

Ethnobiology study of *Begawi* traditional ceremony by Pepadun community in Buyut Ilir Village, Central Lampung, Indonesia

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Abstract. Ulfa DM, Yudiyanto, Hakim N, Wakhidah AZ. 2023. *Ethnobiology study of Begawi traditional ceremony by Pepadun community in Buyut Ilir Village, Central Lampung, Indonesia. Biodiversitas 24: 2768-2778.* The *Begawi* ceremony is carried out by the people of Lampung Pepadun to obtain a traditional title. Many people do not know about plants, animals, parts of plants, parts of animals used and the meaning and philosophy contained therein. This study aimed to determine the stages of the *Begawi* ceremony procession of the Lampung Pepadun community in Buyut Ilir Village, Central Lampung, Indonesia, the species of plants used and the used part, the species of animals used and the used part, and the philosophy contained in the *Begawi* ceremony. This research is qualitative field research. Data were collected through interviews, observation, and documentation. The snowball sampling method was used to select the respondents. The results showed that the stages of the ceremony consisted of *peppung*, *cangget*, *ngediyo*, *nigel*, *turun mandei*, *musek*, *nikel kibau*, and *cakak pepadun*. Twenty-five species of plants from 17 families and 4 species of animals from three families are used in *Begawi* traditional ceremony. Plant parts used are stems, flowers, leaves, seeds, buds and fruit. The philosophy contained therein is peace, prosperity, well-being, and gratitude to God Almighty. Plant conservation efforts have been made, but no conservation efforts have been made for the animals used.

Keywords: *Begawi* ceremony, buyut ilir village, ethnobiology, Lampung Pepadun

INTRODUCTION

Indonesia is an archipelagic country, very rich in flora and fauna (Muraqmi et al. 2015). Furthermore, society in Indonesia, consisting of thousands of ethnic communities, develops local wisdom based on the characteristics of their respective regional environments. These community groups develop local wisdom as a result of abstracting their experiences in environmental management in order to adapt to their environment (Albar 2017). This local knowledge is passed down from generation to generation (Yudiyanto et al. 2022). The interaction between local communities and their environment is referred to as ethnobiology (Albuquerque & Alves 2016). The rapid development of ethnobiology is well suited for development in Indonesia because Indonesian society consists of a pluralistic society that has a variety of cultures and still adheres to traditional customs and rituals by involving various elements of nature in their implementation.

The presence of a ceremony in a community is a certain form of expression that relates to various events and is considered important for that community. The existence of a traditional ceremony can be found in almost all parts of Indonesia. For example, in West Halmahera, we can find traditional steam bath *bafufu* (Wakhidah et al. 2022); In Cianjur District, West Java, there are ceremonies of naming baby (*srokalan*), weddings (*nikahan*), seven months of pregnancy (*nujuh bulanan*), circumcision (*nyepitan*),

planting rice (*upacara pare*), and fishers before going to sea (*upacara nelayan*) (Erawan et al. 2018). In Bali, Indonesia Sutraningsih et al. (2019) discovered the *daksina* ceremony, while Ratnani et al. (2021) discovered the *ngusaba* ceremony, and Lampung Province also discovered many traditional rituals because Lampung has a population of various ethnicities.

It is not only the Lampung tribe who inhabit the Lampung region, but also many ethnic groups who migrate, including Central Lampung District. This region's society is divided into two components, i.e., the Lampung ethnic community and the migrant tribal community. Migrant communities consist of various ethnicities, tribes, races and religions. Javanese, Sundanese, Balinese, Bugis, and several other ethnic groups are among the migrant tribes that dominate the region (Syaputri et al. 2022). One of the villages that have the majority of the Lampung ethnic population is Buyut Ilir Village which is in Gunung Sugih District, Central Lampung District accounting for 80% of the total number of people living in the area. The people in Buyut Ilir Village still adhere to the culture and customs of the Lampung tribe. This can be seen from the activities of traditional ceremonies, including birth ceremonies, marriages, circumcisions, deaths and ceremonies for assuming traditional titles (Leksikowati et al. 2018).

In Lampung tribal society, the ceremony for assuming a traditional title is called the *Begawi* ceremony. The *Begawi* ceremony will determine the title that is owned by a person according to custom. At the peak of the *Begawi* ritual

procession which is called *cakak pepadun*, it is marked by the giving of congratulations which are legalized by the traditional balancers to the newly crowned balancers. The newly appointed counterweight then received an honorary title as well as his rights and obligations as a new human being whose existence must be respected (Cathrin 2021). Communities that have customary titles not only hold a respected position among the community, but also have a stake in the procession of ongoing customary rituals. In addition, the people of Lampung incorporate natural elements in the implementation of the *Begawi* ceremony. Various components are used in this traditional procession, especially the use of buffalo, which is a symbol of the *Begawi* ceremony. Unfortunately, this ceremony is rarely known by the general public, especially other tribal people who inhabit the Central Lampung District.

The community's lack of knowledge about Lampung culture is influenced by several factors, including the difficulty of access to studying native Lampung culture, the cultural inheritance that is carried out orally, and the lack of efforts to impart knowledge to future generations regarding the importance of local culture in the area (Ariyani et al. 2020). These factors prompted researchers to do this research as a means of disseminating information and knowledge about local culture and the use of flora and fauna in the stages of the *Begawi* traditional ceremony for the people of Lampung Pepadun in Buyut Ilir Village, Central Lampung. This study aimed to find out the stages of the *Begawi* ceremony, what plants and animals are used, the meaning and philosophy contained therein, as well as

the conservation efforts carried out by the community. The results of this research serve as a form of cultural preservation and knowledge about the culture of the Lampung tribe, as well as a collaborative effort to maintain and preserve the our local culture and natural resources.

MATERIALS AND METHODS

Study area

This study was conducted in Buyut Ilir Village, Gunung Sugih Sub-district, Central Lampung District, Lampung Province, Indonesia (Figure 1). Buyut Ilir village is one of the villages in Central Lampung dominated by the Lampung Pepadun tribe. The community in Buyut Ilir village consists of 80% of the Lampung Pepadun tribe, while 20% are from other tribes. Buyut Ilir Village is made up of residential areas and agricultural land, and the majority of the residents are farmers. The main commodities grown on Buyut Ilir Village agricultural land are rice and cassava. This is supported by the presence of several tapioca flour factories around the area. Buyut Ilir Village is 1,734 hectares in size and has a population of 5,345 people. Buyut Ilir Village is located 16.9 km from the Capital City of Central Lampung District. Geographically, Buyut Ilir Village borders North Buyut Village (to the north), Punggur District (to the south), Buyut Udik Village (to the west), and Bangun Rejo Village (to the east).

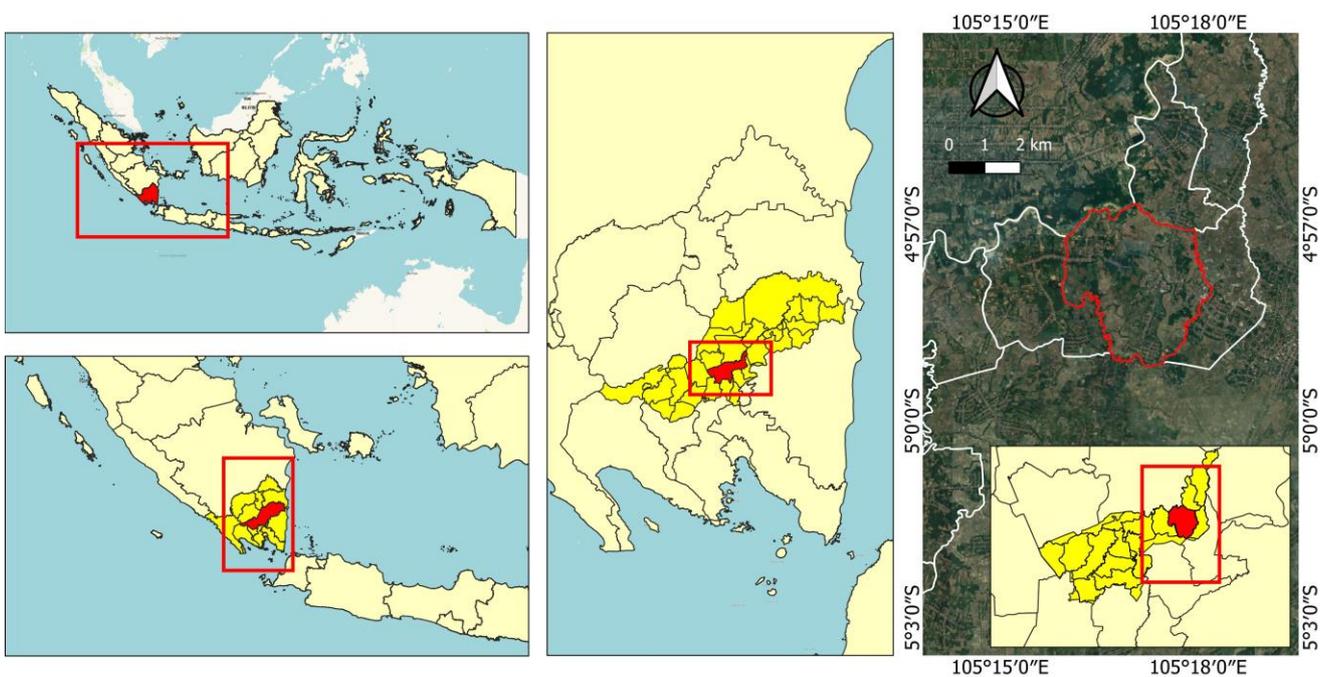


Figure 1. Research map of locations Buyut Ilir Village, Central Lampung District, Indonesia

Research methods

This research is field research, which is a study that aims to investigate in depth the background of the current situation and a social unit's relationship with its environment, including individuals, groups, institutions and society (Sugiyono 2008). This research was conducted in Buyut Iilir Village, Gunung Sugih District, to find out how the process of the *Begawi cakak pepadun* ceremony was carried out, the species of plants and animals, the parts of plants and animals used, the philosophy contained in the *Begawi* ceremony of the Lampung Pepadun community and the conservation efforts carried out by the community. This research is descriptive by providing an overview of the ethnobiology study of the *Begawi* ceremony of the Lampung Pepadun community in Buyut Iilir Village, Central Lampung, Indonesia.

Primary data were obtained from observations, recorded pictures or photographs, and interviews. Secondary data were gathered from a literature review, which included books, journals, previous studies and documents. The triangulation method was used in this study to collect data. Researchers conducted this study using participatory observation techniques, in-depth interviews, and documentation simultaneously (Sugiyono 2015). Observation, interview, and documentation in the field (Des et al. 2018) were used to obtain data on ethnobiology in the *Begawi* ceremony for the Lampung Pepadun community in Buyut Iilir Village, Gunung Sugih District. The selection of respondents or informants was carried out using the snowball sampling technique, and respondents were selected based on research criteria (Nurdiani 2014). Respondents were chosen from six key respondents and general respondents. The key respondents are the chiefs who already have the highest title in the tribe, while the general respondents are the general public. The data were arranged in tabular form and then explained descriptively.

RESULTS AND DISCUSSION

Stages of the *Begawi* ceremony

The *Begawi* ceremony in Buyut Iilir Village, Gunung Sugih Sub-district, Central Lampung District, Indonesia, is carried out in several stages. Each stage in the customary procession is carried out in accordance with the stipulations of the traditional leaders or what is commonly referred to as a traditional counterweight, thus allowing for changes in the order and components of the custom or *adat* used. According to the results of the interviews, the *Begawi* ceremony is still being carried out as it should be, but the stages of its implementation can differ in each region according to the agreement of the customary balancers, such as the case in Buyut Iilir Village (Table 1). The stages of the *Begawi* ceremony in Buyut Iilir Village have a different order compared to the sequence of stages for the *Begawi* ceremony in general. This is because of the customary counterweight agreement reached at of the time the customary meeting.

In addition to the sequence of stages of the customary procession, which can be different, the traditional ritual procession may also be carried out without paying an amount of customary money that has been agreed upon by the local customary balancers. The *Begawi* ceremony is usually performed when someone is getting married, but it is possible that the *Begawi* ceremony will be carried out without a wedding procession. The *Begawi* ceremony can be carried out when a person feels capable of fulfilling the *Begawi* requirements and carrying out the rights and obligations that will be obtained, along with the honorary title that will be obtained. This is different from the giving of traditional titles carried out by the Komerling people in South Sumatra, in the implementation of the awarding of titles, carried out when someone reaches the marriage level, as a symbol that the person has entered a new life phase, so he deserves to get honor in the form of traditional titles (Misyruidah 2017). It is different from the Dayak Ma'anyan Tribe Community in Central Kalimantan; customary titles are only given to leaders who are appointed in a procession called *dudus* (Hadi 2021).

After the family meeting is held, the host will usually make a request to the customary local leader to hold a *merwatin* (Figure 2A) or a plenary meeting of traditional balancers, to discuss the implementation of the *Begawi* ceremony. This plenary meeting must be attended by every representative from each existing clan. The Lampung Pepadun tribe in Buyut Iilir Village, Gunung Sugih District, originates from the *unyi* clan from the *Abung Siwo Migo* group. *Abung Siwo Migo* consists of nine clans or in Lampung called Buay, namely *Buay*, *Buay Nunyai*, *Buay Unyi*, *Buay Nuban*, *Buay Beliuk*, *Buay Nyerupo*, *Buay Selagi*, *Buay Kunang*, and *Buay Anek Tuho*. *Merwatin* was attended by representatives of each clan from the nine existing clans. The results of the plenary meeting of customary balancers will be agreed upon and carried out by the host family who performs the *Begawi* ceremony. While bachelor-girl meetings are rarely held, because they have been regulated in *merwatin*. The mention of the customary balancing meeting in Buyut Iilir Village is called *merwatin*, in contrast to the Lampung Ministry of Education and Culture, which refers to this traditional meeting as *peppung*. According to traditional balancers in Buyut Iilir Village, literally *peppung* is defined as a meeting, but the people in Buyut Iilir Village call the procession of the meeting *merwatin*.

Table 1. Comparison of the stages of the *Begawi* Cakak Pepadun ceremony in General and Those Performed in Buyut Iilir Village, Central Lampung District, Indonesia

General stages	Stages in Buyut Iilir Village
<i>Peppung</i>	<i>Merwatin</i>
<i>Cangget</i>	<i>Ngediyo</i>
<i>Ngediyo</i>	<i>Nikel Kibau</i>
<i>Nigel</i>	<i>Cangget</i>
<i>Nikel Kibau</i>	<i>Nigel</i>
<i>Turun Duwai</i>	<i>Turun Duwai</i>
<i>Musek</i>	<i>Musek</i>
<i>Cakak Pepadun</i>	<i>Cakak Pepadun</i>

The next stage is reciprocating rhymes performed by bachelors-girls and traditional counterweights known as *ngediyo* (Figure 2B). The bachelors-girls will respond to each other in Lampung rhymes which have a deep meaning. This stage has a meaning so that bachelors-girls immediately get a life partner. The implementation of this event will last from night to morning. After the *ngediyo* procession is complete, a *nickel kibau* procession will be held (Figure 2C), namely the slaughter of a buffalo which is a requirement for obtaining a customary title. Buffalo slaughter is a symbol of welfare and a form of gratitude to God Almighty. The buffalo to be slaughtered must be physically fit. If there is even the slightest defect, the buffalo is declared invalid as a condition for the implementation of *Begawi*. Therefore, when the buffalo slaughter takes place, it must be witnessed by designated witnesses to ensure that the buffalo used is the perfect buffalo for the *Begawi* ceremony. Besides that, the number of buffaloes slaughtered is a symbol of self-esteem as a counterweight to adat. Generally, two buffaloes are required as a condition for serving for one of the highest titles or known as a *suttan*. The first buffalo is used to climb the *pepadun* and the second buffalo is used to get off the *pepadun*. The greater the number of buffalo slaughtered, the higher the self-esteem of the host of the *Begawi* ceremony. Furthermore, the buffalo meat will be cooked to serve as a counterweight to the custom which is called the *mengan kibau* procession.

Cangget is a traditional dance event performed by *mulei* or girls as well as traditional counterweights who are held in a *sesat* or meeting hall (Figure 2D). The *cangget* program consists of *njak sanak*, *njak mergo*, *njak tiyuh*, *njak suku*, and *njak penglaku*. *Njak sanak* is a dance event performed by *mulei* from ordinary people. *Njak mergou* is a dance event performed by *mulei* from the descendants of the balancers wearing white clothes and equipped with *tapis* and *siger* cloth. The girls will dance in a tray decorated with white cloth and covered with a white umbrella. After doing *njak mergou*, the next step is to do *njak tiyuh*, namely the procession of girls of the descendant of *tiyuh* balancing dancing wearing yellow clothes on a tray decorated with yellow cloth and also under a yellow umbrella. Next is the *njak suku*. This procession is a stage of dancing for *mulei* from representatives of tribal *pepadun* wearing red clothes, scarves and umbrellas. The final stage is *njak penglaku*, which is a dancing procession for the *Begawi* ceremony committee. This stage has a festive meaning which is intended as an entertainment event that can be witnessed by various groups. After the entire series of events are finished, one of the committees will announce that the *cangget* event is over, and invite the *mulei-meghanai* to return to their respective homes.

The next procession is a dancing event, but it is only performed by men who are known as *nigel* (Figure 2E). This procession means that the bride belongs to the groom and her family. *Nigel* consists of several stages, *njak sanak*, *njak pegawou*, and *njak sesabayan*. *Njak pegawou* is a dance event performed by fathers and bachelors who are sorted according to their position in adat. *Njak pegawou* is a dance performed by gentlemen. *Njak sesabayan* is a

dance event performed by *besan* (parents of son-in-law and daughter-in-law) which in Lampung is known as *sabai*. The ceremony continued with *turun duwai* procession that was marked by the committee hitting the *canang*. The feet of the bride and groom will be washed in a bucket filled with goethe plant (*Bryophyllum pinnatum* (Lam.) Oken), lemongrass (*Cymbopogon nardus* L. Rendle), banana (*Musa x paradisiaca* L.), roses (*Rosa multiflora* L.), flowers jasmine (*Jasminum sambac* L.), paper flowers (*Bougainvillea glabra* Choisy), and eggs. This is intended as a symbol of self-purification for the bride and groom and it is hoped that the two brides will have happy, peaceful and prosperous families, and it is hoped that the two brides will have virtuous offspring. Goethe plant is used by people of Edo state, Nigeria as a traditional medicinal plant. The leaves of the goethe plants will be crushed and the juice will be taken, and then it will be warmed over charcoal which is used during postnatal care by applying it on the navel of the newborn (Ogwu et al. 2017). While Bieski et al. (2015) found that lemongrass, banana, and rose were used as medicinal plants in the valley area of Juruena region, legal Amazon, Mato Grosso, Brazil. Lemongrass is used as a fever medicine, banana is used as chickenpox and intestinal infection medicine while rose is used as a flu medicine. This is intended as a symbol of self-purification for the bride and groom and it is hoped that the two brides will have happy, peaceful and prosperous families, and it is hoped that the two brides will have virtuous offspring. Furthermore, the bride and groom will sit on the *patcah aji* which is placed in the yard (Figure 2F). Then, the head of the buffalo that has just been cut will be placed opposite the *patcah aji* which has been decorated with cloth according to the rank of the *pepadun*. Above the head of the buffalo, the toes of the bride and groom will be brought together. This event is also a sign that the bride and groom have let go of their bachelor years and are about to enter a new phase of household life and social life.

The next procession is called *musek* (Figure 2G), which is a procession when the bride and groom are fed by an old mother with rice and given a drink. Next, the old lady will hold the key in her right hand and place her left forefinger on the bride and groom's forehead while counting from one to seven. This procession has the meaning that the bride and groom have been accepted in the extended family environment. Meanwhile in the Javas wedding ceremony, the bride and groom feed each other which shows harmony in building a household, with the hope that the bride and groom will accept and love each other (Ulmillah et al. 2022). The last procession is *cakak pepadun* (Figure 2H). This stage will begin with *mengan kibau* or eating buffalo meat together with all traditional counterweights. After the *mengan kibau* event is over, the bride and groom will go to the *pepadun* chair, driving a *jepano*. The two brides will be accompanied by two of the groom's siblings, namely the right elbow and the left elbow, followed by an entourage of paraders, both from the bride and groom's side and the general public. Next, they will be paraded to the *pepadun* in the *sesat*. After that, the customary counterweight will head to the *pepadun* in the order in which they are welcome to shake hands and congratulate the bride and

groom. This stage is also a sign of the legal acceptance of the traditional title that has been carried by the new traditional counterweight. In addition to receiving the customary title, the new customary balancer will receive rights and obligations as a customary counterweight. This

procession ends by climbing an *arou* tree made of areca nut stems which is a symbol of prosperity. At the top of the areca nut will be decorated with arou fruit. Arou fruit consists of several tools for household purposes.

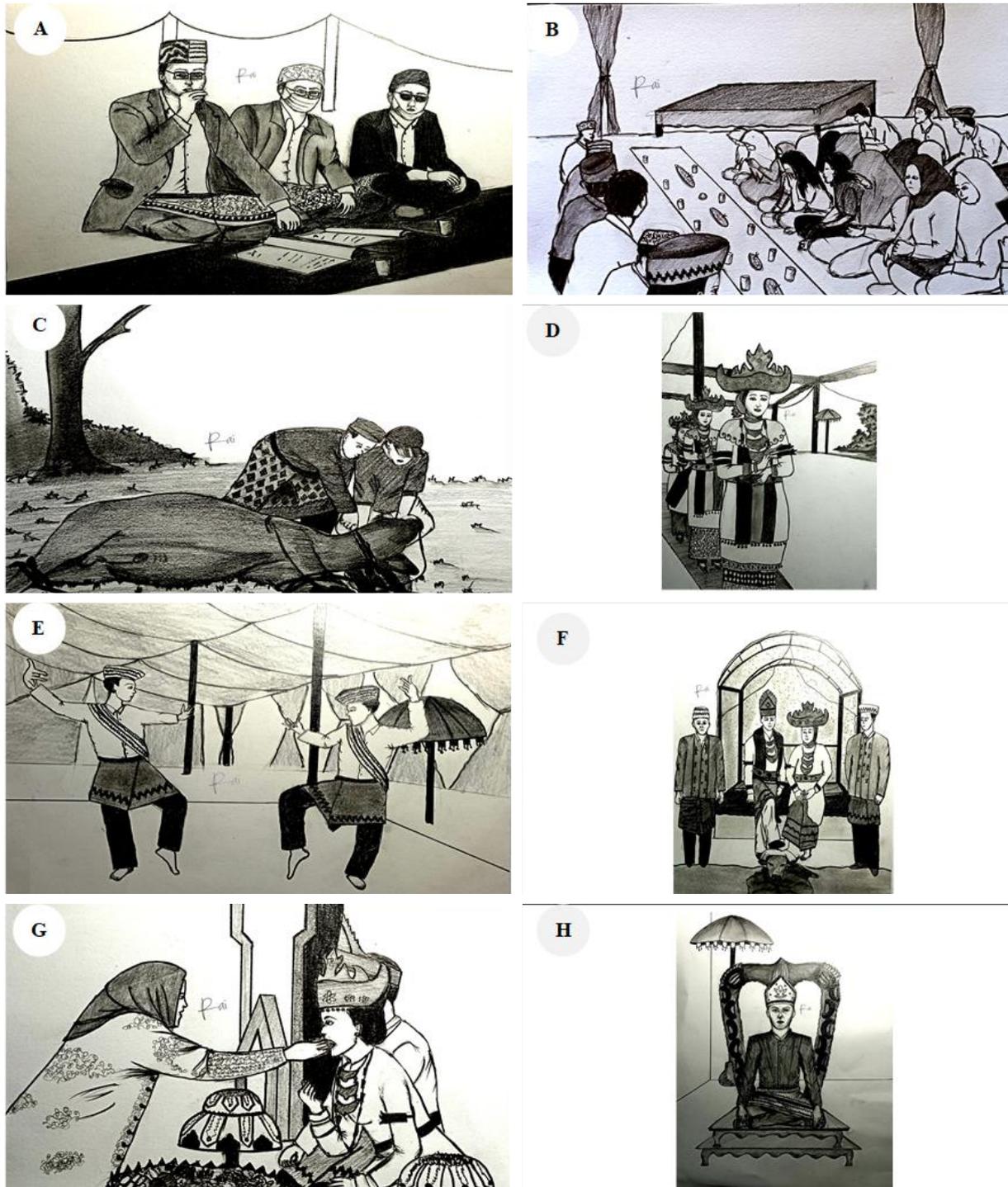


Figure 2. A. The stages of *merwatin*; B. The *ngediyo* stage is carried out at night until early in the morning; C. The stages of *kibau nickel*, buffalo slaughter which will be used to get the customary title; D. Stages of *cangget*, *cangget* consists of *njak sanak*, *njak Mergo*, *njak tiyuh*, *njak suku*, and *njak penglaku*; E. Nigel's stage, dance program for men. It consists of several stages, namely *njak sanak*, *njak pegawou*, and *njak sesabayan*; F. The stage of *turun duwai*; G. In the *musek* stage; H. In the *cakak pepadun* stage (Drawn by Istiqomah RA, 2023)

Based on the stages of the *Begawi* ceremony procession above, there are differences regarding the stages of the *Begawi* ceremony. According to the Lampung Department of Education and Culture, the implementation of *cangget* is the first stage carried out after a traditional meeting, and the slaughter of buffalo is carried out after the series of *cangget*, *ngediyo*, and *nigel* have been completed. In contrast, in the village of Buyut Iilir, Gunung Sugih sub-district, the slaughter of the buffalo is done after *ngediyo*. The head of the buffalo will be shown in front of all the traditional leaders present as proof that the host has been able to provide the conditions for carrying out the ceremony to obtain a traditional title. Generally, every traditional procession has a meaning that includes spiritual values, moral values, social values, economic values, aesthetic values, and entertainment values. This is in line with research by Cathrin et al. (2021) regarding the philosophical values of the *Begawi cakak pepadun* Lampung tradition. In her research, there are also philosophical values contained in the *Begawi* ceremony, which include spiritual values, moral values, sentimental values, material values, social values, economic values, aesthetic values, and entertainment values (Cathrin et al. 2021). While in the Malay wedding ceremony, there are several special foods that contain symbolized aspects of life. *Pulut kuning* is a symbol of royalty, *sireh junjung* is a symbol of relationship, egg flower is a symbol of fertility, and *wajik* will bring sweetness, joy and happiness to the bride and groom's life (Muhammad et al. 2013).

The process of inheriting the culture of the *Begawi* ceremony of the Lampung Pepadun community in Buyut Iilir Village, Central Lampung is carried out using two methods, namely the oral and written methods. The oral method is carried out face-to-face with relatives. Oral methods are also used by the people in Mwala Sub-county, Machakos County, Kenya, to administer and use plants as traditional medicines (Mutwiwa et al. 2018). The written method is done after someone officially becomes a customary balance. When someone has officially held the highest title, the traditional counterweight to that person will receive an honorary title as well as a guidebook. This book contains life guidelines for the people of Lampung, including family trees, customary rules, procedures for

carrying out traditional ceremonies, and customary sanctions. However, the book only applies to customary leaders and balancers, while the general public does not own or know the contents of the book. The book will only be opened during certain customary events by a traditional counterweight. In other words, the book is personal. This makes it difficult to access information for people who are not from the counterweight group.

The diversity of plants used in *Begawi* ceremony

The diversity of plants used in the *Begawi* ceremony involves several plant elements. These plants are used as a component of the ceremony as well as a form of gratitude for the host to God Almighty and invited guests who are willing to attend the *Begawi* ceremony. The implementation of the *Begawi* ceremony in Buyut Iilir Village, Gunung Sugih District, uses a lot of plant and animal elements. The plants used consisted of 25 species from 17 families. There are six dominant plant families used for the *Begawi* ceremony (Figure 3), namely *Arecaceae*, *Apiaceae*, *Liliaceae*, *Poaceae*, *Solanaceae*, and *Zingiberaceae*. This is different from the traditional rituals of the Baduy community (Iskandar et al. 2017) which uses 50 species of plants from 28 families and the wedding ceremony in Boyolangu Subdistrict, Tulungagung District, East Java Province, which uses only 14 species of 11 families (Nursita et al. 2019). While Yi people of Liangshan prefecture, Sichuan Province, use four species of plants as traditional rituals: *Artemisia capillaris* Thunb is used in the cleansing rituals, *Aralia chinensis* L. is used to help the spirits of deceased ancestors reach the spiritual realm, as well *Toxicodendron vernicifluum* (Stokes) F.A.Barkley, and *Sambucus adnata* Wall. ex DC. are used in the exorcism rituals (Wang et al. 2020). Meanwhile, in the traditional wedding ceremony in the Karangwangi Villages, Cianjur District, West Java, Indonesia, only six plant species are used in the traditional procession (Erawan et al. 2018). According to its function, plants used in the *Begawi* ceremony are divided into two, namely plants used for traditional processions and plants used to entertain guests attending the *Begawi* ceremony (Table 2).

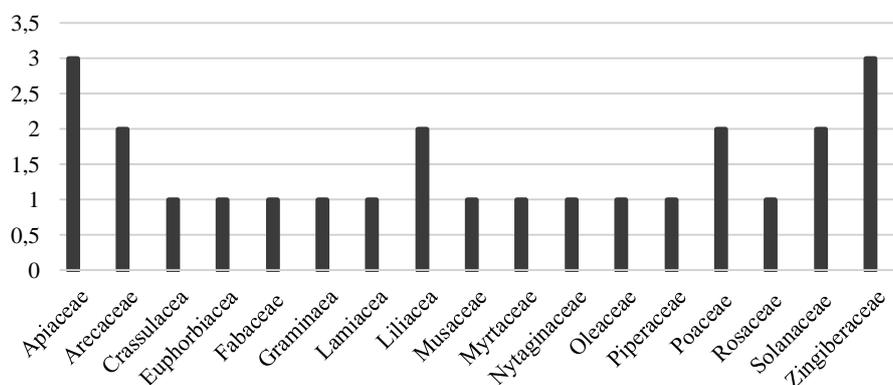


Figure 3. The plant family used in the *Begawi* ceremony in Buyut Iilir Village, Central Lampung District, Indonesia

Table 2. Diversity of plants used in the *Begawi* traditional ceremony in Buyut Ilir Village, Central Lampung District, Indonesia, completed with conservation status, local names, part used, stages of use, meaning and philosophy

Family	Scientific name	Local name	Conserv. status*	Use part	Customary rituals	Function	Meaning and philosophy
Apiaceae	<i>Apium graveolens</i> L.	Seledri	NE	Stem and leaves	Mengan kibau and Merwatin	Dish	-
Apiaceae	<i>Coriandrum sativum</i> L.	Ketumbar	NE	Seed	Mengan kibau and Merwatin	Dish	-
Apiaceae	<i>Daucus carota</i> L.	Wortel	NE	Root	Mengan kibau and Merwatin	Dish	-
Arecaceae	<i>Areca catechu</i> Linn.	Pinang	NE	Stem	Cakak Pepadun	Customary component	Prosperity
Arecaceae	<i>Cocos nucifera</i> L.	Kelapa	NE	Leaves and fruit	Mengan kibau and Merwatin	Dish	-
Crassulaceae	<i>Bryophyllum pinnatum</i> (Lam.) Oken	Cocor bebek	NE	Whole part	Turun Duwai	Customary component	Easy to get good offspring
Euphorbiaceae	<i>Aleurites moluccana</i> L. Willd	Kemiri	NE	Seed	Mengan kibau and Merwatin	Dish	-
Fabaceae	<i>Phaseolus vulgaris</i> L.	Buncis	NE	Fruit	Mengan kibau and Merwatin	Dish	-
Gramineae	<i>Bambusa vulgaris</i> Nees	Bambu	NE	Stem	-	-	-
Lamiaceae	<i>Tectona grandis</i> Linn. F	Jati	NE	Stem	Turun Mandei and Cakak Merwatin	Customary component	The leadership of the new traditional leader
Liliaceae	<i>Allium cepa</i> L.	Bawang merah	NE	Bulbs	Mengan kibau and Merwatin	Dish	-
Liliaceae	<i>Allium sativum</i> L.	Bawang putih	NE	Bulbs	Mengan kibau and Merwatin	Dish	-
Musaceae	<i>Musa x paradisiaca</i> L.	Pisang	NE	Shoots	Turun Duwai	Customary component	Peaceful household
Myrtaceae	<i>Syzygium polyanthum</i> (Wight) Walp.	Daun salam	NE	Leaves	Mengan kibau and Merwatin	Dish	-
Nyctaginaceae	<i>Bougainvillea glabra</i> Choisy	Bunga kertas	LC	Flower	Turun Duwai	Customary component	Beauty in marriage
Oleaceae	<i>Jasminum sambac</i> L.	Melati	NE	Flower	Turun Duwai	Customary component	Beauty in marriage
Piperaceae	<i>Piper nigrum</i> L.	Merica	NE	Seed	Mengan kibau and Merwatin	Dish	-
Poaceae	<i>Cymbopogon nardus</i> L. Rendle	Serai	NE	Stem and leaves	Mengan kibau, Merwatin, and turun duwai	Customary component and dish	Warm family environment
Poaceae	<i>Oryza sativa</i> L.	Padi	NE	Fruit	Mengan kibau, Merwatin, and Musek	Customary component and dish	Both bride and groom received in a large family environment
Rosaceae	<i>Rosa multiflora</i> L.	Mawar	NE	Flowers	Turun Duwai	Customary component	Beauty in marriage
Solanaceae	<i>Capsicum annum</i> L.	Cabai	NE	Fruit	Mengan kibau and Merwatin	Dish	-
Solanaceae	<i>Solanum tuberosum</i> L.	Kentang	NE	Tubers	Mengan kibau and Merwatin	Dish	-
Zingiberaceae	<i>Alpinia galanga</i> L. Swartz	Lengkuas	NE	Rhizome	Mengan kibau and Merwatin	Dish	-
Zingiberaceae	<i>Curcuma longa</i> Valetton	Kunyit	NE	Rhizome	Mengan kibau and Merwatin	Dish	-
Zingiberaceae	<i>Zingiber officinale</i> L. Roscoe	Jahe	NE	Rhizome	Mengan kibau and Merwatin	Dish	-

Note: EX: Extinct, EW: Extinct in the wild, CR: Critically endangered, EN: Endangered, VU: Vulnerable, NT: Near Threatened, LC: Least Concern, DD: Data Deficient, NE: Not Evaluated

There are several plants used in more than one ceremonial stage. Plants used for more than one ceremonial stage are rice (*Oryza sativa* L), coconut (*Cocos nucifera* L.) and teak (*Tectona grandis* Linn. F). Rice is used in several stages, namely *merwatin*, *musek* and *mengan kibau*. At this stage, the rice grain is processed into cooked rice. At the stages of *merwatin* and *mengan kibau*, rice is used as a menu to serve as a counterweight to traditional customs and invited guests who attend. Meanwhile, at the *musek* stage, rice is used to feed the bride and groom. Coconut plants are used in the leaves and fruit. The leaves are used as decoration for *ijan titai*, while the coconut milk is taken from the fruit and used in cooking. Teak plants are used in two stages, namely the *turun mandei* stage and the *pepadun cacak* stage. In the *turun mandei* stage, the teak stem is made into *aji* patches. At the *cakak pepadun* stage, the teak stems is made into *pepadun* or a new traditional balancing throne.

Only a few used species in *Begawi* ceremony that have a special philosophy, namely lemon grass, banana, goethe plant, flowers, teak, rice, bamboo, and areca nut. Meanwhile, other plants and animals are interpreted as a sign of the host's gratitude to traditional balancers and invited guests who are willing to attend and participate in the implementation of the *Begawi* ceremony. Therefore, the host should entertain the invited guests as best he/she can according to his/her abilities. The lemongrass has the meaning of the warmth of the family environment. Lemongrass was chosen because it has a characteristic, which makes the body warm when consumed. Goethe plant has the meaning of fertility, and this plant is chosen because it has leaves with edges that are filled with new plant growth and is easy to grow. Goethe plant represents the hope that the new traditional balancing family will easily get offspring, and have children who are devoted and useful to the tribe, nation and country. This is in agreement with the Seumanoe Pucok traditional ceremony in Southwest Aceh District, where the lemon grass and goethe plant used in traditional processions have their own philosophy (Hamdani et al. 2021). Lemongrass has the meaning that the husband and wife immediately get offspring that can make their family name proud someday. Goethe plant has the meaning of coolness, which is a symbol of hope that one day when facing a problem, the couple have a heart that is always cool and also not easily confused (Hamdani et al. 2021).

Bananas have the meaning of tranquility and peace. Bananas are chosen because they contain a lot of water, causing the temperature to cool. The banana plant represents the hope that the new traditional balancing family will have a peaceful family. Banana plants can also be found in traditional Javanese wedding ceremonies, meaning a symbol of strengthening (Angraini et al. 2018). While at the traditional Sundanese wedding ceremony, banana symbolizes the bride and groom will live well and happily anywhere (Aziz et al. 2019). The flowers used must also be more than one type. Flowers are chosen because they have beautiful shapes and colors. Flowers of

various types represent the hope that the households fostered will be filled with beauty and happiness. This is in agreement with research by Rahimah et al. (2018) regarding the ethnobotany of traditional Acehnese wedding ceremonies. Flowers have a meaning of beauty and are a form of hope for the two young brides and groom to mingle with the community (Rahimah et al. 2018). The use of flowers during the *mandei* descent stage is not required to use roses, jasmine and bougenvil flowers. The flowers used can be of any type according to the abilities of the host.

Teak has the meaning of a new customary counterweight leadership. Teak plants were chosen because they have high-quality wood, that is they are durable. The cooked rice is used to feed the bride and groom when the *musek* procession which symbolizes that the bride and groom have been received by the entire extended family. Meanwhile, in traditional Javanese wedding ceremonies, rice has welfare (Angraini et al. 2018). Bamboo has the meaning of the boundaries of the area where the *Begawi* event is held as well as a sign that the host is carrying out the *Begawi* ceremony. Bamboo is chosen because it has malleable properties. Areca nut is decorated with various household items, at the end which has the meaning of prosperity.

The parts of plants used in the *Begawi* ceremony are stems, leaves, flowers, rhizomes, seeds, fruit, shoots and tubers (Figure 4). The most used part is stem (20%) followed by leaf (16%), tuber (16%), and fruit (16%). The plants whose stem is used are teak (*Tectona grandis* Linn. F), areca nut (*Areca catechu* Linn), and bamboo (*Bambusa vulgaris* Nees). Those plants are also used by local people in Labuhan Ratu village, east Lampung District as a component of the *Begawi* ceremony (Leksikowati et al. 2018). The plants whose leaves are used are celery (*Apium graveolens* L.) and bay leaves (*Syzygium polyanthum* (Wight) Walp.). Celery and bay leaves are used in the *merwatin* and *mengan kibau* processions. The position of celery and bay leaves in the *Begawi* ceremony as ingredients for banquet. Celery has been widely used as a complement to food or flavoring in Indonesia and various parts of the world (Wakhidah 2021). The tuber of carrots (*Daucus carota* L.) and potatoes (*Solanum tuberosum* L) are also used as one of the ingredients for banquet during the *merwatin* and *mengan kibau* processions. The fruit of coconut (*Cocos nucifera* L.) and rice (*Oryza sativa* L) are used as traditional components in procession as well as ingredients for traditional local cuisine. Rice was used as a component in the *musek* procession, while in the *merwatin* and *mengan kibau* processions rice was used as food ingredients. El Maghviroh (2020) reported various plant species used in wedding ceremonies by tribes in Indonesia. The research showed various tribes in Indonesia also used certain plant parts as components of the wedding ceremony, such as roots, leaves, flowers, tubers, sap, stems, seeds, and rhizomes. The most used parts of the plant are leaves (32% Acehnese and 25% Javanese), fruit (49% Muna), and flowers (46% Sundanese).

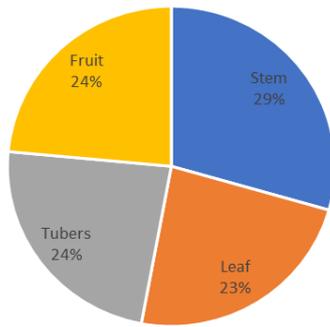


Figure 4. The most used part of the plant in *Begawi* traditional ceremony

Diversity of animals used in *Begawi* ceremony

In carrying out the *Begawi* ceremony, several elements of animals are involved. They are used as a component of the ceremony as well as a form of gratitude for the host to God Almighty and invited guests who are willing to attend the *Begawi* ceremony. The animals used are buffalo (*Bubalus bubalis* Linnaeus 1758), goat (*Capra aegagrus hircus*), chicken *Gallus gallus* (Linnaeus, 1758) (syn.: *Gallus domesticus*), and tilapia (*Oreochromis niloticus* Linnaeus 1758). These animals belong to three families, namely Boyidae, Phasianidae, and Cichlidae (Table 3). The use of animal components in the *Begawi* ceremony plays a major role as a condition for the implementation of the *Begawi* ceremony. The *Begawi* ceremony will not take place if the conditions for taking the customary title are not met. The condition for carrying out the *Begawi* ceremony is to prepare a buffalo as a symbol of taking customary titles. One does not have to be of aristocratic descent to have an *adat* or customary title. When a person can fulfill the main requirements for the *Begawi cakak pepadun* ceremony, then that person can have an *adat* title and can take a role in any traditional activities in their area.

The use of buffalo in the *Begawi* ceremony, according to the people of Lampung Pepadun, buffalo is considered to have a higher degree compared to other livestock, so it is appropriate to be used as an offering to obtain a traditional title. Currently, there is convenience by allowing the position of the buffalo to be replaced with a cow because of the difficulty in getting buffalo and the relatively high price

of buffalo. This is in agreement with data from the central statistics agency from 2014-2021 on the livestock buffalo population in Lampung Province. Based on statistical data regarding the livestock buffalo population in Lampung Province, from 2014-2021 the buffalo population in Lampung Province has decreased (Figure 5). This decrease in the number of buffaloes affects the process of obtaining buffaloes as a customary component. The traditional counterweights agreed not to force the presence of the buffalo as the main component of the *Begawi* ceremony, and instead the traditional counterweight allowed the buffalo to be replaced by a cow.

The use of buffalo can also be found in the ceremony of giving the customary title to the people in Kerinci. Buffalo is used to get the title of the highest customary holder, namely the title of *Sko Depati*. If someone is to be crowned as *Sko Depati*, that person must offer 100 bags of rice and a buffalo (Arzam 2016). This can also be seen in the ceremony of giving surnames to women in the Mandailing tribal community in North Sumatra. When a woman wants to have a traditional title and be recognized by the community as part of the Mandailing tribal community, the bride's party must meet the requirements in the form of a buffalo which will be handed over during the traditional procession. The traditional procession will take place when the buffalo has been handed over to the highest king in the descendants of the Mandailing tribe as well as a *boru* child called *Panu Sunan Bunung* (Naska 2018)

According to its function, animals used in the *Begawi* ceremony are divided into two, namely animals used for traditional processions and animals used as food ingredients for entertaining guests attending the *Begawi* ceremony. The animal used for traditional ceremonies is the buffalo, while the animals used as food ingredients are goats, chickens and fish. Goats, chickens and fish are obtained from farms in Buyut Ilir Village, while buffalo are obtained from outside the area. The animal parts used are the meat and the head of the animal. The animals used for the meat are buffalo, goats, chickens and fish and the animals used for the heads are buffalo. The use of animals in the *Begawi* ceremony does not all have a special philosophical meaning. Only the buffalo has a special philosophy.

Table 3. Diversity of animals used in the *Begawi* traditional ceremony completed with conservation status, local names, part used, stages of use, meaning and philosophy

Family	Scientific name	Local name	Conserv. status*	Use part	Customary rituals	Function	Meaning and philosophy
Bovidae	<i>Bubalus bubalis</i>	Kibau	NE	Head and meat	Turun duwai, Mengan kibau and Merwatin	Customary component and dish	A form of gratitude to God and symbol of well-being
Bovidae	<i>Capra aegagrus hircus</i>	Kambing	NT	Meat	Mengan kibau and Merwatin	Dish	-
Cichlidae	<i>Oreochromis niloticus</i>	Ikan Nila	LC	Meat	Mengan kibau and Merwatin	Dish	-
Phasianidae	<i>Gallus gallus</i>	Ayam	NE	Meat	Mengan kibau and Merwatin	Dish	-

Note: EX: Extinct, EW: Extinct in the wild, CR: Critically endangered, EN: Endangered, VU: Vulnerable, NT: Near Threatened, LC: Least Concern, DD: Data Deficient, NE: Not Evaluated

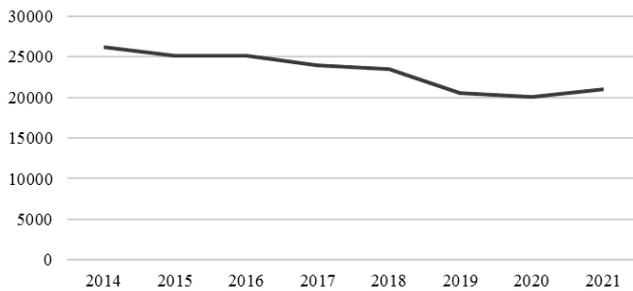


Figure 5. Data on livestock buffalo population in Lampung Province, Indonesia (Source: Central Bureau of Statistics of Lampung Province)

While other animals are interpreted as a sign of the host's gratitude to traditional balancers and invited guests who are willing to attend and participate in the implementation of the *Begawi* ceremony. Therefore, the host should entertain the invited guests who are present as well as possible according to their abilities. Buffalo has the meaning of gratitude to God Almighty. In contrast to the meaning of using rice and fish in the wedding ceremony of the Mandaling tribe, where rice is processed into rice which means hard work, and sincerity and fish symbolize unity and dynamics. Meanwhile, the people of the Lampung Pepadun tribe only use fish as a dish to entertain guests who are present when the traditional procession takes place (Naska 2018).

The series of processions in the *Begawi* ceremony of the Lampung Pepadun community involves elements of plants and animals (Tables 2 and Table 3). However, according to traditional counterweights, the use of traditional ceremonial materials is now starting to experience degradation. Changes can be seen in the use of buffalo which can be replaced with cows. Factors that led to the permissibility of cows as a condition for the *Begawi* ceremony, include the difficulties of finding buffaloes and there are no conservation efforts being carried out by the community. According to *Pengiran Samudera*, this cultural degradation does not only occur in Buyut Ilir Village, but also in several areas, such as the area around Fajar Bulan. Carrying out the *Begawi* ceremony in the Fajar Bulan area, it is permissible to only use one cow for five customary titles.

At present, people prefer cows as livestock compared to buffalo. This is because buffaloes take a long time to breed and as a result people prefer to keep cows because they feel that they are more profitable. This is in accordance with research by Muhakka and Ali (2013) regarding the morphological and reproductive characteristics of scavenger buffalo in South Sumatra Province. The study showed that buffaloes could reproduce for the first time on average at the age of 27 months or 2.3 years, giving birth for the first time at 3.23 years, first estrus at 88.33 days after giving birth, have a calving interval of 14 months, and it takes 9.07 months to wean a calf (Muhakka et al. 2018). Meanwhile, cows have a productive time span for reproduction at an average age of 9-20 months with a

gestation period ranging from 276.17 days (Pohontu et al. 2018). This means that buffaloes have a longer duration of time to reproduce than cows. In addition, there is no customary norm regarding a person's obligation to raise buffalo which has resulted in a tendency for the community to raise cows. The difficulty in finding buffalo resulted in a new policy. If someone who is going to perform the *Begawi* ceremony cannot provide a buffalo, then providing a cow is considered valid. The absence of customary norms and the lack of public awareness of the importance of conservation efforts can result in the extinction of existing flora and fauna, because people tend to be consumptive without being accompanied by conservative efforts.

Meanwhile, the use of goats, chickens and tilapia in traditional ceremonies is not mandatory. The use of these animals is a form of respect for the host to the traditional balancers and invited guests who are present. These animals are processed into side dishes and served to entertain guests and adjusted to the ability of the host. In the wild, goats (*Capra aegagrus* Erxleben 1777) and tilapia (*O. niloticus*) have a conservation status that needs attention. The conservation status of goats (*C. aegagrus*) is "NT" which means that in the wild the existence of goats is already threatened with extinction (Weinberg and Ambarli 2020). Tilapia (*O. niloticus*) got is characterized by LC, although its existence is not categorized as a red list, its status has been evaluated (Diallo et al. 2020). The existence of goats and valuable fish in the wild has become a focus for conservation efforts, so that their existence in the wild does not become extinct. Nevertheless, the use of goats and tilapia in the *Begawi* ceremony is obtained from the livestock of the local community, without taking them directly from the wild, so the use of goats and tilapia in the *Begawi* ceremony does not interfere with the existence of these animals in the wild. In the *Begawi* ceremony, the position of the goat and tilapia is also not mandatory and can be adjusted according to the ability of the host to entertain invited guests attending the *Begawi* ceremony.

In conclusion, the *Begawi* ceremony for the people of Lampung pepadun in Buyut Ilir Village, Central Lampung, is still being carried out according to the stages of the ceremonial procession, namely the stages of *merwatan*, *ngediyo*, *nikel kibau*, *cangget*, *nigel*, *turun mandei*, and *cakak pepadun*. The community has started to carry out conservation efforts to preserve plants used for customary purposes. This conservation effort is in the form of planting plants in the home environment. Meanwhile, for animals used for customary purposes, there has been no conservation effort undertaken by the community.

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