

The Tradition of *Cacap-Cacapan* Marriage as Indonesian Literature Online Learning Materials For High School Students

Hartati Ratna Juita¹, Herlina², Sigit Widiyanto³

¹ Universitas Bina Insan, Lubuklinggau, Indonesia; hartatiratna@univbinainsani.ac.id

² Universitas Bina Insan, Lubuklinggau, Indonesia; herlina6102@univbinainsani.ac.id

³ Universitas Indraprasta PGRI, Jakarta, Indonesia; sigit.widiyanto372@gmail.com

ARTICLE INFO

Keywords:

Cacap-Capapan;
Literature;
Learning;
Tradition

Article history:

Received 2022-09-07

Revised 2022-12-12

Accepted 2023-01-17

ABSTRACT

The lack of literary material sourced from indigenous regional traditions is the cause of the weakness of literary learning in high school. The purpose of this study is to find out the meaning of what speeches are contained in the *Cacap-cacapan* tradition of Lubuk Linggau West Sumatra, and to find out the process of learning to be bold in literature for high school students. The method used was qualitative. Participants as informants involved in this study were the traditional *cacap-cacapan* event guide, the bride and groom, the bride's parents, the close family of the bride and groom, and invited guests. The research location was Lubuklinggau City which is at the same level as the western district in the province of South Sumatra. The results of prayer analysis in the *Cacap-Cacapan* tradition show that the meaning of traditional prayer utterances contains hope, advice and words of motivation for the bride and groom to live a good life material and analysis of the *Cacap-Cacapan* tradition prayer was used as an online literature study. The online learning process could use different platforms in one learning activity. Learning focused on student activities with the stages of informing, sharing, discussing and evaluating.

This is an open-access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Hartati Ratna Juita

Universitas Bina Insan, Lubuklinggau, Indonesia; hartatiratna@univbinainsani.ac.id

1. INTRODUCTION

Tradition occurs not accidentally happen, but there is a history with it. Oral tradition has a strong relationship with a culture in one social community. It means culture has occurred as a media to express and inform an event (Lubis et al., 2018). The *cacap-cacapan* tradition is one of the oral and cultural traditions of the Malay community in Lubuklinggau, South Sumatra Province, Indonesia. According to

(Endraswara, 2013), oral tradition is the custom of a community group that is still carried out from generation to generation and their ancestors inherit. It becomes a tradition representing function culture and religion (Widiyanto et al., 2020). Traditional family values vary from religion to religion (Barlow, 2009). As a cultural heritage, the *cacap-cacapan* tradition exists based on the conception that lives in the minds of most Malays. The community considers the *cacap-cacapan* oral tradition to have concepts and values of life in its environment.

The results of the researcher's search on the website of the Directorate General of Culture of the Ministry of Education and Culture of the Republic of Indonesia in July 2018, the traditional *cacap-cacapan* marriage ceremony has not been registered in Indonesia's intangible cultural heritage. The oral tradition of *cacap-cacapan* marriage customs should be included in the domain of indigenous peoples' customs, rituals, traditional ceremonial celebrations, social organization systems, and traditional economic systems. With this research, researchers can register the traditional oral tradition of *cacap-cacapan* marriage as one of Indonesia's intangible cultural heritage originating from South Sumatra. Marriage is something sacred and eternal. Marriage is the most important moment in a human's life. Marriage between two people is more than just a bond between two people and their immediate families; it is considered to be a bridge between two clans that connects and ties kinships (Mouavangsou, 2009)

Cacap-cacapan culture is the original culture of the Lubuklinggau area (Juita, H. R., & Permadi, T., 2020). This tradition is a hereditary tradition. However, this tradition is increasingly being abandoned by today's younger generation. Today's marriage model uses mixed traditions of other ethnic groups and sometimes uses marriage models from foreign cultures (Tazami, J. A., & Nurhayati, N., 2021). Cultural observers feel restless about seeing the current situation. The *cacap-cacapan* marriage tradition is used so that the younger generation can know and appreciate the philosophical values made by their ancestors in the culture.

Traditions that develop, such as *cacap-cacapan* marriages, have speech meanings and values for the surrounding community (Dewi & Setiawan, 2020). The function of a tradition can be a place or medium for learning. Apart from being a container and traditional media, it can be a learning material for students at school. This is possible because the younger generation is the successor to a tradition with noble values, moral teachings, and character. High school students who are looking for their identity need a figure and role model in accordance with the norms of the Indonesian nation. If students do not have figures from the community and traditions around them, they will imitate other figures, which can change their character and norms.

The author acknowledges the value of absorbing literature from many cultures and using available resources well. Keeping up with the rapid pace of change as science and technology advance calls for a system that can adjust to new circumstances and provide useful contributions (Lundeto, 2021). The spread of the coronavirus and other alterations pose a further danger to in-person instruction. Today's education issues stem from not all teachers and pupils having access to the same digital gadgets (Dhawan, 2020). Dewi and Setiawan (2020) argue that in the midst of today's rapid technological advancements, there needs to be a symbiotic relationship between local knowledge and technology. Tradition may shape attitudes, deepen and preserve local wisdom, and provide pupils with thoughts and perspectives. The current generation will greatly benefit from the inheritance of traditions that are steeped in history and culture.

Traditions that are increasingly abandoned will become extinct. The extinction of culture will eliminate the local identity that characterizes people's lives. Tradition is easy to forget because many people think that tradition is ancient (Hasan & Edi, 2021). The loss of tradition can be proven, the author's interview with tradition activists in Lubuk Linggau on September 14, 2019, strengthens the evidence of a cultural shift. The evidence obtained is that in one year, in 2019, from about 50 requests by the bride and groom to document the wedding ceremony to the reception, only 10% of the bride and groom at the wedding ceremony held a *cacap-cacapan* oral tradition. The rest, 20% have modern concepts such as bringing in artists from the capital city, 45% use the WO concept, 20% are marriages of other ethnic groups

who are not from the Malay ethnic group, such as the Javanese, and the remaining 5% do not hold receptions or traditional events, only wedding ceremonies.

Previous research that analyzed the Cacap-Cacapan tradition was by Riyanti, Y., Rosihan, A., & Virgiana, B. (2020). The analysis results in several traditional functions and values that are carried out in Banuayu village, Lubuk Batang sub-district. The function of tradition is to unite the extended family of the bride and groom. In the analysis of this research carried out in Lubuk Linggau, which is inhabited by mostly Malay tribes, it is hoped that it will provide broader and more complete results on this tradition.

Based on the description above, the first research problem can be proposed: the meaning and analysis of prayer utterances contained in the poetry/prayer in the *Cacap-cacapan* tradition of Lubuk Linggau, West Sumatra. Second, how to make the *Cacap-cacapan* tradition a material for learning literature for high school students? While the purpose of this study is first to find out the meaning of what speeches are contained in the *Cacap-cacapan* tradition of Lubuk Linggau West Sumatra, and second to find out the online learning process of high school students' literature.

2. METHODS

The research design used in this study refers to descriptive qualitative research to describe culture as it is by considering the system and culture of the community in the research area to produce observation data, interviews, and documentation. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example, behaviour, perceptions, motivations, and actions holistically (whole) and in a descriptive way in the form of words and language in a special context that is natural and with utilizing various scientific methods (Meleong, 2009). Scientific methods that encourage qualitative methods are considered multi-methods because research, in turn, involves a large number of relevant social phenomena (Ratna, 2008). Descriptive is a method to help identify and describe the focus of research based on its elements (Sudjana & Ibrahim, 2007)

This study refers to the opinion of (Bogdan & Taylor, 1992) that the characteristics of qualitative research are as follows: (1) researchers directly approach data sources as the main instrument in research; (2) collect all implemented data in the form of words; (3) research results refer more to the process, emphasizing on the results; (4) research reveals the situation that occurs based on meaning, through inductive analysis; and (5) meaning is expressed in a qualitative and essential approach.

The data collected in the traditional cacap-cacapan marriage ceremony was obtained through several techniques, namely observation, interviews, and documentation. These activities are carried out continuously. Researchers collect data. The data that has been entered is processed, and the validity of the data is measured by triangulation techniques.

Participants as informants involved in this study were the traditional *cacap-cacapan* event guide, the bride and groom, the bride's parents, the close family of the bride and groom, and invited guests. The place of research was carried out in Lubuklinggau City, South Sumatra Province. The research location is Lubuklinggau City which is at the same level as the western district in the province of South Sumatra, which consists of 8 sub-districts, namely South Lubuklinggau I and II, North Lubuklinggau I and II, West Lubuklinggau I and II, and East Lubuklinggau I and II which located in the Lubuklinggau City area, South Sumatra Province, Indonesia.



Figure 1. The Map of Lubuk Linggau
Source. Website of Lubuklinggau Government

3. FINDINGS AND DISCUSSION

3.1 *Cacap-Cacapan Tradition in Literature Learning*

Literature learning in school is one part of Indonesian language and literature subjects. *Cacap-cacapan* tradition material can be integrated into the existing curriculum in Indonesian subjects. The material is found in class X in the second semester, with the basic competence of students being able to identify the atmosphere, themes, and meanings of several poems contained in anthologies of poetry that are listened to or read. While the indicators of competency achievement are feeling and living the atmosphere, theme, and meaning of the poetry contained in the anthology of poetry that is heard or read, the second tells the atmosphere, theme, and meaning of the poetry contained in the poetry that is heard or read.

In the *cacap cacapan* tradition there are prayers or poetry that can be used in poetry learning. The character and nature of poetry had a different form from other poetry (Widiyanto et al., 2022). Prayers that are delivered when the bride and groom are married, can be the basis of noble values that students must know. After knowing this, students can apply these values to everyday life. The prayers used in the *cacap cacapan* tradition are as follows:

Prayer 1

By reading bismillah mother bribes
Ask Allah for blessings
Mother entrusted to my son a piece of advice
Husband and wife must agree

Prayer 2

The long beach stretches out
Satisfied to see the faint look.
The bride and groom both blushed.
Accepting your beloved mother's bribe

Prayer 3

A bribe has been received by the bride and groom
We give thanks
Sending love to the whole family
Hopefully, the true love of your granddaughter and Ananda will become a bond

Prayer 4

The ship sails to the Island of the Gods
The life of the engine by the captain
If only the two of your grandchildren always agree
Inshaallah a happy household will come true

Prayer 5

O my baby, hold my heart
The Big Dipper rides the waves
If the captain is good at rowing
Congratulations both to the other side

The prayer above, if you pay attention to a poem as well as functioning as a good hope for the bride and groom. The above prayer consists of 5 prayers. Each prayer has a different meaning. The following is the meaning and analysis of prayer utterances:

Prayer 1 in the 1st stanza begins with reading *bismillah* which is a feature of the teachings and guidance of Islam according to the Umul Quran. Before a mother feeds a child, the *basmalah* must be

said as a door opener, from the time of conception, birth, and breastfeeding to providing a living until adulthood. The sentence of a series of bribery events is a form of a sentence with a phrase based on religious teachings. In the series of bribery events in the first verse, "By reading *bismillah*, the mother bribes" are religious values and beliefs. The sentence *bismillah* "is the beginning of all activities and is the initial series of bites before eating.

The second stanza contains a formula with ideas and thoughts on creating a rhyme to ask and expect blessings from God for the newly wedded couple. Blessing means to be safe, increase, be happy, and only ask Allah for blessings. By asking for blessings, you can show faith and gratitude for Allah's sustenance. In the 2nd stanza, "to Allah ask for blessings" is a prayer so that the food that enters the body becomes useful and a blessing for those who recite it. Blessing is a prayer to God for the food of the bride and groom. In the third stanza, "mother gives advice to your son" has the meaning as parents always give advice to their children as a form of love and affection that must always be remembered. The fourth stanza, "husband and wife must agree," is a form of advice, where husband and wife must always be together in making decisions and respect each other's opinions so that the household is peaceful and happy.

Prayer 2 "The long beach is widespread" contains the meaning of the future that will be achieved by the bride and groom in carrying out life, a wide world so that they can think freely or broadly to gain insight and knowledge. The second stanza, "Satisfied with seeing the faint look" can be interpreted as the knowledge and broad insight of the bride and groom who can live life wisely because in carrying out life, there are certainly many trials. The third stanza, "The bride and groom are both happy" can be interpreted that the bride and groom are very happy people at that time because they have just been married. This can be seen from the happy smile of the bride and groom. And the 4th stanza, "Receiving a bribe dear mother" is defined as the mother's love that has been given to the child to adulthood.

Prayer 3 in the first stanza, "bribes has received the bride and groom", this stanza states that the bride and groom have received a living from their parents. This is the last bribe the bride and groom receive. Then they have to make a living on their own in running a new household life. The 2nd stanza, "Praise our gratitude we pray" means that humans are only grateful to God as the creator and only God we should praise for his greatness in life in this world. The third stanza, "Delivering the love of the whole family" can be interpreted as all family members witnessing and attending the bride and groom's wedding as a form of prayer and family blessing for the bride to start a new, happy life. And the fourth stanza "Hopefully the true love of your grandson and *ananda* will become a bond" This stanza can be interpreted as a form of marriage bond that can unite the bride and groom accompanied by prayers from their parents.

Prayer 4 is in the first stanza 'The ship sails to the Island of the Gods'. The purpose of the first stanza is to navigate married life to a happy family as aspired. The second stanza "The life of the engine by the captain", the meaning is that everything must be in accordance with its function in carrying out life such as the duties and functions of husband and wife so that married life can achieve its goals. The third stanza, "If only the two of you were always in the same word" can be interpreted as togetherness and the same goal in living life. And the fourth stanza "God willing, a happy household will become real" with Allah's permission, happiness in life will be realized based on shared goals or goals achieved forever.

Prayer 5, first stanza "O my baby, hold my heart" This first stanza can be interpreted as a form that children are the hope and love of parents who are always there in parents, always guarded and always prayed for, always holding on to the source of life, protecting the health and keep the family so that they are not wrong in choosing the purpose of life. The second stanza, "Biduk rides through the waves" can be interpreted that in navigating the ark of the household which is full of obstacles, one must always persevere in running a new life. The third stanza "If the captain is good at rowing" means that the bride and groom must overcome all obstacles and trials in life by thinking wisely, and choosing what is good and what is bad with love. The fourth stanza, "Congratulations both to the other side" further explains

that if the bride and groom can get through all the trials of life, then their goals or goals will be achieved to achieve a happy and prosperous family.

This tradition is one of the original Malay traditions. The Malay tradition also has a deep philosophy in every expression so that it has a meaningful message and meaning in the form of advice and advice, especially to the bride and groom (Rahmayanti et al., 2022). From the explanation of the meaning of the traditional speech above, it can be said that this tradition is a tradition that can be used as literary material. The prayer text, which is almost like a rhyme, is very suitable if used as subject matter for the Indonesian language and literature. This tradition has become the pride of the Lubuk-Linggau community with all its culture (Tazami & Nurhayati, 2021). In addition, the *cacap-cacapan* procession goes hand in hand with a procession of bribes which has meaning as a sign of affection from parents to the bride and groom (Riyanti et al., 2020).

Furthermore, the prayer material on the *cacap cacapan* tradition was prepared to be one of the materials in class X, semester 1 of high school. Why is this material suitable for high school students? Because the material is prepared in accordance with the basic competencies that exist in class X high school students, so this makes it easier for teachers and researchers to adjust between basic competencies and the material to be presented. The high school that was chosen to be the first place for learning was Lubuk Linggau High School. The selection of schools is based on input from the head of the local office. The use of this material uses an e-book information system, as shown in Figure 2 below.

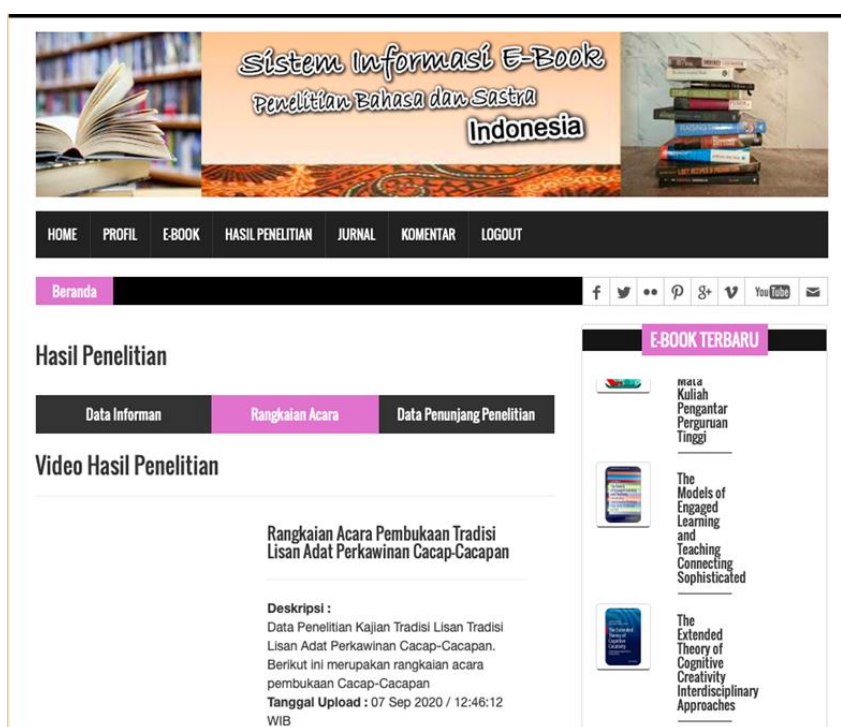


Figure 2. System Information e-book

Learning begins with the use of Google Classroom. The use of google classroom was chosen to facilitate the delivery of additional material. While the main material is still placed on the e-book information system shown in Figure 2. The learning stages start with sharing by watching youtube. The student can write or revise the material of *cacap cacapan* tradition at the link https://www.youtube.com/watch?v=J_S-ENCSNus&t=4276s besides learning to use WhatsApp. Whatsup learning is used to inform when learning starts, as well as general notifications. The teacher's activity begins by informing the material (you tube). Followed by sharing the material among students.

After the material has been studied and received input from the teacher, a discussion is held. Discussion activities are expected to produce broader material and material analysis. The activity was closed with an evaluation. Both online and face-to-face.

Sources of material used in addition to materials from the *Cacap-Cacapan* tradition can be developed from various sources such as student presentations, articles and e-books. The collected material can be used as a reference for other materials. Students have several resources that can be shared with other students. The implementation of online learning is able to reduce the spread of the coronavirus and streamline learning time. The online learning process can be explained in Figure 3 below.

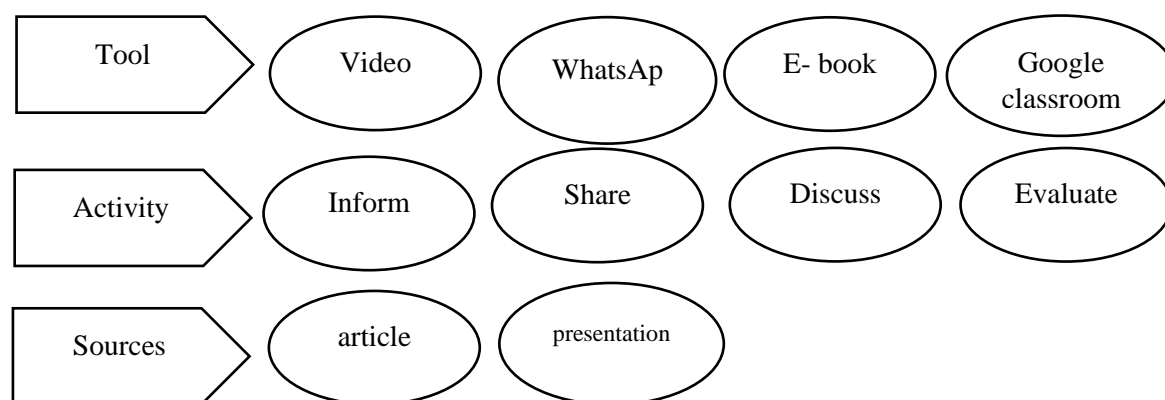


Figure 3. The process of online learning

Literary online learning containing the *Cacap-Cacapan* tradition can provide something new, especially for students at Lubuk-Linggau. Learning resources were developed from articles and presentations made by students. In addition to articles and presentations, materials can be found on youtube links (video) and e-books. In the online learning process, which uses technology to facilitate student learning. This is in accordance with the opinion of (Panigrahi et al., 2018), which states that the use of technology to facilitate better learning and training is gaining momentum worldwide, reducing temporal problems. and spatial aspects associated with traditional learning. The shift in face-to-face learning is an alternative and a phenomenon that needs to be addressed wisely (Tarrayo & Anudin, 2021). Online learning has become a promising technique for learning from continuous data flows in many real-world applications (Hoi et al., 2021). Online learning gives the student better e-learning self-efficacy (Al-Adwan et al., 2022)

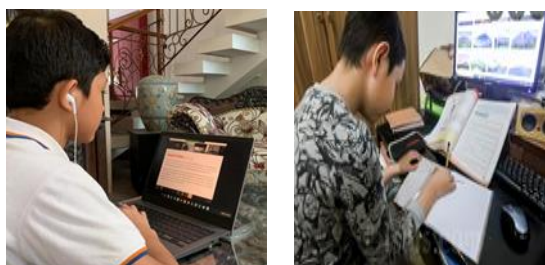


Figure 4. Online Learning

3.2 Application of Teaching Materials in Literature Learning

Literary learning refers to several aspects, such as the functions and values of the tradition. Learning literature can be started by reading literature carefully to internalizing the functions and

values of the *cacap cacapan* tradition. Reading allows students to appreciate and, simultaneously, get to know literary works full of certain values and functions (Nurgiantoro, B. 2018). The *cacap-cacapan* tradition has important values and functions for students to provide references and guidelines for life. As for the application of teaching materials in learning literature as follows:

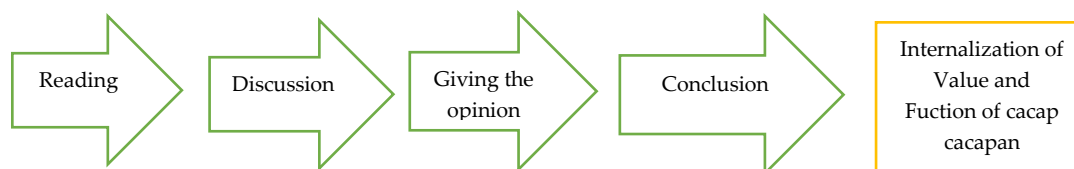


Figure 5. Step of Learning

At the beginning of learning, students read and study the *Cacap Cacapan* tradition through text and pictures and videos that the teacher has prepared. In the second stage, the teacher leads the discussion with the students for 30 minutes. The discussion includes traditional activities, the tools used, the people performing the traditions, and the audience. All matters relating to tradition are discussed. In the third stage, students are asked to provide opinions about the tradition. The process of reading, discussing, and giving opinions follows the steps in Figure 3 above.

Drawing conclusions is filled with the presentation of students/groups about the functions and values of tradition. The functions and values of tradition are internalized by students by means of a learning process to understand, live, adjust, and carry out a social action that is in accordance with people's behaviour patterns (Karim, A., 2022). The process is carried out gradually and continuously from birth to the end of life. The function of *cacap cacapan* tradition includes social function and cultural function. Social functions can be carried out by helping traditional activities gradually, indirectly students learn to apply the character values that exist in tradition. Students are given a real task to plunge into society. Meanwhile, cultural functions can be carried out by watching or participating in traditional activities.

Furthermore, the author believes that online learning with local content still needs to be improved. Traditional material is still minimal and requires development. The development of the platform and other applications is very relevant and necessary (Ullah et al., 2020). This research implies that there are still opportunities for the development of literature and traditional learning in the future.

4. CONCLUSION

Based on the description above, it can be concluded that the meaning of the prayer utterance in the *cacap cacapan* tradition means the parents' great hope for the bride and groom so that they can navigate the household ark well. In addition, the meaning of the speech reminds us to always be together in making decisions and respect each other's opinions so that the household is peaceful and happy. The utterance of prayer has a religious meaning, hoping for the pleasure of Allah so that this life gets happiness. The online learning process for literature can open up the learning horizons of students and teachers. Online learning can use multiple platforms at once. Online learning activities can be an alternative to learning. In online learning, it can be seen that local traditional materials are able to introduce local traditions more closely to students. The limitation of this study lies in the number of prayers and only one local tradition which is analyzed. At further research, several traditions can be developed in several adjacent areas. Teachers of Indonesian language and literature subjects should be able to use traditional materials and local culture so that students can easily understand and apply traditional values in everyday life.

REFERENCES

- Al-Adwan, A. S., Yaseen, H., Alsoud, A., Abousweilem, F., & Al-Rahmi, W. M. (2022). Novel Extension of The UTAUT Model to Understand Continued Usage Intention of Learning Management Systems: The Role of Learning Tradition. *Education and Information Technologies*, 27(3), 3567–3593. <https://doi.org/10.1007/s10639-021-10758-y>
- Barlow, G. (2009, May 8). Opinion: Traditional Marriages. *McClatchy - Tribune Business News*.
- Bogdan, R., & Taylor, S. J. (1992). *Pengantar Metode Penelitian Kualitatif. Suatu Pendekatan Penomenologis Terhadap Ilmu Sosial*. Surabaya: Usaha Nasional Indah.
- Dewi, N. P. S., & Setiawan, I. K. (2020). Pengenalan Cerita Rakyat I Gede Basur Melalui Cerita Bergambar Berbasis Android. *Jurnal Nawala Visual*, 2(2), 70–78. <https://doi.org/10.35886/nawalavisual.v2i2.132>
- Dhawan, S. (2020). Online learning: A Panacea in The Time of COVID-19 Crisis. *Journal of Educational Technology Systems*, 49(1), 5–22.
- Endraswara, S. (Ed.). (2013). *Folklor Nusantara*. Yogyakarta: Ombak. Retrieved from <http://staffnew.uny.ac.id/upload/131872518/penelitian/folklor-nusantaradamicetak.pdf>
- Hasan, N., & Edi, S. (2021). *Relasi Agama dan Tradisi Lokal (Studi Fenomenologis Tradisi Dhammong di Madura)* (M. C. Wardi, Ed.). Surabaya: CV Jakad Media Publishing. Retrieved from https://books.google.co.id/books?hl=en&lr=&id=jyMIEAAAQBAJ&oi=fnd&pg=PP1&dq=hilangnya+tradisi&ots=1X9vLqDiR&sig=KWCa6MIYcvIro9pRguCxRtrUgLk&redir_esc=y#v=onepage&q=hilangnya+tradisi&f=false
- Hoi, S. C. H., Sahoo, D., Lu, J., & Zhao, P. (2021). Online Learning: A Comprehensive survey. *Neurocomputing*, 459, 249–289. <https://doi.org/10.1016/j.neucom.2021.04.112>
- Juita, H. R., & Permadi, T. (2020, March). Cacap-cacapan Functions: Marriage tradition of Lubuklinggau South Sumatra. In *3rd International Conference on Language, Literature, Culture, and Education (ICOLLITE 2019)* (pp. 15-18). Atlantis Press.
- Karim, A. (2022). Praksis Penanaman Nilai Local Wisdom Masyarakat Desa Jrahi sebagai Learning Resources IPS. *QUALITY*, 10(2).
- Lubis, T., Sibarani, R., Lubis, S., & Azhari, I. (2018). The Performance of Nandong in Simeulue Island. *International Journal of Research and Review*, 5(12), 283–289. <https://doi.org/10.31227/osf.io/bgpr9>
- Lundeto, A. (2021). Digitalisasi Pesantren: Hilangnya Budaya Tradisionalis atau Sebuah Kemajuan? *Jurnal Education and Development*, 9(3), 452–457. <https://doi.org/10.37081/ed.v9i3>
- Meleong, J. (2009). *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Mouavangsou, C. (2009). *Traditional Hmong Marriage Ceremony Values and Practices: Influence and Change as a Result of Immigration*. Alliant International University.
- Nurgiantoro, B. (2018). *Stilistika*. UGM PRESS
- Panigrahi, R., Srivastava, P. R., & Sharma, D. (2018). Online learning: Adoption, continuance, and learning outcome—A review of literature. *International Journal of Information Management*, 43, 1–14. <https://doi.org/10.1016/j.ijinfomgt.2018.05.005>
- Rahmayanti, E., Isnawijayani, Caropeboka, R. M., & Hafizni, M. (2022). Pesan dan Makna Pantun Dalam Prosesi Tradisi Pernikahan Adat Budaya Melayu Palembang. *Wardah*, 23(1), 113–121. <https://doi.org/10.19109/wardah.v23i1.12948>
- Riyanti, Y., Rosihan, A., & Virgiana, B. (2020). Analisis Makna Simbolik Tradisi Nyelimut Dan Cacap-Cacapan Pada Etnis Ogan Desa Banuayu Kecamatan Lubuk Batang Kabupaten Ogan Komering Ulu. *Jurnal MASSA*, 1(2), 233–240. DOI: <https://doi.org/10.54895/jm.v1i2.1277>
- Ratna, N. K. (2008). *Teori, metode, dan teknik penelitian sastra*. Yogyakarta: Pustaka Pelajar.
- Riyanti, Y., Rosihan, A., & Virginia, B. (2020). Analisis Makna Simbolik Tradisi Nyelimut Dan Cacap-Cacapan Pada Etnis Ogan Desa Banuayu Kecamatan Lubuk Batang Kabupaten Ogan Komering Ulu. *Jurnal MASSA*, 1(2), 233–240. <https://doi.org/10.54895/jm.v1i2.1277>
- Sudjana, N., & Ibrahim. (2007). *Penelitian dan Penilaian Pendidikan*. Bandung: Sinar Baru Algensindo.
- Tazami, J. A., & Nurhayati, N. (2021). The Symbolic Relation Between Human and Nature in Palembang

- Traditional Marriage of Suap-Suapan and Cacap-Cacapan. In *E3S Web of Conferences* (Vol. 317, p. 01009). EDP Sciences.
- Tarrayo, V. N., & Anudin, A. G. (2021). Materials Development in Flexible Learning Amid The Pandemic: Perspectives from English Language Teachers in a Philippine State University. *Innovation in Language Learning and Teaching*, 1–12. <https://doi.org/10.1080/17501229.2021.1939703>
- Tazami, J. A., & Nurhayati. (2021). The Symbolic Relation Between Human and Nature in Palembang Traditional Marriage of Suap-Suapan and Cacap-Cacapan. *E3S Web of Conferences*, 317, 01009. <https://doi.org/10.1051/e3sconf/202131701009>
- Ullah, M., Nardelli, P. H. J., Wolff, A., & Smolander, K. (2020). Twenty-One Key Factors to Choose an IoT Platform: Theoretical Framework and Its Applications. *IEEE Internet of Things Journal*, 7(10), 10111–10119. <https://doi.org/10.1109/JIOT.2020.3000056>
- Widiyanto, S., Sunendar, D., Sumiyadi, & Permadi, T. (2022). The Material Co-text of the KantuDayak Gawai Tradition West Kalimantan. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 5(3). <https://doi.org/10.33258/birci.v5i3.6747>
- Widiyanto, S., Sunendar, D., Sumiyadi, & Wassid, I. (2020). Fungsi Upacara Gawai Dayak dalam Pembelajaran Bahasa Daerah dan Sastra. *Jurnal Ilmiah Wahana Pendidikan*, 6(3), 185–189. <https://doi.org/10.5281/zenodo.3950926>