pinang Village. The distribution of members of the Besemah tribe in Pulau Pinang Village is sparse because Pulau Pinang Village is a transition area between the countryside and the city center so there has been a lot of cultural mixing. The indigenous people in Penang are not the Besemah tribe, but the Gumai Lembak tribe; the ancestors who lived in this village came from the Gumai Lembak tribe. Most people now in Penang Village are not from the Besemah tribe, but the Gumai Lembak tribe. Researchers also find it difficult to interview informants about the Pantauan Bunting tradition. The Besemah tribe is only a minority and its members are immigrants. However, we can still see the Pantauan Bunting tradition in the Pulau Pinang Village. The Besemah people in this village still continue the tradition even though they are only few in number and are not the village's original inhabitants.

In Selawi Village, members of the Besemah community are few and difficult to find. This is because this village has seen significant cultural mixing. This phenomenon cannot be avoided because Selawi Village is located very close to the city center, so many people from different ethnic groups migrate to this village on account of work, education, or marriage. In Selawi Village many people have moved with the times and have weddings with a modern vibe. This is also what makes the existence of the Pantauan Bunting tradition in this village difficult to find. The community has left many traditions behind that have been considered ancient.

Social factors also affect the distribution of the Pantauan Bunting Tradition. One is amalgamation, the marriage of members of different tribes. Amalgamation can lead to assimilation and acculturation. Assimilation is a meeting between two cultures that brings about a new culture and replaces and erases the old culture. Acculturation, conversely, is the meeting of two different cultures that creates a new culture but does not eliminate or abandon the old one. This phenomenon does not only occur in the Basemah tribe. Several studies show the same process in different locations and involving different populations such as the amalgamation of Chinese and Madura ethnic groups in Bangkalan Madura Regency (Rahmatina & Hidayat, 2021). Another example is the marriage amalgamation of Batak and Malay ethnic groups in Pangkalpinang City (Siagian *et al.*, 2021). Ethnic differences between Flores and Chinese in Trubus Village, Central Bangka Regency have likewise been amalgamated through marriage (Aprilia, 2021). A final example is that of Chinese amalgamated through marriage with members of indigenous peoples in Java (Winarni, 2017).

It depends on the community itself to assimilate or acculturate in a particular cultural environment. This is also the case with the Pantauan Bunting tradition. Society chooses to maintain or abandon this tradition in daily life. Every region in Java has an amalgamated community, with the exception of the three villages that the researchers chose, Kota Agung Village, Penang Village, and Selawi Village. Based on the results of field observations, the researchers can say that although there have been many amalgamations in Kota Agung and Pulau Pinang village, the community still maintains the traditional culture. Even if there is an amalgamation, other tribes follow the customs or traditions of the Besemah tribe. On the other hand, in Selawi Village, because there have been many assimilations and influences due to the location of the village very close to the city center, most people abandon existing traditions and keep up with the times slowly.

The distribution of the Pantauan Bunting Tradition among the three villages exhibits variations, with some villages still having easy access to it, while others find it more challenging or even extremely rare to come across. These disparities can be attributed to the factors mentioned earlier. Despite these differences, the Besemah people strive to uphold and sustain this tradition. They view the Pantauan Bunting as an integral part of their lives that holds significant cultural value, hence the community's commitment to its preservation and continuation.

### 3.3 The Existence of the Pantauan Bunting Tradition in the Besemah Tribal Community in Lahat Regency

The Pantauan Bunting tradition is one of the customs which is distinctively that of the Besemah tribe. People will invite a bride to come to their house. The community will entertain the bride and groom, offering them various dishes ranging from snacks to heavy food. Pantauan Bunting is a tradition constructed by the Besemah people in ancient times and still exists today even though it is not as strong as it once was. The tradition is a special form of human interaction response with its living environment. The formation of an environment is determined by several factors, one of which is the local community's culture (Astuti *et al.*, 2021; Fitriana, 2018; Musafiri *et al.*, 2016). The tradition of Pantauan Bunting is still found throughout all areas of Lahat District. Although in the modern era people compete to have wedding celebrations with a modern feel and leave behind traditions considered old-fashioned, the Besemah community still continues the Pantauan Bunting tradition.

Some reasons why people still practice the Pantauan Bunting Tradition include: (1) The Pantauan Bunting Tradition can foster a sense of brotherhood among families; (2) It helps maintain the relationships with people who are not family; and (3) The Pantauan Bunting Tradition becomes a platform to introduce prospective husbands or prospective wives to families and the surrounding community. Haryati (2020)'s research reveals how the existence of marriage traditions is supported by religious practices and beliefs, environmental factors, contact with other cultures, and knowledge-adoption factors. Jannah *et al.* (2020) add that the factors supporting Javanese kinship solidarity in Tridana Mulya Village, Landon Sub-district are still maintained amid global change. These forms of kinship solidarity include the role of parents, routine social activities, feelings of



energetic life, and traditional Javanese customs and rules of thumb that still apply to everyday life.

The existence of Pantauan Bunting Tradition has many benefits for the community. In this study, the researchers selected 3 villages: Kota Agung Village, Pulau Pinang Village, and Selawi Village. The three villages were selected based on the difference in distance from the city. One village is far from the city center, namely Kota Agung Village, one village is in the transition area between the village and the city center, namely Pulau Pinang Village, and one village is close to the city center, Selawi Village. With these differences in distance from the city center, the researchers can compare the villages to see whether villages that are located within a close proximity to the city center and villages that are located long distances from the city center exhibit differences in their levels and methods of maintaining the existence of the Pantauan Bunting tradition. The numbers of people living in each area of Lahat District (2022) number are shown in Table 4.

**Table 4.** Total Population of Lahat District.

District	Village	Total Population (Thousand)
Kota Agung	-	13,74
Pulau Pinang	-	10,04
Lahat	Selawi Village	4,2

Source: Badan Pusat Statistik of Lahat Regency (2022)

The Besemah tribe still maintains the Pantauan Bunting tradition. In Kota Agung, a majority the people are from the Besemah tribe. They still maintain the practices of the Pantauan Bunting tradition. By contrast, in Penang Village, the majority of the people are from the Gumai Lembak tribe, while people from the Besemah tribe form a minority. Nevertheless, the Besemah community in this village still carries on with the Pantauan Bunting tradition. In Selawi Village, located very close to the city center, significant cultural mixing has caused people to abandon their culture and traditions. The community has begun to be diverse and it is very rare to find people from the Besemah tribe who still maintain the Pantauan Bunting tradition. We therefore know that the villages' different locations and distances between the three villages and the city center impacts, but never quite eliminates, the Pantauan Bunting tradition. Many still hold to their traditions firmly and ensure that this tradition does not fade or disappear even in an advanced modern era.

#### 4. Conclusion

The Pantauan Bunting tradition originates in the Besemah tribal community. It involves occasions when a couple in the community is to be married. The bride-to-be is invited to come to the community members' houses in the village where the community will provide various dishes ranging from snacks to heavy food. This tradition is usually done the day before the wedding celebration is held. In doing Pantauan Bunting tradition, a bride-to-be will be accompanied by a single man and woman (*bujang ngantat* and *gadis ngantar*). The Pantauan Bunting Tradition is widespread in various areas across Lahat Regency. Several factors cause Pantauan Bunting Tradition in Lahat Regency to differ in each area where it is kept. Physical factors include the village's location and its distance from a city center. Social factors come from the community itself. In this study, we find that Kota Agung Village is a village where we can easily see the Pantauan Bunting tradition. This is because the majority of Kota Agung village community members are still classified as traditional and closed to something new. In addition, the people in this village have not intermingled much from other ethnic groups so the purity of the indigenous Besemah tribe in this village is still maintained. Whereas in Pulau Pinang Village and Selawi Village, the tradition has been difficult to find because this area has become a transition area between village and city where there have been many cultural confluences caused by amalgamation. Despite the advancing and modern times, the existence of Pantauan Bunting tradition continues to be preserved by the Besemah people in Lahat Regency.

#### References

- Aprilia, E. (2021). Batas-batas identitas pada perkawinan beda etnis antara Flores dan Tionghoa di Desa Trubus Kabupaten Bangka Tengah. *Jurnal Sosial dan Teknologi (SOSTECH)*, 1(2), 66–74. doi: 10.36418/jurnalsostech.v1i2.18
- Arios, R. L. (2019). Pertukaran Sosial Dalam Tradisi Pantawan Bunting Pada Suku Bangsa Besemah Di Kota Pagaram Provinsi Sumatera Selatan. *Patanjala : Jurnal Penelitian Sejarah dan Budaya*, 11(3), 467. doi: 10.30959/patanjala.v11i3.537
- Asrin, Sudjarwo, & Pargito. (2016). Procedures Culture Marriage of Suku Pasemah In Padang Guci. *Jurnal Studi Sosial/Journal of Social Studies*, 4(3). Retrieved from [https://www.jstage.jst.go.jp/article/jспен/32/supplement/32\\_595/\\_article-char/ja/](https://www.jstage.jst.go.jp/article/jспен/32/supplement/32_595/_article-char/ja/)
- Astuti, A. D., Budijanto, B., & Astina, I. K. (2021). Tradisi Anjala Ombong masyarakat Selayar dalam perspektif geografi. *Jurnal Pendidikan Geografi*, 26(1), 30–40. doi: 10.17977/um017v26i12021p030

#### Acknowledgements

Thanks are given to Basemah Society in Lahat, Sumatera Selatan, Indonesia and Geography Education Student, Faculty of Teacher Training and Education, University of Lampung for assisting the implementation of this research.

#### Author Contributions

**Conceptualization:** Sugeng Widodo, Novia Fitri Istiawati, Miranda Agustin Lestari; **methodology** Sugeng Widodo, Novia Fitri Istiawati, Miranda Agustin Lestari ; **investigation:** Sugeng Widodo, Novia Fitri Istiawati, Miranda Agustin Lestari ; **writing—original draft preparation:** Sugeng Widodo, Novia Fitri Istiawati, Miranda Agustin Lestari; **writing—review and editing:** Sugeng Widodo, Novia Fitri Istiawati, Miranda Agustin Lestari ; **visualization:** Sugeng Widodo, Novia Fitri Istiawati, Miranda Agustin Lestari. All authors have read and agreed to the published version of the manuscript.

- Aswita, D., Suryadarma, I. G. P., & Suyanto, S. (2018). Local wisdom of sabang island society (aceh, Indonesia) in building ecological intelligence to support sustainable tourism. *Geojournal of Tourism and Geosites*, 22(2), 393–402. doi: 10.30892/gtg.22210-297
- Atahau, A. D. R., Huruta, A. D., & Lee, C. W. (2020). Rural microfinance sustainability: Does local wisdom driven-governance work?. *Journal of Cleaner Production*, 267, 122153. doi: 10.1016/j.jclepro.2020.122153
- Badan Pusat Statistik. (2022). Kabupaten Lahat dalam Angka 2022. Retrieved from <https://lahatkab.bps.go.id/publikasi.html>
- Eko, B. S., & Putranto, H. (2019). The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-religious Tolerance. *Journal of Intercultural Communication Research*, 48(4), 341–369. doi: 10.1080/17475759.2019.1639535
- Elpipit, & Safitri, A. F. (2021). Tradisi Ampa Sabae dalam Proses Perkawinan Masyarakat Muslim di Desa Nipa Kecamatan Ambalawi Kabupaten Bima (Perspektif Sosiologi Hukum). *Asy-Syari'ah : Jurnal Hukum Islam*, 7(1), 53–74. doi: 10.55210/assyariah.v7i1.385
- Fitriana, E. (2018). Pola Keruangan Budaya Oloh Salam Masyarakat Kalimantan Tengah dengan Pendekatan Geospasial. *Jurnal Geografi*, 10(1), 74. doi: 10.24114/jg.v10i1.7988
- Gadeng, A. N., Maryani, E., & Rohmat, D. (2018). The Value of Local Wisdom Smong in Tsunami Disaster Mitigation in Simeulue Regency, Aceh Province. *IOP Conference Series: Earth and Environmental Science*, 145(1), 0–6. doi: 10.1088/1755-1315/145/1/012041
- Gede, D., Tresna, Y., Zuryani, N., & Kamajaya, G. (2021). Pararem Dalam Tradisi Perkawinan Massal. *Jurnal Ilmiah Sosiologi: Sorot*, 1(1), 38–52.
- Haryati, R. (2020). Tradisi A'Pa'Tantu Allo Baji (Penentuan Hari Baik) Pernikahan di Desa Camba-Camba Kecamatan Batang Kabupaten Jeneponto. *Social Landscape Journal*. Retrieved from <http://eprints.unm.ac.id/19525/1/Jurnal%20Rini%20Haryati.pdf>
- Hasmika, & Suhendro. (2021). Eksistensi Tradisi “Iki Paleg” Suku Dani Pada Masyarakat Pedalaman Papua. *Jurnal Georafflesia*, 6(1), 47–57. doi:10.32663/georaf.v6i1.1842
- Hilman, A., Burhanuddin, B., & Saharudin, S. (2020). Wujud Kebudayaan Dalam Tradisi Suna Ro Ndoso: Kajian Etnolin-guistik. *Basastra*, 9(3), 255. doi: 10.24114/bss.v9i3.21445
- Jannah, R., Jers, L. O. T., & Jalil, A. (2020). Bentuk Dan Faktor Bertahannya Solidaritas Kekerabatan Suku Jawa Di Desa Tridana Mulya Kecamatan Landon. *Kabanti: Jurnal Sosial dan Budaya*, 4(1), 1–21. doi: 10.33772/kabanti.v4i1.930
- Mahdayeni, M., Alhaddad, M. R., & Saleh, A. S. (2019). Manusia dan Kebudayaan (Manusia dan Sejarah Kebudayaan, Manusia dalam Keanekaragaman Budaya dan Peradaban, Manusia dan Sumber Penghidupan). *Tadbir: Jurnal Manajemen Pendidikan Islam*, 7(2), 154–165. doi: 10.30603/tjmpi.v7i2.1125
- Mungmachon, M. R. (2012). Knowledge and Local Wisdom: Community Treasure. *International Journal of Humanities and Social Science*, 2(13), 1–9.
- Musafiri, M. R. Al, Utaya, S., & Astina, I. K. (2016). Potensi Kearifan Lokal Suku Using di Kabupaten Banyuwangi. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, 1(10), 2040–2046.
- Mustafa, M., & Syahriani, I. (2020). Pergeseran Makna Pada Nilai Sosial Uang Panai' Dalam Prespektif Budaya Siri'. *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan*, 6(2), 217. doi: 10.24235/jy.v6i2.7250
- Nasir, M. (2013). Identifying Local Wisdom and Acehnese Women Identity Through Straddling. In *Prosiding the 5th International Conference on Indonesian Studies: Ethnicity and Globalization. ISSN 2087 (Vol. 19)*.
- Ngangi, C. R. (2011). Konstruksi Sosial dalam Realitas Sosial. *Agri-Sosioekonomi*, 7(2), 1–4. doi: 10.35791/agrsosek.7.2.2011.85
- Nipur, M., Rumampuk, S., & Matheosz, J. N. (2022). Tradisi Ritual Bakar Batu Pada Masyarakat Suku Dani di Distrik Kalome Kabupaten Puncak Jaya Propinsi Papua. *HOLISTIK, Journal of Social and Culture*, 15(2), 1–16.
- Noviandri, N., & Salam, N. E. (2017). Konstruksi Sosial Tradisi Manggiliang Ghompah Pada Acara Perkawinan Di Kecamatan Cerenti Kabupaten Kuantan Singingi Provinsi Riau. *Jurnal Online Mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik Universitas Riau*, 4(1).
- Pesurnay, A. J. (2018). Local Wisdom in a New Paradigm: Applying System Theory to the Study of Local Culture in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 175(1). doi: 10.1088/1755-1315/175/1/012037
- Pratamawaty, B. B. (2017). Potensi Konflik Perkawinan Lintas Budaya Perempuan Indonesia dan Laki-Laki Bule. *Kafa'ah: Journal of Gender Studies*, 7(1), 1. doi: 10.15548/jk.v7i1.166
- Pujiati, D. (2017). Konstruksi Sosial Tradisi Lamaran Ndudut Mantu Pada Masyarakat Desa Centini Kecamatan Laren Lamongan. Universitas Airlangga.
- Raj, A., Jhariya, M. K., Banerjee, A., Meena, R. S., Khan, N., & Yadav, S. K. (2022). Ecological wisdom for natural resources management and sustainability. *Natural Resources Conservation and Advances for Sustainability*, 219–241. doi: 10.1016/B978-0-12-822976-7.00017-X
- Rahmatina, D., & Hidayat, M. A. (2021). Amalgamasi etnik Tionghoa dan etnik Madura dalam konstruksi identitas religius anak di Kabupaten Bangkalan Madura. *Gulawentah: Jurnal Studi Sosial*, 6(2), 119. doi: 10.25273/gulawentah.v6i2.10895
- Refisrul, N. (2019). Fungsi Lemang Dalam Upacara Perkawinan Suku Besemah Di Kabupaten Kaur Provinsi Bengkulu. *Jurnal Penelitian Sejarah Dan Budaya*, 5(2), 235–256. doi: 10.36424/jpsb.v5i2.141
- Riyanto, A., Ohoitmur, J., Mulyatno, C. B., & Madung, O. G. (2015). Kearifan Lokal Pancasila Butir-butir Filsafat Keindonesiaan. Yogyakarta.
- Ruslan, I., Kartika, Y., Fatonah, & Huzaimah, S. (2021). Tradisi Ritual dalam Pernikahan Islam Jawa (Studi di Desa Kalidadi Lampung Tengah). *Analisis: Jurnal Studi Keislaman*, 21(1), 183–202.
- Sari, P. I., Syawaludin, M., & Khudin, S. (2021). Tradisi Pantauan Bunting Dalam Perkawinan Masyarakat Desa Sukarami Pagaralam. *Tanjak: Sejarah Dan Peradaban Islam*, 1(2), 10–20. <https://doi.org/10.19109/tanjak.v1i2.9370>
- Siagian, D., Ranto, R., & Saputri, R. A. (2021). Politik Identitas : Strategi Negosiasi Marga dalam Pernikahan Amalgamasi pada Etnis Batak dan Melayu. *Jurnal Studi Inovasi*, 1(3), 80–85. <https://doi.org/https://doi.org/10.52000/jsi.v1i3.38>
- Susantin, J., & Rijal, S. (2021). Tradisi Bhen-Ghiben Pada Perkawinan Adat Madura (Studi Kasus Di Kabupaten Sumanep-Madura). *Jurnal TAMBORA*, 5(1), 94–99. <https://doi.org/10.36761/jt.v5i1.1006>
- Susanto, T., Rasni, H., Susumaningrum, L. A., Rahmawati, I., Yunanto, R. A., & Septiyono, E. A. (2020). Caring for adolescents based on the wisdom of Indonesian Pandalungan culture: An ethnonsursing pilot study. *Journal of Pediatric Nursing*, 55, e270–e278. doi: 10.1016/j.pedn.2020.05.015

- Suarmika, P. E., Arnyana, I. B. P., Suastra, I. W., & Margunayasa, I. G. (2022). Reconstruction of disaster education: The role of indigenous disaster mitigation for learning in Indonesian elementary schools. *International Journal of Disaster Risk Reduction*, 72, 102874.
- Uge, S., Neolaka, A., & Yasin, M. (2019). Development of social studies learning model based on local wisdom in improving students' knowledge and social attitude. *International Journal of Instruction*, 12(3), 375–388. doi: 10.29333/iji.2019.12323a
- Vincent, K., & Thompson, S. (2022). Estimating the size and distribution of networked populations with snowball sampling. *Journal of Survey Statistics and Methodology*, 10(2), 397–418. DOI: 10.1093/jssam/smaa042
- Wardani, W. (2021). Rasan Tue: Budaya Perkawinan Suku Pasemah (Rasan Tue: Marriage Culture of Pasemah Tribe). *ETNOREFLIKA: Jurnal Sosial Dan Budaya*, 10(1), 1–16. doi: 10.33772/etnoreflika.v10i1.927
- Winarni, R. (2017). Asimilasi Perkawinan Etnis Cinadengan Pribumi di Jawa: Fokus Studi Di Jember Situbondo Dan Tulungagung. *Patrawidya: Seri Penerbitan Penelitian Sejarah dan Budaya*, 18(1), 13–28. <http://patrawidya.kemdikbud.go.id/index.php/patrawidya/article/view/44>
- Yodi, S., Budijanto, B., & Susilo, S. (2020). Makna Pernikahan Usia Dini Bagi Orang Tua Di Nagari Tapan, Kecamatan Basa Ampek Balai Tapan. *Jurnal Pendidikan Geografi*, 25(2), 128–144. doi: 10.17977/um017v25i22020p128
- Zaman, N. (2017). Kontruksi Sosial Tradisi Roket Tek-Tek Kemanten Sebagai Pembentukan Komunitas Sosial dalam Masyarakat (Sebuah Fenomena Solidaritas, Sakralitas, Komunitas, Kesadaran Bersama) (Master Thesis, Universitas Airlangga). Retrieved from <https://repository.unair.ac.id/68352/3/TSO%2013-17%20Zam%20k%20Jurnal.pdf>