

In this life, human beings experience life phases, one of which is wedding or marriage. It is an impressive life phase. It is an essential time to celebrate because it is the encounter of two people whose different in sex and character to unite. Hence, there is amend of marriage ceremony steps adopted from Jogjakartanese and Solonese marriage customs. Between two of them, there are many differences in order and equipments. However, in society development, though the Javanese want to perpetuate their ancestors' culture, in Keraton-based marriage ceremony, has already changed suit to local society. Basically, marriage ceremony consists of 3 steps. They are *pra-mantu*, *mantu* and *pasca-mantu*. During those steps, there are many to prepare such as *piranti*, *sesajen*, meals for guests, and many kinds of equipment that have visceral meaning each. One of which is gratefulness and hope or prayer to lead a bride and a groom to be a new family that can live in harmony and welfare both in family and society.



Javanese Traditional Wedding Ceremony

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Javanese Traditional Wedding Ceremony

Food and Space Layout Aspects



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ABSTRACT

In this life, human beings experience life phases, one of which is wedding or marriage. It is an impressive life phase. It is an essential time to celebrate because it is the encounter of two people whose different in sex and character to unite. Hence, there is amend of marriage ceremony steps adopted from Yogyakartanese and Solonese marriage customs. There are many differences between two of them especially in order and equipments. However, in society development, though the Javanese want to perpetuate their ancestors' culture, it is fact that this tradition has already changed suit to local society. Basically, marriage ceremony consists of 3 steps. They are *pra-mantu*, *mantu*, and *pasca mantu*. During those steps, there are many to prepare such as *piranti*, *sesajen*, meals for guests, and many kinds of equipment that each of them have visceral meaning. One of which is gratefulness and hope or prayer to lead a bride and a groom to be a new family that can live in harmony and welfare both in family and society.

CHAPTER I

PRE – MANTU

A. *Nontoni*

Nontoni is a family activity of hospitality to gather couple mated. The male comes to the female's house to see when she serves beverage. This activity is done whenever the couple or its family does not know each other well and want to know her closer. Besides that, this activity aims to see *bobot*, *bibit*, and *bebet* of the female. *Bobot* (degree, occupation), *bibit* (generation or scion), *bebet* (wealth) will be counted by the parents whether they suit to daily Javanese extrapolation to know the couple's harmony and gain luck continuously. This activity is usually done a year before marriage.

Nowadays, *nontoni* is seldom implemented, or even never be done because nowadays parents do not commit to marriage partner match. Usually, the male and female have known each other and introduced themselves to their parents.

B. *Nembung or Ndodog Lawang or Ndodog Kori*

Nembung or *Ndodog Lawang* or *Ndodog Kori* is an effort of telling parents to engage their daughter. The male's parents will come to the female's to ask their daughter to marry their son

and ask her parents to grant the marriage (Bratasiswara, 2000). It is usually done 3 to 6 months before marriage.

C. *Lamaran*

When *Ndodog Lawang* leads decision of the male to marry the female for real, his parents will give a marriage mail to the female's. Long time ago, a mail marriage was written in Javanese and using Javanese letters. Now, it is written in Indonesian as *lingua franca*. The most important is that the marriage mail is polite, interesting, low profile so it's heart-touching. It is brought by the male's uncle. After receiving the marriage mail, the female has to reply it soon.

If the reply shows the marriage agreement, it asks particular time to prepare *srah-srahan*. People have to choose the good times: day, hour, and month. Time consideration for these special and meaningful ceremonies is really essential to bring welfare among people.

D. *Srah-Srahan*

Srah-Srahan is the submission of particular goods from the male to female as *peningset* or bond (Bratasiswara, 2000). This occasion is held in the female's house and attended by neighbors or relatives.

In Solonese marriage custom, the goods which the male brings are:

- a. *Gedhang ayu* and *suruh (sirih) ayu*, as symbols of *sedyo rahayu* means hope of welfare. In detail, *gedhang ayu* chosen from ripe *pisang raja (raja banana)*. *Pisang raja* means that the life of couple will be happy as king and queen. Ripe *pisang raja* means the conversation among parents is well finished and they agree to unite their children. *Suruh ayu* means the unity of two persons. Male and female are different, when they are united by God, their souls and bodies are combined like *sirih* leaf which is two-sided surface but one in taste. *Suruh ayu* consists of limestone, gambier, dried tobacco.
- b. Two slice of oranges (big orange or Bali orange) as symbols of full willingness.
- c. Two ivory cups means *kenceng ing pikir* as symbol of tight feeling.
- d. Traditional *batik* cloth which name is presenting glorious dream such as SIDO MUKTI, SIDO MULYO, etc.
- e. *Truntum batik* for father and mother means *tumutun* or *turun temurun* or beyond generations.
- f. White *setagen* made of *lawe* thread as symbol of clothes.
- g. Unhulled rice, Javanese sugar, salt, *empon-empon* as symbols of meals or food.

- h. *Jadah, wajik, and jenang*. These meals made from sticky glutinous rice. It means the stickiness of the couple who will make a family. Not only the couple, all family members will be united and cannot be separated like *jadah, wajik, jenang* that apart when they are raw, but united when they are ripe. Hope people will not be separated.
- i. Money as *asok tukon*, *asok* means giving, *tukon* means buying. Culturally, *asok tukon* means regards from the male to the female's parents because of their responsibility for teach and fulfill their daughter's life (Bratasiswara, 2000). *Tukon* money is intended as substitution of her education and protection. *Tukon* is the male's responsibility that given to the female's family.
- j. Ring or jewelry. *Supe seser* ring as remembrance. This ring is only given by the male to female.

In Yogyakartaese marriage custom, the goods which are brought are similar to Solonese, with some additions such as:

- a. *Sindur*

Sindur is derived from Sansekerta, *sindura*, means red in color. *Sindur* is such a red scarf with white strip in the corner. Red and white colors as symbols of *kama*: male and female. *Sindur* intends to unite *kama* and bless them children.

b. *Urip-urip*

This *urip-urip* is a cock which symbolizes the male's readiness in making a family.

c. *Pamesing*

Pamesing is also called *pepesing* (Bratahiswara, 2000). It is given as respect by the male to female's grandparents. Usually it is *jarik*.

CHAPTER II

MANTU

After pre- *mantu* step and the exact date of marriage is decided, next step is *mantu* . There are differences between Solonese and Yogyakartaese marriage customs in *mantu* hierarchy process. Solonese marriage custom is started by wearing *tarub* , *cethik geni* , *bleketepe* , and *tuwuhan* , continued with *siraman* . Yogyakartaese one started by *majang* activity first, then the next steps are same as Solonese.

A. Majang

Majang means to decorate the couple's house. Its backgrounds are batik, they are:

- a. *Sindur bangun tulak*
- b. *Podhang cinucup sari*
- c. *Pandhan pinethet*
- d. *Mayang sekar*
- e. *Pacing tawa*

There are also some lurik clothes:

- a. *Lurik pali*
- b. *Lurik dringin*
- c. *Sulur ringan*
- d. *Godhong madu* (honey leaf)
- e. *Puluhwati*

f. *Pliwatan*

g. *Kluwung*

It is also completed by woven cloth like white unbleached plain cloth (*pethakan*), *letrek*, etc.

Majang equipments according to Adrianto, 2000 are:

- a. *Lara Blonyo (blanya)*. It is a statue of the couple sitting with their crossed legs.
- b. *Robyong* lamp or *ajug-ajug*. *Robyong* lamp is an old golden lamp that beautifully sprakling. Meanwhile, *ajug-ajug* is a small lamp that symbolizes soul illumination and flaming life spirit.
- c. *Kecoha* is a spittoon which symbolizes cleanness and discipline, avoiding something bad.
- d. *Kendhi*, a pottery filled with *tempuran* water, water from united downstreams of *Gajah Wong* and *Opak* Rivers. It symbolizes the meeting of the couple's clans.
- e. *Klemuk*, a place for hulled rice, corn, soybean, *kembang telon*. It is a symbol of prosperity and livelihood source. It is put on the right and left in front of *pasren*.
- f. Requisite cloth is a cloth that used to reject any accuses thus the process will be well-maintained.
- g. *Jempana*, used to *panggih* bride ceremony and brought by less more 6 people.

B. *Cethik Geni*

Cethik geni is the first time of turning fire on to cook rice with cooking equipments. This rice will be served to guests and relatives. *Cethik geni* is done before *siraman*, when the mother brings *tanggok* filled with hulled rice, and the father sets the fire on. This cooking rice process happens first in the kitchen.

C. *Tarub*

Long time ago, in marriage ceremony which was greatly held, the host built *tarub* or *tratag*. It was made of bamboos as its post and its roof made of nipa or sugar palm plait. Nipa leaf plait is called *bleketepe*. Besides that, there is bended young coconut leaf put in front of the door or in the veranda, just like a gateway. It is a symbol of humans as God servants. Hence, humans should always *menekung* (bow for God's guidance: *nur* (light) from *janur*, for God gives blessing.

The meanings of *tarub* are:

- a. *Tarub* in the Yogyakarta palace means roof. Meanwhile, in the house yard decorated with bended young coconut leaf on its post and the edge of *tarub* to marriage celebration. *Tarub* is made of *blarak* (coconut leaf) plait as additional roof.
- b. *Tarub* is abbreviation of *nata lan murup* (arrange and flare) or *ditata dimen murup* (arranged so that beautiful). So that love or life is always managed and looked after.

- c. *Tarub* implementation implicitly shows people that the parents will have marriage ceremony for their children.

In Solonese marriage custom, when *tarub* is made, its top decorated with *plisir* coconut sugar made of red-white-red cloth and *buntal* that is made of 5 kinds of leaf: banyan leaf, *krotong* leaf, reddish spinach leaf, banana leaf, and pandanus leaf.

As Solonese and Yogyakartaese marriage customs, *tarub* implementation accompanied by *tuwuhan* put on the right and left of gateway. The meanings of *tuwuhan* are:

- a. Hope of prosperity.
- b. Spirit for a new life (*tuwuh* = grow) be a good family.
- c. Alive and life, the plants are still fresh, show the life that always grows and amends.
- d. Hope of family's harmony.

Substances to make *tuwuhan* are:

- a. A bunch of *pisang raja* (*raja* banana) with its stem. It is set on the right and left of the door, in double. The banana chosen must be ripe, the bunch of banana is even in amount, and balance to be set on the right and left of *tarub*. *Pisang raja* (*raja* banana) symbolizes hope that bride and groom will *pepadhang* in reaching

happiness of life, they can have character like a king, that they are wealthy and love giving.

- b. *Cengkir* or very young coconut. *Cengkir* which is chosen is *cengkir gading* coconut, a bunch, that is put beside the door and *cengkir* green coconut, a bunch put beside another door. *Cengkir gading* or *cengkir legi* : the appearance is beautiful, round, and bright. *Ivory cengkir* symbolizes firm in conviction, meanwhile the green coconut symbolizes recovery because *cengkir* filled with *tirta nirmala* (holy water from illness). *Cengkir* (kencenging pikir) or tight in mind means that parents have permitted the couple's relationship. Coconut grows every where, hoping the bride and the groom can live every where and still down to earth.
- c. *One wulung* sugar cane for each, *antebing kalbu* (heart steadiness). Sugar cane symbolizes power and welfare of the bride and groom in making a family. They are ready to be a husband and a wife.
- d. Yellow young coconut leaf symbolizes beauty and victory. Young coconut leaf or *janur* is derived from *sejatining nur* (eternal light from *Nur Illahi*). The bride and the groom are going to be blessed of beautiful life, always be grateful to God and do what God orders and avoid what God forbids. Young coconut leaf is set in

regol or gateway which shows there is *mantu* banquet in that place.

- e. *Kluwih* leaf, symbolizes parents' hope that their children will be in sufficiency (degree, scion).
- f. *Andhong* leaf, means hope that their lives will be useful for others.
- g. *Daun girang* (cheerful leaf), shows hope for the bride and groom to give happiness to family and society always.
- h. Coarse grass, it symbolizes hope that the bride and the groom can live tough and powerful, and have great spirit.
- i. *Apa-apa* leaf, it means message and hope that the ceremony will run smoothly, safe, and secure.
- j. Banyan leaf, symbolizes hope that the family can protect one another and grow strong like a banyan tree.
- k. Unhulled rice, means prosperity, hope of food sufficiency.
- l. Cotton, means clothes, hope of its sufficiency.
- m. *Kara* leaf, means hope that the marriage ceremony will run smoothly without any obstacle, and also run smooth in making a family.
- n. *Maja* leaf, represents life that always happy, *ayem tentrem* although life is also filled with sorrows besides happiness.

- o. *Dhadap serep* leaf, means life composure.
- p. *Sirih* leaf, represents hope that the marriage will be well-held.



Picture 1. Maintenance *Tarub* implementation



Picture 2. Pray before *Tarub* implementation



Picture 3. *Tarub* implementation

All goods are used in traditional event which is symbolic, full of philosophy and proverbs, message, and hope of wealthy life.



Picture 4. Prepare *tuwuhan* implementation



Picture 5. Processing *tuwuhan* implementation



Picture 6. Decoration *tuwuhan* and *tarub*

In *tarub* implementation, there are meals used for ceremonial meal. These meals will be eaten by all guests and relatives in the house. These meals are prepared and made before setting *tarub* for Solonese marriage custom, which consist of:

- a. A place for rice.
- b. *Inkung* chicken (chicken as whole seasoning with *opor*), 2 pigeons.
- c. *Menir* vegetables (spinach and young and little corn or *menir*)
- d. Meals that consist of the rose apple, jackfruit, juicy tuber, banana, *tape*, peanuts, *uwi*, *gembili*, *jadah*, *wajik*, etc.



Picture 7. Many kinds of meals prepared for Tarub implementation ceremonial

As Yogyakartaese marriage custom, equipments for ceremonial meal in tarub setting are:

- a. *Sekul rasulan*, consists of *uduk* rice with whole *opor*, fried black soybean, *rambak*, *ulam lalaban*, a bunch of *raja* banana, *telon* flowers (rose, jasmine, cananga). Dedication to prophets.
- b. *Sekul asahan*, wish for getting mercy. It consists of rice, side dish, fried sour fish, *tempe keripik*, fried *bihun*, *sambel goreng*, stringbean *tumis*, fried carabao, and *kerupuk*.
- c. *Tumpeng sekul janganan* as symbol of fertility.
- d. *Tumpeng robyong*, *tumpeng* in which its top is decorated with boiled egg and red chili, as well as vegetable so that it looks *robbyong-robyong*.

- e. *Jajan pasar* (traditional market meals) represent hope and food sufficiency. These meals are from traditional market: *pala kependhem* (yams, *ubi*, *uwi*, *bentul*, *tales*, etc.), *pala kesimpar* (cucumber, melon), *pala gumantung* (orange, fruits, snakefruit).
- f. A bunch of *raja* banana, mean unity of bride and groom and their families.
- g. *Setaman* flower (telon flowers: rose, jasmine, cananga) represent hope that the bride and the groom will have fragrant names like fragrance of *setaman* flower.
- h. *Ketan kolak apem*, means apology for any deficiency.

In holding marriage ceremony, there is something specially served that is called *sajen*. Perhaps, because of animism and also Hindi culture toward Javanese ethnic group, so it looks like *sajen* is given to ancestor spirit and gods. This actually is incompatible to religions. Thus, *sajen* is only decoration and symbol of colorful atmosphere around wedding party room.

Before marriage process is done, the host makes *sajen* called *sajen bucalan*. *Sajen bucalan* is made and put in every rooms, in gateways, in the corners of home, in the yard, as house decoration. Everything provided in making *sajen bucalan* are formed by *beseq*, *ancak* made of bamboo plait (*pacer* bamboo

plait) in square form, and some *takirs*. Those equipments are based with banana leaf and filled with:

- a. Small *tumpeng* of 5 fruits in red, white, yellow, green, and black colors.
- b. Meals such as *klutuk* the rose apple, mango, juicy tuber, banana, *brol* peanut, yams, *tape*, *jadah*, *wajik*, *uwi gembili*, and many more.
- c. *Boreh* flower.
- d. *Empon-empon* (Java spices): *temu lawak*, turmeric, greater galangale, etc.
- e. Five *sudi* fruits which contain many *jenangs*: red white *jenang*, black *jenang*, yellow *jenang*, *katul jenang* topped with scraped coconut and red sugar.
- f. A *sudi gecuk bakal* which consists of raw *jeroan* seasoning with flavor and raw *santan*.
- g. A cigarette (it should not be used because it irritates health).
- h. A *sadak sirih*, upside down, its outer green layer is rolled and tied using lawe thread.
- i. A coin.
- j. Egg, *kluwak*, *mori* or white unbleached cloth.
- k. *Tolo* peanut, green peanut, soybean.

D. Siraman

Siraman is bath ceremony for the bride and the groom which means clean or sanctify, so that they are clean in body and soul when marriage covenant is held. *Siraman* ceremony is held a day before marriage and happens at 11 a.m.



Picture 9. Decoration of *siraman*

Equipments which are prepared for *siraman* in Solonese marriage custom are:

- a. Insipid water from 7 sources, The Catholics take the water from *sendang*, and moslems can take it from mosques. These seven water means hope of helpful life (*mitulungi* and *pitulungan*).



Picture 9. Seven water

- b. Decoration of *telon* flowers: rose, jasmine, cananga which show the fragrance.



Picture 10. *Telon* flowers

- c. Two *gading* coconuts tied and plunged into bath tube, mean the bride and the groom are always be together and tied by love for their entire life.



Picture 11. *Gading* coconuts

- d. *Manggir* for cleaning the body.
- e. *Kendi* that is filled with *siraman* water.



Picture 12. *Kendi*

- f. *Landha merang* as shampoo, *santan kanil* to make hair black in color and *banyu asem* used as conditioner.
- g. *Dingklik*, a small bench, layered by *klasa bongko*, its top is given *kluwih* leaf, coarse grass, *apa-apa* leaf, *dadap serep* leaf, pineapple leaf, white cloth 0,5 metre. *Klasiangka* is *klasi pandhan anyar* which symbolizes hope that the couple can live humbly beyond their wealth.
- h. Towel and cloth as lounging gown substitution.
- i. *Siraman* dipper.



Picture 13. Equipments for *siraman*

Before *siraman* ceremony starts, there are meals that are provided as an introduction to prayer, they are:

1. Roasted chicken with onion flavor, coriander, and salt.
2. Two young coconuts
3. *Tumpeng robyong* which consists of:
 - a. Rice formed in *tumpeng* (conic) on its top there are boiled egg, onion, and red chili that are stucked and embedded on the top of *tumpeng*.
 - b. Raw vegetables: *kangkung*, eggplant, long bean, and so on. They are stucked on the *tumpeng* surrounding.
 - c. Side dishes: a fried carabao, fried *tempe* that are also stucked on *tumpeng*.
 - d. *Telon* flowers (rose, jasmine, and cananga) stucked and embedded.

4. Traditional market meals that consist of:
 - a. A *raja* banana, a *pulut* banana, and fruits like the rose apple, jackfruit, juicy tuber, sapodilla, etc.
 - b. Little dishes: *uwi*, *gembili*, *jadah*, *wajik*, and *boreh* flower.

All is set and arranged neatly, and put in the bathroom where the bride's *siraman* is located.

Yogyakarta marriage custom uses almost the same equipments as Solonese one, with some additions such as

- a. *Konyoh mancawarna lulur* made of rice flour and greater galingale and also dye (*ron kemuning* and *mangir*), which means as medium to open *aura*.
- b. A counter of cloth of *grompol* and *nagasari* motives.

Before *siraman*, the *sengkeran* is held. *Sengkeran* is an activity when the bride and the groom are placed in special area that is safe and they may not leave this place. This activity is done for 40 days toward the marriage day. It aims to give the couple mental provision and many advices given by elderly. During *sengkeran*, the bride and the groom's complexions are lighten for 7 or 3 days before. Substances to lighten complexion are hulled rice, pandanus leaf, *kemuning* leaf, cananga flower, *temu giring*, *temu glenyeh*, greater galingale, *purut* orange leaf, and *lulur* spices. These *lulur* spices are *klobot waron*, *masoyi*, *legi*

wood, yellow sandalwood, *garu* wood. All those substances are pounded until smooth. In the past, *lulur* for the bride normally going on for 35 days. Nowadays, it is 3 until 7 days before marriage ceremony and the couple are secluded for 3 days.

Implementation of *siraman* are:

- a. Those who come to this ceremony are the bride's parents with her grandmother and other elderly who will bathe her. Usually, they are 7 until 9 people and the make up dresser.
- b. In *siraman* process, the bride does *sungkeman* to her parents, begging of their blessings and then going to *siraman* area in the bathroom.



Picture 14. The bride does *sungkeman* to her parents

- c. The bride sits on the kind of chair provided, on *dingklik* that is layered by leaves.
- d. The father mixes water from 7 sources then stirs them up and takes a little and pours them into *bokor* which will be given to the groom.



Picture 14. Mixes seven water



Picture 15. Takes a little water and pours them into *bokor*



Picture 16. Give siraman water

- e. Clothes that are worn by the father are *batik cakar*, “*beskap landung*” and *desta*. Meanwhile, the mother wears *kebaya* that suits its cloth motive.
- f. Continue with *siraman* process done by the bride’s parents.
- g. After *siraman*, the mother breaks *kendi* which means breaks her daughter’s luster.



Picture 17. Breaks *kendi*

- h. After *siraman*, the bride is carried by her father to the marriage room.



Picture 18. the bride is carried by her father

- i. In this room, the father cuts his daughter's hair. It means her life will be avoided from all the bad things, that hair are put in *bokor* and planted in front of the house. However, because of practicability reason, now this activity is done in the *siraman* area.



Picture 19. Father cuts his daughter's hair



Picture 20. Planted hair in front of the house

- j. Next process is *bur – buran* which is a process of releasing a prisoned cock so that it can be arrested by everyone.



Picture 21. *Bur-buran* ceremony

E. Ngerik

Ngerik is the process of vanishing the bride pubis hair which is done by make up dresser. Before *mengerik*, some *sajens* are put in the room.

Those *sajens* are:

1. Traditional market meals, a particular thing is layered by banana leaf, filled up with *wajik*, *jadah*, *uwi*, *gembili*, *tape*, and many more. Also, fruits such as cucumber, jackfruit, juicy tuber, *klutuk* the rose apple, mangosteen, and so on.
2. A bunch of banana that consists of a *raja* banana and a *pulut* banana.
3. Kinds of *jenangs*: red white *jenang*, *baro-baro* or *katul jenang* with scraped coconut, red sugar, and *sliringan* or red white *jenang*.
4. An alive cock.
5. Spices which consist of a little salt, a couple of red sugar, a coconut, an egg, *kluwak*, *kemiri*, *gereh petek*.
6. Grain and peas consist of hulled rice, a little of *tolo* peanut, green peanut, soybean.
7. *Empon-empon* consists of turmeric, greater galingale, galingale.
8. A small *kendi*, *empluk*, *clupak jodok* filled with coconut oil and the fuse is set on.

9. A wrap of *kinang* which consists of *sirih*, *kapur sirih*, *jambe* or young areca nut, tobacco.
10. A wrap of *boreh* flower, comb, *suri*, mirror, *lawen* cotton, and *ampo*.
11. A small *tumpeng*.
12. *Letrek*, a small *sindur*, blue and white in colors.

All things and food are set on *tampah* or *nyiru* or *baki* layered by banana leaf, its top covered by the small *sindur* cloth (*letrek*).



Gambar 22. Upacara *ngerik*

F. Dulangan

After *siraman* is finished, the bride changes her clothes, continue to *dulangan*. *Dulangan* is done by the parents to their child. *Tumpeng gudangan* with all side dishes and *ingkung* as gift for God is provided. This process shows the parents' act of eating to their daughter for the last time.



Picture 23. *Tumpeng gubahan (1)*



Picture 24. *Tumpeng gubahan (2)*



Picture 25. *Dulangan ceremony*

G. *Dodol Dawet*

Dodol dawet ceremony is only done in Solonese marriage custom, which means selling *cendol*. This ceremony is done by the bride's mother, covered by the father that takes place in front of the house or beside it. The guests buy the *dawet* using *kreweng* or broken roof-tile instead of real money. The money from that sale are collected and put into small pouch named *kandi*, then it is kept in *pendaringan* or a place to keep hulled rice. This process happens at 12 at mid day. The sun is highly rising, represents of development. This process creates intimacy and hospitality among the guests. *Dawet* represents *kemruwet* or crowded. It contains hope for the maximal total of guests in the wedding party.



Picture 26. Prepare *dodol dawet* ceremony



Picture 27. Decoration *dodol dawet* ceremony



Picture 28. Represents *dodol dawet* ceremony



Picture 29. Giving *kreweng*

H. *Rasulan* Ceremony

After *siraman*, in the afternoon there is *rasulan* ceremony to beg of all events fluency. Dishes in *rasulan* are made in odd numbers: 5, 7, or 9 and usually called *asahan* rice. These dishes are :

1. *Ketan, kolak, apem*
 - Seven *takirs* of *ketan*
 - Seven *takirs* of banana *kolak*
 - *Apem* which is made of pulverize rice, *santan*, and 14 red sugar.
2. Three kinds of porridge:
 - a. Seven *takirs* of red porridge
 - b. Seven *takirs* of white porridge
 - c. Seven *takirs* of *katul* porridge

3. *Golong rice, jangan menir*
 - *Golong rice* is rice made in round (*golong*) and 14 in amount.
 - *Jangan menir* contains vegetables such as spinach and very young corn that slightly chopped with onion and *kunci* flavors, and also salt, 7 *takirs* in amount.
 - *Pecel pitik* contains fried chicken, fried *tempe*, raw long bean, raw bean sprouts, *kemangi*. All of them are chopped, mixed with *urapan* spices and served in 7 *sudi*.
 - Rice put in *tampah* or *baki* layered by banana leaf.
4. Side dishes that consist of 7 varieties put in the *sudi*
 - *Sambel goreng*
 - Pickles made of cucumber and carrot
 - White *pindang*, without *kluwak*, made of meat, *kluwih* and long bean.
 - Soybean curd, *tempe*, meat with *terik* flavor.
 - Fried noodles
 - *Serundeng* from *tolo* peanut, coconut, and chopped.
5. Fried dishes consist of 7 varieties, they are:
 - Chopped fried egg
 - Fried carabao meat
 - *Tempe kripik*
 - *Cenggereng* peanut
 - *Cenggereng gereh*

- Red *krupuk*
- Fried spices

These 7 kinds of food are set on *Samir*, they are put on *Samir* edge in *sudi* and arranged surrounding that *sudi*.

6. Traditional market meals:

- A couple of bananas
- Fruits like the rose apple, jackfruit, snakefruit, sapodilla, etc.
- Little meals such as *jadah*, *wajik*, *tape*, and so on.
- *Polo kependem* that consists of potato, *kimpul*, *uwi*, *gembili*, and many more.

Note :

- *Takir*, made of banana leaf and its shape is square.
- *Sudi*, made of banana leaf, small round in shape, there is a cone in its middle.
- *Samir*, made of banana leaf which is chopped in round like a flat plate.

I. Midodareni

Midodareni is a wedding eve which means the last night for the bride living as a female teenager or a virgin. *Midodareni* begins from *widodari* (goddess) Nawang Wulan who comes to earth. The bride wears clothes with *truntum* motive, *kebaya* and hair bun *ukel tekuk* or *ukel kondhe* without jewelry. The couple's room is completed by *kembar mayang* and the bride and the

groom are accompanied by the elderly. *Kembang mayang* are a couple of flowers with the same shape as flowers for wedding ceremony.

In *midodareni*, there is *dol tinuku kembar mayang* ceremony. Substances of *kembar mayang* are:

- Leaves, *maja* leaf, coarse grass, and *apa-apa*. Leaf as symbol of *tolak bala*.
- *Pecut-pecutan*, as medium to press out a horse, a cow, or a carabao. It means spirit booster.
- *Keris-kerisan*, as symbol of heirloom, for the life must be accompanied by heirloom to overcome life difficulties and as symbol of safety.
- *Payung-payungan 3* in amount that means protection, specially a husband towards his wife.
- Three *walang-walangan* (locusts), mean that their lives will be the same as a locust's which is life endurance, dynamic, and it can move every where to survive.
- Three birds that represent struggle, loyalty, and cheer.
- *Gadebog*, used for stick all leaves and young coconut leaf unto *kembar mayang*.

A couple of young coconuts which means the meeting of the bride and the groom.



Picture 30. *Kembang mayang*



Picture 31. *Midodareni (1)*



Picture 32. Midodareni (2)



Picture 33. Midodareni (3)

Nowadays, *midodareni* is done by *jonggolan* and *midodareni*. The groom comes to the bride with *paningset*, *srah-srahan* and gift. Before the groom goes back to home, he is given *kancing gelung* by the bride's father which contains the groom's

highness clothes with a *keris*. The groom's *keris* consists of *wilah*, *warangka*, *pendhok*, and *kolong kembang* (fresh jasmine garland that slings over *keris*). This *keris* means heirloom to keep safety and as a key of match. Besides that, the bride's mother also gives him gift. After this event is accomplished, it continues with *majemukan*.



Picture 34. Giving *paningset*



Picture 35. Giving gift

J. Wedding Ceremony

Ijab Kabul or marriage covenant is the most essential ceremony among other ceremonies and it is very waited. The first agenda before starting the ceremony is that the bride's mother gives insipid water to the groom. Before *ijab kabul*, "*Jonggolan*" is done. *Jonggolan* can be done before marriage covenant or during the covenant. After *jonggolan* finishes, it continues with *ijab kabul*.

a. Jonggolan

Jonggolan means showing self. Those who come to this ceremony are village chief (as a vice of government), the groom, the bride, parents, relatives, 2 witnesses (one is from the groom's family, the other is from the bride's). These 2 witnesses will sign the letter. They will give testimony that the marriage is not forced by any parent or anyone, but based on the couple's willingness.

After *jonggolan*, next agenda is *ijab*. The groom sits on a chair layering by *kloso bongko*, *kluwih* leaf, *apa-apa* leaf, coarse grass, *dadap serep* leaf, pineapple leaf, white unbleached cloth (*mori*) less more 0,5 metre.

b. Marriage Covenant

It makes the marriage official through marriage sacrament (Christian) or *ijab* for moslem. In moslem way, this covenant is guided by a village chief. Meanwhile, in Christian way, it is guided by a priest. In this covenant ceremony, there is no custom ceremony, only based on regulations of each religion.



Picture 36. Upacara pemberkatan pernikahan

K. Panggih

There are differences of *panggih* between Solonese marriage custom and Yoyakartanese one. In Solonese custom, goods that must be prepared are:

a. Gantalan

Gantalan consists of a kind of *sirih*: *temu rose* inside it. Kantil flower which symbolizes the bride and the groom means that they are sticky in Javanese, *sirih* is rolled and tied with *lawe* thread, *lawe wenang*. It must be 2 *gantalan*s, one for the bride and the other is for the groom. *Gantalan* is used in *balang-balangan* ceremony which means their hearts are meeting.

b. *Big Bokor*

This *bokor* is filled with water and *setaman* flower (*telon* flower) that consist of rose, jasmine, and cananga.

c. *Egg*

This egg is put on *baki* layered by a white cloth.

d. *Sindur Cloth*

This *sindur* cloth is used to cover the couple's shoulders after *panggih* ceremony.



Picture 37. Properties of *panggih*

➤ *Panggih* Implementation

- The groom's group comes with bring *sanggan* filled with *gedhang ayu suruh ayu* that means desire to safe or *sedyo rahayu*



Picture 38. Bring *sanggan*



Picture 39. *Panggih* ceremony

- Before they are closer, they throw *gantalan sirih*.



Picture 40. Throw *gantalan sirih*

- The groom brings 2 *gantalan*s and the bride brings 1 *gantalan*. The groom will throw it to the bride's chest, secretly say that this woman is the one he loves. Meanwhile, the bride will throw it to the groom's feet, secretly say that this man is the one she devotes to.
- Soon after reaching the gateway, the make up dresser takes a little of water of *setaman* flower to wipe it in the couple's heads.
- The groom steps on an egg using foot palm until breaks the egg, and the bride washes her groom's foot palm with the water of *setaman* flower, means after the egg is broken so that this marriage can develop in kindness and given children, soon.



Picture 41. The bride will throw it to the groom's feet

- The bride will worship and then the groom will hold his bride's arms, slowly raising and guiding her to his right side.
- Two of them walk together, holding hands with their pinky fingers to the dais, and behind them there are the bride's mother covers the couple's shoulders with *sindur* cloth. This *singkepan sindur* has meaning to unite two persons to start a new life as husband and wife. The bride's father will hold the end of *sindur* cloth and walk to front.



Picture 42. *Singkepan sindur*

- The couple will sit side by side, the groom is on the right and the bride is on the left.



Picture 43. The couple will sit side by side

L. *Sungkem* to Husband

After sitting side by side on the dais, the bride gets up and squats in front of her husband, the groom keeps sitting. The bride worships and *sungkem*, then sits down on her dais. This ceremony means a wife must be faithful to her husband.

M. *Nimbang* or *Pangkon* Ceremony

This ceremony symbolizes the bride's parents as parents in law do not differ their daughter from their son in law. Son in law is like their own child.

- *Nimbang* or *pangkon* implementation
- The bride's father sits between the couple's dais and the couple sits on his lap.

The bride's mother sits in front of them and asks her husband about the weight of the couple. He will say that their weights are just the same.



Picture 44. *Nimbang* ceremony



Picture 45. *Nandur* ceremony

N. Kacar-kucur or tompo koyo

Equipments used for this event consist of *klasa bongko* or pandanus *tikar*, yellow hulled rice, coins, *tolo* peanut, white or black soybean, green peanut, *kluwak*, *kemiri*, *telon* flower. The meaning of this ceremony is that a husband is responsible to submit his effort result or give money to his wife.

- The implementation of *kacar-kucur* or *tompoko koyo*:
 - This ceremony is led by the make up dresser.
 - The bride and the groom sit face to face.
 - The groom spills coins and yellow hulled rice, and peanuts out from *kantongan* made of *kloso bongko* into the bride's lap.
 - On the bride's lap layered by *sindur* in order to receive contents of that *kloso bongko*.

After this ceremony ends, *sindur* that contains *kacar-kucur* is submitted to the bride's mother.



Picture 46. *Kacar-kucur* ceremony



Picture 47. *sindur* that contains *kacar-kucur* is submitted to the bride's mother

Panggih ceremony in Yogyakartaese marriage custom shows some differences, they are:

- Seven *gantalan*s, 4 of which are carried by the groom (2 on the right hand and 2 on the left hand) and the three left are carried by the bride (2 on the right hand and 1 on the left hand). Throwing event is begun by the groom continued by the bride so the last throw is the groom. It always begins using right hand first (Solo and Jogja).
- The egg is not stepped by the groom but it is knocked 3 times to the groom's forehead by the make up dresser, then to the bride's, and to the groom's again and breaks it then. It means hope for getting scions and '*ndumuk*

batuk sanyari bumi' (the unity of mind, togetherness in conversation, harmony, beyond kindness).

- When the couple is walking to the dais, the bride's mother unveils *sindur* cloth to the bride and the groom's shoulders. Next, the bride's mother will be beside her daughter and holds the end of left of *sindur* cloth. Meanwhile, the bride's father will be on the right of the groom and he will hold the end of right of *sindur* cloth. They walk together to the dais.
- There are no *nimbang* and *tanem*.
- The rest is same as Solonese.

O. *Dahar Klimah or kepelan*

Dahar klimah or *kepelan* must be prepared with *rendang* rice or *punar* rice (*nasi kuning*), completed by side dishes. Those side dishes are usually consist of chopped fried egg, *bergedel*, *tempe kering*, *abon*, etc. All of them are set on a round or oval plate, with vegetables are set beautifully. Those vegetables are celery, tomato, red chili formed like a flower, and so on.

Dahar klimah or *kepelan* begins when the groom makes *kepelan punar* rice (using hand), then it given to his wife, and otherwise. This ceremony means remembrance that as husband and wife, they always live in harmony and help each other.



Picture 48. *Punar* rice



Picture 49. Given rice to his wife, and otherwise

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- The rest is same as Solonese.

P. *Sungkem* to parents or *ngebekten*

The bride and the groom do *sungkem* to their parents and elderly as their devotion and love to their parents, also showing their responsibility to them. When doing *sungkeman*, *keris* must be detached by the groom.



Picture 50. The bride and the groom do *sungkem* to their parents



Picture 51. The bride and the groom do *sungkem* to their parents

Q. Reception

This activity means that the hosts feel grateful so that they hold reception and invite the guests. It is formal event and the guests can enjoy the meals which are served.



Picture 52. Reception

R. Kirab

It is a short journey of the marriage couple to the clothes house or their room. This short journey is done with escorts:

1. *Cucuk lampah (subo manggolo or manggolo subo)*
2. *Satriyo kembar (manggolo yudo- 2 jejaka)*
3. *Patah sakembaran (2 female kids)*
5. The bride and the groom are surrounded by elderly
6. *Domas Princess*
7. The bride's sisters or brothers
8. The parents as *pelit* (the last people)

This chain happens until reach the clothes house, the bride and the groom put off their wedding clothes, change them into another clothes.

S. Ngunduh Mantu (*sepasaran*)

It is done in 5 days after the marriage day. It is held in the groom's house and done simpler. It is as symbol of the groom's family welcomes the arrival of the bride well, as if she is their own child. *Sajens* which must be prepared are a couple of *kembar mayang*, *setaman (telon)* flower water, *sindur* for *singkepan*, *ayu* banana and *suruh ayu* that are set in the *bokor* made of brass, *sepasaran* ceremonial meal. Besides that, there are *sajens* for trip such as yellow hulled rice, *telon* flower, *dlingo bengle*, egg, coin. All these *sajens* are wrapped with banana leaf.

The *sepasaran* meals are:

1. Traditional market meals that consist of a *raja* banana, *pulut* banana. Fruits like the rose apple, jackfruit, sapodilla, etc. Little meals like *wajik*, *jadah*, *tape*, and so on. Also, *boreh* flower.
2. Many kinds of *jenang* which consist of red *jenang*, white *jenang*, and *katul jenang*.
3. *Sego janganan (urapan* rice), this rice is put in a place and put in the middle. There are *kangkung*, long bean with *urapan* spices and boiled egg around the rice.

This *sepasaran* ceremonial meal is served in the selective place. When the bride and the groom come, the *urapan* rice is shared to kids, family and relatives, not to official guests.

CHAPTER III

SPECIAL EVENTS

A. *Langkahan*

This event is done if the bride gets married first before her elder sisters or brothers. This ceremony is held before *siraman*, before many guests come for it is private.

Equipments which are prepared are:

1. *Tumpang* of white rice or it is called *gundul* rice, means a mount.
2. *Bekaka* roasted chicken which is a whole of chicken that is cracked and stretched.
3. *Wulung* sugar cane
4. *Sak pengadeg* (a set of clothes)
5. *Setaman* flower symbolizes the ocean.

All of these are given by the bride to her elder sisters or brothers as gifts. Nowadays, these retaines are given according to capability. Her sisters or brothers will guide the bride using *wulung* sugar cane surround *gundul tumpang* with all equipments in the middle. It aims the blessing received by the bride to marry can overcome difficulties, problems, and temptations.



Picture 53. The bride *sungkem*



Picture 54. The bride giving gift for broter



Picture 55. *Langkahan* ceremony

B. *Bubak Kawah* (for first-born child)

It is a custom ceremony which is held when the parents *mantu* for the first time. This ceremony represents gratefulness toward God because they begin to *mantu*, request to God so that the bride or the groom is given power and physical health, also show the guests that this is the first *mantu*. In this activity, *rujak degan* from green coconut is drunk, shaved and mixed with sugar palm given to the bride's parents. Next, the bride's parents walk to the marriage couple and give it to them also.



Picture 56. *Bubak kawah ceremony*

C. *Tumplak Punjen* (the youngest child)

This occurrence is done as symbol of the last *mantu*. *Tumplak punjen* means that all children whom the parents *punji* (treat as responsibility of the parents) have already *dimantukan* (*ditumpak*). This occasion becomes a sign of the last party in the bride's family, so it is symbolic and shows that all wealth or capabilities are spilled.

In this ceremony, there is money which will be spread for the bride's relatives or it also can be shared using *kampil* pouches filled with money and yellow hulled rice to the bride's relatives.

CHAPTER IV

LAYOUT ASPECT

Javanese wedding ceremony can not be separated from the Javanese traditional architecture. Basically, all the ceremonial procession was performed on Rumah Tinggal of the Manten Putri (the bride's house, lit.). In the past, javanese had residence with large courtyard and house plan with split system. Therefore if we talk about javanese traditional ceremony, we have to talk about the javanese architecture.

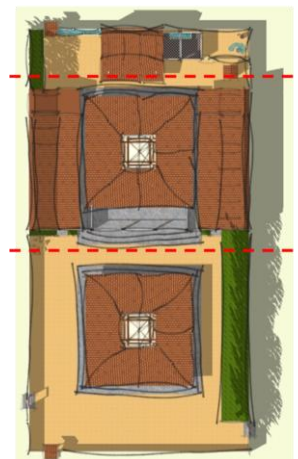
In Javanese achitecture, many symbols have its own unique values. The house plans also have their own values. Javanese wedding (Mantenan) is a hereditay culture, but as time changed, there were some practical adjustments. Siraman now practiced outdoor. The reception and Panggih are can be practiced in alleyway. Some of the adjusments were made relating the house size, needs, economic condition, time (busyness) of the event organizer (Pemangkugati).



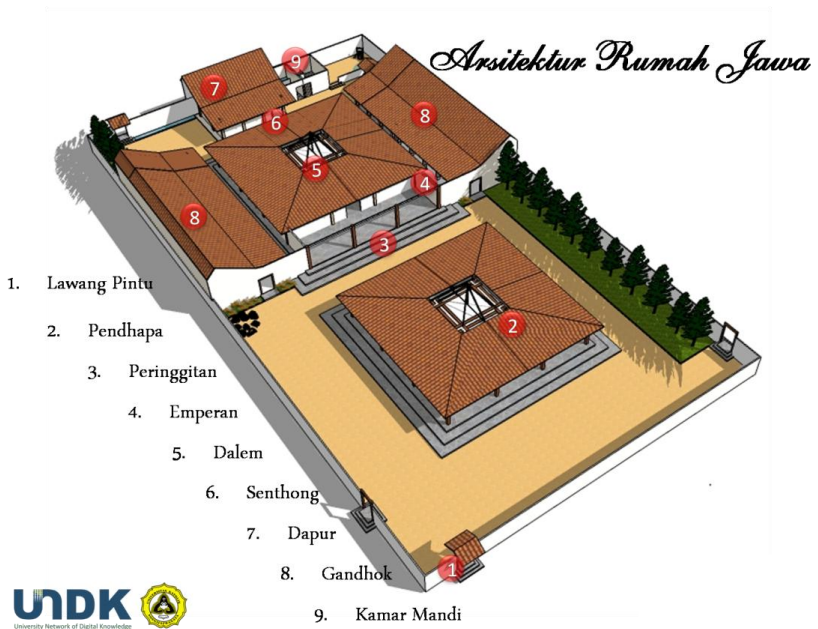
Picture 57. Javanese achitecture

In the past, an area of javanese tradittional houses is spacious and has a very wide courtyard. Javanese traditional house is similar to balinese traditional house. They have blocks of arrangement as follows :

- a) public area
- b) semi public area
- c) private area



Picture 58. Blocks Javanese Traditional House



Picture 59. Javanese Traditional House Architecture

Javanese traditional house architecture, setting are :

1. Entrance

Entrance in javanese traditional house was made low with purpose, when entering the house, Guests bowed their head (with the intention to remind the occupants in order to be polite, humble, when they are at home).

When there is a Javanese Traditional Wedding event, at the entrance (gates) usually placed Tuwuhan, bleketepe, etc. giving

Regal / gawangan serves to indicate the area (room / space) holding the wedding ceremony.

2. Pendhapa

Its main function is to receive guests (nonrelatives), a place to gather and chat, mostly male guests gathered in this place. Pendhapa sized wide enough to receive receptions guests, and receiving guests who are not immediate family. When there is a Javanese Traditional Wedding , pendhapa is used to receive the guests and the feast together (reception) after Panggih ceremony.

3. Peringgitan – Terrace

Peringgitan (Terrace) is a transition from the public area into a private area (more inside), connecting between pendhapa and Dalem. There, puppet shows are held during the ceremony. Usually there is a gate called gebyog from jati (teak) on this section. When there is a Javanese Traditional Wedding, gebyog is decorated with a variety of fabric as well Indigenous customary Yogyakarta and Solo as wedding background.

4. Emperan

This place was used to carry out general activities. Emperan connecting Peringgitan and Dalem. Emperan is used to relax for the whole family. When there is a Javanese Traditional Wedding event, emperan has no important role, because it acts as a connector between Peringgitan and Dalem during Panggih towards reception.

5. Dalem

This is where sajen were placed to Respect Dewi Sri (Goddess of Fortune) and the place where mantenan held. In the middle of Dalem, there is Soko Guru, consisting of 4 wooden beams intact whole system rested on a tradional structure. Because Soko Guru is placed on Dalem, then tradional whole complex is considered the center of the building, the central force in the house. When there is a Javanese Traditional Wedding, Dalem is considered as sacred location for ceremony because Panggih were performed inside.

6. Senthong

Senthong is considered as permanent residence and place of Dewi Sri. Senthong serves as a storage place of rice, et al. After marrying, the Brides sleep on senthong in purpose of blessed life and luck.

7. Kitchen

A free building (not bound to any building) near the wells. The well is believed to have its own energy which is the source of life. Wells is considered as life source, because in the process of its own development, the work is always carried out in the beginning before other materials were attached.

8. Gandhok

A place to recieve a family guests to stay when there will be an event, etc.

9. Bathroom

The bathroom is spacious in the past, so the procession Siraman can be done in the bathroom for manten putri with the elders. Bathroom's position is very close to the wells as a source of life. In the Javanese Traditional marriage, Siraman procession is only witnessed by family members of manten putri and only done by manten putri.

CHAPTER V

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