
The Challenges of the Lampung Cikoneng People in the Midst of the “Lampung Cadang” Presumption

Linda Sari Wulandari¹, Multamia R.M.T. Lauder², M. Alie Humaedi³, Sri Munawarah⁴

¹ Postgraduate Student of Linguistics Department, Faculty of Humanities, Universitas Indonesia

¹lindasariwulandari.17@gmail.com

^{2,4} Linguistics Department, Faculty of Humanities, Universitas Indonesia

³ Research Center for Social Welfare, Village and Connectivity National Research and Innovation Agency

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ABSTRACT

Lampung people was not just stay in the province of Lampung. One of the migration places for Lampung people are Serang, Banten. They inhabit four villages in Cikoneng Village, Serang, Banten. However, there is an assumption by the people in Lampung that the people of Lampung Cikoneng were "Lampung Cadang". The term had created a polemic among the people of Lampung Cikoneng because it has a negative connotation, namely that they are considered to damage the Lampung language because it shows some differences with the Lampung languages in Lampung. The situation and conditions of the Lampung Cikoneng language as described in the language wave theory. The further away from the homeland (the area of origin of language) will be seen the difference in lexicon and phonological. This is a natural phenomenon according to linguistic ecology. The aims were to determine the existence Lampung Cikoneng language. This study uses a qualitative method based on direct observations, interviews, and literature reviews. Based on observations, the Lampung Cikoneng language still exists. It can be seen that the Lampung Cikoneng language still survives even though the children of the next generation of Lampung Cikoneng people are still fluent in Lampung Cikoneng. This shows that there is a challenge to maintain the customs of the Lampung people. They can also show their identity as Lampung Cikoneng people. There has been a process of reformulating the identity of the Lampung Cikoneng community which is realized with the concept of Lampung Sai (Lampung Unity) in the Cikoneng.

INTRODUCTION

Indonesia is an archipelagic country consisting of hundreds of ethnicities and regional languages. The Javanese ethnicity is one of the largest ethnic groups in Indonesia, followed by the Sundanese who are no less numerous. However, between the two ethnic groups, there are also other ethnic groups, such as the Lampung ethnic. Ethnic Lampung or commonly known as *ulun Lampung* live side by side in the midst of Sundanese and Javanese people, as well as Malays. The Lampung ethnicity is an ethnic minority on the Java Island. The Lampung people on the Java Island have lived and settled in the western region of Java, namely in Banten Province. In the past, before becoming Banten Province, the Banten region was still included in the West Java Province, which incidentally was occupied by the Sundanese and the Javanese of Banten. In fact, before separating themselves, it was Lampung people who migrated from Lampung to Banten.

Banten Province through Law No. 23 of 2000 concerning the residency status of Banten, West Java Province changed to Banten Province. Banten Province is bordered by several areas, in the north by the Java Sea, in the east by DKI Jakarta and West Java Province, in the south by the Hindia Ocean, and in the west by the Sunda Strait. Banten Province consists of 4 regencies and 4 cities covering Pandeglang Regency, Lebak Regency, Serang Regency, Tangerang Regency, Tangerang City, Cilegon City, Serang City, and South

Tangerang City. Among the regencies and cities in Banten Province, Lampung people gather and live in Serang Regency, which is located in the western part of the Banten region.

Based on history, the Sultanate of Banten has the same characteristics as the sultanate in Sumatra while still showing its uniqueness because it is on the border of two traditions, namely the Javanese royal tradition and the Malay trading place (Sutrisna, 2016). Based on research conducted by Sutrisna (2016), the place of Malay trade still leaves a Malay cultural area that until now survives in Banten, namely the Lampung Malay community in Cikoneng Village. Evidence of the historical heritage of the Lampung people in Banten includes archaeological remains, such as the old Cikoneng mosque (*Daraal Falah* mosque), the site of *Jalan Raya Pos Daendels* (Groote Postweg), *Anyar Kidul* Train Station; Lampung Malay identity in Banten, which is known as a pepper commodity supplier area. One area that still has descendants of Lampung until now is Cikoneng Village. Geographically, the area of Cikoneng Village is 1,943.71 hectares and is inhabited by 5,433 people or 1,236 families (Sutrisna, 2016).

Banten's relationship with Lampung gave birth to a community of Lampung people as it is written in the Dalung Kuripan. Inscription that the people of Banten and Lampung are friendly. Friendship is more than 400 years old. Lampung people who live and settle in Banten, administratively live in Cikoneng Village which is included in the Anyer District, Serang Regency, Banten Province. Cikoneng Village is located on Jalan Raya Anyer kilometers 128-129. The area of Cikoneng Village is bordered in the north by the Sunda Strait, in the south by Bandulu Village, in the west by Anyar Village and Mekarsari Village, and in the east by Sindangraya Village and Tanjung Manis Village.

Residents of Cikoneng Village use the Lampung language in their daily lives, especially those who live in four villages, namely Tegal, Bojong, Cikoneng, and Salatuhur. The four villages are administratively under the same administration of Cikoneng Village with 11 *RT* (neighbor's groves) and 618 *KK* (householders) occupying an area of 18 hectares.

The Lampung language is still attached and used by the people of Lampung Cikoneng, compared to other traditions that have now become extinct. The people of Lampung Cikoneng are an open society. Many immigrant communities follow their culture. Migrants mingle with the locals. The Lampung Cikoneng language is different from the Lampung language in its area of origin, even now it has not been identified from which dialect.

Based on the collective memory of the historical traces of the Lampung people described by the traditional leaders of Lampung Cikoneng, initially the group of Lampung residents to Cikoneng amounted to 40 families which were the result of extracts from each buay and each region in Lampung. There are nine crocodiles who come to Lampung, so there is an assumption that Lampung Cikoneng is a miniature of Lampung. Lampung language has two dialects, namely dialect A and dialect O. The dialect of the Lampung Cikoneng community sounds a little strange because sometimes it is heard using dialect A, but in the middle of the conversation it changes to dialect O.

The difference in the use of the Lampung language in Cikoneng Village with the Lampung language in Lampung, led to the assumption that Lampung Cikoneng was called *Lampung Cadang* (based on the results of an interview with the traditional secretary of Lampung Cikoneng). This has become a polemic among the people of Lampung. Spare in *KBBI* (Indonesia Dictionary) means inventory or spare. The word spare has a negative connotation, as it means to destroy the Lampung language. This is certainly a challenge for the people of Lampung Cikoneng to dismiss the skepticism. The purpose of this paper is to explain the history of the Lampung Cikoneng people and the efforts made by the people of Lampung Cikoneng in responding to challenges amid the assumption that Lampung Cikoneng is a *Lampung Cadang*.

METHOD

The method used in this research is qualitative method. Data was collected by using interview techniques, direct observation, and literature review. Interviews were conducted directly with local traditional leaders and the head of the Citizens' Association in Cikoneng Village, which is a native of the Cikoneng Lampung tribe, who knows history and has lived for generations in Cikoneng Village. Direct observation was done to Cikoneng Village by looking at the surrounding conditions that marked the uniqueness of the Lampung people, such as gates and buildings that still use the *siger* symbol (a symbol of Lampung society which is usually used as a bride's crown, used on the head), as well as literature review by looking for previous research related to the history of Lampung Cikoneng and the Lampung Cikoneng language. Data analysis was done descriptively.

RESULTS AND DISCUSSION

Traces of the History of the Lampung Community in Cikoneng

Based on the results of interviews with Lampung traditional leaders in Cikoneng Village, it is stated that Lampung people currently live and settle in Cikoneng with the aim of spreading Islam in the Banten area. Banten is an area that has a historical story with various tribes in it. The origin of Banten as an Islamic empire stems from the growth and expansion of a local power, but appears as a result of the expansion of outside power. Banten was one of the largest and most prominent Islamic sultanates on the island of Java in the XV-XVIII centuries (Graaf and Pigeaud, 1985). In addition, Banten was also founded in an effort to expand power and develop Islam by Sunan Gunung Jati (Ulama/Ruler from Cirebon) (Abdullah, 2004).

Banten is visited by many migrants from various parts of the archipelago as a center of international trade. Not a few of them finally settled and settled in Banten because Banten had great potential to produce pepper, both obtained from the local environment and from Lampung and Palembang (South Sumatra) as areas conquered by Banten (Tjandrasasmita, 1976).

Lampung is one of the largest pepper supply areas in Banten, so the relationship between Lampung and Banten is already closely intertwined. Population migration occurred from Banten to Lampung and from Lampung to Banten. Based on Untoro (2006), close relations between Lampung and Banten can be established because Lampung's status remains under Banten's rule. Lampung and its surroundings were still controlled by Banten, so the Lampung people used to bring pepper to Banten. Lampung people are not allowed to sell pepper directly to traders, which is proof that Banten's power over Lampung is very dominant. Lampung people who moved from Lampung and settled in Banten until now still exist in Cikoneng Village, Anyar District, Serang Banten.

Based on its history, Lampung people who moved to Banten carried out a mission, namely to be able to spread Islam in Banten. Islam has entered the Lampung region in a peaceful way, namely through friendship and blood relations. Islam spread in Lampung was spread by Syarif Hidayatullah (the ruler of Cirebon). Syarif Hidayatullah had two brothers who became rulers of Lampung, namely Queen Witness / Queen of White Blood and Queen Simaringgai. Good relations between Lampung and Cirebon continued until the conquest of the Banten area. Maulana Hasanuddin (Syarif Hidayatullah's son) asked *Ratu Darah Putih* (the Queen of White Blood) for help in Islamizing the western part of Banten and conquering the King of Banten, until finally Lampung troops settled in Banten. The Lampung people were given land in the Anyer South (*Anyer Kidul*) area, namely Cikoneng Village.

The Lampung people who came to the land of Banten initially numbered 40 families from 9 clans. The first time they came to Banten, a group of Lampung people arrived at Teluk Perak, which was later named Kubang Lampung. Kubang Lampung means the place where the Lampung people landed on Banten land for the first

time. The group moved three times, first in Kubang Lampung, second in Anyer, and third in Sirih until they finally decided on the most suitable place, namely Cikoneng Village, precisely in Bojong Village (now divided into four villages, namely Bojong Village, Cikoneng Village, Kampung Tegal, and Kampung Salatuhur). Kampung Bojong was chosen as the place to live for the Lampung people on the grounds that it was not too close and not too far from the center of the Sultanate of Banten because at that time the Lampung people had to immediately approach the center when they heard the sound of the cannon. The Lampung Cikoneng people in Banten were marked by an agreement to help each other in spreading the religion of Islam between Prince Saba Kingking of the Banten Sultanate and Queen Blood Putih from the Lampung Kingdom in the 16th century. The pledge was written in the history of *Babat Kuripan on Dalung Kuripan* (Kuripan Inscription) which was written in Banten Javanese language.

According to the results of interviews with traditional leaders of Lampung Cikoneng, the Lampung people in Cikoneng Village until 2022 are the 9th descendant so that for generations they have lived permanently in Lampung Cikoneng. Not a few of them do not know their place of origin in Lampung Province. However, until now what still survives are the names of the cradles that they still use and give to their offspring.

As proof of the existence of Lampung Cikoneng today, there are several buildings that are still well-maintained today, including the Great Well in Kampung Salatuhur, Cikoneng Lighthouse, Daarul Falah Ancient Mosque, Minak Sangaji Pilgrimage Site, the entrance gate of the Lampung Cikoneng settlement in Salatuhur Village, Cikoneng Village with the presence of the Lampung *siger* symbol, the border monument of Cikoneng Village and Anyer Village on *Jalan Raya Anyer*, and the use of the *siger* symbol in the Cikoneng Village elementary school. In addition, currently the people of Lampung Cikoneng are restarting the construction of welcome and goodbye monuments with the *siger* symbol in Cikoneng Village.

Lampung Cikoneng Responds to “Lampung Cadang” Presumption

Lampung Cikoneng is a community of Lampung people who have lived and settled in Cikoneng, Serang, Banten. Based on wave theory, the farther a language is from its native region, the more differences it will appear. This could have happened in Lampung Cikoneng, which is far from its home region, namely Lampung Province. However, the differences or similarities need to be investigated further in the form of language mapping research or language dialectology.

The people of Lampung Cikoneng, who are usually represented by local traditional leaders, also attend regular events held by the Lampung traditional community union. However, based on the results of interviews with traditional leaders of Lampung Cikoneng, there is an assumption in the Lampung community that Lampung Cikoneng is referred to as Lampung Reserve. *Lampung Cadang* has a negative connotation. The people of Lampung Cikoneng are considered as reserve people, meaning that Lampung Cikoneng is considered no longer original. For example, in terms of language, because the language used by the Lampung Cikoneng people is somewhat different from the Lampung language in Lampung, so there is this assumption. The Lampung language in Lampung consists of two dialects, namely dialect A and dialect O. The Lampung Cikoneng people tend to use dialect O. The difference between the Cikoneng dialect and the Lampung dialect in Lampung, according to Lampung Cikoneng traditional leaders can be heard when the Lampung Cikoneng people are communicating, for example, at the beginning of the conversation they used dialect O, but by the end of the conversation it could change to dialect A.

In fact, they also told that when communicating with Lampung people in Lampung, they could understand what Lampung people from Lampung were talking about, but on the contrary Lampung people from Lampung do not understand the Lampung dialect of Cikoneng. However, according to the traditional leader of Lampung Cikoneng, the Lampung Cikoneng language is precisely what keeps the ancient Lampung vocabularies, and their descendants are not ashamed and are still fluent in communicating using the Lampung language. In

fact, they call themselves a miniature from Lampung because the people of Lampung Cikoneng are excerpts from each representative of the entire Lampung region. However, this needs further research.

Apart from the linguistic point of view, the Lampung Cikoneng people also do not claim to belong to a traditional group like the one in Lampung, either *Sai Batin* or *Pepadun*. The Lampung Cikoneng people think of themselves as Lampung Cikoneng people or what they call today as *Lampung Sai* (Union of Lampung people). The difference is also not only shown in terms of language, but also in the meaning of the *siger* symbol for the people of Lampung Cikoneng. The Lampung *Sai Batin* traditional group uses nine *siger* curves, while the *Pepadun* traditional *siger* curves number seven.

On the welcome monument near the Cikoneng Village Office, there are nine *siger* symbols as well as the traditional *Sai Batin* group. However, in reality the Lampung Cikoneng people consider the *siger* symbol which has nine curves not to indicate that they belong to the *Sai Batin* traditional group. The nine curves on the *siger* they use mean the nine clans (*buai*) of the Lampung Cikoneng community in Cikoneng Village, namely the Aji clan, Bulan clan, Arong clan, Runjung clan, Pandan clan, Mesidi clan, Jati clan, Kuning clan, and Kaminja clan. Cikoneng is known as *Cikoneng Pakpekong* (Lampung people who inhabit four villages).

Formation of *Lampung Sai*

Every day the people of Lampung in Cikoneng Village use the Lampung Cikoneng language. Until now, the people of Lampung Cikoneng still use the Lampung language. Many Lampung people are married to the natives of Banten. The relationship between Banten and Lampung that has existed for a long time has given birth to a community of Lampung people in the land of Banten. Based on the results of interviews with traditional leaders of Lampung Cikoneng, the Lampung Cikoneng people began to exist during the Sultanate of Banten led by Sultan Maulana Hasanuddin (1552-1570). Lampung people who live in Cikoneng Village are known as *Lampung Pakpekong* (meaning Lampung people who live in four villages).

One of the efforts made by the Lampung Cikoneng people to strengthen the lineage, the residents of Lampung Cikoneng made a rule prohibiting marriage with people outside the Lampung community. The ban on marriage outside the community is limited to the Anyer and Sirih areas. The Anyer region is inhabited by the Javanese Bantenese and the Sirih region is inhabited by the Sundanese Bantenese.

However, with current considerations, the people of Lampung Cikoneng are increasingly open to other tribes. The Lampung Cikoneng people, who mostly make a living as farmers, mingle with the Javanese, Banten and Sundanese tribes, so that currently the ban on marrying people outside the Lampung ethnic group has been removed. Lampung people are given the freedom to associate and marry people outside the *Pakpekong*.

Now, the people of Lampung Cikoneng have become a pluralistic society even in mastering the language, the Lampung Cikoneng people can master four languages. The languages spoken by the Lampung Cikoneng people are Lampung as their mother tongue, Javanese Banten language and Sundanese Banten language to interact with people outside the Lampung community, and Indonesian as the national language.

Since 1999, to establish brotherly ties among Lampung people from various places throughout Indonesia, the Lampung Cikoneng community has joined in an association called *Lampung Sai*. Periodically, they hold meetings in various areas in turns. In fact, currently the people of Lampung Cikoneng prefer to be called *Lampung Sai* no longer Lampung Cikoneng.

With the existence of *Lampung Sai*, they began again to make Lampung traditional rules which are no longer being applied as traditional rules are still thick in Lampung. However, the people of Lampung Cikoneng are more adapted to the conditions of the people in Cikoneng. For example, the traditional wedding ceremony

which is adapted to the conditions of the Cikoneng people, they do not carry out all the customary rules of marriage as a whole as the traditional rules of Lampung in Lampung. This is considered because Lampung traditional ceremonies are very expensive. The traditional wedding ceremony can be held for 7 days 7 nights. The community is unable to provide the costs to carry out the party, so the people of Lampung Cikoneng prefer to carry out only the core parts.

In addition to wedding customs, the people of Lampung Cikoneng try to continue to preserve the Lampung language tradition as a means of daily communication. Parents teach their children to speak Lampung language. Children receive formal lessons with local content at school in the form of Sundanese Banten language so that the Lampung language is only taught through the habit of communicating at home with parents, family, and friends. Children from childhood learn the Lampung language. They feel proud to be able to speak Lampung even though they are in the land of Banten as their homeland and even though they have never set foot on the land of Lampung.

CONCLUSION

Lampung Cikoneng is considered a miniature of Lampung. The Lampung Cikoneng people come from nine clans, namely *Aji, Bulan, Arong, Runjung, Pandan, Mesidi, Jati, Kuning, and Kaminja*. Based on its history, the group of Lampung people who came to Banten for the first time amounted to 40 families. The Lampung Cikoneng people are originally Lampung people, unlike the Lampung Reserve perception. The Lampung Cikoneng people have the Lampung Sai traditional community which was formed in 1999. Lampung Sai regulates and re-creates customary rules that are adapted to the situation and conditions of the Lampung people. The customary rules that are made do not burden the people of Lampung Cikoneng, for example, marriage customs are more simplified. In addition to customary rules, the language used by the Lampung Cikoneng people is considered to still keep the ancient vocabulary of the Lampung language. However, this needs to be done further research, such as dialectological research or historical linguistics to find out the forms of ancient vocabulary they mean and find out the similarities and differences between the Lampung Cikoneng language and Lampung in Lampung. However, despite all these things, the people of Lampung Cikoneng are now starting to revive their characteristics as Lampung people, for example, returning to making gates with the siger symbol which has its own meaning for them.

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