



## **Acculturation of Marriage: Bugis and Dayak Tribes in Lampuyang Samuda Village, East Kotawaringin**

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### **Abstract**

This study attempts to evaluate the process and forms of cultural acculturation in marriages between the Bugis and Dayak tribes in Lampuyang Village, Teluk Sampit District, East Kotawaringin Regency. The focus of the research is targeted at how these two cultural traditions interact and adapt in marriage rituals within a multiethnic community. This study combines a qualitative approach employing ethnographic methodologies reinforced with a historical viewpoint to trace the background of the meeting of Bugis and Dayak civilizations in the region. Data were obtained from field observations, in-depth interviews with traditional leaders, village officials, bridal couples, and documentation studie. The results show that Bugis and Dayak marriages in Lampuyang Village are the result of a selective



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and dialogical acculturation process. Traditional elements from both tribes are maintained but are adjusted through family agreements and the influence of dominant Islamic religious values. This acculturation does not lead to the elimination of cultural identity, but rather forms a contextual and adaptive pattern of integration. Thus, interethnic marriages in Lampuyang Village can be understood as a space for cultural negotiation as well as a means of social integration in a multiethnic society.

**Keywords:** *Acculturation, Marriage, Bugis Ethnic Group, Dayak Ethnic Group*

**Abstrak**

Penelitian ini bertujuan untuk mengkaji proses dan bentuk akulturasi budaya dalam pernikahan antara suku Bugis dan suku Dayak di Desa Lampuyang, Kecamatan Teluk Sampit, Kabupaten Kotawaringin Timur. Fokus penelitiannya diarahkan pada bagaimana kedua tradisi budaya tersebut saling berinteraksi dan beradaptasi dalam praktik pernikahan di tengah masyarakat multietnis. Penelitiannya memakai pendekatan melalui teknik etnografi yang didukung oleh perspektif sejarah untuk menelusuri latar belakang pertemuan budaya Bugis dan Dayak di wilayah tersebut. Data diraih lewat pengamatan lapangan, tanyajawab mendalam melalui tokoh adat, aparatur desa, pasangan pengantin, beserta study dokumentasi. Hasil penelitian menunjukkan bahwa pernikahan Bugis dan Dayak di Desa Lampuyang merupakan hasil dari proses akulturasi yang bersifat selektif dan dialogis. Unsur adat dari kedua suku tetap dipertahankan, namun disesuaikan melalui kesepakatan keluarga. Akulturasi ini tidak mengarah pada penghapusan identitas budaya, melainkan membentuk pola integrasi yang kontekstual dan adaptif. Dengan demikian, pernikahan lintas suku di Desa Lampuyang dapat dipahami sebagai ruang negosiasi budaya sekaligus sarana integrasi sosial dalam masyarakat multietnis.

**Kata Kunci:** *Akulturasi, Pernikahan, Suku Bugis, Suku dayak*

**INTRODUCTION**

Marriage is a life ritual steeped in meaning and tradition across various ethnic groups in Indonesia. Each ethnic group has its own

unique rituals, customs, and values, reflecting the nation's rich cultural heritage. Marriage is a social institution that not only holds personal significance for the couple but also represents the cultural values and identity of a society. In practice, marriage not only binds two individuals legally and spiritually but also unites two families, even two distinct cultural groups. The wedding ceremony, with all its symbols and rituals, reflects the norms, values, and culture passed down through generations within the population (Adam, 2020) . In the context of Indonesia, with its rich ethnic and traditional diversity, marriage forms a highly interactive space between different social groups.

Culture is everything that is studied and experienced socially by members of a population. Individuals accept their culture as an element of social heritage and, in turn, can reshape and utilize the changes, which then become elements of the heritage of the next generation (Horton & Hunt, 2006 in Hisyam, 2021, p. 16) . Koentjaraningrat states that culture has several forms. First, as ideas, concepts, values, or norms; second, as human activities or patterns of action in society; and finally, culture as objects created by humans. This type is concrete in character because it is an object that originates from human creations, works, actions, activities, or changes within a population (Dewi & Riyanto, 2022) .

Culture and society are inseparable, which is why different traditions emerge in diverse societies. Culture can even be seen as shared values within a society that can be internalized within individuals, even to the point of being reflected in every act, including wedding ceremonies (Koentjaraningrat, 2000 in Nuruddaroini, 2019) .

According to Law No. 1 of 1974 concerning Marriage, marriage is a physical and spiritual bond between a man and a woman as husband and wife with the intention of forming a harmonious and eternal family based on the belief in the One Almighty God (Halim, 2020) . However, in reality, marriage practices in Indonesia are heavily influenced by local customs and culture. When two people from different ethnic backgrounds marry, a cultural encounter occurs, enabling the process of acculturation .

Cultural acculturation inevitably occurs in places inhabited by both local and foreign residents. The intensity of communication between local communities and immigrants significantly influences the level of acculturation that occurs. Although it may cause conflict, this acculturation will indirectly enhance the cultural richness of a region (BRIN & Armansyah, 2022) . This is evident in the research of

Ekawati et al. (2022) on the migration of the Bugis community to Bapeang Village, East Kotawaringin. The study explains that the Bugis community is able to integrate and acculturate with the local community, particularly the Banjar tribe, without losing their original identity. This demonstrates that cultural fusion in rural social life occurs dynamically and harmoniously.

Lampuyang Village, Teluk Sampit District, East Kotawaringin Regency, Central Kalimantan is part of the region that has population data managed by the National Population and Family Planning Agency (BKKBN). According to what has been conveyed by local community leaders, the Head of RT 05 of Lampuyang Village, this village is dominated by the Bugis tribe which reaches around 85%. In addition, there are also Banjar tribes (5%), Dayak (5%), Javanese around 2%, and Madurese around 3%. In particular, the relationship between the Bugis and Dayak tribes in Lampuyang Village reflects the complex dynamics of acculturation, especially in marriage practices. Acculturation of marriage between these two tribes occurs when members of the Bugis and Dayak tribes marry, resulting in a blend of traditional traditions from both parties.

The Bugis people are known as a strong nomadic community, yet their wedding traditions remain strictly maintained, especially in their homeland of South Sulawesi. The Bugis wedding procession involves several important stages rich with meaning. It begins with *Mammanu'-manu'*, an initial exploration stage by the groom's family to seek information about the prospective bride. This is followed by *Mappettu Ada/Mappesangka*, a formal meeting between the two families to determine the wedding date, the dowry (*sompa*), and the bride price. The bride price is the most prominent aspect of a Bugis wedding, consisting of various amounts of money given by the groom to the bride-to-be as a token of appreciation and commitment. The amount of the bride price varies widely, depending on the bride's social status, education, and occupation, and is often a measure of the family's prestige (Putri et al., 2021).

The day before the marriage ceremony, a purification ceremony called *Mappacci is held*, where the bride and groom are given *henna* (henna) by relatives and elders as a symbol of hope for happiness and blessings (Arifin & Saleh, 2022). After that, the marriage contract is carried out according to Islamic law. After the contract, the groom touches the bride for the first time as husband and wife in the *Mappasikarawa procession*, symbolizing the spiritual bond. Finally,

the wedding is celebrated with *Walimatul Ursy* (Reception), a wedding party that is usually very lively, featuring traditional dances and typical Bugis dishes (Sudirman, 2019) .

The Dayak people are the largest and oldest indigenous ethnic group inhabiting Kalimantan. Dayak is a general term for a population group on the island of Kalimantan. Tjilik Riwut (1993) divides the Dayak people inhabiting Kalimantan into at least 405 ethnic subgroups. Specifically for Central Kalimantan, Riwut (1993) and Melalatoa (1995) estimate that there are at least 10 Dayak ethnic subgroups, for example: Ngaju, Ot Danum, Maanyan, Lawangan, Bentian, Bawo, Punan, Siang, Tamuan, and Klemantan (Widen, 2023, p. 1-2) . This tribe is known for its diverse sub-tribes, each with its own unique language, traditions, and culture. The Dayak have a rich traditional belief system, such as Kaharingan, which centers on reverence for nature spirits, ancestors, and supernatural powers, although most have now embraced Islam, Christianity, or other religions.

In the context of marriage, the Dayak tribe has traditions steeped in traditional values, such as a pre-wedding cleansing process. Nevertheless, Dayak marriages are deeply tied to customary law and rituals passed down through generations, aimed at seeking the blessings of ancestors and nature for a lasting and blessed marriage. The procession generally begins with an introduction and proposal involving traditional elders, followed by the determination of a dowry (mahar), which can be in the form of valuables, livestock, or land (Wati *et al* ., 2021) . Traditional ceremonies are often lengthy and sacred, involving dancing, singing, and offerings to ancestral spirits. Some sub-tribes even have a "promise-making" ritual before traditional elders or in a betang ( longhouse). Shifts in traditional marriage values have also occurred amidst modernization (Noor & Khosmas, 2021) . The procession concludes with a lively wedding feast, often accompanied by traditional music and dance.

Several previous studies have examined cultural acculturation in interethnic marriages. Putri *et al*. (2021) demonstrated that the practice of dowry (panai) in Bugis customs experienced flexibility in meaning along with social change. Wati *et al*. (2021) examined the Dayak Ngaju traditional marriage system, emphasizing the role of customary law as a social bond. Ekawati *et al*. (2022) examined Bugis migration in East Kotawaringin and found that the Bugis

community was able to integrate with the local community without losing its original cultural identity.

However, these studies generally focus on the normative aspects of customs or descriptions of contemporary cultural practices. Few studies specifically integrate ethnographic and historical approaches to trace the origins of the encounter between the two cultures and the initial chronology of the acculturation process in interethnic marriage traditions, particularly between the Bugis and Dayak communities in Lampuyang Village. Therefore, this research aims to fill this gap.

The acculturation of marriage in Lampuyang Village reflects how a multiethnic community can create cultural intersections through marriage as a means of social integration. This involves more than just the merging of traditional ceremonies, but also the adjustment of values and norms of post-marital life, creating new traditions accepted by both parties. This phenomenon demonstrates that diversity is not a source of conflict, but rather a potential source of social harmony and a distinctive local culture.

However, the acculturation process does not always proceed without obstacles. Certain traditional elements may be abandoned or simplified to achieve social acceptance across ethnic communities. This cultural selection process is part of the social dynamics that reflect society's adaptation to differences. Based on the background outlined above, the researcher was interested in examining the acculturation of wedding ceremonies in Lampuyang Village.

## **METHODOLOGY**

The research used a qualitative approach through ethnographic techniques. This approach was chosen because the focus of the research was on understanding the meaning, symbols, and cultural practices in community life, rather than quantitative measurements. Ethnography allows researchers to view interethnic marriage practices as part of a living and evolving cultural system (Spradley, 2006).

In addition to the qualitative ethnographic approach, this study also uses a historical approach to trace the origins of the meeting of the Bugis and Dayak communities in Lampuyang Village and the initial context of cultural acculturation. The historical approach used in this study to trace the background of the presence of the Bugis community in Lampuyang Village and the initial process of interaction

with the Dayak community. This approach aims to systematically reconstruct past events through the exploration of historical sources, both written and oral, in order to understand the social context behind the formation of inter-ethnic marriage practices (Kuntowijoyo, 2013) . Primary data was obtained through observation and in-depth interviews with the informants, who were people who could be taught to communicate and easily understand the data the author needed and who were happy to be taught to collaborate (Endraswara, 2006) . The research informants consisted of the Village Head, the Head of RT 05, the Damang of the Dayak Customary Head, the parents of the bride and groom, and the husband and wife from inter-tribal marriages between Bugis and Dayak. The selection of informants was done purposively by considering social roles, direct involvement in the wedding procession, and knowledge of customary practices and social life of the Lampuyang Village community. Secondary data was obtained through literature studies, population documents, and oral histories from village elders. Data analysis was carried out through the stages of source criticism, interpretation, and data presentation using John W. Berry's acculturation theory as an analytical framework.

## **DISCUSSION**

### **History of the Bugis and Dayak Meeting in Lampuyang Village**

The presence of the Bugis community in Central Kalimantan is not merely a local phenomenon, but part of a long, historically recorded migration process . The Bugis community has long been known as a nomadic group that spread to several regions outside South Sulawesi, one of which is the island of Kalimantan, in an effort to improve their economic conditions and expand their social relations. A study of Bugis migration in Central Kalimantan explains that this community arrived throughout the 18th to 20th centuries, through *an initial phase of migration* triggered by social conditions and conflicts in their hometowns as well as economic opportunities in the land of exile, such as agriculture and trade available along the Kalimantan river basin. This study also notes that the presence of the Bugis community in various regions of Central Kalimantan, including East Kotawaringin, is one manifestation of this diaspora pattern, where the Bugis community can maintain their cultural identity while interacting intensely with the local population (Ekawati et al., 2022).

Lampuyang Village is a village located in Teluk Sampit District, East Kotawaringin Regency, Central Kalimantan Province.

Administratively, Lampuyang Village is bordered to the north by Kuin Permai Village (South Mentaya Hilir District), to the south by Ujung Pandaran Village and the Java Sea, to the east by the Mentaya River and Hanut Island, and to the west by the Pukun River, which borders Seruyan Regency. This geographical location makes Lampuyang Village a strategic area crossed by rivers and characterized by coastal and swampy areas ( *Village and Sub-district Profile* , 2025.)

Coastal areas and their river basins in Kalimantan have long served as cultural meeting spaces due to maritime mobility and inter-island migration. In this context, the encounter between the Bugis and Dayak communities in Lampuyang Village can be understood as part of the historical pattern of cultural interaction in the Borneo region that is open and adaptive (King, 2013) . Lampuyang Village covers an area of approximately 52,500 hectares, with diverse topographic characteristics, including lowlands, swamps, peatlands, and coastal areas. These geographical conditions influence the livelihood patterns of the population, most of whom work in agriculture, plantations, fisheries, and forestry. The village has significant natural resource opportunities, particularly in the rice paddy farming sector, coconut and oil palm plantations, and pond and river fisheries ( *Village and Sub-district Profiles* , 2025).

The encounter between the Bugis and Dayak communities in Lampuyang Village is closely linked to the history of Bugis migration to Kalimantan. A study of the history of the Bugis-Makassar diaspora in Central Kalimantan explains that Bugis migration occurred gradually and was influenced by economic factors, trade activities, and the tradition of migration that is deeply rooted in Bugis culture. This uneven migration process allowed for the formation of relatively flexible interaction patterns with the local community. The Bugis community was able to maintain its cultural identity while establishing harmonious social relations with the local population, including the Dayak community (Suryanti et al., 2020) . These findings indicate that from the beginning, relations between the Bugis and Dayak tended to be adaptive and cooperative, rather than confrontational.

In the early stages, interactions between the Bugis and Dayak communities in Lampuyang Village primarily took place within the economic sphere and in daily activities. Activities such as farming, fishing, and land and natural resource utilization were conducted in the same space, fostering repeated social contact. These interactions were initially practical and functional, not yet extending to customary

and kinship ties. However, the involvement of both groups in collective activities gradually established patterns of mutual recognition and interdependence. Field findings indicate that collaborative work among residents took place without rigid ethnic boundaries.

Over time, relationships initially oriented toward economic interests evolved into more personal social relationships. The dispersed but close settlement pattern of the Lampuyang Village community fostered intense and ongoing social interactions. In the context of the Bugis diaspora in Central Kalimantan, Suryanti, Mz, and Rahmah (2020) explain that this kind of social closeness is a crucial factor in building harmonious relations between Bugis migrants and the local community, including the Dayak. Field observations indicate that cross-ethnic interactions in Lampuyang Village manifest themselves in mutual cooperation activities, house visits, and joint attendance at family and religious events.

This reflects the community's settlement pattern which is still scattered and not centralized, as well as relatively close social relations between residents. With a recorded population of 3,185 people in Lampuyang Village consisting of 1,683 men and 1,502 women, through a total of 889 heads of families. The population density is relatively low, which is around 6.07 people per square kilometer ( *Village and Sub-district Profile* , 2025) . In the context of a multi-ethnic society, this condition opens up a wide space for the occurrence of cultural mixing and the formation of kinship ties across tribes.

These social conditions create space for the formation of inter-ethnic kinship ties, including through marriages between Bugis and Dayak people. Studies on inter-ethnic marriages show that inter-ethnic marriages serve as a mechanism for social integration by bringing together different cultural values, customs, and kinship systems (Peshkova, 2024) . In Lampuyang Village, inter-ethnic marriages tend to be socially accepted as long as they do not conflict with religious norms and prevailing customary agreements.

Lampuyang Village has developed into a multi-ethnic region, dominated by the Bugis as the largest ethnic group, followed by the Dayak, Banjar, Javanese, and Madurese. This diversity was formed through a long-term process of migration and social interaction since the Bugis people began settling in the coastal areas of Central Kalimantan. The dominance of Islam in social life has not erased the role of custom, as traditional institutions still function as forums for

deliberation and regulation of social practices, including marriage. It is within this socio-cultural context that the cultural encounters of the Bugis and Dayak tribes in Lampuyang Village are the result of a long historical process.

Thus, Lampuyang Village is not only a geographical meeting place, but also a social arena where value negotiations, cultural adaptation, and social integration take place. It is within this context that the practice of intermarriage between Bugis and Dayak tribes developed as a concrete manifestation of acculturation rooted in the history of migration, social interaction, and the continuity of customs and religion in local community life.

### **Acculturation in the Wedding Procession**

Based on field findings, marriage between Bugis and Dayak people in Lampuyang Village is not only interpreted as a personal bond, but also as a form of social acceptance between different ethnic groups. Interethnic marriage processes often reflect broader patterns of social integration in multiethnic societies. This is reflected in studies of migrant integration, where the relationship between immigrant groups and local communities produces complex social dynamics between acculturation and cultural segregation (Drouhot & Nee, 2019) .

In the context of Lampuyang Village, this dynamic is evident in the efforts of both families to negotiate elements of Bugis and Dayak customs during the wedding ceremony. This process does not eliminate each party's cultural identity, but rather forms a contextual and adaptive pattern of integration. Social, cultural, and structural factors influence the tendency of couples from different ethnic backgrounds to marry, which in turn impacts the broader social structure of the community (Peshkova, 2024) .

The acculturation of wedding ceremonies between the Bugis and Dayak tribes in Lampuyang Village occurs through ongoing social interaction. Interethnic marriages bring together not only two people but also two distinct traditional value systems. The acculturation process in these marriages does not eliminate the original culture but rather results in a form of adaptation of traditions that is acceptable to both parties.

This acculturation can be seen in several important stages, from the proposal process, determining the bride price, performing traditional ceremonies, and post-marital life. The researcher describes this in more detail as follows:

### **Application Stage**

A proposal is the initial stage in a marriage, strategically serving as a means of cementing a social agreement between two families before the marriage ceremony takes place. From a cultural anthropological perspective, a proposal is not only understood as a means of expressing one's desire to marry, but also as a social mechanism for building kinship ties, maintaining family honor, and negotiating customary values within the community. The proposal procession creates symbolic communication that reflects the norms, ethics, and social structure of a cultural community (Koentjaraningrat, 2000).

In the context of interethnic marriages, the proposal serves as the initial stage for the process of cultural acculturation. At this stage, differences in customs and traditions are negotiated through family deliberations to reach a mutual agreement. This aligns with the view that the proposal serves as an arena for cultural dialogue, allowing for the adjustment of values without diminishing the cultural identities of each party.

Based on research in Lampuyang Village, the proposal stage in marriage between the Bugis and Dayak tribes is not carried out rigidly following a particular tradition. The proposal process is carried out through deliberation involving both families, flexibly adapting Bugis and Dayak customs. The head of RT 05 Lampuyang Village explained that marriage practices in this area are generally "mixed," where Bugis customs are still carried out but still respect the local customs as a form of respect for local culture (Interview with RT 05 Lampuyang Village, 2025).

Furthermore, the informant stated that the Bugis community, as the majority group in Lampuyang Village, tends to be open to local customs. During the proposal process, there is no rejection of cultural differences, but rather an attitude of mutual acceptance and respect. The informant emphasized that as immigrants, the Bugis community feels obligated to respect local customs, especially when the marriage involves a Dayak or Banjar couple (Interview with RT 05, Lampuyang Village, 2025).

This finding shows that the proposal stage is the starting point for cultural integration, where Bugis and Dayak traditional elements are brought together through family communication.

The engagement ceremony in a Bugis and Dayak wedding in Lampuyang Village is marked by the arrival of the Bugis groom's family group at the bride's house, bringing gifts. Before the group enters the house, yellow rice is scattered, accompanied by the

recitation of prayers. The sprinkling of yellow rice is interpreted as a symbol of prayer, safety, and hopes for blessings, while the recitation of prayers reflects the strong religious values of Islam in Bugis tradition. This practice demonstrates the fusion of religious elements and local customary symbols accepted by both families, thus demonstrating an integrative acculturation process in the early stages of marriage.

Figure 1



### **Proposal Procession**

*Source: Researcher Documentation, 2025*

This process reflects a dialogical and reciprocal pattern of acculturation, not the dominance of one culture over another. Thus, the proposal serves not only as an administrative step toward marriage but also as a means of social and cultural adaptation within the multi-ethnic community of Lampuyang Village.

### **Determination of Bride Price**

The dowry (panai) is a crucial element in Bugis wedding traditions. In anthropological studies, the dowry is understood as a sign of respect for the bride and a representation of the groom's commitment and responsibility. The amount of the dowry is usually related to the bride's social status, education level, and economic situation, thus

having both symbolic and social dimensions within the Bugis social structure (Arifin & Saleh, 2022; Putri et al., 2021).

In the context of inter-ethnic marriages, particularly between the Bugis and Dayak tribes in Lampuyang Village, the practice of dowry (panai) has undergone significant adjustments. Research shows that the dowry is no longer applied rigidly, as is the practice in Bugis marriages in their home region, but rather negotiated through family deliberation. The dowry is determined by considering the financial capabilities of the groom and the mutual agreement of both families, thus avoiding social burdens or customary conflicts.

Based on interviews with the parents of Bugis brides and grooms, the determination of the dowry in inter-ethnic marriages in Lampuyang Village places greater emphasis on the principles of agreement and good intentions, rather than the nominal amount alone. Informants stated that the dowry is adjusted to reflect Bugis customs, while not burdening the groom or creating social inequality (Interview with Parents of Bugis Brides and Grooms, 2025).

A similar sentiment was echoed by the Head of Neighborhood Association (RT) 05 in Lampuyang Village, who explained that the practice of dowry payments has changed significantly since the early days of the Bugis community's arrival. Previously, the size of the dowry often hindered inter-ethnic marriages. However, with increasing social interaction and closer ties between cultural groups, the dowry value has become more flexible and acceptable to all parties (Interview with RT 05 in Lampuyang Village, 2025).

Furthermore, interviews with community leaders and the Lampuyang Village Head indicate that there are no standard provisions regarding whether the bride price must fully adhere to Bugis customs or be adapted to Dayak customs. Determining the wedding costs and dowry depends entirely on the agreement of both families. This pattern reflects cultural selection, where elements of Bugis customs deemed potentially burdensome are adapted without losing their symbolic meaning (Interview with Lampuyang Village Head, 2025).

These findings indicate that the bride price (pengupai) in Bugis and Dayak weddings in Lampuyang Village has undergone a transformation in meaning. From being a marker of social status and family prestige, the bride price (pengupai) is now more widely understood as a symbol of commitment and responsibility in building a cross-cultural household. This transformation is a concrete

manifestation of acculturation in the material aspects of cultural practices.

### **Implementation of Traditional Ceremonies**

The implementation of traditional ceremonies at inter-Bugis and Dayak marriages in Lampuyang Village demonstrates a selective and contextual acculturation process. Traditional ceremonies are not performed in their entirety following a single tradition, but rather through the integration and simplification of customary elements deemed most relevant and acceptable to both families. This process reflects the community's ability to adapt traditional traditions to local social, religious, and cultural conditions.

In practice, the marriage contract remains the central element of the wedding ceremony and is conducted in accordance with Islamic law. This aligns with the religious background of the Lampuyang Village community, which is predominantly Muslim. Bugis and Dayak traditional elements are complemented, enriching the symbolic meaning of the wedding without displacing the marriage contract as the legal basis for the marriage (Interview with Lampuyang Village Head, 2025).

Interviews with Dayak Customary Leaders indicate that several elements of Dayak tradition are still maintained in inter-tribal marriages, particularly those related to the symbolic bonding of social and family ties. These elements include the provision of traditional gifts, the opening of the road or *lawang sekepeng* ceremony, and the provision of traditional dishes such as sticky rice, yellow rice, and symbolic kitchen utensils (rice, sugar, salt, eggs, and onions) as a form of prayer for the safety and well-being of the household. According to informants, these traditional elements serve as a "bond" between the two families so that the marriage does not easily end in divorce (Interview with Damang, Dayak Customary Leader, 2025).

The *lawang sekepeng* procession is part of the Dayak traditional ceremony performed during wedding receptions. This procession involves representatives from the groom's and bride's sides facing each other, using a rope as a symbolic boundary. The ritual continues until the rope is broken, signifying that the groom has fulfilled the customary requirements and is officially accepted by the bride's family and community. *Sekepeng* serves as a symbol of social acceptance and customary validation of inter-tribal marriages, while

also demonstrating that Dayak customs continue to hold a significant place in Bugis and Dayak weddings in Lampuyang Village.

Figure 2



**Sekepeng Procession**

*Source: Researcher Documentation, 2025*

Furthermore, sacred and lengthy Dayak traditional rituals, such as the special request for ancestral blessings, have been simplified. This simplification was done to align with the religious beliefs of the bride and groom and to be acceptable to the Bugis family. Despite the simplification, the ritual's symbolic meaning is maintained, particularly those related to prayers for safety, harmony, and the sustainability of the household (Interview with Damang, Dayak Traditional Head, 2025).

The implementation of traditional ceremonies also demonstrates flexibility in incorporating elements from other cultures. According to the parents of the Dayak bride and groom, wedding ceremonies are often held in a mixed style, incorporating Dayak, Bugis, and even Banjar customs. Elements of Dayak tradition that are often retained include the provision of sticky rice and symbolic offerings before the wedding day, which are usually done several days in advance as part of the traditional preparations (Interview with Parents of the Dayak Bride and Groom, 2025).



Meanwhile, the Bugis traditional elements displayed in traditional ceremonies tend to be more limited and adapted to the local context. Some families maintain the Bugis form of dowry and the procedures for welcoming the groom, but not all Bugis traditional practices, as in their native South Sulawesi region, are fully implemented. This suggests a cultural selection, where traditional elements deemed too complex or potentially divisive are simplified through family agreement (Interview with RT 05, Lampuyang Village, 2025).

Wedding receptions are generally held once or twice, depending on family agreement. In some cases, the reception is held at the bride's home and then at the groom's. The reception procedures follow the customs of the host family while respecting the couple's cultural traditions. This pattern demonstrates mutual respect and cross-cultural acceptance in the wedding ceremony (Interview with Lampuyang Village Head, 2025).

Overall, the implementation of traditional Bugis and Dayak wedding ceremonies in Lampuyang Village did not indicate any significant cultural conflict. The community views inter-ethnic marriage as normal and a part of the village's social dynamics. This social acceptance strengthens the legitimacy of acculturation practices in traditional wedding ceremonies and contributes to social harmony.

### **Acculturation in Post-Marital Life**

The acculturation of marriage between the Bugis and Dayak tribes in Lampuyang Village does not stop at the traditional ceremony, but continues and is clearly manifested in the post-marital lives of the husband and wife. Domestic life becomes a space for continued cultural adaptation, where the values, norms, and interaction patterns of both cultural backgrounds are continuously practiced in daily life.

Based on findings from interviews with the Lampuyang Village Head, interfamily relationships following interethnic marriages were deemed harmonious and did not lead to social conflict. Bugis and Dayak marriages actually strengthened family ties among villagers and encouraged the formation of broader social networks. The community did not view ethnic differences as a barrier to domestic life, but rather as a long-accepted part of the social dynamics (Interview with Lampuyang Village Head, 2025).

Post-marital life also demonstrates flexible adaptation patterns in determining residence and family roles. There are no rigid patrilocal or matrilineal patterns, as in certain traditional customs. Married couples generally determine their residence based on mutual agreement and economic considerations, rather than solely on Bugis or Dayak customs. This pattern reflects the adaptation of cultural values to the social conditions of the village community (Interview with Lampuyang Village Head, 2025).

Interviews with RT 05 of Lampuyang Village indicate that the social life of interethnic couples is similar to that of other couples in the village. Bugis and Dayak couples remain active in social activities, such as community service, religious events, and other community activities. There are no social restrictions or differential treatment from the community toward intercultural couples. This demonstrates that interethnic marriages have been socially integrated into the lives of the Lampuyang Village community (Interview with RT 05 of Lampuyang Village, 2025).

Furthermore, societal attitudes toward inter-ethnic marriages do not show significant differences between the older and younger generations. According to informants, both generations view Bugis and Dayak marriages as normal and acceptable, as long as they meet religious requirements and prevailing social norms. Religious values and the personal character of the couple are considered more important than ethnic background in determining the success of a marriage (Interview with the Bride and Groom, 2025).

Based on the results of interviews with Bugis and Dayak couples in Lampuyang Village, this phenomenon shows that inter-ethnic marriages are not only related to the union of two individuals, but also involve a process of negotiating cultural values and norms from each ethnic background. Inter-ethnic marriages in the context of migration and social shifts often require cultural negotiation, where couples manage different customs and social norms, which are reflected in the dynamics of the economy, communication, and family acculturation (Taha, 2024). In the context of Lampuyang Village, this negotiation is evident in the agreements of both parties' families regarding the traditional processions that are maintained, adapted, or eliminated, so that Bugis and Dayak marriages form a contextual and adaptive acculturation pattern.

In the context of cultural identity, a Bugis and Dayak married couple is not forced to choose one cultural identity exclusively. Instead, the resulting family identity is fluid and adaptive. In daily life,

the couple can practice elements of both Bugis and Dayak cultures simultaneously, for example in family interaction patterns, language use, and participation in traditional and religious activities. This pattern reflects the formation of a new, integrative cultural identity (Interview with RT 05, Lampuyang Village, 2025).

Interviews with the parents of Dayak brides and grooms also indicate that acculturation in post-marital life is viewed as positive and worthy of preservation. Informants emphasized the importance of maintaining certain Dayak customs, such as family symbols and the tradition of thanksgiving, even if their implementation is adapted to current conditions. This expectation demonstrates that acculturation is not understood as a threat to tradition, but rather as a strategy for cultural preservation in a changing social context (Interview with Parents of Dayak Brides and Grooms, 2025).

Overall, the post-marital life of Bugis and Dayak couples in Lampuyang Village demonstrates the success of the ongoing acculturation process. Cultural adaptation does not create social tension or an identity crisis, but rather strengthens household harmony and social cohesion. Interethnic marriages, in fact, serve as an effective means of social integration within Lampuyang Village's multi-ethnic community.

### **Analysis of John W. Berry's Acculturation Theory**

Berry's (2005) theory of acculturation, the marriage practices of the Bugis and Dayak tribes in Lampuyang Village show a strong tendency toward an integration model. This model is characterized by the ability of both parties to maintain their respective cultural identities while simultaneously developing new, mutually agreed-upon cultural practices.

No tendency toward assimilation was observed, as neither culture was completely abandoned. Nor were significant processes of separation and marginalization evident, as both groups maintained intense cultural interactions and recognized each other's identities.

Acculturation occurs through a balance between physical cultural practices, such as traditional ceremonies and wedding rituals, and psychological adaptations in the form of mutual acceptance, tolerance, and appreciation for cultural differences. This demonstrates that inter-tribal marriages between Bugis and Dayak people in Lampuyang Village contribute to social harmony in a multiethnic society.

## **CONCLUSION**

Based on the research findings and the discussion outlined above, it can be concluded that marital acculturation between the Bugis and Dayak tribes in Lampuyang Village is dynamic, adaptive, and sustainable. The acculturation process occurs not only at the symbolic level in traditional ceremonies but also encompasses aspects of values, norms, and social relations in post-marital household life.

Acculturation is evident in the proposal stage, which is conducted through inter-ethnic family deliberation, the determination of the bride price, which undergoes flexibility in meaning and nominal value, and the implementation of traditional ceremonies that selectively combine Bugis and Dayak elements without eliminating the position of the marriage contract as the core of the marriage. In post-marital life, Bugis and Dayak couples demonstrate a fluid pattern of cultural adaptation, marked by the absence of imposition of a single cultural identity and the establishment of harmonious social relationships with the extended family and surrounding community.

Analysis using John W. Berry's acculturation theory shows that interethnic marriage practices in Lampuyang Village tend to follow an integration model. Both cultural groups are able to maintain their respective cultural identities while establishing mutual agreements regarding marriage and domestic life practices. No dominant tendencies toward assimilation, separation, or marginalization are found, so acculturation proceeds in a balanced and mutually reinforcing manner.

Thus, inter-tribal marriages between Bugis and Dayak in Lampuyang Village are not merely personal events, but serve as a mechanism of social integration that strengthens the cohesion and harmony of the multi-ethnic community. This research is expected to serve as an academic reference in the study of cultural acculturation and contribute to efforts to preserve local traditions in the context of a society undergoing continuous social and cultural change.

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