



WEDDING CULTURE OF URANG SERAWAI SINTANG

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ABSTRACT

This article describes the urang Serawai bride culture in Sintang District, West Kalimantan. The description was carried out because the author was interested in seeing the form of bride culture in Muslim communities living in remote areas which is far from the center of Islam. In the Urang Serawai bride culture there is a series of activities. In the activity, it shows the elements of Islam, such as reciting the Koran, prayer, barzanji, hadrah, etc.; and there are local elements, for example, seen in parade, nopen, janur, etc. Through the bride culture, it appears that Islam and local culture are side by side, filling in the space and function of each.

Keyword : *Wedding Tradition, Islam, Local Cultuter, Serawai, Malay.*

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A. INTRODUCTION

Local culture that lives and develops in an area always shows its characteristic. Local characteristics will be seen from the use of local materials, and the difference becomes clearer when compared to similar cultures that exist in other communities.

In addition, as part of the results of thinking and though human mind, local culture also always shows a mixture with global values and culture. As far as being considered living in a remote, isolated area, difficult to reach, even in the rural area, local people are still able to show that their culture is not calm from other cultures. In the local culture there are still external elements that enter and are accepted, chosen and used in their lives.

Religion is one of the many elements that color the local culture. Many spirits of cultural change occur because of the influence of Islamic religion (Tibi, 1999). In Malay society, or people who are Muslim, elements of the Koran, Hadith, or even culture in Islamic societies, are more common.

In Kapuas Hulu, West Kalimantan, the meeting of Islam and science resulted in the Islamization of knowledge (Hermansyah, 2010). Then there are the terms white magic and the science of heat. There are also lafaz that come from Islam in local spells.

Faizal Amin (2013) also introduced hybrid Islam to see a mix between the two elements - local elements and Islam. This form shows that Islam compromises with local values, thus forming like a different face of Islam. It is precisely Islam like this that is more easily accepted by society. Or, at the very least, Islam does not cause conflict or new problems in the people who accept it.

This article discusses the marriage of Islam and local culture. Data was taken from the Sintang rural area, precisely in the Serawai area. The author conducted interviews and observations in 2015. This data was actually used for making assignments for Islamic courses and Local culture, but was later reprocessed and done into the material of this article. To complete it, the writer uses documents to see how these two elements are seen in the bride culture.

B. METHODS

This study aims to describe and analyze marriage activities in the community of Serawai, Sintang. This research was conducted in Serawai, Sintang. Serawai may be considered a remote area in Sintang. This area is difficult to reach from Sintang. To reach this area it takes hours.

Because of its remote location, the outside influence on Serawai was rather small. Traditional cultures are still being carried out. One of these traditional cultures is marriage. A unique marriage encourages researchers to choose this theme.

The research data was obtained from community leaders and cultural actors. Community leaders are considered to know and can explain marriage activities, while cultural actors are seen as providing an overview of the implementation, procession and property for activities. In addition, because the researcher is from Serawai, a little more information about what was needed in this study was obtained.

Furthermore, the data that has been collected is presented with an analytical descriptive approach, to fit the purpose of this study.

C. RESULT AND DISCUSSION

General Potret's of Serawai

Sintang is one of the regencies in West Kalimantan, the Regency has an area of 21,635 km² and has a population of ± 365,000 people. It has 14 sub-districts with the majority of the population are Dayak and Malay tribes.¹

One of the sub-districts of the 14 sub-districts is Serawai sub-district. This sub-district is a district located next to the downstream of district of Ambalau and next to the district Menukung. The district capital is located in Nanga Serawai in the form of a tanjung, which is formed by the bend of the Melawi River. Sintang Serawai distance through the Kapuas River to the Melawi River is about 200 km or 6 hours away, using a Speedboat. But at this time the Sintang Serawai trip can be reached by road by car or motorcycle.²

Although it has a relatively far distance, the two regions have cultures that are not too different. There are various cultures in the area one of them is the Bridal culture. Bridal culture is a culture that is carried out when going to hold or carry out a wedding reception. The author notes that of the 14 districts in the regency. They have a culture which is not far different. But in this paper, author focuses more on the Bridal culture ini Serawai people because of the geographical location of Serawai is that the geographical.

¹ see : https://id.wikipedia.org/wiki/Kabupaten_Sintang

² see : https://id.wikipedia.org/wiki/Serawai_Sintang

The early history of the Sintang Kingdom began when a man named Malay Aji came to the Kujau area around the 4th century AD. The hand of the Malay Aji turned out to bring Hindu culture into the Malay realm in West Kalimantan, especially to the Sintang area. In Kujau, the Malay Aji married a girl named Putung Kempat and was blessed with a daughter named Dayang Lengkong (Syahzaman & Hasanuddin, 2003: 15).

The establishment of the Sintang Kingdom, which at that time was still Hindu, was able to attract residents around the Nanga Lawai area to come and establish new settlements. The development of settlements around Nanga Lawai turned out to attract the attention of Patih Logender from Singasari Kingdom who at that time participated in the Pamalayu I Expedition in 1275 AD (MD Mansoer, et.al, 1970: 51).

The last king when the kingdom of Sintang was still under Hindu influence was Raden Purba. Raden Purba ruled in the Sintang Kingdom until around the end of the 18th century, along with the influx of Islam to the Sintang and Kapuas Hulu Kingdoms . Before he passed away, it was mentioned that Raden Purba had embraced Islam (Syahzaman & Hasanuddin, 2003: 29).

If seen from the history of the kingdom of Sintang by Aji Malay, so he was carried the Buddhist culture. The author argues that the existing culture at that time have also been influenced by the Buddhist culture that developed at that time. One of the cultures that the writer sees has also been influenced by Buddhist culture, namely the culture of brides, whose culture is not only carried out by the people in the Sintang area, but also spread to other areas including the Serawai area.³

Entry of Islam and Change in Society

The process of entering Islamic culture into Sintang, believed to be through the flow of the Kapuas River . Furthermore, the distribution is carried out through this river to the areas of Tayan, Sintang , and Nanga Pinoh. From the Sintang area, Islamic da'wah traveled along the Kapuas River to the Putussibau area. This spread lasted around 1500 - 1800 AD (Yusriadi & Patmawati, 2006).

Islamic influence began to enter the kingdom of Sintang when the kingdom was ruled by Raden Purba. After Raden Purba died, the throne of the Sintang Sultanate was held by Adi Nata with the title Sultan Nata Muhammad Syamsuddin Sa'adul Khairiwaddin. Sultan Nata is the son of Mangku Malik and Nyai Cilik (Pangeran Tunggal's sister).

³ The history of the founding of the kingdom of Sintang deliberately entered the author because the author argues that the founding of the Sintang kingdom which was founded by the Malay Aji who brought Buddhist culture influenced the existing culture in the Sintang and surrounding areas including the Serawai sub-district.

Sultan Nata's government was characterized by various kinds of fundamental changes. The most significant change is the changing form of the kingdom into the sultanate and the arrangement of the sultanate's laws (Syahzaman & Hasanuddin, 2003: 30).

The entry of Islam into this area affects the culture that exists in the area, the culture that was previously packaged and incorporated the nuances of Islam into it. According to the author's observation, the culture of the bride and groom in this area is also one culture that is incorporated the nuances of Islam into several rituals of its activities. This change is also indirectly influenced and spread to various regions in Sintang including Serawai District.⁴

Cultivating Culture of Urang Serawai

At the beginning of the discussion of this paper the author discusses the history of the founding of the Sintang kingdom and the history of the entry of Islam in the kingdom. This is because the author argues that the Malay cultures found in this area are cultures that are adopted or influenced by Hindu culture which was the religion that was first brought about by the founding fathers of Sintang as described above. But after Islam entered and spread the teachings of Islam, bit by bit the culture was combined or influenced by the teachings of Islam that spread at that time. The culture of the bride groom got influenced by the teachings of Islam.

The *bride* culture is one of the cultures found in the district of Sintang, each region usually has a bride culture that is not much different from other regions, however the author will be more specific to describe the bride culture in Serawai District . The sequel to the order of traditional brides in Serawai is:

1. *Betanyok* (open voice), the man sent someone to come to the parent or family of the woman to ask if the woman in question or wanted had ties with other men , and whether women and families would accept men if they wanted come apply . This is done to find out if the desired girl has a bond with another man , and is willing to accept it if applied.
2. *Mintok* (Applying), at the event *Mintok Taua* applied for this, the male family or the representative came to the female family, carrying items in the form of engagement ties. Usually the men carry, one long cloth, clothes, towels, scissors, needles, treat and witness money. This is done to give a bond or sign to be made from the male

⁴ In this paper the author includes the history of the entry of Islam into West Kalimantan, including the Sintang and surrounding areas, so as to give us an idea that, existing cultures existed before, which have also been influenced by Buddhist culture, after the arrival of Islam, the culture was also influenced or incorporated Islamic nuances into it, or what we usually know by the term syncretism or cultural alikulturation.

side to the woman. *Mintok* is also done to bind women so that they cannot be asked or proposed by other men.

Witness money is usually given to two witnesses, one from both men and women. This witness money was given to the two people to witness the agreement of the two parties. This is done because, if the two parties were terminated, the two witnesses became the enforcer, and resolved the problem. In case the meeting continued or canceled.

3. *Betangke* (making a stage), *betangke* is an event to expand the house by adding new buildings that are not permanent, here it will begin to look at the cooperation of the community in mutual cooperation, and togetherness in carrying out an activity, usually *Betangke* is done by men in the area.



Image: 1 Kegiatan *betangke*, made by mutual cooperation.

4. *Mensurong* (conductivity goods), *Mensurong* is conducting goods - goods. These items are assistance and equipment for prospective brides from the prospective bridegroom with the intention of preparing for the wedding reception day, these items are in the form of: Customary money, delivery money, a warm bed, a set of

bride clothes, a set of madi tools, Pesalin Orang Tua (Woman), and Langkah Batang. Usually the delivery items delivered were adjusted to of the traditional Malay brides in the area.

5. *Bejaet* (sewing). The bride culture used to use the *Bejaet* culture , because in the past there was still little selling bedding, such as sheets, blankets, pillows, mosquito nets and so on. In this *Bejaet* custom, some women make the equipment in working together, which will later be used for the bride and groom in the bridal room. But at this time *Bejaet's* activities were no longer found at weddings, this was because the equipment used to the bridal room, such as pillowcases, sheets, blankets and mosquito nets and other equipment had been sold and available in the market. So when the *Mensurong* event is usually the men directly buy the ready-made equipment, which is sold on the market.
6. *Begantong* (pairing or decorating the room). *Begantong* is the *term* for attaching something or hanging something on the temp, in this case a mosquito net. After the event *Bejaet* finished, proceed with the *Begantong*. There is one unique culture when the mosquito nets and bedding that have been made are neatly decorated, the bride massages into the mosquito net, facing back , then throwing coins, sweets, sugar cane and bananas into the people who are getting ready to wait in the *bride's* room.
7. *Betutok Bumu* (mashing spices). In this activity, it is usually carried out on the same day as *Bejaet* and *Begantong*, the women usually share their duties to carry out these activities, according to their respective expertise.
8. *Manik Berias*. It is an event carried out in the morning. hence the custom of bathing is carried out before the sun rises. The event equipment is in the form of: Freshwater Flour, Sabang Leaf, Mali Leaf - Mali, Petabar Leaf and long cloth. This activity is carried out to dispose of bad luck or ask for safety.
9. *Betangas* is removing sweat and body odor and removing the aura of the bride and groom when they are married. This activity was carried out by the two brides separately in their respective homes. There are some dry equipment that must be provided when this activity is to be carried out, among which are: Mat, Long Cloth, Pot containing spices, which is then heated. Next, the bride and groom are asked to enter into the mat rolls which have been provided with a pot filled with flour on the top of the covered mat using a long cloth.



Picture: 2 & 3 pots containing *Betangas* spices



Picture: 4 Prospective brides are in a roll of mats covered with cloth

10. *Masang Cerengok (inai)*. This event is held at night . The implementation of the dating / inaugural event was carried out by the two brides in their respective

homes. This is done to give color to the nails or decorate the nails of the bride and groom.

11. *Mullah Janor* (young coconut leaves) making this leaf is an activity that people always do to make the ornaments in the aisle and as a marker for the wedding reception. This activity is carried out to decorate the aisle where the two brides sit side by side.



Picture:5 Mullah Janor

12. *Behadrah* is usually a habit that is carried out at night at the *wedding* event this is done in the hope of adding blessings to the *bride and groom*, during *hadrah* activity people usually read the *Serakal* book, which contains prayers to the Prophet and praise to the Prophet.



Picture:6 & 7 Behadrah

13. *Nyemeleh* and *Berapi* (Slaughtering and cooking) on this activity, the men slaughter animals that will be cooked as dishes as in weddings and others seek *umbut* (young part of the coconut tree) be used as a vegetable, after these two materials provided women cut and cook them.

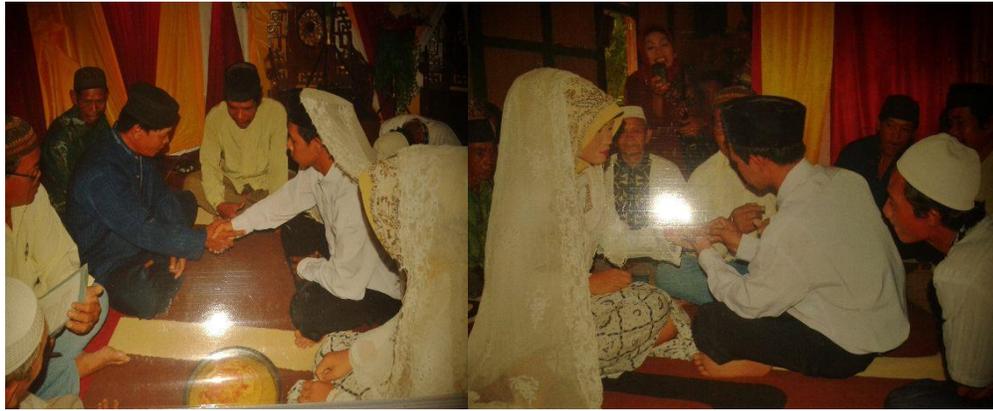


14. *Bararak* and *Netak Ompong*, *Berarak* is when the bridegroom is accompanied by *Hadrah* walking to the bride's house or reception, usually in front of the house a *Ompong* is provided, namely the gate made from coconut leaves covered with a cane. Before the Bride Groom are welcome to enter, it especially representatives of the bridegroom or bride, people dance with their machetes, which will later be used to cut the sugar cane, so this culture is called *Netak Ompong*.



Gambar: 11 Persiapan Berarak

15. Marriage contract (*Ijab Qobul*), for that event the marriage contract equipment requires equipment as follows: One quadrangular mat covered in yellow cloth and the fourth corners are given embroidery decorations (*Sulam Betekad*). A plate of sticky rice (*Pulut*) which is colored yellow and sprinkled with core (*nyiur* which has been grated and colored / mixed with brown sugar) and decorated with eggs called rice *adab* and a set of betel places and saliva.



Gambar:12 Akad Nikah

16. *Selamatan* (Reception Day) is meant by salvation is the day of the wedding reception, which is to take the bridegroom from his residence to the house of the bride's residence.
17. *Nopen, Japen, and Begambus*. *Nopen* is a traditional Jepin or belangkah art that uses masks, which are always held at weddings and take place at night. The staple is usually carried out with special events without taking cover or wearing a mask. Whereas *begambus* is a rhyme accompanied by a musical instrument such as a guitar, which is delivered by one person. This transformation is usually carried out to entertain people who are tired of working to carry out *bride* activities.

Customs that have been written above are entrenched customs, most of them have been lost and rarely carried out by the surrounding community. Basically a lot of things can be learnt. One of the things is community togetherness. A sense of family will appear and grow at that time.

However, nowadays, there have been a lot of wedding services, such as bridal makeup and salons that offer bridal packages even the wedding food reservations have been widely spread everywhere. This has begun to erode existing cultures, especially culture, which is carried out in mutual cooperation. And don't be surprised if our community at this time no longer has a high sense of togetherness and mutual respect for fellow citizens. This does not only happen in urban areas but has also begun to be felt in rural areas.

Sometimes we look at the culture that exists and tend to want something practical in every way, without realizing that it will have a big impact in the future.

this is what we must realize, that culture is not only a ritual but also there are things that we can learn.

D. CONCLUSION

Culture is the identity of a nation with the existing culture, it will shows characteristics or identity of a place and community that exist in the area. Culture is taught and preserved from generation to generation naturally the selection process by the owner's community makes the culture change.

The *Urang Serawai Bride* Culture is one of the cultures in the Serawai area, which is usually done at weddings. This culture starts from the introduction to the event until the wedding reception.

In the series of marriages, there are some things that have not been found anymore. This happens along with the development era, some cultures are shifted or changes along with the development of the times.

Cultural shifts that occur on one side give and facilitate the reading to make easier and practical. But on the other hand, the loss of some of the cultural routines impact on togetherness and mutual societies.

Wedding culture is usually performed in the community. The author really experience of the impact on peace and familiarity among communities in the area, with the existence of a culture full of mutual cooperation and togetherness. This is very good to be preserved in the community, as well as known by the younger generation as the successor of the existing culture.

In addition, in the culture of urang Serawai bride, there are also elements of Islam through activities of reciting the Koran, prayer, barzanji, hadrah, etc .; and local elements - even Hindu-Buddhist elements, such as the presence of nopen, toothless, coconut leaf, etc. These elements blend in the bride culture activities and make Urang Serawai's bride groom to be distinctive and attractive.

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