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THE KEDUREI AGUNG TRADITIONAL CEREMONY AS THE CULTURAL IDENTITY OF THE CURUP CITY SOCIETY IN 2000-2018

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ABSTRACT. This study discusses the Kedurei Agung Traditional Ceremony as the cultural identity of the Curup community in 2000-2018. This study aims to strengthen the identity of the Kedurei Agung Traditional Ceremony as the culture of the Curup City community in 2000-2018. Cultural identity is a basic awareness of the special characteristics of a person's group in terms of living habits, customs, language, and values, meanwhile the Kedurei Agung Traditional Ceremony is one of the traditional ceremonies that has been carried out for a long time by the people of Curup City as respect for ancestors who have passed down the culture and built Curup City. The Kedurei Agung Traditional Ceremony is carried out with the condition that the Comer Prayer is carried out one day before the Kedurei Agung Traditional Ceremony is held. In its implementation, the people of Curup City also offer various harvests that are harvested during the harvest season, the harvests will be distributed and eaten together which indicates the prosperity and welfare of Curup City. The research process was carried out using the historical method with four stages, namely heuristics, source criticism, interpretation, historiography. Data was collected by using literature study, observation, and interview methods. A literature study was conducted on several literatures related to the research topic, observations were made in Curup City, and interviews were conducted with the Curup City Government and the Rejang Lebong District Customary Council. The results show that the Kedurei Agung Traditional Ceremony is a strong cultural identity for the people of Curup City. This is because the Kedurei Agung Traditional Ceremony is an annual event that is routinely carried out by the people of Curup City as a sign of respect for the ancestors and a symbol of the prosperity of Curup City. Along with this, the Kedurei Agung Traditional Ceremony has also developed from 2000 to 2018, this shows that the cultural identity of the Kedurei Agung Traditional Ceremony is getting stronger with conservation efforts from various parties, namely the government, society, and cultural activists.

Key words: Cultural Identity; Kedurei Agung Traditional Ceremony; Curup City

UPACARA ADAT KEDUREI AGUNG SEBAGAI IDENTITAS BUDAYA MASYARAKAT KOTA CURUP TAHUN 2000-2018

ABSTRAK. Penelitian ini membahas Upacara Adat Kedurei Agung sebagai identitas budaya masyarakat Curup pada tahun 2000-2018. Penelitian ini bertujuan untuk memperkuat identitas Upacara Adat Kedurei Agung sebagai budaya masyarakat Kota Curup tahun 2000-2018. Identitas budaya merupakan kesadaran dasar terhadap karakteristik khusus kelompok yang dimiliki seseorang dalam hal kebiasaan hidup, adat, bahasa, dan nilai-nilai, sementara itu Upacara Adat Kedurei Agung merupakan salah satu upacara adat yang telah dilakukan sejak lama oleh masyarakat Kota Curup sebagai rasa hormat terhadap leluhur yang telah mewariskan budaya dan membangun Kota Curup. Upacara Adat Kedurei Agung dilakukan dengan syarat terlaksananya Doa Sudut satu hari menjelang penyelenggaraan Upacara Adat Kedurei Agung. Dalam pelaksanaannya, masyarakat Kota Curup turut mempersembahkan berbagai hasil panen yang dituai selama musim panen, hasil panen tersebut akan dibagikan dan disantap bersama yang mengisyaratkan kemakmuran dan kesejahteraan Kota Curup. Proses penelitian ini dilakukan dengan menggunakan metode sejarah dengan empat tahapan, yaitu heuristik, kritik sumber, interpretasi, historiografi. Pengumpulan data dilakukan dengan metode studi pustaka, observasi, dan wawancara. Studi kepustakaan dilakukan terhadap beberapa literatur yang berkenaan dengan topik penelitian, observasi dilakukan di Kota Curup, dan wawancara dilakukan dengan Pemerintahan Kota Curup serta Badan Musyawarah Adat Kabupaten Rejang Lebong. Hasil penelitian menunjukkan bahwa Upacara Adat Kedurei Agung merupakan identitas budaya yang kuat bagi masyarakat Kota Curup. Hal ini dikarenakan Upacara Adat Kedurei Agung merupakan acara tahunan yang rutin dilaksanakan oleh masyarakat Kota Curup sebagai tanda penghormatan kepada leluhur dan simbol kesejahteraan Kota Curup. Seiring dengan hal tersebut, Upacara Adat Kedurei Agung juga turut berkembang sejak tahun 2000 hingga 2018, hal ini menunjukkan bahwa identitas budaya Upacara Adat Kedurei Agung semakin kuat dengan usaha pelestarian dari berbagai pihak, yakni pemerintah, masyarakat, dan pegiat budaya.

Kata kunci: Identitas Budaya; Upacara Adat Kedurei Agung; Kota Curup

INTRODUCTION

A culture usually contains its own values that have meaning for the people who have it. The values that are in the minds of most people form a system of cultural values. Values in culture can be in the form of religious, social, aesthetic and other values. This will be a guide for the community in behaving, so that it will contain a value that must be passed down from generation to generation. Culture that is passed down from generation to generation in every region in Indonesia causes cultural diversity. The existence of cultural diversity causes Indonesian society to be known as a plural society. This is marked by the various ethnic groups, religions, customs and languages that are united in the Indonesian motto, *Bhineka Tunggal Ika*. This plurality causes each region or region to have its own culture with its own uniqueness.

Cultural diversity in Indonesia is influenced by the number of islands in Indonesia with a large population. The Ministry of Home Affairs in 2012 recorded the total population of Indonesia as many as 251,857,940 people and no less than 30 thousand islands in Indonesia. Of these islands, 13,446 islands have been named and about 17,000 others are still anonymous. Humans inhabit the scattered islands. Not to mention the condition of the region with varying geographical conditions. Starting from the mountains, the banks forest, coastal, lowland, rural, to urban.

In 2000, the Central Statistics Agency of the Republic of Indonesia stated that Indonesia had 1,128 registered ethnic groups with 1,072 ethnic compositions and sub-ethnics in Indonesia. Deputy Minister of Education and Culture Windu Nuryanti (2012) stated that according to research results, Indonesia has approximately 743 languages (Nurrohman, 2013:3).

The data is evidence of cultural diversity that causes cultural diversity. One example of cultural diversity is the creation of customs in various regions with their own uniqueness. Customs are all forms of decency and habits of Indonesian people which are used as the basis for social behavior in everyday life. Customs can also be defined as a code of conduct that is eternal and is hereditary from generation to generation as a legacy, so that it has strong integration with community behavior patterns.

Customs differ by place and by time. However, each of these customs has consequences in the form of sanctions from the community (moral) or from God or gods (spiritual) if violated by members of the community where the customs apply (Soekanto, 2004: 179-180). There are written and unwritten

customs, the Kedurei Agung traditional ceremony in Rejang Lebong Regency is an example of an unwritten form of customs.

Rejang Lebong Regency is one of ten regencies in Bengkulu Province. Located on the slopes of the Bukit Barisan mountain range, 85 km from the city of Bengkulu and the district capital is the city of Curup. The area of Rejang Lebong Regency is 151,576 hectares divided into 15 sub-districts, and the largest area is Padang Ulak Tanding (PUT) District of 21,796 hectares and the smallest area is Central Curup District with an area of 342 hectares. The total population is around 246,787 people (Rejang Lebong Regency in Figures, 2018:10).

The population in Rejang Lebong consists of indigenous and immigrant tribes. The original tribes are the Rejang tribe, the Lembak tribe, and the Serawai tribe. The immigrant tribes are Javanese, Balinese, Chinese and others. However, the Rejang Tribe is the most dominant tribe in Rejang Lebong. Almost in every area in Curup we can find descendants of the Rejang tribe. In addition to Curup, the Rejang tribe is also spread in Lebong, North Bengkulu, and Kepahiang.

The Rejang tribe as the majority population today still adheres to their customs that have been created since time immemorial. One example of customs that are still firmly held today is the Kedurei Agung traditional ceremony which has existed since 1880. Kedurei Agung is a sacred traditional ceremony for the Rejang tribe as an expression of gratitude to Allah SWT who has given all the blessings to the Rejang tribe. Kedurei Agung in Rejang Lebong Regency is commemorated every May 29 or coincides with the anniversary of the city of Curup (BMA Rejang Lebong, 2012: 76).

The Rejang tribe is a group of people who originally settled in the Lebong area. The Lebong area is said to be the origin of the Rejang tribe in the opinion of William Marsden, British Resident in Lais (1775-1779) who reported that there were four Petulai Rejang (Rejang family) namely Jurukalang, Bermani, Selupu, and Tubei. In addition, there is also an opinion from Swaab from the Netherlands who is in Lais saying that the Rejang people in the Merigi area, Kepahiang also come from Lebong (Syah, 2016: 9).

Life began to progress during the Ajai period where group life had begun to settle, especially in the Ketahun river valley. People have started to recognize the farming system.

This is what led to the emergence of villages that were inhabited in groups by several families and began to be arranged for the common good. Based on its

Curup City Society in 2000-2018” the author uses historical research methods.

The first stage in carrying out historical research is heuristics. The word heuristic comes from the Greek “*heuristikein*” which means to seek and find. Heuristics is an in-depth research effort to collect historical traces or collect documents in order to find out all forms of historical events or events in the past (Sair, 2012).

This hurricane relates to historical sources. There are three kinds of historical sources that are closely related to the document. There are three historical sources, namely primary sources, secondary sources, and tertiary sources. Primary sources are first-hand written evidence regarding history made at the time the event occurred by people who were or were present at the event and can also be in the form of unwritten evidence. Secondary sources are writings relating to historical events based on evidence from the first source. Source is a compilation of primary and secondary sources (Irwanto and Sair, 2014: 56-58).

In the study entitled the development of the Kedurei Agung Traditional Ceremony in the Rejang Tribe community in Rejang Lebong Regency in 2000-2018, the heuristic process carried out was library research and interviews. The collection of sources through the library study stage is looking for sources such as books that can be found in libraries journals and documents from the Rejang Lebong Customary Council. The literature study was carried out by collecting sources obtained from various places such as the Regional Library of Rejang Lebong Regency, the Reading Room of FKIP Sriwijaya University and the Central Library of Sriwijaya University.

The books that I found while doing heuristics are “*Metodologi Penelitian Sejarah*” Abdurrahman, “*Metodologi dan Historiografi Sejarah*” by Dedi Irwanto and Alian Sair “*Pengantar Ilmu Sejarah*” by Kuntowijoyo, and others.

The second collection process is through interviews. Interviews were conducted with Djuriah, Syamsul Hilal, Susilawati, Toib, and Zulkarnain who are employees of the Rejang Lebong Customary Council and the Rejang Lebong Regency Education and Culture Office. Interview is a data collection activity through questioning techniques and direct interaction. The parties involved and used as respondents in the research are people who understand the Kedurei Agung Traditional Ceremony such as the Customary Deliberation Board, the Education and Culture Office and Community Leaders.

Source criticism is a criticism that comes from a researcher on historical sources obtained by

heuristics. Historical criticism is carried out with the background that even though a historical researcher has been convinced that the historical sources he has obtained are truly original, this does not mean that everything it contains has great historical value, but sources still need to be critiqued from various aspects. other. There are sources according to the author’s name, as well as the time and place it was written. There are also sources that tend to be original but do not contain these things. This of course can reduce the historical value of the historical sources obtained (Irwanto and Sair, 2014: 87).

External criticism in this study was carried out on sources originating from the Customary Consultative Body, namely a book entitled “*Lepeak Hukum Adat Jang*”. The researcher saw that some of the pages of the book were torn and yellow because this book was a rare print, so many were borrowed by others, both for academic purposes and to enrich individual knowledge.

Meanwhile, internal criticism was made of the book “*Lepeak Hukum Adat Jang*”. This book contains various kinds of customary law in the land of Rejang. There is the setepung setawar custom, the rejang tribal wedding customs, the Kejei dance, and this includes the Kedurei Agung traditional ceremony.

However, in this book the discussion about the Kedurei Agung traditional ceremony is not explained in depth, the information presented is only general and incomplete. In the book there is only about the process of carrying out the Kedurei Agung traditional ceremony and what equipment is needed, nothing explanation of the history of the development of the traditional ceremony.

Interpretation is an attempt to interpret historical facts within the framework of the reconstruction of the past. Interpretation consists of two kinds, namely analysis and synthesis. Analysis means to describe while synthesis means to unite. Facts that have been collected from and prepared are of no use if they have not been given meaning. Facts have meaning when they are linked and compared with each other. Interpretation is deemed necessary so that dead data can speak meaningfully (Abdurrahman, 2007:73).

In this study, researchers interpret the pattern of changes that exist in the Kedurei Agung Traditional Ceremony. The fact found is that the Kedurei Agung Traditional Ceremony has developed without dynamics.

Therefore, interpretation in historical research must be carried out because basically historical evidence as a witness (witness) in the past is only a silent witness. All these facts and evidence cannot

by each tribe that carries it out, as well as the Rejang Tribe. In the implementation of the Kedurei Agung Traditional Ceremony, there are many materials that need to be provided.

The materials that must be provided are divided into several parts, namely the materials used in the implementation of the Corner Prayer, the materials used in the Great Kedurei and also the Penei Table which is a symbol of the prosperity of the Rejang Tribe community. One day before the implementation of the Great Kedurei, the Corner Prayer agenda was held using the following materials:

1. Beetle cock arbor

The Rejang people believe that there are other creatures that live on earth besides humans, namely supernatural beings, so the chicken beetle arbor is dedicated to taneak tanei as a place of business or a place to live because it aims to apply for permission to carry out the ceremony.

2. Arbor Brew

The arbor of the Biring Chicken symbolizes success for the community, both men and women in the field of business undertaken. So that the success obtained should be given thanks for the results obtained, so that in the future they will still be able and get abundant success.

3. Yellow and white chicken arbor

The arbor of the white and yellow chicken symbolizes the giver of joint strength, enthusiasm and work passion for both men and women for the continuation of the progress of society. The people of the Rejang tribe have the principle that everything they do must go through high enthusiasm and passion so that they can get maximum results.

4. Red and White Porridge

The red and white porridge symbolizes the blazing spirit of the community and sincere thoughts, so that whatever is done can be something useful and beneficial for the people around.

5. Thin Lime and Flower Water

In the implementation of the Great Kedurei, the Rejang people believe that in order to facilitate or facilitate any event agenda, humans must ask permission from the creatures around them. Thin limes are mixed with flower water and then sprinkled. This function is to be given permission and supernatural beings do not interfere with every event that is being carried out.

6. Single Two Tail Grilled Fish

This food has the meaning of "opponents should not be sought, if there are opponents, do not back down", this sentence is one of the principles held by the Rejang tribal community, because

people believe that there is no point in looking for opponents or looking for enemies. This can only lead to the loosening of the ties of brotherhood among human beings, but if there are opponents who interfere, do not be afraid and must be faced.

7. Golden Banana

Golden bananas are believed by the Rejang people as offerings that can be given by ancestral spirits in the mountains and this is a form of appreciating departed ancestral spirits.

8. Virtuous, Benik and Serabi

Bejik, Benik and Serabi are agricultural products that are used as offerings by the Rejang people, this is given as a form of community gratitude for their agricultural products with a sweet fat taste which means good harvests.

9. Fresh Flour

Setawar flour is used to ask Allah SWT to avoid disaster and calamity. Setawar flour is also used as an offering to ask if the atmosphere is hot so that it can be cooled and if there is a hard nature so that it is softened, so that the situation becomes peaceful and serene (Badan Musyawarah Adat, 2014).

After completing the Angle Prayer as a request for blessing from Allah SWT, the next day the Kedurei Agung Traditional Ceremony agenda was carried out with the following materials:

1. Great Arbor

Punjung Agung is a large pile up to two meters high surrounded by wrapped yellow rice. When Kedurei Agung has finished, Punjung Agung usually becomes a bone of contention for the people present. This symbolizes prosperity not only enjoyed by the king/government, but also enjoyed by the entire community of Rejang Lebong.

2. Yellow and white chicken arbor

The white and yellow chicken arbor symbolizes the resilience of life for the help given by Allah SWT to people who are recovering from various diseases so that people are always given good health.

3. Arbor Puteak Pucet

The arbor of the puteak pucet chicken symbolizes that all diseases can be cured through prayer and everything is thanks to the help of Allah SWT.

4. Arbor Biring Chicken (Biing)

The arbor of the biring chicken symbolizes an agreement in the form of an intention that is remembered or not remembered, usually paid for by the arbor of the biring (biing), this is because humans are creatures of God who cannot be separated from mistakes or forget to keep a promise.

history, the Rejang tribe comes from four Petulai, each Petulai is led by a leader known as Rejang Ajai. The word Ajai comes from the word majai which means the leader of a human leader. (Siddik, 1980: 32).

Kedurei Agung is one of the sacred rituals owned by the Rejang Tribe, especially those in Rejang Lebong Regency and is often carried out in commemoration of the birthday of the city of Curup. The purpose of holding Kedurei Agung is as a sign that the people of Rejang Lebong are grateful to Allah SWT. In the Rejang Kedurei tribe, each region has a different name, but the implementation procedure is the same.

One night before the implementation of the Great Kedurei, the Rejang Lebong community must perform a corner prayer ritual which aims to meduo the spirits of the ancestors and ancestors to inform that a great crowd will be held in Rejang Lebong Regency, this corner prayer is led by a handler (shaman) by burning Menyana said that in the implementation of the Great Kedurei, the Rejang Lebong community should be kept away from logs (BMA Rejang Lebong, 2012: 76).

The increasingly advanced era due to the flow of globalization has caused several changes in the traditional Kedurei Agung ceremony, such as the existence of a few additional events in its implementation and changes in the tools used in its implementation. Not only that, the current of globalization has actually affected the interest of the community, especially the younger generation, in knowing and loving the culture of this Kedurei Agung traditional ceremony. This can be seen from the lack of knowledge of the younger generation towards the Kedurei Agung traditional ceremony.

The environment is also a non-violent and appropriate form of promotion (contact with residents in the community) and through leaflets and promotional materials. Editorial and publication activities are the main sources of information for various age groups or target groups. Apart from permanent exhibitions, for example, information centers are an important source of information for the community (Repka and Svecova, 2012).

Based on preliminary observations made by researchers on August 15, 2020, Mr. Ahmad Faizir explained that the Kedurei Agung traditional ceremony was very meaningful for the Rejang Tribe community, because this was a form of human gratitude to the Almighty Creator and he also explained that there were developments in the implementation. Kedurei Agung was and is now an example of the procession and the tools and materials used.

In addition, at his house which is located at Simpang Lebong Curup, there is a lot of information that can be used as a reference for attachments such as objects, tools, materials and others. Mr. Ahmad Faizir is also a person who is often directly involved in the implementation of the Kedurei Agung traditional ceremony, for him not many people know what the Kedurei Agung traditional ceremony is, especially the Rejang Lebong community itself, this is a form of business and opens new insights for the community and introduce rejang tribal customs to others.

This research was conducted based on several relevant previous studies, namely the research of Mukhlis Aliyudin entitled "*Narasi Sejarah dalam Upacara Adat Sunda: Kajian Etnografi Atas Upacara Adat Ngalaksa di Rancakalong Sumedang*" in 2020 (Mail, 2020). The second research is departing from the research of Herlan and Elyta in 2020 entitled "*Model of Gawai Dayak Based-Social Capital in the Border of Sajingan Besar of West Kalimantan*" (Herlan & Elyta, 2020).

The formulation of the problem in this study is how the position of the Kedurei Agung Traditional Ceremony as the cultural identity of Curup City in 2000-2018 along with the changes experienced in the procession. This research needs to be done so that the Kedurei Agung Traditional Ceremony as the cultural identity of Curup City in 2000-2018 can be well understood.

METHOD

The method is a method or procedure that is systematic, the method also means the steps that must be taken to explain the object under study. While methodology is an observation technique in selecting facts, stating firmly the resulting data and connecting these data in a theoretical proposition (Irwanto and Sair 2014: 12). Each research has a different method in its implementation. In the preparation of historical research the method used is the historical research method.

The historical research method is an attempt to interpret the historical part that has the dynamics of a past state to obtain a generalistic that is useful for understanding historical reality and comparing it with current conditions and being able to predict future conditions. The thing that distinguishes the historical method from other methods is seen from the steps in conducting research which include four stages, namely heuristics, source criticism, interpretation, and historiography which focus research on past events. In the research entitled "*The Kedurei Agung Traditional Ceremony as the Cultural Identity of the*

speak of the reality he witnessed. The facts and evidence obtained need to reveal their significant meaning by utilizing the power of external information, namely from researchers or historians. Historians function as determinants of historical meaning which is interpreted from existing historical facts or evidence (Daliman, 2012: 73-74).

In this study, interpretation activities were carried out on written sources as well as oral sources or interviews. Before carrying out historiography activities or writing research results, the author describes the contents of the sources quoted from written sources if they are considered correct and appropriate. In addition to outlining the contents of written sources, the author also combines or unifies quotes from several written sources to produce meanings that are in accordance with the research discussion. From the results of interviews or oral sources, researchers also tried to describe the results of their research.

The presentation of research results must answer the existing problems. The presentation of historiography includes an introduction to the research results and conclusions. Writing historical research is not only limited to summarizing research results and conclusions, but also must pay attention to writing styles and strategies effectively. The writing strategy must pay attention to several things, namely the audience or readers who want to be addressed, what to write, the form of writing, writing style and writing structure as well as scientific tools (Daliman, 2012: 90).

The next stage is historiography of the **Kedurei Agung Traditional Ceremony as the Cultural Identity of the Curup City Society in 2000-2018**, which is a science that studies the practice of historical science which can be realized in various forms, including studying historical methodologies and historical developments. So in short historiography can be interpreted as writing historical research. Historiography is the final stage in historical research (Kuntowijoyo, 2014:151).

At this stage the researcher tries to present the results of research on the Kedurei Agung traditional ceremony in detail. Through descriptive writing that will describe the Kedurei Agung traditional ceremony before experiencing development, after experiencing development and the factors that cause development.

RESULTS AND DISCUSSION

Kedurei Agung in the Rejang language consists of two sentences, namely "kedurei" and "agung". Kedurei means "offering" or "offering" while Agung itself means "big" therefore Kedurei Agung can be

interpreted as a large offering for all the blessings that have been given by Allah SWT in the form of gratitude and involving the whole community.

The Kedurei Agung traditional ceremony is one of the sacred rituals owned by the Rejang Tribe, especially those in Rejang Lebong Regency in commemoration of the birthday of Curup City (Interview with Zulkarnain on January 15, 2021 at 10:00).

Kedurei Agung has been carried out since May 29, 1880 until now and has become the annual agenda of the Curup City government. The purpose of holding the Great Kedurei is as a sign that the people of Rejang Lebong are grateful to God Almighty. Kedurei Agung also has a meaning as a form of alms for the people of Rejang Lebong Regency (Interview with Susilawati on February 10, 2021 at 15.00).

Alms of the earth aims to clean up all the bad things that have happened and form a request to the almighty to be given protection and kept away from danger, besides that it also asks for help so that in the future it will be given abundant harvests and can be more prosperous (Interview with Zulkarnain January 15, 2021 at 10:00).

This ceremony is a very sacred thing and is owned by the Rejang Tribe. The implementation of the Kedurei Agung ceremony is not only carried out for the Rejang Tribe community, but can be followed by all elements of the Rejang Lebong Regency community and is a tangible form that the Rejang Lebong Regency community has a high togetherness, besides that this is done so that people love the existing culture.

The Kedurei Agung traditional ceremony was first held because the community leaders of the Rejang Tribe did not know when Curup City was born. After a discussion, 1880 was approved as the birth year of Curup City, this was based on the discovery of the formation of clans in Curup City, the evidence was found in the Archives of the National Library of the Republic of Indonesia.

The first procession before the implementation of the Great Kedurei is the corner prayer which is held at night. The purpose of this corner prayer is to honor the spirits of ancestors and inform that there will be a grand celebration which has become the annual agenda of the regional government of Rejang Lebong Regency. The corner prayer is led by a handler (shaman) by burning incense and praying so that the implementation of the Great Kedurei is kept away from harm to the entire community (BMA Rejang Lebong, 2014: 46).

In every implementation of the Traditional Ceremony, materials are a mandatory thing provided

5. Three-Colored Feathered Rooster

The three-colored feathered arbor symbolizes the community's request to strengthen the mind, strengthen the mind and increase the enthusiasm for work, this is done in order to be able to obtain good results and in accordance with what is desired.

6. Great Belangea

Belangea Agung is an offering consisting of lime and flower water which will later be sprinkled by the king and queen to the community. In social life, humans are never free from guilt that has been done, both in saying and acting.

This great pot is done so that whatever has passed, let it pass and the future is a hope that must be planned. Everything that is to come is expected to be something good and perfect. The great belangea also has the meaning of tolerance and mutual forgiveness among human beings.

7. Release of Two Pigeons (sakin)

Pigeons for the people of the Rejang tribe symbolize the gods because pigeons are believed to have a very high value when compared to other animals, besides the dove symbolizes togetherness and solidarity. For some people, pigeons are often used as votive if they succeed in getting or getting something that is expected.

8. Peni table

Next is the peni table which is a mandatory dish when carrying out the Great Kedurei. The main function of the desk is as a symbol of the prosperity of the Rejang people, as well as gratitude to God Almighty who has provided sustenance in the lives of the Rejang people.

The peni table as an obligatory offering in the implementation of the Great Kedurei certainly has its own meaning. All the elements contained in the researcher's table are equipped with philosophical meanings that are believed by the Rejang people in everyday life. The following is the contents of the researcher's desk, namely:

1. Devil's Golden Banana

Golden bananas are believed to have health benefits. The people of the Rejang tribe often process golden bananas into medicines, such as the skin which can be used as a heat reliever medicine by using it as a sleeping mat. The golden banana is one of the ingredients served on the table, this is because the emans banana symbolizes the race of gratitude to Allah SWT who has given his blessings through natural products with many benefits.

2. Betel and the Handle

Until now, the elderly of the Rejang tribe still often chew betel. They believe that betel is very effective

in overcoming itching, bad breath, swelling, coughing, and as a teeth booster. Betel is one of the traditional medicines that is very important for the Rejang tribe because of its various benefits.

3. Green Cooked Areca and Handle

If the people of the Rejang tribe experience itching due to fungal infections such as scabies, ringworm, tinea versicolor, and ulcers, areca nut is the solution. Areca nut is believed to have various properties and is used as a traditional medicine by the Rejang people in their daily life.

4. Cold Leaves and Stems

Setawar leaves are thick with rituals and blessing activities. Setawar leaves are used by the Rejang people by mixing them with cold leaves. Setawar leaves and cold leaves that have been mixed are then tied and put into water, the water resulting from the immersion of the bonds between the two types of leaves will be sprinkled on people involved in blessing and ritual activities. This is done with the aim of exorcising evil spirits.

5. Banyan Leaves and Stems

The banyan leaf has the same use as the setawar leaf and the cold leaf, namely as an exterminator of evil spirits. However, the banyan leaf can also be used as a banyan leaf. The function of this banyan leaf is similar to the cold cold leaf, both are used for blessing activities and expelling evil spirits. Besides that, it also acts as a cooler, so that the implementation of the Great Kedurei runs smoothly.

6. Red Nyeluang Leaves

The red nyeluang leaves are commonly used by the Rejang people as a barrier to their gardens. On the peni table, red nyeluang leaves are installed on 4 sides of the table. This is done with the aim of protecting the implementation of the Great Kedurei so that it can run smoothly until the closing of the event.

7. Kundur Fruit

Kundur fruit is often tied to the center pole of a new house, it is believed to have a cool effect on the house. These properties are also believed and expected to occur during the Great Kedurei.

8. Long Sticks of Yellow Sugar Cane

The long stick of yellow sugarcane used for peni is sugarcane which in the Rejang language is known as "abis dimu'mei ulek". The term means "the bad part must be removed and the good part taken", the sharp sugarcane leaves must be removed which is the part of the fruit or its good and sweet contents. This is likened to domestic life after marriage, that is, things that are bad in the household must be discarded and things that are good must be taken away.

9. Young Green Coconut Red Dragonfly (Green Nyiau Dragonfly Mileak)

The function of the young green coconut and red dragonfly on the table is to cool the atmosphere for the implementation of the Great Kedurei.

10. Bakul Betel with Seranak Seranai

Betel basket with seranai is a betel basket that is equipped with its contents. The contents of this betel basket are gambier, tobacco, areca nut, lime and betel. Usually this betel will be tasted by the king or someone who is considered great. A betel holder that is still closed is called a bun in the Rejang language, while a betel holder that has been opened is called a betel basket. The existence of a betel basket in the life of the Rejang tribe is a must in traditional activities.

11. Raw Arbor

In the implementation of the Great Kedurei, this raw arbor is placed under the researcher's table. This raw arbor is placed in a basket containing rice, coconut, glutinous rice, brown sugar, lemon grass, turmeric, galangal, salt, chili and other kitchen spices. The kitchen spices that are included in this basket are quite a bit.

12. Arbor Cook

If the raw arbor is placed under the table, the cooked arbor is placed on the table. The contents of the cooking arbor are chicken that is cut in half and placed on yellow rice which is made from glutinous rice. This arbor is placed in a container in the form of a wooden tray. The chicken used in the cooking arbor must be a rooster. The existence of this cooking arbor is intended for jekso.

Referring to various explanations of the philosophical meaning of all the elements contained in the researcher's table, it can be concluded that in the implementation of the Great Kedurei there is a religious value where the Rejang people are very grateful to God who has provided sustenance for their lives. In terms of the requirements in the form of a research table, we can also see that the Rejang people in ancient times were very aware of the function of the various things they found in their lives.

In the Rejang tribe, the first thing to do before starting the Kedurei Agung Traditional Ceremony is reading the corner prayer or alms corner. However, previously an inner leader (jakso) had to ask for permission first from a high-ranking official such as the king or now known as the village apparatus. At night the corner alms will be held because usually corner alms are always carried out at night (Badan Musyawarah Adat, 2014).

The purpose of holding the prayer corner is to ask permission from the ancestors of the Rejang

tribe that the next day a big agenda, namely the Great Kedurei, will be carried out and ask for convenience so that every event agenda goes well. The implementation of the corner prayer is simple and solemn. The corner prayer was attended by the local community in the implementation area of the Great Kedurei (Interview with Hilal on January 16, 2021 at 15.00).

The implementation of the corner prayer is done by reciting mantras that are still thick with animism-dynamism and belief in spirits. The ingredients that are served in the implementation of the prayer corner are an offering given by traditional leaders to creatures (other than humans) on earth, this is done because it is believed that not only humans live and carry out an activity (Interview with Hilal Date January 16, 2021 at 15.00).

Each dish given has its own philosophical meaning and meaning, therefore it can be concluded that the Rejang people really appreciate every thing that exists. The offerings given are harvests or natural products obtained by the Rejang tribal community, therefore the offerings are then cooked and served to community leaders and invited guests who attend the corner prayer agenda. After the event is over, it is closed with a traditional meal together which symbolizes that the Rejang tribal community still adheres to the customs of the ancient people (Interview with Hilal on January 16, 2021 at 15.00).



Source: Documentation of the Rejang Lebong Regency Customary Council

Figure 1. A simple Kedurei Agung dish

The next day, the Kedurei Agung traditional ceremony was held in several areas of Rejang Lebong Regency. Similar to the implementation of the corner prayer, the Great Kedurei also takes place in a simple and solemn manner. Four different clans of the Rejang tribe became the leaders of the continuity of the Great Kedurei. The material used is a yellow arbor containing yellow rice and simple chicken that comes from the harvest of the local community.



Source: Documentation of the Organizing Committee for the Great Kedurei Traditional Ceremony

Figure 2. Yellow arbor and chicken

During the implementation of the Great Kedurei, all the traditional elders are gathered in a balie around the shaman or piawang, after that the incense burning ritual is carried out in order to say goodbye to Allah SWT, to the ancestral spirits, mulo jije and the guardians, that a big event will be held. The shaman asks to be protected from evil actions such as disturbance of spirits, human disturbances such as permayo (witchcraft), and others (Interview with Toib on January 16, 2021 at 13.00).

The shaman or piawang asks Allah SWT so that the event is blessed and protected by Allah SWT (Bumei Pat Petulai, 2020: 102). At the opening of the event, it is opened by burning incense and reciting the following incantations:

*"Diwo turban duatie, Diwo turban ting-ting.
Diwo turban ting-ting. Diwo growled duatie rumbled.
Want to peak nine fat.
Di-o teine, later makie teine adat ca-o sede-e.
Be fruitful, you are cironake, quickly walk back and forth, fortunately you are tange, the way wong goes down majestic.
Diwo hard petulung, duatei hard mbateu.
Diwo petulung singgo ige, duatie mbateu as hard as ne.
Do-o ba uleak ne, the court wants to banish colo watu wants to get back nine fat.
Sapei the new lak Balek decision was overturned.
It's a legal custom when the cheek is flashed."*

When the shaman or piawang finishes reciting the mantra, it is followed by a majestic blangea (blangir) procession by sprinkling water in which there are pieces of lime and flowers. This water is sprinkled by the shaman on the rajo, queen and traditional leaders who are present at the Kedurei Agung implementation then the rajo (regent) sprinkles it on the community. The purpose of implementing the great blangea is for self-purification and is believed to be able to cool the body and soul so

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that a hot heart becomes cold and peaceful (Interview with Toib on January 16, 2021 at 13.00).

After the majestic blangea procession was completed, four pigeons were released by each representative of the clan present. The release of this pigeon is a symbol of solidarity and in the Rejang tribe it is usually used to pay a vow when you have finished getting what you want or aspire to be (Interview with Toib on January 16, 2021 at 13.00).

Ahmad Hijazi's leadership took place again in Rejang Lebong Regency from 2015 to 2020. The Kedurei Agung experienced development during the second leadership of Ahmad Hijazi. During this period, Rejang Lebong Regency was again led by Ahmad Hijazi as regent. Kedurei Agung is not only a modern traditional celebration, but has become a lively performance. Like a community party that welcomes the harvest with gusto.

Kedurei Agung was previously carried out in a traditional manner, far from a touch of technology and entertainment. After 2015, the government often invited guest stars such as the capital's artists to enliven the Kedurei Agung traditional ceremony and entertain the public. Journalists also came to cover the activities of this traditional ceremony. This is done to attract tourists to attend the Kedurei Agung traditional ceremony.



Source: Documentation of the Organizing Committee for the Great Kedurei Traditional Ceremony

Figure 3. Entertainment in the traditional Kedurei Agung ceremony



Source: Rel-TV Com, 2019.

Figure 4. The presence of the capital's artist at the Great Kedurei

When a person wants to fulfill both physical and spiritual needs, then economic factors have a role in it, including when they want to fulfill the need to implement a culture that is owned in people's lives. An example is Kedurei Agung which began to experience various developments from its original form due to economic factors (Interview with Djuriah on January 16, 2021 at 14.00).

In addition, in 2008 there were several other agendas that required a budget such as holding a cultural week, holding a parade of traditional clothes and various competitions. So that it is expected to attract tourists and introduce the traditional culture of Rejang Lebong Regency. The implementation of the Great Kedurei was covered by various mass media because of the excitement (Interview with Toib on January 16, 2021 at 13.00).

CONCLUSION

¹ The Kedurei Agung traditional ceremony is the ancestral cultural heritage of the Rejang tribal community, precisely in Rejang Lebong Regency. The harvest of the community is manifested in a great offering as a form of gratitude for prosperity and prosperity. Kedurei Agung has undergone various developments from many aspects, which were originally traditional and simple to become a modern and festive celebration. This is caused by various factors, ranging from economic factors to social factors.

All elements of the Great Kedurei have symbolic meanings and their respective functions. Starting from the various processions, tools and materials, to the people involved. Making Kedurei Agung a culture that deserves to be preserved as the identity of Curup City.

The years 2000-2018 became a big turning point in the development of the Great Kedurei. The development of an increasingly advanced era goes hand in hand with the progress of people's mindsets, where previously animism and dynamism were still attached to the Great Kedurei, but now people have manifested their gratitude to Allah SWT as the creator of the world and the universe.

Kedurei Agung is one with the celebration of the anniversary of Curup City and is a permanent annual agenda for the Rejang Lebong Regency government. At the same time, many elements of the Great Kedurei have changed. Punjung kuning, for example, was originally just yellow rice and chicken served on a plate from banana leaves to yellow rice layered with banana leaves which were piled up high.

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