

Islam and Culture: Value Integration within Javanese Tradition of *Temu Manten*

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ABSTRACT

Many local traditions begin to be faded along with the rapid development of technology and information. Yet, the tradition of *Temu Manten* still exists amid ongoing globalization with westernized culture. This paper aims to explore the *Temu Manten* tradition commonly carried out by Javanese and the Islamic values within. It is a case study with a qualitative descriptive research method. The primary data source is the information from experts related to the tradition of *Temu Manten* in a series of wedding events held around the city of Malang. Data are collected through observation, documentation, and interviews. The study results reveal that there embedded religious values within the Javanese tradition of *Temu Manten*, which is intended to get closer to God, to ask for salvation and blessing in life.

Keywords: *Islamic Values, Javanese, Temu Manten, Tradition*

1. INTRODUCTION

The tradition of *Temu Manten* is one of the local wisdom that still exists and becomes a guideline for the people of East Java [1]. The bridegroom who has legally become husband and wife are met through the prevailing traditional procession. The series of processions are called *Temu Manten* [2]. There are several processions found in that tradition. In general, it includes *Sri Menganti, Pasrah Sanggan, Tukar Kembar Mayang, Lempar Sirih, Sembahan, Sinduran, Tanem Jero, Dhahar Klimah, Jemput Besan*, and it ends with *sungkeman*. The tradition aims to introduce the bride and groom, find public acknowledgment for the validity of the husband and wife relationship, and receive prayers and blessings from the guests [3].

From the historical perspective, the *Temu Manten* procession initially applied to the descendants of the palace [2]. However, it is now conducted by many Javanese from any social status. Aside from being a process of cultural preservation, the community wants to educate the next generation of the nation, especially the people of East Java, about the culture considered noble [2].

Temu Manten tradition was carried out in the bride's house in the past. It is highly possible as their homes back then were relatively wide. The ancient Javanese house consists of the front, middle, and back [3]. The front

pavilion is usually used as a room to welcome the guests. The middle part is the core location of the meeting. In general, the middle part is divided into two parts. One part consists of three core rooms. The community carries out a series of ceremonies right in front of the central room so that the bridegroom is expected to get blessings and luck because Javanese made the middle room a place to pray, worship, and contemplate [4].

Today, the tradition of *Temu Manten* is still ongoing and growing. In the modern era, the application of this tradition has been merged with the development of the era [5], [6]. They usually hold the ceremony in a hall or hotel. It is considered more effective because of the limited areas at home. In addition, some ceremonies require electronic media to play *gendhing* as an accompaniment to the series of the ceremony. In the past, *Karawitan* completes a series of ceremonies [7]–[9]. In terms of costume, the tradition also develops. Today, many brides choose Islamic costumes (for Muslims) for the wedding [10], [11].

Islam is widely spread through various media. One of the media used is tradition/culture [12]. It influences the acculturation process between religion and local culture (Haryanto, 2015; Mahfuz, 2019), so various traditions contain Islamic values. As Islamic values become Muslims' guide to solve problems in any field, such as religion, politics, economics, and education, they are deemed the motivation of life and getting closer

to God [15]. Islamic values contain universal and absolute truth, clearer than all human life values [16], [17]. Therefore, the Researchers examine the traditional form of *temu manten* among people in East Java and explore the Islamic values within

2. RESEARCH METHOD

Temu Manten was conducted based on its compatibility with the symbols of Islam and its existence amid the spread of Islamic teachings in Java. The research on the tradition of *Temu Manten* is conducted in the city of Malang, East Java. The ceremony in this city represents the wedding ceremonies in Java. Therefore, the researcher extracted three wedding ceremonies' information and data related to Islamic values in *Temu Manten* tradition, those conducted in Savana Hotel on August 11, 2018, Sasana Krida Malang on Saturday, August 25, 2018, and Skodam Malang hall on Saturday, October 17, 2018.

This research is qualitative descriptive with a case study approach. The primary data are the results of interviews with experts (traditional actors), observations, and documentation. The secondary data are collected from literature, books, or journals related to the tradition of *Temu Manten* and Islamic values.

The people attending the ceremony from different areas are included as the participants of this study. They are selected based on their role as traditional actors at the ceremony. There are nine participants involved in every ceremony. The participants consist of three cultural figures, one religious figure, and five community leaders. Thus, the total number of participants is nine. They are selected based on their gender, socio-cultural, and religious backgrounds.

The data in this study are collected through observation and interviews. The researchers directly attend and witness the wedding ceremony and observe the procession of *Temu Manten*. Interviews are conducted with nine informants at their respective homes and partly at the place where the wedding ceremony takes place. They are interviewed regarding the variety of Islamic values in each ceremony stage.

The collected data are processed through data reduction, display, and verification. The research data are reduced to a summary based on the thematic and narrative stories from the informants. This study contains data from interviews and observations displayed through tables and descriptive and narrative explanations thematically. The data obtained are then verified with the informants and in-depth observations for validation. All of these data are then given creative and innovative interpretations in line with the Islamic values

3. RESULTS AND DISCUSSION

3.1. Form of *Temu Manten* Tradition

The tradition of *Temu Manten* begins with the procession of *Sri Menganti*, then follows with the submission of the bridegroom to the family of the bride. This procession is called *Pasrah Sanggan*. The procession continues with *Kembar Mayang* exchange, followed by the procession where the bride and groom throw each other the betel. The event continues with the procession of egg trampling by the groom and the bride and clearing the groom's feet. After that, the bride kneels, and the groom welcomes the bride to stand and surrounds the groom three times. Afterward, the bride's mother gives Zam-Zam water to the bride and groom.

There are a series of processes to bring the bride and groom to the aisle. This activity is called *Sinduran*. First, the two bride's parents lead the bride and groom to the aisle. After arriving at the aisle, the father of the bride holds the bridegroom. This procession is called *Timbangan*. Then, the activity continues giving the bride's father messages to the bride and the groom. Next, the program continued on the procession of *Kacar-Kucur*, where the groom pours grain from the earth, and the bride receives it by holding up a hand wrapped in cloth. After that, the couple bribes each other's food. This procession is called *Dhahar Klimah*. Then, the bride's father sent a representative to pick up the groom's parents. Finally, the procession ends with a *Sungkeman* procession.

Among the three events, the researchers found one difference. The series of scales are not carried out during the event at SKODAM hall (Event III) because the bride's father has passed away. In detail, the series *Temu Manten* processions are summarized in table 1.

Table 1: Series of *Temu Manten*

Event I	Event II	Event III
<i>Sri Menganti</i>	<i>Sri Menganti</i>	<i>Sri Menganti</i>
<i>Pasrah Sanggan</i>	<i>Pasrah Sanggan</i>	<i>Pasrah Sanggan</i>
<i>Tukar kembang Mayang</i>	<i>Tukar kembang Mayang</i>	<i>Tukar kembang Mayang</i>
<i>Lempar Sirih</i>	<i>Lempar Sirih</i>	<i>Lempar Sirih</i>
Stepping on Egg	Stepping on Egg	Stepping on Egg
Cleaning the Groom's feet	Cleaning the Groom's feet	Cleaning the Groom's feet
<i>Sembahan</i>	<i>Sembahan</i>	<i>Sembahan</i>
The bride round over the groom	The bride round over the groom	The bride round over the groom
Drinking clean water	Drinking clean water	Drinking clean water
<i>Sinduran</i>	<i>Sinduran</i>	<i>Sinduran</i>
<i>Timbangan</i>	<i>Timbangan</i>	
<i>Tanem Jero</i>	<i>Tanem Jero</i>	<i>Tanem Jero</i>
<i>Kacar Kucur</i>	<i>Kacar Kucur</i>	<i>Kacar Kucur</i>
<i>Dhahar Klimah</i>	<i>Dhahar Klimah</i>	<i>Dhahar Klimah</i>
<i>Jemput Besan</i>	<i>Jemput Besan</i>	<i>Jemput Besan</i>
<i>Sungkeman</i>	<i>Sungkeman</i>	<i>Sungkeman</i>
<i>Dhahar Klimah</i>	<i>Dhahar Klimah</i>	<i>Dhahar Klimah</i>
<i>Jemput Besan</i>	<i>Jemput Besan</i>	<i>Jemput Besan</i>

3.2. Islamic Values in *Temu Manten* Tradition

The observation of the three events in Malang concludes that the wedding procession contains Islamic values. The following are the details of the ceremony:

Sri Menganti is the first procession in *Temu Manten* tradition. The bride goes to the aisle. She is accompanied by two older women in her family. *Kembang Mayangs* are in the front line when accompanying the bride walking to the aisle. Also, her family follows behind the bride.

Sri is interpreted as a woman, and *Menganti* means a guide. Therefore, *Sri Menganti* refers to the bride's entourage who follow to the aisle. On the other hand, the procession shows the parents' blessing to their children and respect for all members of the family.

In addition, the value of faith is also found in this procession. Both parents accompany the bride to the aisle, which symbolizes the parent's obligation to accompany the bride through her new life and the way to get closer to the Creator (*Khaliq*) through the parents. Besides, both parents hold a commitment to pay attention to their children to go in a better direction [18].

Pasrah Sanggan, the next procession after *Sri Menganti*. It occurs when a middle-aged woman enters the wedding area and brings a bunch of *Raja Pisang* (bananas) wrapped in golden paper and decorated with flowers on edge. First, the bananas are given to the bride's family. Then, the mother of the bride's family receives the bananas and immediately brings them backstage.

Javanese believe deeply that the procession indicates the ability's groom to guarantee all responsibilities of their family. Similarly, Islam teaches

man's obligation as the leader in his family where he has full responsibility for everything in their household after marriage. In addition, there is a worship value inside the procession for the belief that marriage is a complement of religion, which also counts worship. It is also supported by the groom's determination through the procession. Therefore, the groom goes through the procession with the intention of worship [19].

As the religion reviews, Islam believes that humans are created to comply with two things, serving Allah and behaving as the caliph on the earth. Serving Allah does not only refer to prayer, but it may be originated from other actions that aim to concentrate on Allah [20].

Lempar Sirih is a procession where the bride and groom throw *sirih* each other. In Javanese tradition, the procession symbolizes two united hearts even though they come from many differences. It analogically refers to that *sirih* leaves have different shapes from top to bottom. Besides, Islam teaches humans to behave well with each other for them to gain a harmonious and peaceful life. Also, mutual respect can build a harmonious family in life.

On the other side, *balang suruh* shows the wife's respect for her husband by throwing *suruh* to the husband's toe. It's suitable with Islamic teaching that a man is the leader in the family and is higher than the wife. Therefore, the wife must be obedient to all the husband's goodness. Islam also teaches that humans must underlie each of their behavior to reach the pleasure of Allah, whose value is embedded in this procession [21].

Tukar Kembar Mayang, the procession following *pasrah sanggan*. *Kembang Mayang* exchange from both sides is performed by crossing the

right hand with the right and the left one with the left. In Javanese tradition, this procession symbolizes that bridegrooms are still virgins so that they are united. Based on the cultural value, this procession is considered refusing a disaster and evidencing the families who pray for the welfare of the bride.

Similarly, Islamic teachings advocate making better to each other. Besides, a moral value is found in this procession symbolically. It shows sympathy from the family members who watch the exchange of *kembang mayang*. All members also pray the best for the bride's future. Islamic teaching has a relation between humans and their God [20].

Injak Telur, a procession after *balang suruh*. The groom stepped on the egg in front of him. The bride's position is squatting in front of him and watching the process of stepping the egg. Then, the bride cleans the groom's foot with flower water under him. A moment later, the bride kneels down to the groom and is lifted by the groom immediately. After that, they shake-hand. Then, the bride surrounds the groom three times by warping her little finger, standing beside the groom, and walking together to the aisle.

Correspondingly, Islam teaches humans to keep honest and sincere in everything. It can be found implicitly in the *injak telur* procession, where the groom shows his unanimous determination and resoluteness. In addition, there found a value when the groom steps on the egg. Unanimous determination supports his sincerity to go through a new life with the new person. Besides, marriage has its value as worship, which is recommended by our prophet. Even a marriage can be considered as the complement of worship.

In addition, it is called *amar ma'ruf nahi munkar*. Islam also teaches how to direct good deeds because a person who shows goodwill shows the rewards as the who did it [22].

Drinking clean water (Zamzam) is a procession where the bride's parents enter the wedding area and bring Zamzam water. Afterward, both parents provide them the water to drink alternately. Usually, this procession starts from the mother then the father. For Javanese, Zamzam is holy water and a symbol of cold and fresh things. Besides, it shows calmness, which could become a tranquilizer in life. Therefore, when the parents provide drinks to the bridegroom, they hope the bridegroom has a prosperous family full of blessings.

In addition, Islam guides their adherents to depend on all things to Allah. A Muslim will surrender himself through prayer. After he tries maximally, he will surrender to the Almighty. In line with the procession, the parents hope the bridegroom has harmonious life and is full of happiness through drinking Zamzam water.

Islam also deeply respects a harmonious, peaceful, cooperative, and associative value. Thus, it teaches human beings spiritual and moral values in the relationship with God and other beings [23].

Sinduran is a procession where the bride's parents accompany the couple to the aisle with a scarf. The mother hides the scarf behind the bridegroom, and the father accompanies the couple in front of them. They walk slowly and step by step to the aisle. The family members follow behind the bridegroom. It shows parents' authority in guiding their child to the new life with full of blessing from both parents. It also shows an effort to get closer to Allah.

As one of *Temu Manten*'s processions, *Sinduran* has its Islamic value. The value is found when the father accompanies the couple to the aisle. It shows parents' obligation to lead their children to the perfect faith. Besides, it is a form of self-approach to God. The scarf symbolizes the parent's blessing for the bridegroom to do good things [24].

Humans require to fulfill not only physical but also spiritual needs. Therefore, they try to achieve salvation in the world and hereafter. However, in this effort, humans cannot negate their dependence on God [20].

Timbangan is a procession where the bride's father sits on the aisle. The bride's mother asks, "Which one is the heavy one from the bridegroom?" and the father answers that both are equally heavy. According to Javanese, the procession shows that both parents equalize the right and obligations of both bride and groom. Therefore, they aren't inclined to their biological child, but they are also concerned about their son-in-law. Similarly, Islam teaches humans to be just among them. In addition, parents have to equalize the rights and obligations of the bridegroom. So that, the procession contains the moral value inside [21].

Tanem Jeru is a procession where the father stands after the procession of *Timbangan*. He then seats the bridegroom by holding their shoulders. During the procession, the master of ceremony reads the father's messages to confirm the bride's life. Based on the cultural value, this procession shows respect for the parents. In addition, Javanese tradition upholds the value of *mikul duwur mendem jeru*, which means respecting the success and receiving the demerit. Therefore, the messages show a big hope of parents to their children delivered in *Tanam Jeru* procession.

Islam also teaches humans to cover their disgrace as an empathy among Muslims. In addition, parents also teach the ethic of Muslims among societies. Islam means moral value as doing something voluntarily without considering the feedback. If the moral value contains Islamic value, it will build an Islamic character or *akhlakul karimah* [25].

Kacar Kucur is the procession following *Tanam Jeru*. The groom pours pieces of coin, and the bride receives them by holding her hand up. There is a red-white handkerchief on the bride's hand. As a part of the *Temu Manten* procession, the groom pours a bowl containing rice, coins, flowers, peanuts, and a set of *kembang setaman* (flowers). Then, the bride catches them from the bottom with the scarf in her hand.

Islam teaches that men's obligation is providing physical, emotional, and spiritual needs for their wives and what *Kacar Kucur* shows. Symbolically, this procession signifies men's obligation as the family leader in providing their wives with material and non-material needs. Therefore, it is closely related to Islamic values. Besides, Islam also explains that seeking halal livelihood is an obligation for every Muslim because it can function as self-purification from begging and being greedy on others' hands [22].

Dhahar Kalimah is a process of mutual feeding and drinking. In addition, the bridegroom feeds the available rice and exchanges drinks with each other. Finally, based on Javanese cultural values, the procession shows gratitude for God's gift by enjoying earth produce and drinking Zamzam water.

Based on the steps of this procession, there is a meaning of mutual tolerance and cooperation from the bridegroom. The bridegroom eats and drinks from the same places voluntarily without any differences. At the same time, they show gratitude for the pleasure given to their family. In addition, the procession teaches us to familiarize everything based on the Islamic perspective, such as respecting each other and being fair with each other.

Correspondingly, Islam appraises the essence of moral education as character education. Therefore, Islamic character education aims to guide the soul who tends to behave based on the Islamic guidance in every aspect of life [25].

Jemput Besan is a procession where the bride's family picks up the co-parents-in-law. The bride's uncle and aunt represent the procession. Then the co-parents-in-law are accompanied to the aisle slowly. They sit on the right side of the bridegroom. In Javanese tradition, it's a form of sympathy from the bride's family to enthusiastically welcome the new family's coming. Bride's prominent family members also view them.

Similarly, this procession also contains a high moral value from an Islamic perspective. The value can be realized by enthusiastically welcoming new family from the new person. Islam also recommends giving the right to everyone who receives it full of love and affection. Indeed, humans will not master themselves with their wealth, so master their hearts with good

behavior, not hurt each other, spacious, and love each other [22].

Sungkeman is the last procession of *Temu Manten*, where the couple knell down to their parents. In this procession, they have to remove their shoes and weapons like *keris* (ceremonial knives). Along this procession, both parents also whisper some advice and pray the best hope for the bridegroom. It shows affection and blessing to their child. It symbolizes the ethic when asking blessing from the parents. At the same time, the bridegroom's position as a child must be low and uphold the attitude as *andap asor* to their parents.

Islam also teaches that a child has to be loyal to the parents by asking for their blessing because they have the right to be respected as our prophet's *sunnah* (recommendation) [21].

4. CONCLUSION

The current research shows that the Javanese tradition of *Temu Manten* contains a series of traditional processions, such as *Sri Menganthi*, *Pasrah Sanggan*, *Lempar Sirih*, *Tukr Kembar Mayang*, *Injak Telur*, etc. Embedded within each of the procession values similar to the teachings of Islam, some of which are; the wife's obligation to respect the husband, which can be found in the representation of *Lempar Sirih* procession, character education which can be found in the procession of *Dhahar Kalimah*, the noble attitude of respecting the parents, either biological parents or the parents-in-law, which can be found in the tradition of *Sungkeman*. The noble values can be learned and applied in life. *Temu Manten* tradition is carried out as a process of seeking God's blessings, imposing the meaning of marriage, and preserving the culture. The tradition does not deviate from the corridor or religious boundaries. It is, thus, recommended to preserve along with the advanced development of technology and information in this globalization era.

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