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Commodification of Marriage Customs in The Settlement of Piyeung, Montasik Sub-District

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Abstract

Commodification refers to the transformation of relationships that were originally free from commerce into commercialized relationships. Within the Piyeung community, certain aspects of their traditional marriage procession have been affected by commodification, resulting in elements of their culture being valued and sold for profit. This commodification has led to a decrease in togetherness during the wedding ceremony, as certain tasks that were previously done collectively, such as applying henna, are now outsourced to professionals. The author of this study aims to investigate the changes brought about by commodification in the traditional marriage procession of the Piyeung community in Montasik District, as well as the community's perception of these changes. Through qualitative research methods such as observation, interviews, and documentation, it was found that the traditional marriage procession has undergone modifications to make it more visually appealing. Changes were observed in areas such as the processional route, henna application, attire, food preparation, and serving. The Piyeung community acknowledges that these changes can diminish togetherness and social solidarity, but also recognize the employment opportunities and efficiency.

Keyword: Commodification, Marriage, Transformation, Relationships

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INTRODUCTION

The existence of culture is inseparable from the society in which it grows and develops. Culture is one of the ethnic identities passed down from generation to generation. In Indonesia, for example, there are hundreds of ethnic groups that have cultures that live and develop following developments and changes. Each region has a different culture, even though they live in the same province, but each district has its own culture that characterizes the area. Culture is a habit of society that is carried out continuously from generation to generation.

The traditional marriage ceremony is one of the cultures that developed in the life of the Acehnese people which has been carried out traditionally from the past until now and possibly beyond. Some of these ceremonies are complete and some are only partial, namely those that are only mandatory parts of a marriage event. The traditional ceremony carried out in marriage for the Acehnese community is a form of tradition preservation. The series of ceremonies contain certain symbols and meanings that represent the way they view the world and life in it. Some people, especially those who are not part of the culture, may think that the series of traditional ceremonies in Aceh are complicated and long. However, this is certainly not the case according to the people of the culture.

The ceremony contained in the Acehnese community contains very thick local wisdom, every time there is a wedding event, the community is busy helping each other, so that sometimes the wedding ceremony becomes a place for people to gather and joke with friends or relatives. Commodification is a form of transformation of relationships, which are initially free from things that are traded, into relationships that are commercial (business). Commodification is closely related to products and the process of commercializing all forms of man-made value. The cultural industry due to commodification can get rid of cultural products that have unique qualities in a region.

Commodification is carried out by the owners of capital to get as much profit as possible by creating new cultures to sell in the market. Commodification enters through promotion, either through mass media or others, people will be more interested in using it because it is more contemporary, for example, such as Inai carvings, decorations and others in the traditional marriage tradition, the new culture seems to be the right one, while the old culture is starting to be forgotten. For some people whose lives are luxurious, this culture becomes an important necessity so as not to be considered outdated. On the other hand, people began to think creatively to get more benefits from a culture, so they tried to find information to create new things to attract people's interest.

This commodification entered the Piyeung community in Montasik District because of the community's desire to increase income through wedding customs, there are also people who have been selling / renting wedding equipment for a long time, but if the community continues to sell old auction equipment or is not in accordance with current conditions, it could be that the business is not smooth, this is where the Piyeung community in Montasik District began to look for information about the current or modern lifestyle. The search for information about new things will continue to be carried out by sellers so that their products are always used and rented by the community.

The author raises this title, because he sees that some of the cultural phenomena contained in the marriage customs of the Piyeung community, Montasik District, Aceh Besar Regency, are now the result of

commodification, so that the culture has a selling value for profit. For example, in the "meugaca" tradition, before the commodification of the community helped each other from picking, grinding henna leaves and putting inai on the bride together, after those children, teenagers and even adults gathered to wait for the remaining bridal inai for them to wear together, but now the bride and groom only need to hire an inai carver even without the help of others. So, the togetherness and interaction that used to feel very close is now starting to disappear.

Every time a new culture enters the community, they accept it without protest while the old culture begins to be abandoned because it is considered outdated. In the end, the culture that should be preserved and maintained by the community from time to time begins to be lost and forgotten, so that future generations never know how the original customs found in their area.

Research on the commodification of marriage customs in society has indeed been discussed by previous studies. Among them: Journal of Paok Valentina Tutu, Commodification in the Cultural Arts Development Program at Jogja Tv, which says that Commodification is a form of transformation of relationships, which were originally free from things that were traded, then became commercial relationships, which gave rise to an explosion of culture in all aspects of life, giving rise to mass needs. The discussion in this journal explains the form of commodification that occurs in the cultural arts development program aired by JOGJA TV.

Cut Intan Elly Arby, in her book entitled "Make-up & Acehese Traditional Marriage Ceremony" this book explains about the traditional marriage ceremony in Aceh, makeup and also the bridal clothing worn during the traditional marriage procession that used to take place. Diversity in the art of bridal makeup and traditional marriage ceremonies in Aceh, the author of this book writes about the marriage customs of the Acehese kingdom in the past (the city of Banda Aceh now) which have now blended and can be generally accepted by the people of coastal areas.

Badruzzaman Ismail and Syamsuddin Daud, in his book "Romantika Warna-Warni Adat Perkawinan Etnis Aceh" which explains the marriage customs in several regions of Aceh, namely Ethnic Kluet, Aneuk Jamee, Singkil, Simeulu, Alas, Gayo, Tamiang, and also marriage customs in Aceh which are intended to be those who inhabit the east coast and parts of the west and south coasts of Aceh, including Aceh Besar, Pidie, North Aceh and East Aceh. In terms of culture and customs, they are basically the same, especially in marriage customs, the differences are only in the form of pluses and minuses that are adjusted to the conditions of each region, but basically have similarities in customs and customs.⁷ This book can be used as a guide or instruction in preserving Acehese traditional marriage customs because it tells the procession of marriage customs in the previous era and still reflects the characteristics of the Acehese region itself.

Azhar Munthasir, "Acehese Ethnic Marriage Customs" which explains the Acehese marriage customs in the city of Lhokseumawe, Marriage is something sacred in the culture of the Acehese people because it is related to religion. Marriage has its own nuances and is highly respected by the community. The marriage ceremony in Acehese society is a series of activities consisting of several stages starting from the selection of a mate (husband/wife), engagement to the marriage ceremony. Nowadays, traditional marriage rituals in Aceh are gradually being abandoned by the community, such as the koh gigo and cet

andam processions, even the young generation now no longer recognizes the existence of this procession stage.

While research on marriage customs in Piyeung Settlement, Montasik District, Aceh Besar Regency, so far the author has not found changes that occur due to commodification in the process of marriage customs in Piyeung Settlement, Montasik District, therefore so that the issue of community life towards changes due to commodification in Piyeung Settlement can be clearly known, it is necessary to explore more deeply the community's belief in customs and rituals that develop in the community so that people do not ignore the culture that has been inherited from previous generations.

Fanon's theory of identity says that the truth that occurs today is the truth created by the culture of domination. These truths will be considered, if people follow the culture of domination created by the colonizing society. For example, when Acehnese people practice marriage customs or cultures that are not in accordance with the current era, the culture will be considered to have no identity (feeling ashamed when doing past marriage cultures and customs that are unique to a region).

Commodification comes from the word commodity which means goods or services with economic value and modification which means a change in the function or form of something. So, commodification is a change in the value or function of a good or service into a commodity (goods with economic value). Karl Marx in the Encyclopedia of Marxism, suggests the notion of commodification means the transformation of relationships, something that was previously clean from trade, into commercial relationships, exchange relationships, buying and selling. Commodification is a process associated with capitalism where objects, qualities, and signs are transformed into commodities, i.e., something whose main purpose is to be sold in the market. Adat is taken from Arabic, namely "adah which comes from (masdar), which means repeatedly. In line with the development of society, adat grows and develops dynamically, in which process a form of culture will be born, both of which are born from the will of the community that occurs repeatedly.

Marriage according to Islamic law is a contract or binding between a man and a woman in order to realize the happiness of family life, which is filled with a sense of tranquility and affection in a way that is approved by Allah SWT. Whereas in Article 1 of the Marriage Law No.1/1974 is: the inner and outer bond between a man and a woman as a wife with the aim of forming a happy and eternal family (household) based on the almighty God.

Based on these problems, the objectives of the author in raising this title are: Describing the changes that occur due to commodification in the traditional marriage process of the Piyeung community, Montasik District. Describing how the perception of the Piyeung community of Montasik Subdistrict towards changes due to commodification.

METHOD

This research is qualitative, a study intended to describe and analyze symptoms, events, social activities, attitudes, perceptions, thoughts of people individually or in groups. Based on the involvement of observation in the activities of the person being observed, the observation used by the author is participant observation, by participating in the activities carried out by the subject being studied or observed, as if it

were part of them. The author conducted direct observations in the field of research on the procession of marriage customs in the Piyeung Settlement, Montasik District. An interview is a conversational process with the intention of constructing people, events, activities, organizations, motivations, feelings, and so on conducted by two parties, namely the interviewer asking questions with the interviewee. The subjects to be interviewed totaled fifteen people, namely 12 people, and 3 traditional elders.

In this study, to obtain data, researchers conducted interviews with the community, as well as traditional elders regarding the traditional marriage procession, changes in the traditional marriage procession and also people's perceptions of changes in marriage customs that occurred due to commodification in Piyeung Settlement, Montasik District. Research is conducted to obtain clear information by going directly to the field. The technique that the author uses to be able to analyze the data in this study, namely using descriptive qualitative methods which aim to provide a description of the research subject based on data obtained from the subject group under study.¹⁵ Using this method, the author takes a location in Piyeung Settlement, Montasik District, then the main object of his research is changes and community perceptions due to commodification in the traditional marriage process in Piyeung Settlement, Montasik District.

FINDING AND DISCUSSION

Commodification comes from the word commodity which means goods or services with economic value and modification which means a change in the function or form of something. So, commodification is a change in the value and function of a good or service into a commodity (goods with economic value). Karl Marx in the Encyclopedia of Marxism, suggests the notion of commodification means the transformation of relationships, something that was previously clean from trade, into commercial relationships, exchange relationships, buying and selling. Commodification is a process associated with capitalism where objects, qualities, and signs are transformed into commodities, i.e., something whose main purpose is to be sold in the market. A commodity is understood as a product of production that is made to be exchanged in the market. In other words, a commodity is anything that is produced for sale.

Commodification can cause the elimination of cultures that have distinctive qualities in a region. The result of this commodification is a change in the culture contained in the community that has been maintained and preserved for generations, so that the authenticity of a culture begins to fade. In the era of globalization, there is an explosion of culture in all aspects of life, giving rise to the needs of the masses. In this case, an industry has produced various cultural artifacts that seem to have become the needs of the masses and become the determining factor in the production process, so that cultural objects that were previously filled with high values, authenticity, and truth, by the cultural industry are mass-produced into commodities that are full of profit calculations.

In modern life, new cultures are very much accepted by society, these cultures are already attached and considered part of their culture. Indirectly, people have recognized that the new culture is suitable for today's life or commonly called contemporary. Without realizing that something has changed, both in terms of value and form. The supply of new objects, which are desired because they fit the fashion, by the lower society, results in an endless chasing effect where the upper society will continue to invest in new goods in an effort to re-establish the distance of the pre-existing society. Here we often get the self-consciousness of an autodidact who has the desire to bring appropriate and legitimate signals through his consumption activities. This is particularly the case with what Bourdieu calls the intermediaries of the new culture, those involved in media, design, fashion, advertising, and in the various fields of information work of intellectuals, those whose work provides services and production.

In language, the word element of adat is taken from Arabic, namely "adah which comes from (masdar), which means repeatedly. In line with the development of society, custom grows and develops dynamically,

in which process a form of culture will be born, both of which are born from the spirit of the community that occurs repeatedly. Adat is a community habit that has been practiced repeatedly for a long time. These habits grow and form in society which are considered to have value and must be obeyed. Customs that exist in community life are in the form of traditions, ceremonies and others that are able to control the community, customs are unwritten provisions and if violated, sometimes there will be harsh sanctions from the community such as scorn and others. Culture is the plural form of the words budi and daya which means love, karsa, and rasa. The word culture actually comes from the Sanskrit language budhayah, which is the plural form of the words budi and akal. In English, the word culture comes from the word culture, in Dutch it is termed cultuur, in Latin, it comes from the word colera. Colera means to cultivate, work, fertilize, develop land (farming).

Then this understanding was developed in the sense of culture, namely as all human power and activity to process or change nature. According to E. B. Tylor, culture is a whole complex that includes knowledge, beliefs, arts, morals, science, law, customs, and other abilities and habits acquired by humans as members of the community. Culture or culture that concerns all aspects of human life both material and non-material. Most experts who define culture like this are most likely strongly influenced by the view of evolutionism, which is a theory that says that culture will develop from simple stages to more complex stages.

Customs are part of culture which symbolizes various values and concepts about the life of the universe according to the mindset of the community. Every region has the same customs and some are different from one region to another, as is the case with marriage ceremonies. The marriage ceremony is one of the customary rituals most often carried out in society and in general the process of implementation is not so different, such as family deliberations, seeing the girl, engagement, marriage until the handover of the new bride to the bride's family.

Marriage according to Islamic law is a contract or binding between a man and a woman in order to realize the happiness of family life, which is filled with a sense of tranquility and affection in a way that is approved by Allah SWT. Whereas in Article 1 of the Marriage Law No.1/1974 is: the inner and outer bond between a man and a woman as a wife with the aim of forming a happy and eternal family (household) based on the almighty God.

A wedding ceremony (walimah) is a festive celebration held on the occasion of a marriage. Because according to Islam it is a serious contract and also a very happy moment in one's life, it is recommended to hold a wedding celebration party and share that happiness with others such as relatives, friends or those who are less fortunate. The wedding celebration party is also a gratitude to Allah SWT for all the blessings he has given us. Besides that, walimah also has another function, namely announcing to the public. In carrying out the wedding ceremony, it is always followed by various processions and procedures that vary according to their customs.

Basically, the culture and customs in Aceh are the same, especially in marriage customs, the differences are only in the form of pluses and minuses that are adjusted to the conditions of each region, but basically have similarities in customs and traditions. The traditional procession of marriages among these ethnic groups is a series of activities that are not only the personal business of the family, but also ultimately the business of the community, especially the gampong community where they live. Generally, the business of finding a match for a young man and girl is carried out by his parents based on considerations of age, the ability of the young person to settle down.

In general, the marriage procession found in Piyeung Settlement, Montasik Subdistrict is the same as Acehnese marriage customs, but the marriage procession found in Piyeung Settlement, Montasik

Subdistrict is not as thick as other Acehnese areas. The traditional stages/processions of marriage in Piyeung Settlement are:

Cah rot is the first step in finding a girl to be the son's future wife. The custom of the Piyeung community is to match their children with their relatives. A person goes to the girl's house, and when talking to the girl's parents, a question is asked as to whether or not the girl already has a husband, and if not, he intends to marry the girl. If it is indicated that the girl has no objection, then the next step is to set a date or schedule for meulake.

Nowadays, arranged marriages are sometimes still practiced, with a relative or friend playing the role of matchmaker. Matchmaking is often carried out for someone over the age of 24 who is considered difficult to find a mate for. At this stage of the matchmaking, the brother goes to the girl's house to visit or just stop by, then while chatting with the girl, he asks whether she already has one or not. If not, then the man's mobile phone number is given to get acquainted first. The same is done by a friend in setting up a friend. Nowadays, matchmaking conducted by relatives has decreased because, every teenager has a cellphone or android to communicate with other people, when they don't have a boyfriend or break up with their lover they can get acquainted with other people through Facebook, BBM, WhatsApp and others. If they match then they will continue to the dating stage, some even date for more than 5 years and then decide to get married. When they feel it is appropriate to get married then they will bring a seulangke to the house of the bride-to-be.

Between the prospective bride and groom, it is now no longer awkward to go to his mother-in-law's house because, during their courtship, they are accustomed to going to the home of their candidate. For example, during Eid and when there is a party at her house. Sometimes it is also often found that a man takes, picks up or plays at the girl's house. Even the prospective in-laws and the bride-to-be know each other.

Before meulake (proposing), the groom usually sends a seulangke to the bride-to-be's house to ascertain whether the bride-to-be has one or not. Nowadays, seulangke comes to the dara baro's house only to confirm when the date of the engagement will take place, because now most prospective brides and grooms know each other even long before the planning of the marriage. After the two have agreed, the meulake will continue. At this stage seulangke together with the geucik, family experts and ureung tuha gampong come to the bride-to-be's house with some dalong. In the past, the Piyeung community only brought two bunches of betel leaves that were still intact, one comb of bananas, tobacco, cucumber, eggplant, one small dalong and one mayam of gold, there were also those who brought half a mayam of gold in the form of earrings. 3 The betel leaves and other items are then distributed to neighbors and relatives. In the current period, what is brought is: ranup complete with spices, sugar, cakes, coffee powder, tea, canned milk, a set of clothes etc.

The items are wrapped in wrapping paper except ranup which is wrapped in a handkerchief and brought to the house of the prospective dara baro. Before the meulake event takes place, the sigadis deliberate to give an answer to seulangke. Then from the woman's side also brought geucik, teungku, other village parents and relatives of sigadis. Arriving at the sigadis' house, he was welcomed in the living room and then expressed his intentions and purpose for coming to the sigadis' house. For example, "loen jak keunoe angen-angen na bungong lam rumoh nyoe, peu kana poe". In the past, the length of engagement in the Piyeung community ranged from 1 to 3 years. Whereas in the present, it is between one month and 2 years. Then further talks about the wedding day and others are determined by the prospective linto and prospective dara baro through seulangke. After completing the meulake procession, the next is the balah idang procession carried out by the sigadis family. In this procession, the dara baro gives two kilos of sugar which is put into the dalong brought by the linto.

When one of them decides to end the engagement, there are consequences that they must bear, namely if it is from the man who breaks the engagement then the gold that has been given to the sigadis is forfeited (no need to be compensated), while if it is from the girl who breaks the engagement then she must return the gold that has been given to her twice. However, there are also men who do not want to accept double, because they think it is not their right.

Meugatip / marriage is a procession of *ijab qabul* conducted at the KUA office or in a mosque attended by male guardians and witnesses, while the bride is at home. But nowadays most brides also go to the KUA office to witness the meugatip process. The groom's entourage brings a *bate* or *cerana* wrapped in yellow cloth which contains the dowry "*jeuname*". Meanwhile, the bride's entourage brought *ranup*, cakes and drinks to be distributed to all the groups present. After completing the *ijab qabul* and signing the marriage papers, the groom hands over the *jeuname* to the bride's guardian to wear and proceed with taking pictures.

In the previous period, carrying out the meugatip process was very easy because it was only *ijab qabul* (*peumat jaro*), there were no conditions and also a marriage certificate or book, the clothes worn by the groom were white Muslim clothes, cloth pants and a black cap. Prospective brides must now fulfill the conditions before marriage, namely, reporting to the *geucik*, undergoing a tetanus test at the *Puskesmas*, and reporting to the KUA and completing other requirements. After marriage, the *linto* does not immediately return to the bride's house before being escorted, namely during the *intat linto* procession. Whereas the groom now, only one or two days after marriage has returned to the bride's house. Before returning home, the bride and groom usually take pre-wedding photos in beautiful places such as the sea, bridges, parks and even rice fields. One of these photos is washed and placed in front of the bride and groom's house during the party.

The *peumano* tradition is bathing the bride-to-be which is done one or two days before meugatip. The water used is well water cooked with leaves (*on kleung*, *on rabon*, *on limeng*, *on kunyet*, *on pineungmirah*, *on peunawa*, *bungong* and others). *Peumano dara baro* starts with *Basmalah* and is performed seven times while chanting. each is counted *sa*, *dua*, *lhee*, *peut*, *limeung*, *nam*, *tuuujoh*. The purpose of this *peumano* is to teach how to take a *junup* bath and so that the bride and groom are clean physically and mentally in entering the level of marriage which is bathed by traditional elders. The clothes worn when bathing are up to the bride and groom, because in Piyeung Settlement, Montasik sub-district, no one requires wearing traditional clothes.

Meugaca is the procession of applying *inai* to the hands and feet of the bride which is a custom for the people of Aceh before the party. People do it together, starting from the process of searching, picking, separating the leaves from the stalk and bones, grinding the *inai* leaves in turn to putting the *inai* on the *dara baro*. The *meugaca* procession is carried out 3 days before the party, for 3 consecutive nights before going to bed, the bride and groom always wear *inai* leaves on the tips of their fingers and toes applied by relatives or close friends. 9 After the bride and groom are finished, the girls and children also put the remaining *inai* on their hands and feet. the next morning the *inai* is removed / washed. Nowadays the *meugaca* procession is not as festive as it used to be, now the bride and groom only hire a painter. The painting is also done the day before the party and does not involve the community during the *meugaca* process. This *meugaca* procession is carried out three times, namely at the time before meugatip, the *intat linto* party and at the time of *antar dara baro*. This is done if the event has a long interval between meugatip, *intat linto*, and *antar dara baro*. This procession aims to make the bride look more beautiful on those days.

In the past, a girl who had married, her teeth would be cut with a tooth file to make it look neat and nice. This *koh gigo* is done with the position of the *sidara baro* sleeping on her back and covered with a cloth.¹⁰ Around the last 50s this *koh gigo* procession has been very rarely done, there are even people who do not

know that the koh gigo procession has ever existed in the Piyeung settlement.¹⁰ Nowadays this koh gigo is no longer done because it is considered unusual.

Meuandam and koh alis is a procession of cutting the hair on the front of the bride and tidying up the eyebrows to look beautiful on the day of the party. The materials to do meuandam and koh alis are mirror, knife, scissors, comb, hair oil and others. The materials are given by the groom through seulangke. The cutting of andam and eyebrows is done by the bride's Quran teacher. After completion, the bride gives 1 plate of rice and enough money to her ngajinya teacher.

Walimah is a celebration of a wedding party in Aceh called meukeurija. Before entering the party, the community works together in carrying it out. At the beginning of the party, families, relatives and village officials hold a duek pakat (meeting) to discuss donations and the number of guests to be invited. Some donations are in the form of money, rice, eggs and some bear 1 or 2 beulangeung soup, according to the ability of each relative. After that, another meeting is held in the meunasah with village officials and all the community, this meeting discusses the work that will be done by each person and this meeting is attended by men only. The day before the intat linto party, the community and dara baro's relatives start arriving with knives and coconut shavers to help prepare for the party, starting from cooking and also installing tents. People usually bring rice and gifts for the sidara baro. In the past, a week before the party, some people already came to help, such as pounding rice, looking for firewood and others. Close relatives usually bring 2 layers of woven mats, 1 sleeping pillow, 10 liters of rice, coconut and 1 large bottle of cooking oil. Others bring 8 liters of paddy and a small bottle of oil. At the time of the feast, the thing that the gampong community and children are waiting for is the taking of bu beulangoeng (rice with Aceh Besar special sauce) in a tin plate, some eat at the kenduri place and some take it home. The collection of bu beulangong is only for the gampong community, while the invited guests are provided with food in francaise (French). During the feast/meukeurija, usually the kenduri organizer gives a small bucket of rice complete with side dishes to be given to orphans and distant relatives who are not invited to the wedding. As for the people who attend and bring rice in a small bucket, when returned the bucket is also filled with rice and beulangeung sauce in ½ kilogram paper. After the party is over, the next day the bride and groom give gifts to relatives and the community who have helped her in the marriage process. In this procession there is also idang reciprocation, but only sugar is given through seulangke.

The installation of pelamin and other decorations is carried out the day before the party, the aisle at the time of intat linto there are 2, the first aisle is a small aisle, usually the Piyeung community calls it pelamin linto. Before the linto sits side by side in the aisle with the dara baro, the linto first sits in the small aisle, after finishing eating and handing over the linto to the dara baro's family, then the linto sits side by side with the dara baro in the big aisle. in the previous time the aisle in the Piyeung settlement consisted of janur, long cloth, 2 chairs and various kinds of flowers. Everything is created by the local community, all communities help each other, not only in the form of labor, the community also lends their goods such as kitchen utensils, long cloth, even clothes that are considered good for the bride to wear. In the procession of intat linto, linto baro is decorated with traditional Acehnese clothing, the Groom's Clothing (Peukayan Linto Baro) consists of: headgear / skullcap (kupiah meukeutob), shirt (bajee), pants (siluweue), sarong / bamboo cloth (ija krong), weapons (rencong), shoes and other jewelry (accessories), while the clothes used by women at the wedding ceremony consist of : pants (sileuweue), shirt (bajee), cloth (ija waist), shawl (ija sawak). The pants worn by women are the same as the pants worn by men at the time of the marriage ceremony, which have a wide waist and narrowed leg ends but not necessarily black. At the ends of the legs are embroidered with floral kasab, leaf vine motifs, and pucok rebong (tumpal) motifs. Then the clothes are in the form of brackets and long sleeves, round collars that wear buttons on the front. On this shirt is also given gold thread embroidery, kasab in the neck, chest and ends of the hands that function as jewelry from gold. Women also wear songket cloth up to below the knee and wrapped around the waist

rope like the men. The bride wears other jewelry even from head to toe, such as necklaces on the chest, bracelets on the hands, wearing subang (kerabu) in the ears, and on the head consisting of a bun, patam dhoi (crown) worn on the forehead which is circular to the left and right, cucok sanggoi (hairpin), bungong tajok (a type of cape flower), priek-priek (a type of toy in the form of tassels used in the bun), and ulee ceumara (hair decoration in the form of flower pistils). Usually, the most prominent is the crown on the head which is quite large. While the clothes worn by the bride during the intat dara baro and puwoe dara baro procession are kebaya clothes that are sewn and come from inside the dalong (idang) which is brought during the intat linto procession.

Intat linto is done a few days after meugatib, but some are done on the same day. At the linto's house there is no party, but only relatives and neighbors who help wrap the idang (talam). The relatives who come usually bring donations for the idang such as towels, prayer mats, clothes and others. The contents of the idang are decorated with various shapes, such as ships and flowers created by the community, The number of idang brought is around 7 or more according to the family's ability and donations from silinto relatives. A few hours before leaving for the dara baro's house, the community and invited guests come and greet the linto (peumeuah linto) with money.

At the time of the intat linto party, the dara baro wears traditional Acehnese clothing and is fully decorated with her cak-ceng bun. Arriving at the dara baro's house, the linto group is immediately greeted with an umbrella exchange, a change of dalong holders from the linto party welcomed by the dara baro party and the peumulia jame dance, namely the ranup lampuan dance. In the past, about 500 meters from the party venue, the intat linto group did meulike, once at home the meulike procession was continued by the dara baro. Before entering the house, the linto baro is first dipeusujuk then invited to enter and eat together.¹⁸ Guests from the linto group eat the food that has been provided under the tent, while the besan and his closest relatives eat the food that has been served in the house. After eating, the procession of handing over the linto to the dara baro is carried out by the gampong/geucik parents. After that, the parents and relatives of the dara baro greet the linto with money and continue with taking pictures. When the linto group wants to go home from the party venue, usually the bride gives rantangan for her besan family to take home. In the evening all relatives and neighbors gather at the dara baro's house. This is the event that the community is waiting for, especially women, namely the opening of idang and gifts. The first opening of the idang is done by the keucik's mother and then continued by other mothers by opening one by one until it runs out. After that, it is followed by the opening of gifts which is carried out by everyone present.

Intat dara baro is done a week after intat linto, but there are also those who do it after a month from intat linto, depending on the agreement between the families of both parties. Intat dara baro is the delivery of the dara baro to the in-laws' house by a group of women. The female entourage brings cakes placed in a talam/dalong covered with sange and cloth embroidered with gold thread. The cakes brought in idang are 7 or more according to the donations given by the siblings. The cakes are meuseukat, dodol, teumpo karah, wajebe, boi, peunajoh and bolu. In this procession, the way of welcoming is the same as in the intat linto procession except that in this procession there is no meulike. Upon entering the courtyard of the linto's house, the group was greeted with a procession of umbrella exchanges, changing dalong and ranup holders from the dara baro group to the mothers of the linto party. After finishing eating, relatives and relatives from the linto side greeted the bride with money, then continued with taking pictures. At this ceremony the dara baro must stay for 3 days at the in-laws' house accompanied by friends or relatives. After the ceremony is over, the cake inside the idang is cut into small pieces, then put in paper and distributed to relatives, neighbors and other communities. Furthermore, relatives and the community come or visit the dara baro and are served typical Acehnese cakes brought at the time of intat dara baro. This procession is called breranup dara baro. In this procession, some people bring one plate of rice or money for the dara baro, while relatives and linto relatives bring 1 liter of rice. Breranup dara baro aims for the community

to get acquainted and recognize the sidara baro. In this procession there is an idang retaliation delivered at the time of puwoe dara baro, namely boi and wajeb.

Puwoe dara baro is taking the dara baro back to her home after 3 days at the linto's house. Each brother from the male side gives 20 kg of rice to be taken home by the dara baro. This party is usually carried out simply, the dara baro is escorted by a group of women from the linto's relatives and neighbors. When arriving at the dara baro's house, welcomed by the brother of the dara baro then continued with a meal that has been provided in the house. After eating, the dara baro walks while greeting the entourage present, then the traditional marriage procession in the Piyeung settlement of Montasik sub-district is complete.

Changes are a combination of the Acehnese / local cultural system with the national cultural system. The traditional marriage procession in the Piyeung settlement, Montasik sub-district, which applies now, is a form of change from the previously existing traditional marriage procession, where there are new things that are added and modified to make it more attractive and have a selling value for renters / sellers of wedding equipment. For some people, this has become a necessity in an advanced era, because if someone does not use or do it, it will feel strange and sometimes become the subject of conversation among the community itself.

Along with the times, the modified traditional procession does not eliminate the original concept which is Islamic, polite and dignified. For example, the clothes used by the bride and groom at the wedding ceremony do not violate Islamic law and are not even separated from our corridor as Muslims because we implement Islamic law Kaffah. The traditional clothes and appearance used look Muslimah than in the past and do not contradict Islamic law. However, there are some things that must be considered when wanting to look more beautiful and attractive, in addition to covering the aurat, wearing clothes that are too narrow and wrap the body is also not recommended in Islamic teachings.

According to the perceptions of the Piyeung community regarding changes in the traditional marriage procession that occurred due to commodification, some agreed and some disagreed and some even did not respond and accepted all the changes that occurred. The lack of public knowledge about preserving their own culture is one of the causes of change.

The occurrence of changes in the traditional marriage procession in the Piyeung community, due to the community's desire to increase income through marriage customs, namely people who have been selling / renting wedding equipment for a long time, but if the community continues to sell old auction equipment or is not in accordance with current conditions, it could be that the business is not smooth, this is where the Piyeung community in Montasik District began to look for information about the current or modern lifestyle. There are also those who say that the influx of people from outside the Montasik area, especially from outside Piyeung, is through marriage and migration to Piyeung. However, the changes that occur in this day and age are also influenced by mass media and also a person's desire to display new things during the wedding procession seen when attending other people's weddings or through the internet.

In recent years, there have been many things that are different compared to the previous situation found in the traditional marriage procession in Piyeung, Montasik Subdistrict, namely there are things added from the previous procession that have become a habit of the community. If there is no effort from the community to minimize the occurrence of ongoing changes, the next generations will not know how the original culture found in their area. Every traditional marriage procession always involves the community in everything, but along with the times all community activities began to be helped by technology, human labor has been replaced by machines. So that the interaction that occurs in the community is also reduced.

When people came to the party venue, they began to feel confused and easily bored because of the lack of work they could do. This habit continues so that by the time the party is over, people have started to go home and leave the party, there are only close relatives, and the wives of village officials who help until the party is over.

According to the author, from the results of conducting research in Piyeung Settlement, the impact of changes that occur due to commodification can lead to a lack of interaction between fellow communities which causes less cohesiveness, strong friendship as in the past. The consumptive behavior of the community towards new cultures, and easily influenced by outside cultures due to lack of knowledge about the preservation of customs in their area, as well as old cultures that became original cultures began to erode and be forgotten, so that the next generation of Piyeung people never knew about the culture that existed in their area. In addition, the changes that occur also make people who start to think creatively and update about the times and can also earn income through the traditional marriage procession. With the existence of technology, the people in Piyeung Settlement are not outdated, it also facilitates and accelerates the work of the community in carrying out the marriage procession.

CONCLUSION

Research on the commodification of marriage customs in Piyeung Settlement, Montasik District, as described in the previous section, can draw several conclusions, namely: 1. The traditional marriage procession in Piyeung Settlement, Montasik District which is valid now, is a form of change from the previously existing traditional marriage procession, where new things are added and modified to make it more attractive and have a selling value for renters / sellers of wedding equipment. The changes that occur due to commodification in the traditional marriage procession of the Piyeung community in Montasik District are aisles, meugaca, clothing and appearance, the cooking process and how to serve food to guests. 2. The perception of the Piyeung community in Montasik Subdistrict regarding the changes that have occurred at this time, there are various kinds of responses, namely those who accept, reject and there are also people who do not respond. However, some people in responding, they want the old cultures to be preserved and maintained so that the next generations also know how the original culture of their region.

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