



## "Ngakken Anak" (Adoption) in the Indigenous People of Lampung Pepadun in Gunung Sugih Sub-District, Sub District Gunung Sugih Kabupaten Lampung Tengah

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### ABSTRACT

In the indigenous community of Lampung Pepadun in general and especially the people of Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency, there are customs or traditions and must have a son (ragah), whether it is born from the mother's womb or adopted children (adopted). The problems posed in this study are, what factors are the background of Ngakken Anak (adoption), how is the procedure for ngakken Anak (adoption), and what is the position of the child who is angken (adoption). The method used, the main method is descriptive carried out by the questionnaire method, interview or interview of informants, informants are people selected as many as seven (7) informants.

The result obtained, is that adoption is carried out if one family (mother, father / husband, wife) does not have children or children, especially sons (ragah). Adoption is also often done because it is to increase the family, or as a result of disasters and disasters. The first procedure for Ngakken Anak (Adoption) is through customary deliberation (Perwatin) and the second is requested directly by the family who will Ngakken Anak (Adoption) to other families, both from their own families and outsiders. While the position of Anak Angken (adoption) is, to complete the arrangement of family completeness, replace the role of the father both in the family and in customary matters, as the successor of future generations and to replace the role and position of the father and family who Ngakken Anak (adopted) and the recipient of inheritance.

## **INTRODUCTION**

Marriage is an important history in human life, because marriage is an inner and outer bond formed between a man and a woman that aims to form a happy and eternal family, and also marriage is a union of two different families. According to customary law, marriage is a matter of family, relatives and personal affairs depending on how the marriage arrangement of the community concerned.

In Indonesia, family traits are classified into three types, namely, first following the paternal lineage which is often called patrilineal, second following the maternal lineage which is often called matrilineal, and following the second line, namely father and mother which is often referred to as parental.

The indigenous people of Lampung are divided into two indigenous groups, namely the Lampung Pesisir custom and the Lampung Pepadun custom. Basically, marriages carried out by the two customary groups are carried out in the same way, it's just that in the Lampung Pepadun custom, marriage customs are still carried out thickly, both in urban and rural communities.

In Lampung traditional marriages, pepadun only recognizes honest marriage, does not semanda marriage, on the contrary, coastal indigenous people carry out marriage in two forms, namely honest marriage and semanda. In ancient times, marriage in the Lampung community knew the endogamous marriage system, which is a marriage that requires a person to marry with one clan or one tribe and one descendant, this is done to maintain the customs of the ancestors, but this marriage system cannot be maintained due to the various tribes and cultures that exist in Indonesia, and who live in the Lampung area.

In Lampung society, the marriage system that is widely used is the patriarchal marriage system, which is a family system that emphasizes the father's lineage. While basically the people of Lampung adhere to patrilineal descent with Majorat-Erfech (mayoret inheritance rights) where always the eldest son of the older offspring becomes the leader (*punyimbang*) and the responsibility of managing his family members.

However, this principle is considered impure anymore, because of the implementation of the custom of *ngakken anak* (adoption) where people from other *buways* or other descendants can become members and be appointed as brothers with traditional ties through marital relationships, close relationships, and relationships that are fostered to create peace between families (Pidri: 1996: 176)

The Lampung community is divided into two, namely the Lampung Pepadun and Lampung Saibatin communities, in Lampung Saibatin is not familiar with the term *Pengangkongan*, in the Lampung Saibatin community it is only determined that marriage must be with the same religion. Whereas in the Lampung Pepadun community, if it occurs in one family that does not have offspring both male and female, or there are no descendants whose men are only women, then there is an effort and justified in the Lampung Pepadun custom to be able to adopt children (adoption) for the survival of the family.

From the description above, the author wants to explain about "*Ngakken Anak*" (*Adoption*) *how to ngakken children in the indigenous people of Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency.*

## **METHODOLOGY**

Method is a procedure or way to know something that has systematic steps. While methodology is a study in learning the rules of a method. Methodology means doing something using the mind carefully to achieve a goal, while research is an activity to find, record, formulate, analyze to compile research reports (Usman Rianse and Abdi, 2009: 1).

So research methodology is a study in studying the regulations contained in research. In this study, researchers used functional methods. This shows that the method is an important thing in determining the success rate of research on the object to be studied. According to Malinowski in Suwardi Endraswara, the functional method is the ability to describe a certain society down to small things. Aspects of people's lives can be revealed so that the factors and causes will be revealed (Suwardi Endraswara, 2003: 103).

The main method in this study is descriptive, carried out by questionnaire method, interview or interview of informants, informants are people selected as many as seven (7) informants.

## **RESULTS AND DISCUSSION**

Hilman Hadikusuma (2003: 125) explained "The indigenous people of the Lampung tribe can basically be divided into two groups, namely the Lampung indigenous Pepadun community and the Lampung indigenous Saibatin community.

Aryono Soeyono (1985: 4) suggests that "adat is a religious magical custom of the life of indigenous people, which includes, among others, cultural values, norms whose rules are interrelated which later become a traditional system or regulation".

The tradition contained in the Lampung community is ngakken anak (Adoption of children) According to Ariyanto Suyono in the Anthropology dictionary said what is meant by ngakken anak or adoption, which is the process of adopting someone or taking someone else's child to become their own child officially according to customary prosudure or applicable law into a new kinship, client or tribe (Aritonang, 1997 : 8).

Meanwhile, according to Hugo F Reading, which can be a Social Science dictionary, it is said that the child (adoption) is the recipient by the individual through a process that according to norms, namely a new family bond that is socially considered equivalent to an innate bond that replaces the old bond either in whole or in part (Hugo F. Reading; 1995 : 18).

According to Soerjono Soekanto, that the definition of child adoption is a child who is adopted by others (in a legal relationship) according to customary law and religious law, and is adopted for certain reasons. And then the adopted child is considered his own biological child.

The division of children according to *Hilman Hadikusuma* clarifies adopted children in the Lampung community into three (3), namely:

- a. Adopted children upright tegie
- b. Customary adopted children
- c. Mewarie's adopted son

The following for more details are explained in the results of research and discussion in this scientific paper:

## **RESEARCH RESULT**

Data description from the results of research on respondents totaling seven (7) residents of Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency.

From the data of respondents who filled out the questionnaire submitted to respondents consisting of seven (7) residents of Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency, regarding the following:

- (a) The cause of *Ngakken Anak* (adoption) in the Lampung Indigenous people, pepadun in Gunung Sugih Village, Gunung Sugih Kabu District, Central Lampung Regency.
- (b) Child *Ngakken* Procedures (adoption) for Lampung Pepadun Indigenous Peoples in Gunung Sugi Village, Gunung Sugih District, Central Lampung Regency
- (c) The position and benefits of someone who has been considered to the Indigenous people of Lampung Pepadun in Gunung Sugi Village, Gunung Sugih District, Sugih Kabu, Central Lampung Regency.

The following data were obtained:

1. The cause of *Ngakken Anak* (adoption) in the indigenous people of Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency. From the questionnaire data obtained from as many as 7 (seven) people who were used as informants in this study, the results of research on the causes (*ulun lappung*) of the indigenous people of Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency, *Ngakken Anak* (Adoption) are as follows:

If one family does not have a son (*Ragah*) then the existence of the family is not complete, then the solution or solution is to *Ngakken Anak* (adopt) a boy (*ragah*) from another family.

In this process of *ngakken anak* (Adoption), it is carried out first between father and mother or husband and wife, whether the father and mother are desperate or infertile, from the results of the deliberations of both sides of the big family, it is concluded that *Ngakken Anak* (Adoption),

in ngakken the child (adoption) who will be adopted whose child, usually prioritized children from within their own family who still have blood ties. Only then take or take the child (adopt) from outside family or other families.

Another cause, the family has children, but the children obtained are daughters (sebai), this is possible so that in the family there are complete children (ragah) and daughters (sebai).

## 2. Child Ngakken Procedures (adoption) for the indigenous people of

Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency.

Ngakken Anak (adoption) in the Lampung community is carried out by;

(1) Through Perwatin Adat (Musyawarah Adat), and

(2) Taken directly.

(3) Through marriage

- Through pronounciation (Sex Change)

- No pronounciation (not through type change, according to custom)

Based on the results of questionnaires and interviews with seven (7) informants also explained:

About the procedure for Ngakken Anak (adoption) can be done in several ways, the first of which is in a direct way. The direct way is the family of the father and mother or husband and wife and their extended family who desire to have children (adoption) consensus or family deliberation / crush to bring children (adoption), this is for reasons of not having children or children, whether it is a son (ragah) or daughter (sebai), and maybe also because it is caused by not having children at all.

However, there are other procedures in the activities of Ngakken Anak (Adoption) which are through traditional nurses or traditional figures or traditional figures, through these traditional figures the family conveys their dignity to be able to Ngakken Children, then through representatives or traditional figures who are trusted and given the mandate or power to find children to be adopted.

## 3. The position of Anak Ngakken (adoption) in the indigenous people of Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency.

The results obtained, both from the results of questionnaires obtained from informants as many as seven (7) informants or respondents, regarding the position of Angken (adopted) children in the indigenous people of Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency.

The position of angken children is generally the same, but in the process and determination of the position of angken (adoptive) children depends very much on how the initial agreement at the time of the agreement between the two families. If the adopted child (angken) is in the agreement and initial agreement between the two families as an *upright adopted child tegie*.

Then the adopted child is no different from his own biological child, so that the position of the adopted child (angken) has the rights and obligations worthy of him as a biological child. The adopted child (angken) has the right to be fostered, guided and guarded sincerely as a biological child, the adopted child (angken) is not released and remains in the care and protection of his adoptive parents until the child is an adult and able to live alone. Regarding the obligation of adopted children (adoption) *upright tegie* is also the same as his own biological children, his obligation is to take care of, maintain and care for both adoptive parents well, until the end of their lives.

Adopted children (angken) have a position to receive inheritance in the form of property and other relics, property in the form of any inheritance from their adoptive parents, both in the form of land, houses and others. In addition, adopted children solve all problems that have not been resolved by both adoptive parents (angken) at the time of their lives.

However, unlike traditional adopted children, traditional adopted children have positions and roles in certain fields only, traditional adopted children are not automatically or directly as adopted children of inheritance recipients, special custom adopted children (angken) who basically receive duties and rights or inheritance related to customary issues only. However, if there is also a traditional adopted child given an inheritance, this depends very much on the decision of the family through a process of consensus or mutual deliberation, but if there is no inheritance of property, the adopted child (angken) cannot claim anything.

In customary law in Indonesia in general, especially Lampung customary law, that the position of adopted children (angken) is the same as their own biological children. So that adopted children (adoptees / angken) continue to get a living until the child grows up and can stand alone.

Therefore, the position of the adopted child (angken / adopted) can continue the offspring of the family, so that the adopted / adopted child receives a continuity relay from the adoptive father's family. Therefore, the adopted son (angken) is also at the same time as an heir, who receives and maintains and takes care of all the inheritance left by his adoptive father and mother.

## **DISCUSSION**

### **1. The cause of *Ngakken Anak* (adoption) in the indigenous people of Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency.**

In the Lampung Pepadun Custom, especially in the Lampung Pepadun Indigenous People, in Gunung Sugih Village, Mount Sugih Subdistrict, Central Lampung Regency is a culture or tradition or custom that has been implemented or carried out for generations, because there is a custom or culture of the Lampung Pepadun indigenous people, which says that the eldest son (ragah) is called the *Punyimbang* child or indigenous child, Apart from that, the eldest son (Ragah) is also the originator of *Terah* or the next generation.

Therefore, how important is the role of boys (ragah) in the family of the indigenous people of Lampung Pepadun. So what if one family does not have a son (Ragah) then the existence of the family is not complete, then as a way out or solution is to Ngakken Anak (adopt) a boy (ragah) from another family.

## **2. Child Ngakken Procedures (adoption) for the indigenous people of Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency**

Ngakken Anak (adoption) is a condition of a father and mother along with their extended family who try and try to take, get children from others, namely anyone, be it their own family or from someone else's family. Children who will be Angken (Ngakken Anak / Adoption) in general the child is immature at least not yet married, whether it is a boy (ragah) or a girl (sebai), some even carry out or do Ngakken Anak (Adoption) when the child is still a baby or newborn or just a few weeks or months old. Ngakken Anak (adopt) a child who is still an infant or still small, this is its use so that the child's love for his adoptive parents will be felt and awake forever, until the rest of life.

## **3. The position of Anak Ngakken (adoption) in the indigenous people of Lampung Pepadun in Gunung Sugih Village, Gunung Sugih District, Central Lampung Regency**

The position of the angken (adoptive) child is generally the same, but in the process and determination of the position of the angken (adoptive) child depends very much on how the initial agreement at the time of the agreement between the two families. If the adopted child (angken) is in the agreement and initial agreement between the two families as an *upright adopted child tegie*, then the adopted child is no different from his own biological child, so that the position of the adopted child (angken) has the rights and obligations worthy of him as a biological child. The adopted child (angken) has the right to be fostered, guided and guarded sincerely as a biological child, the adopted child (angken) is not released and remains in the care and protection of his adoptive parents until the child is an adult and able to live alone. Regarding the obligation of adopted children (adoption) *upright tegie* is also the same as his own biological children, his obligation is to take care of, maintain and care for both adoptive parents well, until the end of their lives.

Adopted children (angken) have a position to receive inheritance in the form of property and other relics, property in the form of any inheritance from their adoptive parents, both in the form of land, houses and others. In addition, adopted children solve all problems that have not been resolved by both adoptive parents (angken) at the time of their lives.

However, unlike traditional adopted children, traditional adopted children have positions and roles in certain fields only, traditional adopted children are not automatically or directly as adopted children of inheritance

recipients, special custom adopted children (*angken*) who basically receive duties and rights or inheritance related to customary issues only.

Thus, it can be concluded that the status or position of adopted children (*angken*), be it adopted children *upright tegei*, as well as *traditional adopted children* and adopted children resulting from *mewarie* (kindness, because of sibling adoption) is very dependent on the initial process and approval when going to do *Ngakken Anak* (adoption). Adopted children (*angken*) exist as substitutes for their adoptive parents, successors of generations and receive inheritance left by their adoptive parents. As well as accepting the responsibility of what - what is left behind by his adoptive parents.

## CONCLUSIONS

Based on the results and discussions described above, about *Ngakken Anak* (*adopsdi*) in the indigenous people of Lampung in Gunung Sugih Village, Gunung Sugih District, Lampung Regency, the conclusion is as follows.

*Ngakken Anak* (adoption) is a good deed and does not violate the law, *ngakken anak* (adoption) is the activity of taking, nurturing and choosing someone else's child as one's own biological child and delivering the *angken* (adoptive) child to adulthood and independence.

1. The cause of people not having children (adoption), is because the person (mother / father) of the family has no children at all, or there are only daughters (*sebai*), or there is only one child, or there are only sons (*ragah*) only.
2. There are several ways, such as: direct ways, namely proposing and taking children from their parents directly without intermediaries, or customary procedures, namely through customary nurses as intermediaries, or through marriage, may be by means of pronouncement (sex change in custom) or not procurement.
3. The position of *angken* children (adoptive/adopted) according to customary, state and religious law, is the same rights and obligations as the children themselves, *Ngakken* children are entitled to be delivered to adulthood and independent, and are entitled to receive inheritance from both adoptive parents.

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