

THE MEANING OF JAVANESE TRADITION *TEMU MANTEN* IN DESA BRUMBUNGAN KIDUL KECAMATAN MARON KABUPATEN PROBOLINGGO

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Abstract: The purpose of this study is to describe in depth the meaning and reveal the cultural values contained in the *Temu Manten* ceremony in Brumbungan Kidul Village. Many people are actors in the *Temu Manten* ceremony but do not know the meaning contained in each series of these ceremonies. This study uses the Symbolic Interactionism Theory by George Herbert Mead, which is a research that examines social and cultural groups in society in depth. So that researchers must be involved and directly follow the daily aspects of their research. This study uses a qualitative method that aims to describe the symbolic meaning of *Temu Manten* in Brumbungan Kidul Village. In Brumbungan Kidul Village, only people who have more money use Complete Javanese Traditional Weddings. For the lower middle class, they usually only use yellow rice cone which is eaten with their lover after the marriage contract. The *Temu Manten* tradition is a package with displays and MUA or called WO (Wedding Organizer). It can be concluded that marriage with the *Temu Manten* tradition can be said to be a marker of social status.

Keywords: *Javanese, Tradition, Temu Manten.*

INTRODUCTION

The purpose of this research is to describe in depth the meaning and reveal the cultural values contained in the *Temu Manten* ceremony in Desa Brumbungan Kidul. The Brumbungan community is unique, because the majority of the population speaks Madurese in their daily life. But not with the tradition that uses Javanese tradition. Many people become actors in the ceremony of *Temu Manten* but do not know the meaning contained in each series of the ceremony. Especially in this modern era, many young people do not know about the customs passed down by their ancestors from time immemorial. As a children of the Indonesian nation, are obliged to develop Indonesian culture, especially the culture of our respective regions. This research was conducted so that the outside community would know the symbolic meaning of this *Temu Manten* Tradition. So that society not only following tradition but do not understand the philosophical meaning behind it.

In Probolinggo, the social characteristics of the population can be seen in terms of ethnicity and culture of the people. Probolinggo City is a strategic city, which is located between the sea and mountains, the sea to the north and to the south is Mount Bromo. So that the Probolinggo City gives priority to the fishery sector and the agricultural sector. The Probolinggo City has a characteristic that is commonly called "*bayuangga*". What is "*bayuangga*"? First there is the word "*bayu*" which means "wind". The wind that characterizes the Probolinggo City is called *Angin Gendhing*. The word "*gendhing*" comes

from the name of the area in Probolinggo Regency. Then “ang” from the word “angin” and “ga” from the word “mango” (Tiaratanjung.weebly.com).

In Javanese Tradition Wedding, *Temu Manten* is a series of events in *Midodareni* Night. *Midodareni* Night Ceremony comes from a Jaka Tarub and Dewi Nawangwulan legends. It is said that Nawangwulan was an angel who came down from heaven to earth to visit her daughter, Dewi Nawangsih, who was getting married. Starting from this story, the Javanese people began to recognize *Midodareni* Night which comes from the word *widodari* or *bidadari*. That is, they believe that the night before the wedding, the angels from heaven came down to earth and visited the house of the prospective bride. Traditional Wedding are indeed a lot of events, but it is still unmanageable that the custom is still maintained, because for Javanese people, marriage is an event that will only be held once in a lifetime (Hipwee.com).

This research is focused on examining the meaning and moral values contained in the custom of *Temu Manten*, so that we can find out what the meaning of the wedding tradition. This research uses Symbolic Interaction Teory by George Herbert Mead. From the phenomena that have been stated, the authors feel interested in conducting research by title “The Meaning Of Javanese Tradition *Temu Manten* In Desa Brumbungan Kidul, Kecamatan Maron, Kabupaten Probolinggo“. In the Desa Brumbungan, the community is unique. The society of Brumbungan use language madura for everyday, but don't leave Javanese Tradition, one of which is the tradition of *Temu Manten*.

METHOD

The method used in this research is descriptive qualitative method, this research which studies the social and cultural groups of society in depth. So that researchers must be involved and directly follow the daily aspects of their research. In broad outline, ethnography research has a foundation, namely aspects of language and aspects of culture. This study describes the information to find out the meaning in Adat *Temu Manten* by using of interactionalism symbolic teory by George Herbert Mead.

The study uses the qualitative method which the aim is to described the symbolic meaning of *Temu Manten* In Brumbungan Kidul. Therefore, the instrument used to Collection data, namely: (1) Library Research; (2) Observation; (3) Interview. The results of observations and data are in the form of pictures, or sentences, and picture which refer to meaning of *Temu Manten*.

ANALYSIS AND FINDINGS

Manten is a traditional Javanese procession of meeting between the groom and the bride after being officially married in a religious manner. So the *Temu Manten* ceremony may only be held after a religious marriage, and not vice versa. Married with complete Javanese Tradition will be a matter of pride. Even though the process is long and requires a lot of money, there is nothing wrong with it because it is full of meaning. One part of the Javanese traditional wedding procession that is rarely missed by Javanese brides is the *Temu Manten* ceremony, which is carried out from before sitting

in the aisle to being in the aisle. Usually on the way to the aisle, the bride and groom are accompanied by a typical *Gamelan* of the newlyweds.

Meaning of *Temu Manten* Tradition in Desa Brumbungan Kidul, Kecamatan Maron.

Temu Manten symbolizes the initial meeting the bride and the groom have to meet each other for meaning a relationship. *Temu Manten* is the culmination of a Javanese traditional marriage. In the *Temu Manten* ceremony, the groom and bride sit side by side witnessed by the families of both parties, and the invited guests. The series of *Temu Manten* ceremonies symbolize the journey of the initial meeting of the bride and groom until they finally unite their hearts and determination to enter the ark of marriage.

In Maron, *Temu Manten* Tradition still maintained even though the majority of the people speak Madurese. Especially in Brumbungan Kidul Village, usually people who use the traditional wedding ceremony of *Temu Manten* do not know anything about the meaning behind the *Temu Manten* it self. As Mr. Zamroni, *Temu Manten* in Maron is usually the work of the owner of the squad or there is a WO (Wedding Organizer) who will ask whether to use of *Temu Manten* tradition or not, and you can be sure that one person with another does not know the meaning behind the custom of *Temu Manten*. According to Mulyo Sarwi himself, *Temu Manten* is a ceremony carried out when the groom will meet the bride and go to the aisle together.

Temu Manten in “Mind” a people of Desa Brumbungan Kidul , Kecamatan Maron.

Temu Manten is a wedding ceremony that must be carried out in Javanese Tradition, but not only the Javanese clan performs this ceremony. One of them was carried out in the village of Bumbungan Kidul. The majority of the Bumbungan people speak Madurese but still adhere to Javanese customs, one of which is in carrying out wedding customs.

The people of Brumbungan Village use Javanese customs in their weddings, many of them don't know what the meaning behind the *Temu Manten* wedding custom is. This is what makes the Brumbungan people who only participate in carrying out wedding customs. According to Mr. Zamroni (interview, 2021 June 9th) below:

“Temu Manten di maron biasanya ini kerjanya dari pemilik kuade atau ada WO (Wedding Organizer), mereka kadang ketika mempunyai hajatan nikahan putranya, ‘yo opo mau adat temu manten?’. Saya yakin antara satu dengan yang lain keluarga orang orang yang menikahkan anaknya itu mereka tidak paham makna temu manten itu sendiri”

From Mr. Zamroni's statement, it can be understood that the owner of the Kuade/WO (wedding organizer) has a big influence in the occurrence of a culture that appears in the Brumbungan Kidul community, because most of them do not know what the meaning behind the Javanese Traditional Wedding is. They just follow the directions of the Wedding Organizer.

Nurmalisa also said that her marriage was based on the Javanese custom because the Make Up offered her to use the complete Javanese Traditional Procession, as stated below:

"Waktu itu emang di tanyakan sama tukang make up-nya mau biasa apa lengkap sama prosesi adat Jawanya. Orang tua lagi dek pengen pingin lek mbak menikah dipajang lengkap dengan adat jawanya iya walaupun mbak dak tau apa-apa tentang Adat Jawa (Nurmalisa, 2021 April 23th)"

From Nurmalisa's statement, it can be ascertained that most of the people of Brumbungan Kidul Village who married *Temu Manten* did not know the meaning behind it. They do Javanese traditional marriages only because of the demands of their parents who want to see their children married and have their presence recognized in their village.

Most people in Brumbungan Village rarely know the meaning behind the *Temu Manten* procession, this is because the majority of Brumbungan people are *Pandhalungan* culture. Nurmalisa, as a member of the Brumbungan Kidul community, also said that she did not know the meaning behind the wedding procession that she did earlier. As Nurmalisa (Interview, 2021 April 23th) said:

"Mbak dak tau apa maknanya. Tapi hanya beberapa yang mbak tau sih maknanya pas yang itu. Tapi dak tau bener apa ndaknya (sambil tertawa). Itu yang nginjak telur yang pernah tau mbak. Kalau gak salah itu maknanya telur itu ibarat keperawanan perempuan katanya, pas itu kan di injak sama yang cowok. Berati si cowok itu harus bertanggung jawab karna telah merenggut keperawanan si wanita, gitu sih keknya."

Nurmalisa's statement turns out to be continuous with Nur Aida's statement as a person who knows about the *Temu Manten* custom and this WO. He said that the nginjak egg in the *Temu Manten* procession is called *Wiji Dadi* which means:

"nginjek telur itu maksude ngambil keperawanan se binik, ibarata pas nginjek telur itukan telur tak kera utuh lagi kan, jadinya bengal merusak bengal tanggung jawab gitu le, artien memecahkan telur itu seng lakik rua siap mencukupi, a bahagia agi ben melindungi keluarga en deri apapun itu le (Aida, 2021 April 28th)"

In the *Temu Manten* Ceremony, there are 10 processions in Javanese traditional Wedding using ethnographic studies. Where in analyzing the data the researchers found the cultural values and meanings contained in each stage. In Nur Aida's interview, one of the people who knows about Javanese customs and WO (Wedding Organizer).

***Temu Manten* Tradition in "Self" of people of Desa Brumbungan Kidul, Kecamatan Maron.**

Marriage is a sacred and mandatory thing for every human being. In this modern era there are people who consider a marriage bond to be something simple. This has an impact on the low participation of the community, family and married couples in maintaining the household. But what if the marriage without the custom of *Temu Manten* is legal? This is what many people ask. According to Mulyo Sarwi: *"Sah, soale pernikahan iku wes sah ketika sang pengantin pria ijab kabul le, tapi yo kudu onok waline ben saksine le"*.

This statement is also consistent with Nur Aida's statement as WO *Temu Manten*, Nur Aida (interview, 2021 April 28th) said that marriage even without the custom of *Temu Manten* is still valid, as he said:

"Iye tetep sah le, soala Temu manten rua bahasa jebeen rua Panggih delem bahasa Indonesia arteen 'bertemu'. Deddien Prosesi ini mempertemukan mempelai pria ben se binik sebagai sepasang suami istri setelah sah secara agama bik cacatan sipil deyye le".

From the statements of the two parties above, it can be concluded that even without the customary *Temu Manten*, a marriage is still legal when viewed from an Islamic and Javanese perspective. Because the validity of a marriage is when the groom agrees with the headmaster.

When talking about sacred, a marriage is sacred for the Javanese people. This ceremony requires certain rituals or important processions which are usually carried out by people who are considered to have access to the Sacred. Not only for the Javanese people, in Brumbungan Kidul Village the same thing is with the Javanese people when they want to get married. That is, coming to a smart person/shaman to ask questions regarding his marriage. In Brumbungan Village, the person is named Mulyo Sarwi, he is an expert in Javanese primbon. Sami Mulyo (interview, 2021 February 19th) says:

"primbon iku le koyok kitab tapi berisi catetan penting seng di tulis dari jaman biyen wes, dan itu baise di turun temurun dari silsilane. Primbon Iki berisi akeh hal seng menyangkut ramalan – ramalan uwong Jawa biyen koyok perhitungan hari baik, hari naas, jodo lan liane".

In Javanese culture, weton is a calculation of a person's birthday which is used as a benchmark to designate certain predictions. In this case, Mr. Mulyo explained the procedure for calculating the name weton according to his Javanese *primbon*. Mr. Mulyo Sarwi says that *"ngene le, papak akan nunjukno praktek e, dhalem itungan neptu Iko onok 5 perkoro. 1 iku sri, 2 iku lunguh, 3 iku gedhong, 4 iku loro, 5 iku pati (Sarwi, 2021 February 19th)"*.

Mr. mulyo also gave an example of how he predicted every couple that came to him. Generally, weton is used to determine a good date for the event to avoid days that are considered to bring bad luck. According to Mulyo Sarwi (interview, 2021 February 19th) said the following:

"Papak kasih contoh iku seumpamane jenenge lanangane iku Rama, wedoe iku Salwa, dadi jumlae iku Rama 8, Salwa 12 maka hsile iku 20. 20 iku di bagi 5 maka hasile iku 4. 4 iku artine loro, dadi pasangan iki dak cocok dak lek kate berkeluarga"

Based on the statement above that the sacredness of *Temu Manten* can be ensured that there is a place in *Temu Manten* Village, because when they want to hold a *Temu Manten* they believe that when they want to hold a wedding, they come to smart people to see the compatibility between couples. What is the influence of the *Temu Manten* custom

on the person who performs it? Either for him or the other way around. This was conveyed by Nurmalisa (Interview, 2021 April 23th) below:

"Kalau ngaruhnya sih bisa jadi sih ke diri mbak, soalnya Sampai sekarang masih langgeng (sambil ketawa). Setau mbak dalam prosesi adat Temu Manten itu kek semacam doa agar keluarga bisa harmonis dan langgeng. Mungkin itu sebabnya Bu selamanya bersamamu sampai kamu memiliki Dilla ini"

In contrast to what was conveyed by Nurmalisa as a person who had married using *Temu Manten*, Pak Mulyo Sarwi had a different opinion. Mr. Mulyo Sarwi said that even if you don't use the *Temu Manten* Custom, the bride and groom will not experience unwanted things, because basically the people of Brumbungan Village do not really understand the meaning behind the *Temu Manten*. Like the following statement:

"Gak ngaruh kok le, yo podo dasare semua iku kembali ke awak dewe masing masing, lek awak e iku paham betul makna e yo pasti nngaruh soale iku koyok do a tapi dalam rangkaian upacara le (Sarwi, 2021 February 19th)".

From the statement above, it can be concluded that the sacredness of *Temu Manten* has its place in a person. It all depends on us whether we know very well what the meaning behind the *Temu Manten* is. Because basically all of that is like a suggestion expressed in an act of a wedding procession.

Meaning of Temu Manten in Desa Brumbungan Kidul Society

Temu Manten in Brumbungan Village is not really mandatory for every person who wants to get married, because usually only people who have more money will get married using the *Temu Manten* custom in Brumbungan Kidul Village. As said by Mr. Zamroni, *Temu Manten* in Maron is usually the work of the squad owner or a WO (Wedding Organizer) will ask whether to use the *Temu Manten* custom or not.

The Javanese Traditional Ceremony is usually when the bride and groom use Pajengan (aisle stage) during their wedding. The problem is that without a display, the Javanese traditional ceremony procession (*Temu Manten*) is mostly not carried out in Desa Brumbungan kidul. The same thing was also said by Aida as the Wedding Organizer of *Temu Manten*, if only certain circles used a complete Javanese Traditional Wedding, she said that: *"Iye le, soala kan Adat Temu Manten riya satu naungan bik pajengan bik make up pa, deddi mon ndak nanggak pajengan dak ada prosesi temu manten le (Aida, 2021 April 28th)"*

From the statement above, it can be concluded that the *Temu Manten* Tradition is a package with displays and MUA or is called a wedding organizer. If so, it can be concluded that Marriage using *Temu Manten* Customs can be said as a marker of social status. Because only people from the upper middle social class use Marriage using *Temu Manten* Tradition. For example below:



Picture 4.8 *Temu Manten* Wedding
(Source: HQLA Channel)

The picture above is a wedding that uses the *Temu Manten* Tradition Complete with Displays. The bride was made up as a royal princess in ancient times complete with her clothes. All of that was completed with the aisle stage.



Picture 4.9 Non-*Temu Manten* Wedding
(Source : Personal Doc)

The difference can be seen in the non-*Temu Manten* wedding pictures. The bride was also made up in a modern style complete with her clothes. Usually this kind of wedding is held without the *Temu Manten* custom because the bride and groom are usually embarrassed to be displayed in front of many people. Weddings like this are in great demand nowadays because they are considered more practical and cost-effective. This kind of marriage does not use the *Temu Manten* custom, usually just eating *Nasi Tumpeng Kuning*. As Mr. Mulyo Sarwi (interview, 2021 February 19th) said below:

“Dek Brumbungan iki seng kate Nikahan ngango lengkap adat Jawa iku biasane seng banyak duee. Soale kan biasane seng koyok ngunu iku harus onok pajangane le. Dadi lek seng dak due Duek yo dak ngango kayak ngunu Yo biasaan ae. Paling seng penting iku mangan nasih tumpeng iku cukup wes”.

For the people of Brumbungan Village who are getting married but don't have enough money to use complete Javanese customs. Usually the people of Brumbungan only eating *Nasi Tumpeng Kuning* with their partners after getting married.



Picture 4.10 *Nasi Tumpeng Kuning*
(Source : Personal Doc)

Nasi tumpeng kuning in the form of a cone is often the main and sacred dish served at thanksgiving events, or other happy moments such as births, birthdays, fiancés, weddings and others. According to Mulyo Sarwi, the meaning of *Nasi Tumpeng Kuning* cone is:

"Nasi tumpeng kuning iku melambangkan kekayaan dan Rahmat Tuhan, Soale berbentuk kek gunung ngunu kan, Warna kuninge iku ibarat mas . Dadine nasi tumpeng kuning iku ibarat gunung emas le (Mulyo, 2021 February 19th)

Nur Aida also explained that the *Nasi Tumpeng Kuning* symbolizes prosperity and prosperity as well as communication to her partner and God. The side dishes also have meaning, so don't just choose a side dish when you want to serve it to the bride and groom. As Aida (interview, 2021 April 28th) said below:

"Koning rua ibarata emas seng melimpah rua, biasaen banyak lauk pauk en bede telur kadeng kacang panjang, kadeng timun. Kabbin itu bede maknaen. Telor itu maknae tekad senbulat ben ngabil keputusan sematang tak nosronoh le. Mon kacang panjang maknaen tak oleh pendek peker, Mon timun kan dingin deddine gudu dengan hati seng cellep le".

Pak Zamroni also said that the color of the rice used also has meaning, the yellow color is interpreted as cooling when there is a conflict in the family. As he said below:

"Ada beberapa orang yang sempat saya tanya, Terutama orang-orang yang biasanya paham tentang makna kenapa warna beras itu harus kuning karna di campur dengan kunyit, itu maknanya rejeki biar lancar. Warna kuning itu kan dari kunyit, kunyit itu mendinginkan. Sehingga ketika ada konflik di keluarga mereka itu biar adem (Zamroni, 2021 June 9th)".

Based on the statement above, it can be concluded that a *Temu Manten* Procession is only carried out by people of middle and upper social status. However, it is possible that lower middle class people can also get married using the *Temu Manten* tradition. It's all just a matter of the person's own ability to want it or not.

In Brumbungan village itself, although marriage does not use *Temu Manten*, they also do not lose their Javanese customs. For example, by eating only *Nasi Tumpeng Kuning* which is identified with the Javanese. So even though the Brumbungan Kidul Society has a Pandhalungan culture, they do not eliminate the sacredness of Javanese traditional marriages.

Although *Temu Manten* in Brumbungan Kidul Village is not considered important for people who want to get married, but even so the existence of *Temu Manten* many are enthusiastic to see the *Temu Manten* procession. This can be seen in the image below :



Picture 4.11 *Temu Manten* Procession
(Source : Personal Doc.)

It seems that the community is very enthusiastic to see this *Temu Manten* Procession. Judging from the many people who gathered to witness it. Even though they don't understand what to eat in this procession. They still see and listen to the course of this Javanese traditional wedding.

CONCLUSION

Temu Manten in the Village Brumbungan Kidul is a form of tolerance for Javanese customs, even though the people themselves are included in the Pandhalungan category, the majority of which speak Madurese. *Temu Manten* in Maron is usually the work of the owner of the squad or there is a WO (Wedding Organizer) who will ask whether to use the *Temu Manten* custom or not, and you can be sure that one person with another does not know the meaning behind the *Temu Manten* Tradition itself. Marriage even without the procession of *Temu Manten* is still legal, because *Temu Manten* is Panggih in Indonesian which means to meet, so this procession brings together the groom and his wife as husband and wife after being legally and civilly registered. In Brumbungan Kidul Village, only people who have more money use Complete Javanese Traditional Weddings. For the lower middle class, they usually only use yellow rice cone which is eaten with their lover

after the marriage agreement. In conclusion, the *Temu Manten* tradition in Brumbungan Village is a marker of social status in the family.

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