


## TRADITION MULAO CUCU AYAE AFTER MARRIAGE CONTRACT IN SUNGAI LIUK VILLAGE: URF AND INTERACTIONISM APPROACH



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### Abstract

The Mulao Cucu Ayae Tradition is a significant ceremony in Sungai Liuk Village, Kerinci, performed after the marriage contract. This study explores the symbolic meaning of the tradition and its role in fostering social and religious values. Using a qualitative descriptive approach, data were gathered through interviews and observations with local traditional leaders. The findings reveal that Mulao Cucu Ayae serves as both a religious ritual and a moral guide, instilling discipline and cleanliness in the prospective couple's household. Key symbols, such as "banana dandan kelapa," play a role in enhancing personal growth and community identity. Additionally, the tradition strengthens cultural ties and interpersonal relationships within the local community. This research underscores the importance of preserving such ceremonies and contributes to a broader understanding of Indonesia's rich and diverse religious traditions.

### Abstrak

*Tradisi Mulao Cucu Ayae merupakan upacara penting di Desa Sungai Liuk, Kerinci, yang dilakukan setelah akad nikah. Penelitian ini mengeksplorasi makna simbolis dari tradisi tersebut serta perannya dalam mendorong nilai sosial dan keagamaan. Dengan pendekatan deskriptif kualitatif, data diperoleh melalui wawancara dan observasi bersama tokoh adat setempat. Hasil penelitian menunjukkan bahwa Tradisi Mulao Cucu Ayae berfungsi sebagai ritual keagamaan sekaligus panduan moral yang menanamkan disiplin dan kebersihan dalam kehidupan rumah tangga pasangan calon pengantin. Simbol-simbol kunci, seperti "pisang dandan kelapa," berperan dalam meningkatkan pertumbuhan pribadi dan identitas komunitas. Selain itu, tradisi ini memperkuat ikatan budaya dan hubungan antarpribadi dalam masyarakat lokal. Penelitian ini menekankan pentingnya pelestarian upacara seperti ini dan memberikan kontribusi pada pemahaman yang lebih luas mengenai kekayaan tradisi keagamaan di Indonesia.*

## INTRODUCTION

Culture which is an expression of a particular society is often related to religion<sup>1</sup>. Thus culture cannot be related to religion<sup>2</sup>. Thus culture cannot be separated from religion both in terms of origin and how it is implemented<sup>3</sup>. If we talk about religion in society, it cannot be separated from the traditions or religious rituals (ceremonies) carried out in a particular society. Until now, religious rituals or religious ceremonies in Indonesia are still widely carried out.<sup>4</sup> This is what is often referred to as tradition. Tradition is a habit that

<sup>1</sup> Aliyyah Bilqis Ramadhianti and Jazari S. J., "This Work Is Licensed under Creative Commons Attribution Non Commercial 4.0 International License," *Jurnal Ilmiah Pendidikan Dasar Islam* 4, no. 2 (2020): 40 – 49.

<sup>2</sup> Soehardi, "Nilai – Nilai Tradisi Lisan Dalam Budaya Jawa," *Humaniora* 14, no. 3 (2012): 1 – 13.

<sup>3</sup> A Fariqoini, S Maryam, and Q Aini, "Tradisi Penyerahan Perabot Rumah Tangga Dalam Upacara Pernikahan Di Desa Bagor Wetan Sukomoro Nganjuk Perspektif 'Urf" 7, no. 1 (2023): 126 – 47.

<sup>4</sup> Sari Tri Anjani and Iskandaryah Siregar, "The Existence of Palang Pintu Culture in the Opening Procession of Betawi Traditional Weddings (Case Study: George Herbert Mead's Symbolic Interactionism)," *Formosa Journal of Sustainable Research* 2, no. 3 (2023): 641 – 66, <https://doi.org/10.55927/fjsr.v2i3.3517>.



is often carried out by every society.<sup>5</sup> The tradition itself arises as a result of the habits carried out by one generation and then continued by the next generation from generation to generation. The tradition consists of various forms and is diverse.<sup>6</sup>

For the Kerinci community, this kind of ritual is very difficult to abandon and can even be ingrained.<sup>7</sup> One form of culture in society can be seen in the many traditions that are developing in society today.<sup>8</sup> Tradition can be interpreted as a habit that is passed down from one generation to the next from generation to generation. According to different cultures give birth to different societies in various aspects of life.<sup>9</sup> Including in regulating marital relations.<sup>10</sup> According to marriage is a physical and spiritual bond between a man and a woman in a husband and wife relationship that gives strength to social sanctions.<sup>11</sup> Humans explain their actions to each other, not only from the reactions of other people's actions but also based on the "meaning" given to other people's actions.<sup>12</sup> Interactions between individuals, including the use of symbols,<sup>13</sup> interpretation, or by mutually understanding the meaning of each other's actions.<sup>14</sup> Every individual in everyday life will interact with other people because communication can help humans exchange messages.<sup>15</sup> Interact and play an important role in interpreting meaning.<sup>16</sup> This is reinforced by the opinion of Richard West and Lynn H. Turner who stated that the social process of individuals using symbols to create and interpret meaning in their environment.<sup>18</sup> Without human life that is always interconnected, culture would not be possible. This culture is formed over a long period by habits, human activities, and

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<sup>5</sup> R A Febrianti, N Mustaqim, and C Yesicha, "Makna Simbolik Tradisi Malam Balacuik Dalam Pernikahan Di Nan Sabaris Kabupaten Padang Pariaman" 6 (2024): 57 – 70.

<sup>6</sup> N Afriyanti, "Mandi Balimau Dalam Tradisi Kenduri Sko Di Semurup Sebagai Bentuk Interaksi Sosial Masyarakat Islam Nusantara," *Musala Jurnal Pesantren Dan Kebudayaan Islam Nusantara* 2, no. 1 (2023): 31 – 47, <https://doi.org/10.37252/jpkin.v2i1.510>.

<sup>7</sup> M Junaedi, "Perkawinan Anak, Hak Reproduksi Perempuan: Studi Perubahan Sosial Masyarakat Muslim Di Wonosobo," *NUansa: Jurnal Penelitian, Pengabdian Dan* 1, no. 2 (2023): 58 – 70, <http://ojs.nuwonosobo.or.id/index.php/nuansa/article/view/23>.

<sup>8</sup> S A Azwa and Khairussalam, "Interaksionisme Simbolik Makna Piduduk Dalam Kepercayaan Masyarakat Banjar Di Desa Sungai Kupang, Kabupaten Banjar," *Huma: Jurnal Sosiologi* 2, no. 2 (2023): 184 – 92, <https://doi.org/10.20527/h-js.v2i2.70>.

<sup>9</sup> W Hernawan, I Cahya Putri, and H Basri, "Perilaku Budaya Dalam Pernikahan Tradisi Lampung Pesisir," *Journal Media Public Relations* 3, no. 2 (2023): 61 – 70, <https://doi.org/10.37090/jmp.v3i2.1338>.

<sup>10</sup> B A Pratama and N Wahyuningsih, "Pernikahan Adat Jawa Di Desa Nengahan, Kecamatan Bayat, Kabupaten Klaten," *Haluan Sastra Budaya* 2, no. 1 (2018): 19, <https://doi.org/10.20961/hsb.v2i1.19604>.

<sup>11</sup> A A Aulia, L Situmorang, and K M Boer, "Tradisi Rewang Sebagai Implementasi Fungsi Komunikasi Sosial Dalam Mempertahankan Solidaritas Masyarakat Rawa Makmur Kecamatan Palaran," *EJournal Ilmu Komunikasi* 10, no. 4 (2022): 15 – 25.

<sup>12</sup> N Atikah and A Rifa, "Akulturasi Budaya Pada Pernikahan Etnis Mandailing Dan Minangkabau Di Pasaman," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 20526 – 33.

<sup>13</sup> N Zahrum and Anita Marwing, "Tinjauan Hukum Islam Terhadap Uang Panai' Dalam Tradisi Pernikahan Suku Bugis – Makassar," *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* 4, no. 2 (2023): 266 – 82, <https://doi.org/10.36701/bustanul.v4i2.935>.

<sup>14</sup> Azwa and Khairussalam, "Interaksionisme Simbolik Makna Piduduk Dalam Kepercayaan Masyarakat Banjar Di Desa Sungai Kupang, Kabupaten Banjar."

<sup>15</sup> D Desa et al., "Peningkatan Pemahaman Akibat Hukum Terhadap Perkawinan Anak," 2024.

<sup>16</sup> W Arsandi, A Faisal, and D Rodafi, "Prespektif Hukum Islam Dalam Menyikapi Pernikahan Beda Weton Dan Beda Arah Rumah Sesuai Dengan Adat Setempat (Studi Kasus Desa Tempursari Kabupaten Lumajang)," *Jurnal Ilmiah Hukum Keluarga Islam* 5 (2023), <http://riset.unisma.ac.id/index.php/fai/index>.

<sup>17</sup> M Dalmeda and N Elian, "Makna Tradisi Tabuik Oleh Masyarakat Kota Pariaman (Studi Deskriptif Interaksionisme Simbolik)," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 18, no. 2 (2017): 135, <https://doi.org/10.25077/jantro.v18i2.63>.

<sup>18</sup> S Syuhada, Apdelmi, and A Rahman, "Marriage Custom by Bugis Tribe in Jambi City: The Study of Social Change," *Titian: Jurnal Ilmu Humaniora* 3, no. 1 (2019): 124 – 33, <https://online-journal.unja.ac.id/index.php/titian>.

communication that produce various.<sup>19</sup> Social norms that are still adhered to in a society with a strong sense of culture.<sup>20</sup> Carrying out ancestral customs means respecting their ancestors.<sup>21</sup> On the other hand, human actions must always use symbols as a medium of communication between each other.

The Mulao Cucu Ayae tradition in Sungai Liuk Village, Kerinci, is a significant element of the wedding ceremony, symbolizing the beginning of the married life for the bride and groom. This tradition embodies deeply rooted religious and social values that reflect the community's cultural identity. One of its key aspects is the deliberate use of symbols to instill confidence in the younger generation. Furthermore, the tradition serves not merely as a ritual but as a guideline for imparting moral principles and values, which are believed to enhance the perseverance and resilience of individuals in their daily lives.

After the sacred *ijab kabul*, the bride and groom in Sungai Liuk proceed to a series of traditional ceremonies, including the Mulao Cucu Ayae. The Mulao Cucu Ayae tradition holds significant importance in the matrilineal society of Sungai Liuk Village. It is the responsibility of the bride's *ninik mamak* to organize this ceremony when the first daughter's niece gets married. Before the Mulao Cucu Ayae ceremony begins, the participants must await the arrival of the traditional leaders. Once the leaders have arrived, the ceremony commences. The primary purpose of the Mulao Cucu Ayae tradition is to provide advice and guidance to the groom, using carefully chosen symbols embedded in the traditional rituals.

As for conveying messages through the meaning of symbols by first sipping the symbols such as the banana symbol which has the same meaning in the family, one mind and one mind, the symbol of the coconut with seeds, meaning eternal life until old age, having children from bamboo shoots to the suluh, the betel nut ladle, the symbol of the chicken with a tail, meaning, the husband and wife want to have offspring, the symbol of *lemang*, *sirih*, *pinang* means that there are Indigenous people in that place.

There are several research findings by previous researchers related to traditional rituals, including research conducted by Lia Pertiwi entitled *The Study of symbolic meaning in the Twins in Javanese Traditional Wedding Contests*<sup>22</sup> the results of Javanese tradition researchers there is a system of values and norms that apply in everyone's life.<sup>23</sup> Traditional rituals are often a form of planning, negotiation, and even codified values.<sup>24</sup> Traditional rituals are carried out according to the rules, which are general principles in order to bring happiness and prosperity throughout life.

The research conducted by Enden Irma Rachmawaty entitled *The Meaning of Symbols in Sundanese Traditional Wedding Ceremonies in Bandung Regency*, results of

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<sup>19</sup> S R Marlioni, L Rukmana, and U Jambi, "Tradisi Dulang Dalam Adat Pernikahan Di Desa Ture Pelayung Jambi," *KRINOK | Jurnal Pendidikan Sejarah \& Sejarah FKIP Universitas Jambi* 2, no. 2 (2023): 96 – 103, <https://doi.org/10.22437/krinok.v2i2.24965>.

<sup>20</sup> N Nur and M S Jailani, "Tradisi Ritual Bepapai Suku Banjar: Mandi Tolak Bala Calon Pengantin Suku Banjar Kuala – Tungkal Provinsi Jambi, Indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (2020): 287, <https://doi.org/10.18592/khazanah.v18i2.3920>.

<sup>21</sup> A R I Rahayu, "Tradisi Munjungan Dalam Pernikahan Sunda Sebagai Perwujudan Nilai – Nilai Toleransi Di Masyarakat (Penelitian Kualitatif Di Desa Cimanglid )" 3, no. 12 (2023): 404 – 12, <http://repository.unpas.ac.id/64454/>.

<sup>22</sup> L Pertiwi et al., "Kajian Makna Simbolik Dalam Kembar Mayang Pada Konteks Pernikahan Adat Jawa Sebagai Pengayaan Bahan Ajar Di Sekolah SD Negeri 106158," *SAP (Susunan Artikel Pendidikan)* 7, no. 1 (2022): 92 – 100, <https://doi.org/10.30998/sap.v7i1.12872>.

<sup>23</sup> Soehardi, "Nilai – Nilai Tradisi Lisan Dalam Budaya Jawa."

<sup>24</sup> A Januardi, S Superman, and H Firmansyah, "Tradisi Masyarakat Sambas: Identifikasi Nilai – Nilai Kearifan Lokal Dan Eksistensinya," *Jurnal Pendidikan Sosiologi Dan Humaniora* 13, no. 1 (2022): 185, <https://doi.org/10.26418/j – psh.v13i1.52469>.

this research on traditional wedding traditions are a series of events that are usually carried out in order to carry out a marriage according to traditional customs that have been going on for centuries. Sundanese wedding procedures usually start from the event before the wedding ceremony, during the marriage contract, and after the wedding ceremony.

The purpose of this study is to describe the implementation of the Mulao Cucu Ayae tradition in Sungai Liuk Village, Kerinci, as an integral part of the region's valuable cultural heritage. Specifically, it examines the use of symbols within the tradition to impart advice to the groom, fostering harmony and peace in his household. Additionally, this study aims to explore the significance and practices associated with the Mulao Cucu Ayae tradition, particularly within the context of its rituals. It also seeks to understand how this tradition reinforces group solidarity and religious values within the local community.

## METHOD

This study uses a descriptive qualitative approach. Data were collected through interviews with traditional leaders and the community in Sungai Liuk village, analysis was carried out to understand the symbolic meaning and practice of the mulao cucu ayae tradition. This research method plays a very important role in helping researchers conduct research to examine the problems being solved. According to (Sap et al., 2023) when viewed from the type of data, this research is a descriptive – analytical qualitative research, namely a research stage by collecting primary data as supporting data for secondary data by conducting direct interviews with traditional leaders, especially those in Sungai Liuk village, Kerinci.<sup>25</sup> Field research is research that intensively studies the background of the current situation and interactions of a social and individual, group, institution, and community.<sup>26</sup> The research method is basically a scientific method for collecting data with certain goals and uses.<sup>27</sup> Some studies must have goals that will be achieved later so that the research is carried out with brilliant results. In order for a study to be successful, the method used. According to (Kusmayadi, 2018) The study uses sociology and anthropology. The sociological approach is an approach that is carried out by examining the social aspects of the events being studied.<sup>28</sup> Such as which social groups play a role the values they adhere to, and their relationships with other groups. The anthropological approach is an approach that is carried out by understanding the traditional values that are still adhered to in society, behavior, status, and lifestyle of society, the success of a study is largely determined by the ability to choose and use methods.<sup>29</sup> Explains that the research method is the procedure for how research is carried out. According to (Gunawan, 2019) The method is a way that is more thought out and can provide direction and

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<sup>25</sup> B Sap, H Budiono, and S Widiatmoko, "Simbolisme Kembar Mayang Dalam Pernikahan Adat Jawa Di Kabupaten Kediri," in *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan Dan Pembelajaran)*, 2023, 662 – 71, <https://proceeding.unpkediri.ac.id/index.php/semdikjar/article/download/3717/2472>; S Suratno and Miftah Inayatul Af'ida, "Tradisi Peminangan Di Desa Sukosari, Jumantono, Wonogiri, Dalam Perspektif Syariah," *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* 5, no. 1 (2024): 50 – 63, <https://doi.org/10.36701/bustanul.v5i1.1118>.

<sup>26</sup> S Junaeda, "Tradisi A ' Matoang Pasca Pernikahan Di Desa Jombe Kecamatan Turatea Kabupaten Jeneponto" 3, no. 1 (2023): 27 – 32.

<sup>27</sup> Januardi, Superman, and Firmansyah, "Tradisi Masyarakat Sambas: Identifikasi Nilai – Nilai Kearifan Lokal Dan Eksistensinya."

<sup>28</sup> Y Kusmayadi, "Tradisi Sawer Panganten Sunda Di Desa Parigi Kecamatan Parigi Kabupaten Pangandaran," *Agastya: Jurnal Sejarah Dan Pembelajarannya* 8, no. 2 (2018): 127, <https://doi.org/10.25273/ajsp.v8i2.2470>.

<sup>29</sup> A S Haq, "Islam Dan Adat Dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik," *Al-Hukama'* 10, no. 2 (2021): 349 – 71, <https://doi.org/10.15642/alhukama.2020.10.2.349-371>.

instructions for conducting research.<sup>30</sup> The method in this study is the Historical method (historiography).<sup>31</sup> There are five steps in this method, namely: 1) topic selection, 2) source collection, and 3) verification according to By taking the five steps above, it is certain that the expected research results will be obtained.<sup>32</sup>

## RESULT AND DISCUSSION

Based on the results of interviews conducted in Sungai Liuk village, the tradition of mulao cucu ayae after the marriage contract shows that this ritual has a socio – cultural context that is relevant to the local community. Observations and interviews were conducted in Sungai Liuk village, the tradition of mulao cucu ayae after the marriage contract. The tradition of mulao cucu ayae in Sungai Liuk village, Kerinci, is one of the traditional ceremonies that have deep meaning in the social and cultural context of the local community. In implementing this tradition, the role of the traditional leader is very crucial. He is not only the leader of the ceremony, but also the guardian of the cultural and spiritual values contained in this tradition. The tradition of traditional ceremonies is a container for ancestral culture, it can be said that the heritage of ancestors still plays an important role in the life of the community. The tradition of traditional ceremonies that have symbolic meanings is still adhered to by the supporting community. This is because the surrounding community highly respects the tradition of mulao cucu ayae which is specifically for the first daughter only. The theory that uses symbolic interactionism, this theory focuses on how individuals and groups interact through the symbols and meanings they create in everyday life. Which is carried out after the marriage contract Where the tradition has several events, namely: Symbolic interaction is a scientific perspective for understanding the life of society and human behavior. Based on this view, humans are actually active and dynamic and goal – oriented figures, not merely. Symbolic interaction is a scientific perspective for understanding the life of society and human behavior. Based on this view, humans.<sup>33</sup> Based on this view, humans are actually active and dynamic and goal – oriented figures, not merely passive and responsive creatures, figures whose behavior is not easily manipulated and difficult to predict.

### 1. The role of the customary leader or ninik mamak

In the mulao cucu ayae tradition, ninik mamak has a special role as head of the household, who gives attention and respect to the members of the household. special role as head of the household, giving attention and respect to the members of the household. This process not only marks the transition from old life to new life but also highlights the social and spiritual responsibilities that they must fulfill. The advice given by ninik mamak often highlights the need to uphold harmony and peace in the family home, which is the foundation of the Kerinci matrilineal society. Functions as a guardian of customs. Maintaining the values contained in the mulao cucu ayae remains relevant and beneficial for life. In this context, they act not only as a bridge between generations but also as an

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<sup>30</sup> A Gunawan, "Tradisi Upacara Perkawinan Adat Sunda (Tinjauan Sejarah Dan Budaya Di Kabupaten Kuningan)," *Jurnal Artefak* 6, no. 2 (2019): 71, <https://doi.org/10.25157/ja.v6i2.2610>.

<sup>31</sup> Z D Andika, "Tradisi Dan Budaya Masyarakat Melayu Dalam Perspektif Kebudayaan Berinau Sebelum Menikah Di Jambi," *Krinok: Jurnal Pendidikan Sejarah Dan Sejarah* 2, no. 1 (2023): 153 – 59, <https://doi.org/10.22437/krinok.v2i1.22747>.

<sup>32</sup> S E Fitri, "Makna Simbolik Pria Dan Wanita Dalam Tradisi Pernikahan (Etnografi Komunikasi Pada Tradisi 'Metudau' Di Masyarakat Ranau, Oku Selatan)," *Jurnal Studi Ilmu Komunikasi* 2, no. 2 (2023): 72 – 84, <http://jurnal.radenfatah.ac.id/index.php/jsikom>; F E Sulistiarini, "Kebudayaan Indis Sebagai Hasil Pengaruh Kebudayaan Barat Di Indonesia," *Krinok: Jurnal Pendidikan Sejarah Dan Sejarah* 2, no. 1 (2023): 11 – 20, <https://doi.org/10.22437/krinok.v2i1.23562>.

<sup>33</sup> Dalmeda and Elian, "Makna Tradisi Tabuik Oleh Masyarakat Kota Pariaman (Studi Deskriptif Interaksionisme Simbolik)."



intermediary between tradition and modernity. They act not only as a bridge between generations but also as an intermediary between tradition and modernity, they act not only as a bridge between generations but also as an intermediary between tradition and modernity. By offering insights that are relevant to today's worldview, the world of ninik mamak helps the younger generation understand and internalize the values contained in this tradition so that they can adapt to apply them in their daily lives. Embedded in these traditions so that you can apply them in everyday life. The process of the event instructs the groom with the symbols and meanings implied in the mulao cucu ayae tradition: first Betel with a handle, horned areca nut, secaling lime, seberang gambier, sejeput tobacco, meaning a sign of a pure heart with a clear face. The two Lemangs are a bundle (tujuh segments) which means glue, uniting husband and wife. Thirdly, the sauce is glassy, meaning a little bit of good fortune, a drop of water thrown into the sea. The four Kapai which are baskets, meaning small things add up, a fistful of land becomes a mountain. The five side dishes/fish are various, meaning the business develops like fish eggs. This symbol represents a pure heart and a clear face. In the context of marriage, this symbol reminds the groom to always maintain integrity and honesty in the household relationship. The groom is expected to always pursue harmony and diligently develop in all aspects, in accordance with the advice that has been mentioned is expected to always strive for harmony and diligently develop in all aspects, in accordance with the advice that has been given. This symbol illustrates a little but meaningful fortune, as well as the importance of forgiving each other. In this tradition, the groom is reminded to be grateful for what he has and always be ready to forgive his partner's mistakes. This symbol shows that small efforts can grow and grow. The advice given through this symbol invites the groom not to underestimate small efforts in building a household, because every small step can have a big impact. This symbol symbolizes a growing effort, like fish eggs that can grow. In this context, the groom is expected to always try and work hard in building a better life for the family. Symbolic interaction is based on ideas about oneself and one's relationship with society. Because this idea can be interpreted broadly, the themes of this theory will be explained in detail, and in the process, the framework of this theory's assumptions will also be explained. Have studied the theory of symbolic interaction related to family studies. They say that seven assumptions underlie symbolic interaction and these assumptions show. The importance of meaning to human behavior symbolic interaction theory holds that individuals create meaning through the process of communication because it is not intrinsic to anything. It takes interpretive construction between people who create meaning. In fact, the purpose of interaction, according to symbolic interaction is to create shared meaning, communication becomes very difficult, if not impossible.

## 2. Symbolic meaning in the tradition of mulao cucu ayae

In the tradition of Mulao Cucu Ayae, various symbols are used, such as traditional clothing, accessories, and certain rituals. Each of these symbols has a deep meaning and functions as a means of communication between individuals and society.<sup>34</sup> This study can explore how these symbols are understood by society and how these meanings are transmitted from generation to generation. The customs of the Mulao cucu ayae community include several symbols and rituals that have special meanings. A crucial element in this story is the use of traditional clothing by the bride and groom. Religious values and identities. The roles played by parents and women are not only limited to the

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<sup>34</sup> I A Lestari, "Makna Tradisi Mipit Pare Pada Suku Sunda Di Kasepuhan Ciptagelar Kabupaten Sukabumi Provinsi Jawa Barat," *DISCOURSE: Indonesian Journal of Social Studies and Education* 1, no. 1 (2023): 1–7, <https://doi.org/10.69875/djosse.v1i1.2>.

role of protectors, they also function as status symbols and guidelines for a harmonious family life. For example, the red warnings that are often used in customs increase loyalty and obedience that are often used in customs can increase loyalty and obedience. While the black warning can increase sadness and seriousness. While the black warning can increase sadness and sadness and seriousness. The traditional equipment used, such as belts and jewelry, also enhance the most prominent symbolic meaning of the above event. The traditional equipment such as belts and jewelry also further strengthen the most prominent symbolic meaning of the event.<sup>35</sup> In addition, the symbols used in rituals such as betel nuts, coconuts, and bananas have inherent meanings. For example, the banana symbol enhances harmony and harmony between groups, while the seeded head enhances individual life harmony and perseverance. The use of these symbols in the mulao cucu ayae play illustrates how the local community aligns tradition with a more expansive lifestyle, thus creating a gap between the more mature and more agile generations.

### 3. Challenges and traditional adaptations in the modern era

Although when the mulao cucu ayae tradition has been carried out well, the consequences of the increasingly modern era cannot be avoided. The mulao cucu ayae tradition is still carried out quite well, the consequences of the increasingly modern era cannot be avoided. Kerinci society faces challenges in adapting quickly to social and cultural changes.<sup>36</sup> Resulting in a reduction in participation in local traditions, however, the findings of the study indicate that the community remains committed to preserving this tradition as part of their identity. Adaptation to modern elements in the implementation of traditions, such as the use of technology in disseminating information and promoting events, shows that this tradition can survive and develop along with changing times. The community has begun to use social media to invite guests and various important moments of the ceremony, thus reaching a wider audience. This not only helps in preserving traditions but also introduces local culture to the younger generation and the outside community.

### 4. Social impact of the mulao cucu ayae tradition

The theory of symbolic interaction emphasizes the importance of social interaction in developing mastery. the importance of social interaction in developing mastery. In the context of the Mulao Cucu Ayae, the interaction between the bride and groom, the group, and the mangku custom during the ceremony can be analyzed to understand how social bonds are formed and maintained. Mulao Cucu Ayae, the interaction between the bride and groom, the group, and the mangku custom during the ceremony can be analyzed to understand how social bonds are formed and maintained. learning can help determine how each participant contributes to creating a mutually beneficial relationship through their participation in the tradition. which through their participation in the tradition. mulao cucu ayae also serves to strengthen social solidarity among members of the community. This event is attended by family, relatives, and the surrounding community, which shows collective support for the bride and groom. The presence of the community in this ceremony creates a sense of togetherness and strengthens social bonds among

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<sup>35</sup> D Ayu and T H Amaliah, "Praktik Akuntansi Dalam Tradisi Penebusan Kembar Mayang Pada Pernikahan Adat Jawa Yang Masih Bertahan Di Desa Sidoarjo Kec. Tulangohula Kab. Gorontalo," *Journal of Management & ...* 6, no. 2 (2023): 269 – 78, <https://journal.stieamkop.ac.id/index.php/seiko/article/view/5882%0Ahttps://journal.stieamkop.ac.id/index.php/seiko/article/download/5882/3920>.

<sup>36</sup> R Dunggjo, E Hinta, and Muslimin, "Makna Simbol Verbal Dan Nonverbal Dalam Proses Adat Pernikahan Suku Bolango," *Jambura Journal of Linguistics and Literature* 4, no. 2 (2023): 25 – 34, <https://ejurnal.ung.ac.id/index.php/jjll>.

individuals in the community. In addition, this tradition also serves as a reminder of the importance of cultural and religious values in the daily lives of the Kerinci community. In a broader context. Mulao cucu ayae has contributed to the development of the collective identity of the Sungai liuk village community. Community members in this celebration, the tradition here creates a strong sense of belonging and solidarity with the local way of life. This is very important in understanding the current state of globalization when local customs and beliefs are often replaced by foreign religions. Globalization is when local customs and beliefs are often replaced by foreign religions.

5. The tradition of mulao cucu ayae has a procedure for wearing the groom's wedding clothes

The procedure for wearing traditional clothes in mulao cucu ayae also has its own rules and rituals. The groom is required to wear traditional clothes complete with traditional accessories, such as belts and jewelry, which symbolize cultural wealth and social status. The process of wearing this traditional clothing often involves certain rituals, where family and relatives give prayers and hope to the bride and groom so that they will always be protected and blessed in living their married life. Traditional clothes that are specifically for the groom, these clothes often have special details that symbolize traditional values and cultural wealth. In addition to clothing, traditional accessories are also very important in the tradition of mulao cucu ayae. Like jewelry, other belts are often used to complement traditional clothes provide traditional clothes, and give a distinctive touch to the appearance. The colors of the clothes used in traditional events, such as red, black, or other colors, are often used in traditional clothes to symbolize cultural values and traditions after the dress code is continued with a feast or celebration. The celebration event after the marriage contract, the mulao cucu ayae, after the marriage is carried out on the night of the kenduri (celebration) at the bride's house at the mulao cucu ayae event. The mulao cucu ayae tradition aims to provide Amanah or advice to the bride and groom so that their marriage is harmonious and peaceful in accordance with customary regulations and religious teachings. The tradition of mulao cucu ayae after the marriage contract in Sungai Liuk village, Kerinci is an important traditional ceremony in the culture and community of Sungai Liuk village. Research on the mulao cucu ayae tradition reveals that the traditional event is part of the traditional wedding procession in Sungai Liuk village. After the marriage contract, the mulao cucu ayae tradition is carried out as a sign of the readiness of the bride and groom to enter married life. In the mulao cucu ayae tradition, it is a moment where the bride and groom will be blessed by the traditional leaders with prayers and hopes. The traditional event aims to provide blessings, blessings, and prayers so that the couple's marriage is blessed and long – lasting. The prayer reading event in the mulao cucu ayae tradition. In the series of events of the mulao cucu ayae, one of the most important moments in the reading of prayers, this event is not just a formality but also has a deep meaning in the spiritual and social context of the Sungai Liuk village community. The reading of prayers is carried out after a series of symbols that convey advice to the groom, as a form of hope that the household that is built can run harmoniously and be full of blessings. The purpose of reading prayers in the mulao cucu ayae tradition is to: First, ask for blessings: prayers are offered as a request to God so that the bride and groom are given happiness, blessings, and good offspring. This is in line with the religious values adopted by the local community, where every step in life is considered necessary to get the blessing of the Almighty. Second, strengthen social ties: through prayer, the community also shows support and hope for the bride and groom. This creates a sense of solidarity and togetherness among community members, which is one of the important values in the matrilineal society in Sungai Liuk village. Third,



maintain tradition: reading prayers is an integral part of the mulao cucu ayae tradition that is passed down from generation to generation. By carrying out prayers, people not only honor their ancestors but also maintain their cultural identity that has existed for a long time. Prayer reading process, the prayer reading event is usually led by a traditional figure or religious leader who is respected in the community. This process begins with an introduction explaining the meaning of the prayer that will be read. Next, a prayer was read solemnly, followed by all the attendees who joined in the affirmation.<sup>37</sup> The prayers read often include requests for health, happiness, and blessings for the bridal couple, as well as the hope that they can live a married life full of love and mutual understanding.

## CONCLUSION

The analysis of interactionism and urf in the Mulao Cucu Ayae tradition shows that these two approaches complement each other in understanding the meaning and function of the tradition in the Sungai Liuk Village community. Symbolic interactionism emphasizes that the meaning of the symbols used in ceremonies, such as chickens and traditional attributes, is formed through social interactions between individuals and communities. These symbols not only function as ritual elements, but also as a medium of communication that conveys moral values and hopes for a harmonious life. On the other hand, the urf approach highlights the importance of norms and customs that have been internalized in society, where the Mulao Cucu Ayae tradition functions as a guideline for instilling values of responsibility and harmony in household life. By adopting modern elements, this tradition shows its ability to survive and thrive, maintaining relevance and cultural identity amidst the flow of change. Overall, this analysis confirms that Mulao Cucu Ayae is not only a religious ritual but also a vital means to strengthen social solidarity and preserve cultural heritage that is essential for the local community.

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<sup>37</sup> A A Malik et al., "Pesan Komunikasi Dalam Upacara Adat Pernikahan Sunda (Studi Etnografi Desa Rancakalong Kecamatan Rancakalong Kabupaten Sumedang)," *Asep Abdul Malik* 4, no. 4 (2023).

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