

JAVANESE TRADITIONAL CULTURE “TEMU MANTEN”: PART OF JAVANESE ACCULTURATION SOCIETY IN SOUTH SUMATERA

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Abstract

This research aims to describe the acculturation of the Javanese traditional culture with name is “Temu Manten. This is the cultural root of the Javanese people that has occurred in all parts of Sumatra, especially South Sumatra. Researcher used qualitative research, it is descriptive type by Schutz's phenomenological theory research approach. The researcher describes a symptom, fact, event and problem. The researcher used two primary data sources (observations and interviews) and secondary (the results of research, books and other sources as other data sources). The researcher took purposive sampling to determine the informants. Analytical descriptive is used by researcher to describe their findings. As the results of this study found that the acculturation of the Javanese traditional culture which called as “Temu Manten” does not only occur in South Sumatra, but has occurred in various regions on the island of Sumatra. The factors that influenced the acculturation of this culture are the existence of transmigration, migration, inter-ethnic marriage, level of education, modernization and globalization. However, cultural acculturation in Indonesia got rich in culture that can be preserved to remain and known by next generations of Indonesia.

Keywords: Bride Meeting; Acculturation; Culture.

INTRODUCTION

Javanese society is a society that is spread throughout Indonesia. The existence of the transmigration program made the Javanese people migrate to transmigration areas that had been determined by the government throughout Indonesia, including the Sumatra region. Transmigration is not only an equal distribution of population, but transmigration is also a process of social and cultural transfer, because with the movement of people from various regions, it creates an area with a diverse culture (Yulita, Putra, Isa, & Yusup, 2021).

This cultural diversity is influenced by the existence of cultural acculturation. Cultural acculturation is a successful form of social communication, where in cultural acculturation there is a process of meeting the culture of certain community groups with the culture of other people (Lisa Suhaimar, 2018). The arrival of the Javanese people in Sumatra had a huge impact on cultural acculturation, this is because the Javanese people have a variety of cultures that are embraced and made into traditions in their lives.

The existence of hybrid marriages (mixed marriages that have different cultural backgrounds) between the Javanese people and the indigenous people of Sumatra is one of the causes of cultural acculturation (Yulita et al., 2021), as a small example, in wedding ceremonies the Javanese people have various traditions, starting from applications with various offerings, siraman, midodaren, pasok tukon, consent granted, sungkeman, temu manten (panggih ceremony) with various rituals to the kirab manten (Herawati, Palupi, & Septianto, 2022).

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Several studies on the acculturation of Javanese traditional wedding culture have so far discussed changes in the procedures for Javanese traditional wedding ceremonies, the level of acculturation of Javanese traditional wedding ceremonies, Javanese traditional wedding rituals, and Islamic values contained in Javanese traditional wedding ceremonies. Research related to changes in the procedures for Javanese traditional wedding ceremonies discusses the panggih ceremony in Javanese weddings in Dadimulyo which is influenced by the existence of Javanese people who carry out Javanese traditional wedding panggih ceremonies as well as carry out Malay customs, besides that there is an impression that the panggih ceremony is considered complicated, many Javanese people do added and some omitted some of the rituals (Suriani & Amal, 2018).

Javanese traditional wedding rituals are discussed in the wedding customs in the city of Pekalongan, although basically the same as the Javanese area in general, there are several differences in the wedding customs in Pekalongan, namely; after being engaged the couple is allowed to date, at the reception there are not many series of ceremonies, there are readings of al-barzanji before the marriage ceremony, the bridal couple do not side by side at the marriage ceremony, the reception which is summarized on the male side is called bedhol gelung, the bride's family visits the groom's family -men are called balik klososisan tilik, if a man marries his wife's brother after his wife dies they are called nunggak same (in Javanese custom it is called getting off the bed), there are several invitations at the reception (Maknun, n.d.). In the wedding ceremony process, the Javanese people have the ngruwat manten tradition, which is a form of ritual prayer before the wedding ceremony (Faridatul Muaffiroh, 2021).

Another discussion stated that Bani Kamsidin's kinship marriage went through several processes including matchmaking, nyabek ocak, serpang, certacer, lamaran, ngalak sabek, marriage ceremony, wedding reception, ngirem, tonggebben, and playing at the pondok. The reasons for Bani Kamsidin to carry out kinship marriages are religious beliefs, protecting offspring, and maintaining family integrity (Ama, 2017). An article on the history of Islamic culture in Ogan Hilir 1934-2004 states that marriage customs in the Ogan Hilir community are regulated in the Simbur Cahaya law chapter on bachelor and maiden customs (Ilhamudin, 2020).

The level of acculturation of Javanese and Malay Muslims at wedding ceremonies in Selangor, Malaysia has high acculturation in which most of the Javanese traditions have been replaced with Malay culture (Rohmanu, 2016). There is a mixture of customs in the wedding ceremony and the clothes used in the wedding ceremony of Javanese transmigrants in South Solok, West Sumatra (Yulita et al., 2021). The acculturation of Malay culture in the wedding procession has been adopted by the Javanese community of Huta III (Sutikno, II, Kartolo, Harahap, & Ali, 2022). Acculturation and assimilation of Javanese culture does not only occur during wedding ceremonies, but also during the marriage process, namely through the patriarchal culture (Dewi & Riyanto, 2022). The arrival of traders from the Chinese ethnic Muslim who had trading interests and later married Banjar clerics, became one of the reasons for the change in identity of the Chinese ethnic who called themselves Banjar people (Noor & Sayyidati, 2020).

Islamic values in Javanese traditional wedding ceremonies are discussed in the acculturation of Islamic values towards wedding ceremonies which are reflected in several wedding ceremony rituals related to the morals of a child towards both parents and wife towards husband according to the teachings of the Qur'an and Hadith (Sa'diyah, 2020). Preserving the traditions of traditional Javanese wedding ceremonies in the city of Langsa leads to the importance of the hopes and prayers made by the parents of the bride and groom to avoid distress (Syafriyanti & Fadhilah, 2022). In another discussion, it was mentioned that there is a meaning in expressing gratitude to God because he has finished fulfilling his obligation to marry off the last child with the tumplak punjen ritual (Yadiana & Faidah, 2020).

Referring to previous research, this research is different from previous research. The novelty in this study is to describe that the acculturation of the culture of Javanese customary temu manten which is the cultural root of Javanese society has occurred in all regions of Sumatra, especially in South Sumatra. The researcher hopes that this research can be useful to add insight about the forms of acculturation of Javanese culture, especially in South Sumatra.

RESEARCH METHOD

Researchers used qualitative research with a descriptive type with the approach of Schutz's phenomenological theory, because in this study the researchers analyzed the temu manten tradition as a form of acculturation of Javanese culture in Sumatra, especially in South Sumatra. This research study is about the description of society in everyday life, especially the way individuals interpret the results of their interactions with other individuals (Hamid M.Si, 2018). By using a descriptive type, the researcher describes a symptom, fact, event and problem. Researchers used two sources of primary and secondary data. Researchers use research results, books and other sources as other sources of data about the traditions of temu manten and acculturation that have been published by other people so that researchers can obtain them from electronic journals and libraries. As for primary data sources, researchers obtained from observation and interviews (Burhan Bungin, 2015). Researchers took purposive sampling in determining informants, where researchers directly determined informants with intentional techniques, researchers chose Paes manten and village elders to become informants in their research. After the researcher has obtained the necessary data, the researcher analyzes the data that has been obtained then interprets the sources and determines the meaning that is related to the source obtained (Herlina, 2020). Analytical descriptive is used by researchers in describing the tradition of temu manten as a form of acculturation of Javanese culture in South Sumatra.

RESULT AND DISCUSSION

The Javanese Tradition of the Temu Manten

The Javanese Tradition of the temu manten is a wedding event carried out by the Javanese people in Central Java and East Java which has become part of the culture of the Javanese people. This event has an important meaning because it contains symbolism and philosophy about family life. This event involves many people and has many stages such as siraman, midodareni, traditional weddings, and receptions. However, the tradition of the Javanese tradition of the temu manten is not only limited to Java, but has also been adopted by the Javanese community in South Sumatra.

Temu manten which is one of the stages in the marriage process has very many stages in which these stages are implied by various values of religious traditions, especially Islam. This temu manten ritual aims to tie the marriage relationship between the bride and groom and unite the two families concerned. The complete guidebook for Javanese wedding ceremonies and events (Gitosaprojdo, 2012) explains the stages of the Javanese traditional temu manten ritual as follows: The first ritual is the surrender of the sanggan; in this stage the bride comes out of the house and sits on a very beautiful altar in front of the guests. When the groom arrives, the groom is flanked by two elders and then a sanggan ceremony is held. Sanggan which contains a tangkep of ripe plantains from the tree, betel ayu, three types of flowers namely roses, jasmine and ylang, and lawe threads are handed over to the bride's parents, in this procession accompanied by Ktw gendhing. Puspawarna SI.M and Gendhing Ldr. Wilujeng PI. Br.

The second ritual is Balangan Gantal or throwing orders; Balangan which means throwing is a ritual of throwing betel leaves filled with areca nut flowers, betel lime, gambier and tobacco tied with lawe thread or called gantal. This ritual is performed by the groom throwing the bride two meters away and throwing it at her forehead, chest and knees, then the bride throws it at the bridegroom's chest and knees. This is done with the aim of throwing affection at each other.

After the balangan gantal then proceed with stepping on eggs, dadi wiji, wijikan or ranupada; ranu which means water and pada which means feet, makes ranu at the next stage of the temu manten ceremony. The equipment used is a dipper, bowl, tray, sritaman flowers and eggs. Beginning with the Pemaes taking the egg, then touching the forehead of the groom and the woman three times. After that, the eggs are placed on the tray and the groom breaks them by stepping on them, then the bride splashes the feet of the bride with clean water and sritaman flowers. This ritual has the meaning of a wife's devotion to her husband so that the household is happy and harmonious.

The ritual of stepping on eggs is continued by holding hands *kanten asto* (*kanthen asta*); In this procession, the bride and groom stand side by side and hold hands while linking their little fingers, the groom is on the right and the bride is on the left. Then the bride and groom walked down the aisle. The next ritual is a *slindur blanket*; In this ritual, the mother of the bride covers both arms of the bride and groom with *slindur cloth*. Furthermore, the two brides walked slowly to the bridal seat followed by their parents.

The five rituals are carried out under the stage of the bride and groom, after the bride and groom get on the stage, it is continued with the *Pangkong ritual*, *scales or tanem jero*; after arriving in front of the seats, the bride and groom remained standing facing the guests, then the bride's father sat the bride and groom while holding and patting both of their shoulders. The ritual witnessed by the mother of the bride means that the bride and groom will become independent partners because they have been planted.

Kacar kucur or *tampa kaya* is the seventh ritual in *temu manten*, in this ritual, the groom pours *keba* or bags containing yellow rice, soybeans, coins and flowers of three colors (*rose, jasmine and ylang*) to the bride (*Kacar-kucur*) who receive it with *slindur cloth*, where in pouring the *keba* it is arranged so that the contents of the *keba* don't run out completely and nothing is spilled. This ritual means that a husband has the responsibility to make a living and hand over all his work to his wife.

After the *kacar kucur*, then proceed with the *dulangan* or *dhahar kalimah*; in this ritual, the bride and groom feed each other rice. It begins with the groom making three fists of yellow rice and then placing them on a plate held by the bride. Then the bride eats the rice one by one in front of the groom, ending with the groom giving a glass of water to the bride. This stage symbolizes harmony between husband and wife which will eventually give birth to happiness in the household.

Next, the ritual of *bubah kawah* or *ngunjuk rujak degan*; In this ritual, the bride and groom and the bride and groom's parents *ngunjuk rujak degan*, this *rujak* made from young coconut shavings mixed with brown sugar has a sweet and fresh taste. This ritual symbolizes harmony and togetherness, in which all sweet things are not enjoyed alone, but must be shared with the whole family.

Before the *temu manten* ritual ends with a *sungkeman*, there is one ritual, namely the *mapag besan* ritual or *besan* coming to visit; during the process of *temu manten* until *ngunjuk rujak degan*, the parents of the groom are not allowed to attend, so the *mapag besan* ceremony or the *peek besan* ceremony is carried out, the *gendhing* that accompanies this procession is the *gendhing Ldr. Tirtakencana PI.6*.

Sungkeman or *pengabekten*; the final process of the meeting of the groom is *sungkeman*, in this process the bride and groom bow down to both parents. The bride and groom apologize and pray for blessings to become a happy family. This procession has the meaning of the obedience of the bride and groom to their parents and a form of devotion to both of them.

Of course, the stages of the ritual above have various Islamic meanings and values, as Rudi Haryanto's opinion in his research stated that the rituals of *kembar mayang, sungkeman, sindur binayung, dahar kembul, the pull of chicken roasted ingkong and plain flour* are the stages of meeting *temu manten* in the village *Duri Bengkalis Riau*, has relevance to Islamic religious values and according to the recommendations of the *Qur'an and al-Hadist* (Haryanto, 2019).

The description of household life is contained in the procession of the *temu manten*, which involved many people, including two prospective in-laws and their families, village officials, village elders, and the families of the two brides who were present. Thus, *temu manten* means the entry of a person into a new order of life, namely the household. In a household, not only do you recognize and respect your partner, but you also have to recognize and respect your extended family.

Acculturation of Temu Manten Culture of the Javanese Community in South Sumatra

Transmigration and migration are one of the causes of cultural acculturation, because with transmigration and migration, there are layers of society that interact and communicate with various ethnic groups, thus creating cultural acculturation (Lisa Suhaimar, 2018). The Javanese community meeting in Sumatra, for example, has undergone changes, and these changes are due to the acculturation of the surrounding culture. Some of the data obtained by researchers states that; The temu manten ceremony in Dadimulyo Village, West Kisaran Asahan, North Sumatra, has changed since 2000. Before 2000, there was no temu manten ceremony that used Malay culture, but after 2000, it was found that the temu manten used Malay culture. Javanese traditional of temu manten is too complicated, although there are still those who use Javanese custom, in practice many processions are reversed, the wedding model also uses modern aisles and there are several rituals that are omitted. As for those that influence these changes are internal factors; from within Dadimulyo Javanese society itself, education, economy, religion and ideology and external factors; the existence of local community culture, fashion trends and globalization, which can influence the mindset, perspective and lifestyle of the Javanese people in Dadimulyo village (Suriani & Amal, 2018).

The Javanese traditional of temu manten in Bandar Jawa III, Simalangun Regency, North Sumatra, where the average transmigrant community from Central Java is not the same as the traditions in Central Java, there are several processions left behind. In addition, the tradition of temu manten has experienced cultural acculturation in the surrounding community, namely by adopting the Malay tradition of the people of North Sumatra, namely in temu manten, the bride and groom wear traditional North Sumatra wedding dresses (Sutikno et al., 2022).

In contrast to the tradition of temu manten in North Sumatra, the change in the tradition of temu manten in Mulya Bhakti hamlet, Pelepat sub-district, Bungo district, Jambi province was not caused by cultural acculturation, but the changes that occurred were caused by 3 (three) factors; 1) Advancement of community education, 2) Increasing the economic capacity of the community so that they entrust the wedding organizer with the wedding organizer, and 3) There is modernization (Fepriyanti, Elfemi, & Yatim, 2022).

The Minangkabau wedding procession with Javanese transmigrants in Solok district, West Sumatra, has experienced cultural acculturation. This acculturation occurs with the application of customs in the implementation of wedding ceremonies. they also use two traditional dresses in weddings. Cultural acculturation in Minangkabau occurs when there is a marriage between the Minangkabau tribe and the Javanese community (Yulita et al., 2021). In the city of Langsa Aceh, the tradition of the Javanese wedding ceremony still relatively maintains the traditional traditions of Central Java. The reason for the Javanese people in Langsa is that the community and the younger generation know about Javanese traditional wedding traditions so that these customs are not lost to Javanese developments (Syafriyanti & Fadhillah, 2022). The Javanese tradition of temu manten is also carried out by the Javanese community in the city of Duri, Bengkalis Regency, Riau. The acculturation of culture that occurs there is that the clothes worn by the bride and groom do not use Javanese wedding ceremony clothes in Central Java (dodot), but use closed clothes, because dodot clothes do not reflect Islamic values (Haryanto, 2019).

The data above states that the tradition of the Javanese traditional temu manten ceremony in Sumatra has experienced cultural acculturation, starting from Aceh, West Sumatra, Riau, Jambi, Bengkulu, South Sumatra and Lampung. Although researchers have not found the results of acculturation of the temu manten culture in Bengkulu, South Sumatra and Lampung, the researchers obtained data on the existence of acculturation through video recordings of the temu manten ceremony in Bengkulu and Lampung, and saw firsthand the acculturation of the temu manten culture in South Sumatra.

The tradition of temu manten Javanese people in Bengkulu uses Central Javanese customs, but the practice is not sequential and there are several customs that are not implemented, such as; slimut slindur does not use slindur cloth but instead uses jaret cloth (long batik cloth), nothing the ngunjuk rujak degan ritual and no mapag besan. The clothing used also does not use dodot but

uses busono paes. The decorations used also use modern decorations. Likewise, the Javanese tradition of temu manten in Lampung has been acculturated with Lampung and Sundanese culture, because the geographical location of Lampung province is close to Banten province, making it easier for Sundanese people to migrate to Lampung.

As for the custom of temu manten of the Javanese community in South Sumatra, researchers conducted research in the Lempuing Jaya, Ogan Komering Ilir. In his research, the researcher obtained data that in the wedding ceremony meeting, the Javanese people in South Sumatra were as follows: 1) If the bride is Javanese and the groom is Sumatran, then the Javanese custom marriage ceremony is held on the bride's side; and 2) If the bride is Sumatran and the groom is Javanese, then the Javanese custom temu manten is held on the groom's side.

While the procession that is carried out consists of: kembar mayang, balang gantal, ngunjuk toyo (drinking water in a kendhi given by the bride's mother), spinning three times around the luku (a series of wood for plowing the fields), wiji dadi, wijikan, slimut slindur (but in this case they don't use slindur cloth, but use long batik clothes/jaret), dulangan, and sungkeman. The results of the researchers' observations, the Javanese traditional of temu manten which was carried out was accompanied by pieces played via cassette, not the original gamelan pieces. The aisle used also uses a modern aisle. Clothing worn by the groom and bride can also incorporate elements of Javanese and Sumatran culture. For example, the groom wears Javanese attire such as beskap, blangkon, and jarik, but with motifs or colors adapted to Sumatran culture. Likewise, the bride may wear a Javanese kebaya decorated with Sumatran motifs or combine Javanese attire with typical Sumatran accessories such as a shawl or songket cloth. The bride's attire for wedding receptions is very diverse, some use dodot, paes, and some use Sundanese singers.

There are several differences between the traditional Javanese temu manten procession in South Sumatra and Central Java, where there are some that are reduced, such as; giving sanggan, holding hands, pangkon, Kacar Kucur, ngunjuk rujak degan, and mapag besan. However, there is something added, namely, pointing to ngunjuk toyo using a kendhi/ketel, and rotating three times around the luku. This difference with Central Javanese customs is affected because there are people who exist not only from Central Java, but also from East Java (Banyuwangi, Ponorogo and Ngawi), West Java (Sunda and Cilacap/Ngapak). This has led to cultural acculturation not only for the indigenous people of Sumatra, but also for the Javanese people themselves.

Based on the results of interviews and observations and the results of previous research, the researchers obtained data that the Javanese traditional of temu manten ceremony in South Sumatra had experienced cultural acculturation, while the factors that led to cultural acculturation were; transmigration, migration, interethnic marriage (Sumatra-Javanese, Javanese-Sundanese), level of education, modernization and also globalization.

The acculturation of the Javanese traditional temu manten culture that occurred in South Sumatra is in accordance with Schutz's phenomenological theory where everyday life is an intersubjective world that is shared with the individuals with whom we interact (Alfred Schutz, 1972). Humans cannot completely own the world, even with our consciousness, we will always find evidence of other people's consciousness, this is proof that our biographical conditions which are always unique are not entirely the product of our own actions.

CONCLUSION

From the discussion above, it can be concluded that the acculturation of the culture of temu manten ceremonies does not only occur in South Sumatra, but has occurred in various regions on the island of Sumatra. The factors that influence the acculturation of this culture are; existence of transmigration, migration, inter-ethnic marriage, level of education, modernization and globalization. With this cultural acculturation, Indonesia is rich in culture that can be preserved so that Indonesian culture remains known by generations of the nation's children.

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