



Philosophical Meaning in Sunda Banten Traditional Wedding Rituals

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ABSTRACT

The traditional wedding ritual of Sunda Banten, especially in Kalang Anyar Village, Serang City, Banten, is a hereditary tradition inherent in the community, they believe in the meaning contained in each series of traditional wedding rituals for their survival. The Sunda Banten traditional wedding ritual is part of a cultural symbol with philosophical values inherited by their predecessors and this ritual is believed to have a small impact on the life that is carried out. So it is considered necessary to examine the traditional Sunda Banten wedding rituals in the symbols and philosophical meanings they contain. This research is a qualitative field research by using phenomenology as an approach that allows researchers to better understand the behavior and perception of objects. The conclusion obtained from this research is that the overall philosophical meaning in the series of traditional Sunda Banten wedding ceremonies in Kalang Anyar that the various symbols used in the Sunda Banten traditional wedding rituals are as a form of gratitude to Allah Ta'ala for having met their soul mate as well as a vessel in strengthen social relations between fellow human beings and in the context of preserving culture that is valuable for the survival of the community.

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1. INTRODUCTION

For the Indonesian people, traditional ceremonies are part of a strong cultural existence value, because in the series of traditional ceremonies there are various symbolic meanings that are considered sacred by the community. Traditional ceremonies are often considered as informal, unwritten cultural sources, including in the context of this research the wedding ceremony. The wedding ceremony can be interpreted as a ritualistic tradition, the procession carried out contains various cultural symbols that represent cultural norms that require meaning, including the traditional Sundanese Banten wedding ceremony, they consider that the wedding ceremony is a sacred, grand and monumental cultural phenomenon, preserved and believed by community. The community in the context of this research is from the Banten Sundanese tribe as one of the dominant ethnicities in Banten Province.

The existence of Sundanese culture in Banten is inseparable from the influence of the Sunda Pakuan Padjajaran kingdom which teaches and enforces Sundanese culture as a royal culture in Banten, but the Bantenese Sundanese have many differences from the Parahiangan Sundanese (Bandung), so that the Bantenese Sundanese are often reluctant to be equated with the Sundanese Parahiangan. (Bandung). One of the Sundanese cultures that is still strong in Banten is the traditional Sundanese wedding ceremony procession at Kalang Anyar which has been passed down from generation to generation. Although in the implementation of the wedding ceremony the use is symbolic, but in the series of wedding ceremonies it contains a philosophical meaning in the way of life of the Sundanese people of Banten, especially the residents of Kalang Anyar. Philosophical values are very strong in society, this is evidenced by the swift

currents of globalization which are increasing and do not have much impact on the rituals of the Sunda Banten wedding ceremony in Kalang Anyar and this is considered by researchers to be a very interesting thing.

Referring to the description above, the researcher will examine the philosophical meaning of a series of Sundanese Banten traditional ceremonies in the Kalang Anyar Village. The researcher tried to interpret the traditional Sundanese Banten wedding ceremony procession in Kalang Anyar Village, Serang City, Banten Province, which was linked to the philosophy and outlook on life of the Kalang Anyar people. So, for this need, researchers will study the philosophical meaning of traditional Sundanese Banten wedding ceremonies by focusing on the symbols and meanings contained in the wedding ceremony and how the community views the rituals of the ceremony.

2. METHODOLOGY

This research is field research which allows researchers to interact directly in the life of the people of Kalang Anyar Village at large. This type of research used is qualitative. The approach used is phenomenology which allows researchers to understand people's life behavior in detail relating to people's behavior and point of view regarding the object to be studied, in this case the wedding ritual in Sunda Java, Banten.

3. RESULT AND DISCUSSION

3.1 Banten Sundanese Traditional Wedding Ceremony Rituals

The series of Sundanese Banten traditional wedding rituals in Kalang Anyar Village is divided into three categories, namely: pre-wedding rituals, wedding reception rituals and post-wedding rituals. In the pre-wedding ritual, the stages are *neundeun* saying (to leave a word), *ngalamar* (propose hand), *nibakan* (spray) and completing the Koran. *Neundeun* Speech is the first introduction or arrival from a male family to a female family to ask about a woman's status. *Nlamar* (propose hand) is the determination and willingness to get married. *Ngibakan* (*Siraman*) first begins with a recitation (*taushiyah* or lecture) from a *kiai* and continues with special prayers addressed to the prospective bride and groom, then continues with a *siraman*. After the *siraman* ceremony, it continues with the Koran *khataman* ceremony with the bride and groom and the elders which starts from *surah al-Fatihah*, *at-Takatsur* to *an-Nas* and ends with prayer.

The second stage is the wedding ritual, this stage starts with the *pengalungan*, offerings and the marriage contract, then it is coupled with the *sungkeman*, *saweran*, *nincak endog*, *meupeuskeun jug*, *huap lingkung*, and *pabetot bakakak*. The *pengalungan* ceremony is held when the groom arrives, the bride's parents wrap it with necklaces made of jasmine flowers. Next is the handover, namely the prospective bride's family receives the prospective groom for the wedding ceremony. Next is the *Sungkeman*, which is a request for blessings from the bride and groom for starting a new life. Then it is continued with *saweran*, namely the process of giving advice accompanied by *sawer*. Next is *nincak endog* where the groom steps on a chicken egg then the bride cleans the groom's feet with a jug of water and wipes until dry. After the procession of the *nincak endog* is complete, proceed with the process of breaking the jug. The jug that was broken in this procession was the one used to wash the feet, in this procession, in a standing position facing forward, the two bride and groom lifted the jug up, then, together they threw the jug down then the two bride and groom were fed yellow sticky rice by both parents and continued by the bride and groom feeding each other, this ritual is called *huap lingkung*. The final stage is *pabetot bakakak*, at this stage the bride and groom pull each other's chicken thighs in a sitting position facing each other.

Tahap ketiga adalah ritual pasca pernikahan adalah kegiatan-kegiatan yang dilaksanakan keesok harinya setelah semua acara ritual pernikahan selesai. Tahapan ritual pra pernikahan dimulai dengan *ngunjung* dan diakhiri dengan *parawanten*. After two days at the bride's house, the two brides then visited the groom's house. In this traditional Sundanese Banten visiting ritual there is no special symbol for the male family. After returning from the groom's house, the woman's parents prepare *parawanten* containing groceries, cakes, and money to be distributed to relatives and neighbors who have helped with the celebration.

3.2 Symbols and Philosophical Meanings in Sundanese Banten Traditional Wedding Rituals

Symbols are interpreted as events, sounds, speech, writing, human behavior and similar things that are interpreted by humans and agreed upon by the community. The Kalang Anyar people use certain symbols in each wedding ceremony ritual which contains its own meaning for their survival. The Sundanese Banten traditional wedding ceremony ritual in Kalang Anyar Village has different symbols for each series and contains meanings of life that are useful for the people of Kalang Anyar.

In the discussion of symbols and philosophical meanings, the Sundanese Banten traditional pre-wedding ritual in Kalang Anyar is divided into three parts, namely pre-wedding rituals, wedding reception rituals and post-wedding rituals.

3.2.1 Pre-Wedding Rituals

Neundeun Omong (Saving Words), The first visit from the man's family to the woman's family brought no gifts and only the nuclear family and treated it like a normal incident, almost like receiving ordinary guests. The true meaning at this stage is the process of getting to know each other between the two families because in this process everything is still uncertain, there is the possibility of continuing and the possibility of stopping at the introduction stage. So, especially at this stage, it is feared that feelings of embarrassment will arise if there is rejection among one of the families.

Ngelamar (Proposing), During the proposal ceremony ritual, the groom's family usually brings certain items. The items brought are a symbol of a man's love for the woman he is proposing to. Some of the items brought during the proposing ritual are: (1) women's clothing, meaning as a sign of the commencement of a man's responsibilities to a woman. (2) Meneng ring, is a ring without a connection that contains the meaning of uninterrupted affection between the two prospective husband and wife. (3) beubeur tameuh is a belt worn by women in general after giving birth and this symbol is believed to be a physical and spiritual bond between the two bride and groom. (4) the amount of money (no nominal is determined) depends on the ability of the man, this means that later when he is married, the wife will not force the husband to support according to the will of the wife, but the wife will always accept whatever the husband's ability provide for him to create peace in building a new household.

Ngibakan (Splash), The prospective bride is watered by seven members of the family (father, mother, brothers, sisters, grandmother, grandfather and elders). Seven people symbolize the meaning of pitulung (help). The equipment provided at this stage: (1) clean water to bathe the bride and groom with the aim that the bride and groom are pure inside and out. (2) Fine flowers (jasmine, kantil, ylang and roses) which are sprinkled into the water to be used in the siraman ritual. The use of flowers as a mixture of water is meant to make the water fragrant and this is in line with the habits of the messengers of Allah Ta'ala who like fragrances. (3) Cibuk (gayung) which is used to water the bride and groom and (4) and the call to prayer which is meant for madia is a reminder of the sacredness of the marriage ritual which is connected with the events of birth and death and also as a reminder to the bride and groom about the power of the Creator. and all mankind will return to Him.

The Khataman of the Koran, the ritual of reciting the Koran is interpreted as a form of effort to perfect oneself in the form of completing the reading of the Koran. This ritual is also an advice to prospective brides who will broker parents not to forget to study religion and make the Koran as a way of life and a reminder that parents are obliged to teach religious knowledge (the Koran) to their offspring.

3.2.2 Wedding Reception Ritual

Pengalungan (giving flower necklaces), the garlanding ritual in which the necklace is made from jasmine flowers symbolizes beauty in a marriage and it is hoped that their household will always be accompanied by beauty. Beauty in a very broad sense. The necklace is also a symbol of gratitude which is always associated with the Creator.

Seserahan (Gift), at the time of the handover, the prospective groom usually also brings items needed for his future child's household such as complete women's clothing, beauty equipment, sleeping equipment, toiletries, shoes, sandals, cakes and fruit. All of these items brought when the offering was actually only symbolic. This means that because the majority of the population is Muslim, in the future, the husband will be responsible for providing support to the wife. So, to make this happen, at the time of offering, the symbol is carried by the groom.

Marriage Contract, in the traditional Sundanese Banten wedding ceremony ritual, there are several special symbols, such as the bride's seat being covered with three long cloths, and the dowry. These three cloths protect against dirt to create sacredness at the wedding ceremony and dowry as a symbol of the beginning of a husband's ability to provide for his wife.

Worship Sungkem (Sungkeman), the meaning contained in the sungkem prayer is proof of a child's devotion to his parents before the bride and groom live independent lives as a family that lives in harmony, peace and happiness. The best way in Islam to gain happiness is to serve your parents.

Saweran, the materials used for the saweran process are rice, coins, candy, and sliced turmeric which are mixed together in a special container. Rice becomes or has the meaning of prosperity, it is hoped that later the two brides can influence the household ship with full prosperity. Likewise with coins as a symbol of prosperity and the bride and groom must always remember their gratitude for all the good fortune that the Creator has given. Candy is interpreted as a symbol of the sweetness of married life and turmeric is interpreted as a symbol of glory or success.

Nincak Endog (Tread on Eggs), at this stage the eggs used are village chicken eggs. A broken egg means that the bride is ready to have her virginity resolved in order to get good offspring, because in essence if a chicken egg breaks it is a sign of the success of the hen who will have children.

Break the Jug, the symbol used in the ritual of breaking the jug is a jug made of red earth and the jug is filled with clear, white water. Before the jug is broken by the bride and groom, the wife or bride washes the soles of her husband's feet as a sign of the start of the wife's devotion to her husband. Then the jug is broken, which indicates that their teenage years have ended and they will continue in the future by building a household together.

Huap Lingkung (Bribes), the food contained in this huap-lingkung includes several foods such as yellow rice which is made from sticky rice and yellow from turmeric liquid and sprinkled with sliced fried onions and fried chicken. The rice served means that the parents' love will remain intact and is a symbol that in the future their two children, who have now become a married couple, must be able to live independently and provide for their family's needs.

Pabetot Bakakak (grilled chicken tug), Pabetot bakakak in the Sundanese Banten traditional wedding ritual uses free-range chicken that has been grilled with charcoal first. The purpose of the pabetot bakakak symbol is as a sign of the strength of the bride and groom in navigating the mahligai house of signs later, and the chicken as a symbol for future prosperity.

3.2.3 Post Wedding Rituals

Ngunjungan, in the traditional visiting ritual of Sunda Banten there are no special symbols that must be brought, only light souvenirs are brought for the male family. The man's family did not hold a special welcoming ceremony, because this visit was commonplace. Because, the bride will definitely be brought by the groom.

Distribution of Parawanten, in the ritual of distributing parawanten, the bride's parents distribute groceries to neighbors who have helped with the wedding ceremony. What is included in the parawanten are: 1 liter of rice, 1 liter of vegetable oil, ¼ kg of eggs, 5 boiled noodles, ¼ sugar kg, raw chips ½ kg, Rp. 50.000,- and traditional cakes such as: gipang, rengginang, lemper, and gembleng typical of Kalang Anyar. All of these parawanten symbols contain meaning as a form of concern for the bride's family for neighbors who have helped the wedding ceremony, and it is hoped that in the future the bridal family can care for all neighbors in all matters.

3.3 Community Views on Banten Sundanese Traditional Wedding Rituals

Various views regarding the traditional Sundanese wedding rituals of Banten. The community referred to in this study are residents who live in Kalang Anyar Village, Serang City, Banten Province. From the results of various interviews, the researcher concluded that the people of Kalang Anyar were trying to perpetuate or defend their culture. The meaning contained in each series of traditional ceremonies can be accepted by the community because residents view that all Sundanese Banten traditional wedding rituals are closely related to the future of life, both of the bride and groom and their families. This is proven by the large number of people who still use customs to carry out wedding rituals using the traditional Sundanese Banten method. Furthermore, the residents of Kalang Anyar consider that in the Sundanese Banten traditional wedding ritual process, many people benefit from the behavior of helping each other in carrying out the wedding ritual. Please help is a behavior that is in line with the religion professed by the Kalang Anyar community and the cultural values prevailing in the region.

The wedding ritual in Islam is a sacred ceremony and the pinnacle of happiness for the bride and groom and their family, so a marriage must adhere to the principles and rules of the Shari'a that have been determined. In the view of the Muslim community, the wedding ceremony is used as a medium and a means to give happiness to the bride and groom and their families and the entire community, especially the closest neighbors. Marriages carried out with celebrations by inviting many guests are not intended to gain material benefits in exchange for costs incurred, but are intended to seek blessings and ask for the blessings of all those invited. As well as informing the general public that the bride and groom have officially become husband and wife who are bound by the prevailing norms so that this can fortify both of them.

4. CONCLUSIONS

Based on the results of research on the community regarding the philosophical meaning contained in the traditional Sundanese Banten wedding ritual in the Kalang Anyar Village, it was concluded that the various symbols used in the Sundanese Banten traditional wedding ritual are as expressions of gratitude to the Khaliq for having met his soul mate, walimah can be used as a means in strengthen social relations between individuals and communities as well as to preserve traditions that are of value to the community's survival.

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