



The Existence of Brebes Lor Wedding Traditional Events in the Era of Globalization in the Perspective of Legal Culture

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Abstract. Indonesian culture from time to time has always undergone very rapid changes, this change occurs because of the factors of the people who really want these changes and the entry of elements of globalization into Indonesian culture. One of the cultures that is still developing in the community is the tradition of traditional marriage, such as the traditional wedding event of Brebes Lor. However, along with the development of the times and the influence of globalization, this tradition faces considerable challenges. This study aims to analyze the existence of Brebes Lor wedding customs in the era of globalization from a legal and cultural perspective, focusing on the preservation efforts carried out by the Brebes Regency Culture and Tourism Office and the obstacles faced in preserving Brebes Lor wedding customs. The research method used is a normative juridical approach, a type of qualitative research by examining literature materials (secondary data). The results of the study show that the Culture and Tourism Office of Brebes Regency has made various efforts to preserve the traditional wedding event of Brebes Lor, such as socializing the bridal makeup association in Brebes, namely the Indonesian Bridal Makeup Association (HARPI) Melati Bumiayu and collaborating with them in compiling the tradition of mapag besan. However, there are a number of obstacles in the preservation of this marriage custom, such as the lack of public interest in using Brebes clothing and makeup, as well as the inhibition of socialization to the community due to the large cost and long time. Therefore, the Tourism and Culture Office needs to make maximum use of information technology to introduce this traditional event to the wider public in order to save costs in conducting socialization, such as making videos of Brebes Lor traditional marriage events, then actively sharing them through social media.

Keywords : Legal Culture; Existence; Customary Marriage.

INTRODUCTION

Indonesian culture from time to time has always undergone very rapid changes, this change occurs because of the factors of the people who really want this change and the entry of

elements of western culture into Indonesian culture.¹ Today, western culture is often associated with modernity (modernization), while eastern culture is more often associated with traditional or conventional.² One of the characteristics of eastern culture is adherence to applicable norms.³ There are various kinds of norms that apply in society, one of which is customary norms or customary norms. One of the customs that is still developing in the community is the traditional habit of traditional marriage events. Some community groups use traditional events as a means to pass on noble norms, traditions, and principles in their philosophy of life.⁴

The people in Brebes Regency have a traditional marriage tradition that has been going on for generations, namely the Brebes Lor wedding customary event. The traditional wedding ceremony of Brebes Lor has a variety of certain rituals and ordinances, not only being a symbol of local cultural wealth, but also reflecting the noble values that live in the local community. However, in the midst of the rapid development of the times and the flow of globalization, this tradition faces various challenges that can threaten its sustainability.

Traditional events are understood as an activity carried out by humans in accordance with habits to achieve peace, safety of life, and be able to face various challenges in life.⁵ The life challenge that must be faced in the era of globalization is to maintain the customs that have been inherited by the ancestors so that the customs in the marriage customs do not become extinct. In addition to the external challenges that come from rapid social and cultural changes, there are also internal obstacles that arise from within the society itself.

Technological advances, modernization, and cultural exchanges between countries in the era of globalization have had a very significant impact on various aspects of people's lives, including cultural aspects and customs. This change does not only occur in big cities, but also extends to areas, including Brebes Lor. Along with modernization and globalization, many people, especially the younger generation, are beginning to be influenced by a practical and instantaneous lifestyle, as well as a tendency to adopt foreign cultures. This phenomenon has a direct impact on the implementation of traditional marriage traditions, which are often considered complicated, require high costs, and take a long time. As a result, customary traditions that should be local cultural identities began to decline in terms of implementation

¹ Nahak, H. M. (2019). Efforts to preserve Indonesian culture in the era of globalization. *Journal of Nusantara Sociology*. Vol.5. No. 1, p. 2.

² *Ibid*

³ Soelaeman, M. M. (1987). *Basic Cultural Studies An Introduction*. Bandung: PT Refika Aditama.

⁴ Koentjaraningrat. (1992). *Some Subjects of Social Anthropology*. Jakarta: Dian Rakyat.

⁵ Siregar, N. H. (2021). *Islamic Values of Tepak Traditional Ceremonies in Marriage in Tanjung Seteko Village, Indralaya District, Ogan Ilir Regency*. Thesis. Palembang: UIN Raden Fatah Palembang.

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and understanding among the younger generation.⁶

Seeing this phenomenon, the role of the Brebes Regency Culture and Tourism Office is very important in efforts to preserve the traditional tradition of the Brebes Lor marriage. As an institution that has the responsibility to maintain and develop regional culture, the Culture and Tourism Office must play an active role in designing policies and programs that can revive these traditional values, as well as adapt them to the development of the times without reducing the cultural essence contained in them. The preservation efforts carried out by the Culture and Tourism Office to maintain this tradition need to be explored to find out the extent of its effectiveness in preserving the Brebes Lor marriage custom.

Previous research shows that traditional marriage events in Brebes Regency are still widely used, but not all processes and stages are carried out. Only traditional traditions that do not cost much and do not require a long time are still used, as explained by Setiawan, that the traditional *tradition of paningset* in Bulukamba District, Brebes Regency still exists.⁷ Iman also explained that the tradition of calculating weton in marriage is still widely found.⁸ Then, Laksono found that *the sinoman* tradition in Winduaji District, Brebes Regency is still often used when there are weddings.⁹ Furthermore, Haryanto also pointed out that traditional traditions such as the torch war are still preserved by the Brebes community.¹⁰ Of the many existing researches, qualitative research that discusses the preservation efforts carried out by the Brebes Regency Culture and Tourism Office and the obstacles faced in preserving the Brebes Lor wedding traditional event has not been carried out much.

This study aims to examine the efforts made by the Brebes Regency Culture and Tourism Office in preserving the Brebes Lor wedding tradition in the era of globalization, by highlighting the obstacles faced in the preservation. From the perspective of legal culture, this study will examine how customary law, which is an inseparable part of the social life of the community, plays a role in the preservation of the traditional tradition of marriage in Brebes Lor. The legal culture that lives in the local community, which includes the norms and values

⁶ One of the Bridal Makeup Artists in Brebes Lor, interview (Brebes Regency, November 21, 2024. At 1:00 p.m.

⁷ Setiawan, W. (2021). *Community Views on Paningset Customs (Case Study in Kluwut Village, Bulakamba District, Brebes Regency)*. Thesis. Kediri: State Islamic Institute (IAIN) Kediri.

⁸ Iman, M. F. (2022). *The calculation of weton as a condition for marriage according to Javanese custom is reviewed from Islamic law*. Thesis. Jakarta: UIN Syarif Hidayatullah Jakarta

⁹ Laksono, R. A. (2023). *The Concept of Ethics of Sinoman Tradition in the Community in Patranguran Village, Winduaji Village, Brebes Regency (Ibn Bajjah's Perspective)*. Thesis. Cirebon: State Islamic Institute (IAIN) Sheikh Nurjati Cirebon.

¹⁰ Haryanto, J. T. (2022). Religious moderation in the tradition of the Centong War in a wedding procession in Brebes Regency, Central Java. *Jurnal Harmoni*, 21.1

that apply in the implementation of customs, can provide a strong foundation for the community to continue to maintain and continue the tradition. Therefore, this study not only aims to dig deeper into the efforts to preserve Brebes Lor wedding customary events, but also to contribute thinking in the development of cultural preservation policies in the era of globalization. In this case, this research is expected to provide insight for policymakers, the community, and related parties in designing effective measures to preserve the Brebes Lor marriage customs, as well as maintain the cultural values contained in it, so that they remain relevant and live in the midst of the dynamics of changing times.

METHODS

The method of approach in this study is to use a normative juridical approach, which is to focus on discussing sources of legal materials in the form of laws and regulations, court decisions/decrees, contracts/agreements/contracts, legal theories, and opinions of legal scholars.¹¹ Then from the written regulations, they will be analyzed and studied for their suitability with legal principles and legal systematics, as well as legal values that exist in people's lives.

Based on its nature, this research includes qualitative descriptive research, namely field research that is descriptive analytical. Qualitative research is a research method based on the philosophy of postpositivism, used to research on natural objects, (as opposed to experiments) where the researcher is the key instrument, the data collection technique is carried out by triangulation (combined), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalization.¹²

DISCUSSION

Brebes Lor Traditional Marriage in the Era of Globalization in the Perspective of Legal Culture

Marriage is an obligation that must be carried out by every creature of God, where in society, marriage is considered very important for social relationships. Marriage creates togetherness that forms a family, which then gives birth to offspring as the main basis for the formation of the state and nation.¹³ Kartono argues that marriage is a social institution that is

¹¹ Muhaimin, 2020. *Legal Research Methods*. Mataram: Mataram University Press, p. 46

¹² Sugiyono. 2009. *Quantitative, Qualitative, and R&D Research Methods*. Bandung; CV ALFABETA

¹³ Siregar, *Op. cit*

recognized by every culture or society. Although the meaning of marriage may vary, the practice of marriage in almost all cultures tends to be similar. Marriage refers to an event in which a prospective couple is formally brought together in the presence of religious leaders, witnesses, and guests, to be authorized through certain events and rituals.¹⁴ Marriage according to customary law itself can be a relative, family, fellowship, personal affair, depending on the social structure concerned.¹⁵ Because traditional events in marriage affect people's lives, especially the culture and rules that are still in force in society.

This marriage has been regulated in a special regulation that regulates marriage, namely Law Number 1 of 1974 concerning Juncto Marriage Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage stated in article 1, marriage is an innate bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead. There is an innate bond, which means that in marriage there needs to be a bond of both. The birth bond is a visible bond, a formal bond in accordance with existing regulations. This formal bond is a broad community so that the public can know about it. The way information is delivered may vary depending on the condition of the community and the wishes of the parties concerned, such as through weddings or by placing advertisements in the mass media.¹⁶

Brebes Regency, which is located in the western and northern parts of Central Java Province, borders West Java Province. To the east, Brebes Regency borders Tegal Regency and City, while to the south it borders Banyumas and Cilacap Regencies. To the west, the boundary is Cirebon and Kuningan Regency (West Java), and to the north it is bordered by the Java Sea. This geographical position causes the Brebes people to have a distinctive culture, the result of the meeting of four cultures, namely Javanese culture (Solo-Yogja), Banyumasan, Sundanese, and Cirebonan/Indramayon. The most visible aspect of these cultural differences is language. The Brebes language belongs to the "*ngapak*" language group, which is also spoken in the Tegal and Banyumas areas, but is also influenced by Sundanese. Of the 17 sub-districts in Brebes Regency, there are seven sub-districts where most of the residents use Sundanese in their daily lives, namely Banjarharjo, Bantarkawung, Salem, Ketanggungan, Larangan, Kersana, and Tanjung.

The culture of the Brebes people reflected in its traditional traditions shows the influence

¹⁴ Kartono, K. (1992). *Women's Psychology*. Bandung: CV Mandar Maju.

¹⁵ Thomas, B. J. 2023. The Legal Position of Customary Marriage in the National Marriage Law System. *Journal of Citizenship*. Vol. 7. No. 2.

¹⁶Bimo Walgito. (2004). *Marriage Guidance and Counseling*. Yogyakarta: Andi Offset. p. 12.

between Javanese and Sundanese cultures. In addition, in the southern part of Brebes, there is the influence of Banyumasan culture, which is a Javanese subculture that is different from the Solo-Yogyakarta Javanese culture. Therefore, the southern region of Brebes tends to be more influenced by Banyumasan compared to the northern region. Meanwhile, western Brebes, which borders the Sundanese cultural region to the south, shows a stronger Sundanese influence. The fusion of these various cultures produces a distinctive Brebesan culture, which even though it has similarities with Tegal, there are still nuances of Sundanese and Cirebon, which are often referred to as *benevolent* cultures. The term *benevolence* refers to the culture of the Indramayu people, which is a combination of Cirebon and Sunda.¹⁷

There are three styles or models of marriage in Brebes Regency, first, Brebes Pesisiran, covering the northern region to Losari. Then the second, Central Brebes, covers Banjarharjo, Ketanggungan, Kersana, to the South Losari area. North Brebes and Central Brebes have unique differences, in the North it is very thick with Javanese culture, while in Central Brebes it is a combination of Javanese culture and Sundanese culture. Then the third, namely South Brebes, South Brebes is divided into two, namely Bumiayu, Tonjong, and Paguyangan, which are very thick with Banyumasan culture. Then Salem and Bantarkawung use the Sundanese style, which is a differentiator from the Javanese style in North Brebes, namely in the form of decoration.¹⁸

In North Brebes, there is a tradition of *mapag*, which is a ritual performed by the groom's family, such as reciprocating rhymes in the Brebesan language. Then, there is a war using a machete which is interpreted as a test to the man whether he is strong enough to survive or not when he wants to live a new life with his bride-to-be. Wedding events in the North Brebes area have been greatly influenced by Javanese culture, including the wedding costume. Brebes' typical wedding costume, namely the batik cloth uses salem batik fabric. Then the clothes are different from Javanese customs and use sunglasses such as sintren. Then there is an interesting tradition, namely if the groom is the eldest child (first) paired with the bride who is the youngest child (last), then there will be a provision ceremony, namely money provisions that have been prepared and stored in black cloth by the groom which is then handed over to the bride. Not only the man can provide the provisions, the woman's family can also provide the provisions to the bride to provide for the provision in living a married life. Then there is the tradition of

¹⁷ Asteka, P., Suwandi, S., Andayani, A., & Slamet, S. (2020). Majalengka Local Wisdom as a Teaching Material for Sociolinguistics Courses. *Journal of Diglossia Vol.4 No.2*, 453-471. Retrieved from <https://jurnal.unma.ac.id/index.php/dl/article/view/2371/1927>

¹⁸ Wijanarto, Head of Culture of the Brebes Regency Disbudpar, interview (Brebes Regency Disbudpar Office, November 21, 2024. 11.00 a.m.

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pesingan, which is the giving of clothes from the bride to people who have contributed to her life. This tradition is only found in the North Brebes area. Then there was also an art party which was then continued with sawer.

The style or model of marriage in Central Brebes, there is a *kyai kolot*, which is a male figure dressed in black Sundanese clothes, wearing a *iket*, a sling bag and then singing Sundanese songs and dancing with the bride. Then there is an interesting tradition when the groom's family has entered the residence of the woman's family, namely there is a war called *gandasari* and *gandawangi*, the war uses a spoon (rice cooker). The war tradition is similar to the Ebeg tradition in Banyumas, where supplies for the bride such as steamers, boilers, and other cooking utensils are used for war. It is called the tradition of the *gandasari* and *gandawangi* wars because it is related to the history of Jalawastu, namely the figures of *gandasari* and *gandawangi* who were involved in the canting war and agreed that if the loser would get out of the Jalawastu area. This attraction was carried out by two people who were silat to each other as if attacking each other. The two people represented the groom and the bride. Both of them wear a head covering in the form of an asepan or steamer, which is a rice cooker made of woven bamboo in the form of a cone. The male representative is armed with a stick or stirring device. rice and tuck a fan (*ilir*) from woven bamboo at the back waist as a substitute for a dagger. As for the women, they carry deterrent weapons in the form of *haruyan* or large garbage which is usually used to cool rice after it is cooked from steaming, and carry a *gogok* or jug containing eggs, yellow rice, and change. This scoop war started with a dialogue between the two figures which then became a conflict and triggered a fight. However, there are also those who do not use dialogue but immediately dance and do a spoon war.¹⁹

There is also a tradition of *flushing*, namely the bride-to-be wears *flushing* clothes and is accompanied by her parents to the watering place, the bride-to-be's parents who water, the flushing water is usually taken from seven different spring sources and given fragrant flowers. Continued by the elder (the elder) and ending with the bride shaman breaking the *kendil siraman* welcomed by the guests who said "*wes pecah pamore*". The meaning contained in the flushing ceremony is to perform a traditional event (asking for God's blessing) as a form of hope for the success of the wedding event, cleansing physically and spiritually as a form of self-purification to face the sacred event and giving the best prayers from the family and invited guests for the bride-to-be.²⁰

¹⁹ Haryanto, *Op.Cit.* p. 25–44.

²⁰ Djunaidi, A., & Prawira, S. A. (2016). The tradition of Siraman (bathing the bride-to-be) in the procession of Maulida

The similarity of traditions in Northern, Central, and Southern Brebes is the tradition of *sarahan*, which is the tradition of giving goods from a male family to a female family. Interestingly, now there is a difference in orientation in the provision of these goods. In the past, *sarahan* was done simply and adequately, while now, *sarahan* is done by giving luxury items, such as televisions, refrigerators, motorcycles, cabinets and others to identify their social status so that the lower middle class families think that if the items in such *sarahan* are (luxurious), they cannot get married because of economic factors. There is also the tradition of *the wasp rubung*, which is a tradition where local residents are gathered and families who want to carry out the marriage convey to the residents that they will hold a marriage ceremony for three days and apologize if something is disturbed during the marriage ceremony.²¹

Marriage style or model in South Brebes, there is a *sohongan* tradition, namely a person who wants to get married or marry his child to visit the house of a neighbor, relative or close friend to convey the good news. In addition, when visiting, someone who is going to get married also asks for help to ease the burden of the cost of getting married. However, in practice, there are also friends or relatives who without being asked to directly volunteer to help ease the cost of marriage.²² Then, there is also the tradition of *tebas pawon*, which is the giving of a certain amount of money given by the groom to the bride. The amount of funds spent depends on the agreement of both parties, namely the groom and the bride. The money can be used to buy lawuh medang needs, kitchen spices, decorations, and other needs.²³

Javanese traditional wedding ceremonies in Larangan Village, Larangan District, Brebes Regency. *CIVICUS: Education-Research on Pancasila Education and Citizenship Education Service 4.1*, p. 43.

²¹ Wijanarto, Head of Culture of the Brebes Regency Disbudpar, interview (Brebes Regency Disbudpar Office, November 21, 2024. 11.00 a.m.)

²² Syarifudin, Muhammad. 2018. *Sohongan Tradition in Marriage in Cilibur Village, Paguyangan District, Brebes Regency: Islamic Law Perspective. Thesis*. Purwokerto: Purwokerto State Islamic Religious Institute.

²³ Nasruloh, Ibnu. 2021. *The Tradition of Tebas Pawon in Marriage in Wanareja Village, Sirampog District, Brebes Regency: Islamic Law Perspective. Thesis*. Purwokerto: Purwokerto State Islamic Institute



Figure 1. Picture of the Brebes Lor Traditional Bride in front of the page



Figure 2. Picture of the Brebes Lor Traditional Bride looking behind



Figure 3. Images of the Brebes Lor Traditional Bride and Groom

Obstacles in Preserving Brebes Lor Wedding Customs in the Era of Globalization in the Perspective of Legal Culture

Although various efforts have been made, preserving the traditional wedding ceremony of Brebes Lor in the era of globalization faces a number of obstacles, including:

1. The lack of public interest in using Brebes clothing and makeup in wedding events is still felt foreign.
2. The Culture and Tourism Office has difficulty in determining the history and the right form of wedding attire.
3. Not all bridal fashion designers accept the brebesan tradition, such as mapag besan (picking up besan) because consumers or the community want to use existing traditions.
4. People tend to carry out existing traditions and do not accept traditions such as mapag besan due to limited socialization.
5. The amount of costs in conducting socialization, such as fees for renting clothes, makeup, and other goods.
6. The length of time in conducting socialization because the traditional tradition lasts a very long time.
7. Modern weddings or weddings influenced by Western culture shift traditional beliefs and customs. Amid technological advancements, traditional events involving social interaction, family roles, and certain rituals are often marginalized by more practical and popular wedding models on social media.

CONCLUSION

The traditional wedding ceremony of Brebes Lor is part of a very important cultural heritage and needs to be preserved. The Tourism Office has made various efforts to preserve the traditional event, such as socializing the Indonesian Bridal Makeup Association (HARPI) Melati Bumiayu, then compiling the stages of the mapag besan tradition (picking up besan) together with the Indonesian Bridal Makeup Association (HARPI) Melati Bumiayu. However, obstacles such as the lack of public interest in using Brebes' typical fashion and makeup tend to use modern traditions that are more practical and popular, which is quite a challenge in the preservation process. Therefore, there needs to be synergy between the community, the government, and other related parties to preserve this tradition in the midst of this fast-paced era of globalization.

The Tourism and Culture Office needs to utilize information technology to introduce this traditional event to the wider public in order to save costs in conducting socialization. This can be in the form of making video documentation, articles, and social media that raise the uniqueness of the Brebes Lor wedding ceremony, so that the global community can know and appreciate and accept local culture.

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