



Marriage Customs of Chinese Uyghurs and Javanese People

Hemas Mutia Rasyid^{1*}; Fitri Khairunisa Lestari²; Anisa Aulia Fatiha³

Faculty of Cultural Science, Universitas Sebelas Maret, Surakarta, Indonesia

Email: hemasrasyid14u@student.uns.ac.id; fitrikhairunisa23@student.uns.ac.id;
anisaaulia@student.uns.ac.id

Abstract

Marriage is a significant life event that concerns the development of lineage in the family and social stability. Around the world, there are many customs related to marriage. From ancient times until today, traditional wedding ceremonies are still considered significant events in a person's life. This happy event marks an important milestone in life; hence, almost all the time, the wedding ceremony is grand and solemn. This study aims to find the similarities between the wedding customs of the Uighur tribe in China and the Javanese people in Indonesia. The author uses a qualitative comparative method, namely comparing references from one source to other sources to get information that matches the author's needs. The result of this research is that the author found out that there are similarities in the traditional wedding processions of the Uyghur and Javanese tribes, including the proposal procession, engagement, sending engagement gifts, wedding ceremonies and going to the groom's house. The length of time for the traditional Uyghur and Javanese weddings is the same, which is two to three days. Then, the differences between traditional Javanese and Uighur weddings lie in wedding attire, religious traditions, music and dance.

Keywords: Marriage; Tradition; Uyghur; China; Central Java

Introduction

Marriage is a significant event for humans. The basis of a marriage is formed by a natural element of the human being itself, which includes the need for household life, the biological necessity of giving birth to offspring, the needs for affection between family members, and also the needs for a sense of brotherhood and the obligation to raise children to become the next generation and become good members of society. Marriage is expected to happen only once in a lifetime because marriage is a holy, sacred event and a lifetime memory.

Marriage also reflects the social values upheld in a culture, such as loyalty, commitment and cooperation. Through marriage, individuals establish a romantic relationship and become part of a broader social network, which can support and assist in dealing with life's challenges. Marriage traditions constantly evolve and change, reflecting changes in social, cultural and religious values in different parts of the world. However, the essence of marriage as an institution that binds love, commitment and hope remains timeless, making it one of the most critical aspects of human life.

Around the world, there are many customs related to marriage. Weddings are recognized all over the world and are filled with various customs that are rich in meaning and tradition. Every culture has a unique way of celebrating the bond

between two individuals who choose to step into a life together. Indonesia, especially in Central Java, and China, especially Uyghur, have their wedding customs, from traditional ceremonies laden with symbolism to spiritually profound rituals. Despite their different cultural backgrounds, there are interesting parallels to study between the marriage customs of the Uyghur in China and Central Java in Indonesia. The unique traditions and principles of these two regions are reflected in the wedding ceremonies of the local people.

The Uyghurs are a Turkic tribe in Northwest China who live mainly in the Uyghur Autonomous Region in Xinjiang almost universally identify themselves as Muslims (metatarsus Beydulla, 2016), which indirectly influences the marriage customs of the Uyghur community. The Javanese tribe, especially those who inhabit central Java, Indonesia, have marriage customs that contain elements of Javanese culture or *kejawen*, which have been acculturated with Islam, which developed in the 19th century (Fatichatus Sa'diyah, 2020).

Despite coming from different cultural backgrounds, these two traditions have some interesting points. By juxtaposing the traditional wedding customs of the central Javanese tribe in Indonesia and the Uygur tribe in China, it is hoped that we will gain a better understanding of cultural diversity and the differences and similarities of wedding customs in both regions. In addition, this article's writing can serve as a bridge to appreciate and preserve the rich traditions that have survived for centuries.

Based on the above background, this article aims to provide new knowledge about the differences and similarities between traditional marriages of the Central Java tribe in Indonesia and the Uighur tribe in China.

Research Methods

Research methodology, as explained by Nawawi in his book *Metode penelitian bidang sosial*, explains that research methodology is the science of methods that study the means that can assist in conducting research across disciplines (Nawawi, 1990). This research uses descriptive qualitative methods. According to Sugiyono (2009: 15), the definition of qualitative approach research is based on the philosophy of postpositivism, which is used by researchers to study the state of the leading natural objects (not experiments), including data collection methods from books and other sources to describe the problems studied accurately. The data collection techniques researchers use are library research techniques or library studies, which utilize books and other data sources as reading material for research purposes.

Results and Discussion

Javanese Marriage Customs

A wedding is a ceremony that unites a man and a woman in an official bond and becomes a new family. Not only that, marriage also unites the families of both parties. In Islam, marriage is a good step to building an ideal Muslim family because marrying a couple can produce identical offspring so that it can become a good Muslim community. The Central Javanese traditional wedding ceremony generally has three stages of marriage: the ceremony before the wedding, the main wedding ceremony, and the pre-marriage ceremony or ceremony after marriage. The following is the sequence of the Central Java traditional ceremony from beginning to end.

Pasang Tarub

Pasang tarub is where the family of the man or lady getting hitched ordinarily introduces the tarub (*tratag*) seven days some time recently on the wedding day. Tarub

is frequently called *brief di tata ben keto murub* (organized to see sparkling and extravagant). Putting up the *tarub* is for the bride's father to put a tent, yellow *janur*, *suluhan* bananas, and youthful coconuts within the yard of the house. The reason is to trust in the favoring of God All-powerful for the purpose of the wedding of his child and to appear to the community that the family is having a wedding.

Srah-srahan

Srah-Srahan is the groom's family giving products to the bride's family. *Srah-Srahan* contains dress, gems, rice, coconuts, family apparatuses, animals, and some money. *Srah-Srahan* points to assist plan for the wedding ceremony and give a few things with philosophical esteem and images of hope to God.

Siraman

Siraman may be a physical and otherworldly cleansing sometime recently. *Siraman* is ordinarily performed by the father, mother, granddad, grandma and seven relatives. The water for the *siraman* is additionally filled with seven sorts of blossoms and taken from seven distinctive wells. The number seven in Javanese is *pitu*, which suggests *pitulungan* (offer assistance). Amid the *siraman* custom, it is trusted that through this *siraman*, the bride and prep will get help from God All-powerful and be cleansed of awful things within the heart, intellect and body.

Midodareni

Midodareni is where the bride, mother, father, and companions offer supplications so that the marriage and wedding party run smoothly and the bride looks lovely, like a blessed messenger. Some time recently supplicating together, the guardians nourish their girl as an image of the final chomp (*dulangan pungkasan*). At that time, the recovery of *kembar mayang* or *sekar maneka warna* (different blooms) is in some cases held. *Kembar mayang* symbolizes the welfare of the universe.

Ijab Kabul

Ijab kabul is the marriage contract in which a man and a lady get to be spouse and spouse. *Ijab Kabul* is performed within the vicinity of the headman, gatekeeper, and witnesses and broadcast to the public. The *Ijab Kabul* custom must be performed in understanding with the religion.

Panggih or Temu Manten

After the couple's assent, the ceremony is taken after by the *panggih* or *temu manten* ceremony. At the *panggih* ceremony, the prep and bride are to begin with made up. Another, the groom's family brings a *sanggan* emancipation to be given over to the bride's guardians. The *panggih* ceremony in each locale is diverse concurring to their individual traditions. Within the Javanese custom of *panggih*

Sindur

The conventional Javanese wedding parade is special, where the bride and prep are secured with a ruddy rectangular cloth, and each conclusion of the *sindur* cloth is held by the bride's father. At that point, the bride's father will lead the two to the walkway. At the same time, the bride's mother is behind the bride and prep to go with the bride and prep.

Bobot Timbang

Bobot timbang is where the father of the bride sits on the passageway and the bride and prep will sit on his thighs. This symbolizes that the bride's father has acknowledged his son-in-law well and considers him his claim child.

Nanem Jero

Nanem Jero is the father pressing the shoulders of the bride and groom to sit within the passageway, as a trust that the two couples will love until the end of time and be together until the conclusion of life.

Kacar-kucur

Kacar-kucur implies that the prep gives salary (wealth) to his spouse, symbolized within the shape of ruddy beans, green beans, peanuts, soybeans, yellow rice and metal. The spouse must get the pay with a hanky and not be scattered. This symbolizes that the spouse must be able to utilize it cheaply and carefully.

Dulangan or Klimahan

Dulangan is the bride and prep bolstering each other rice the prep has clenched. This symbolizes that the spouse leads the family and must live in concordance, participation, and common help.

Sungkeman

Sungkeman could be an image of communicating dharma bhakti (acts of obedient devotion) to guardians and inquiring for gifts by hunching down like a worshiper touching the knees of guardians. Amid sungkeman, the treasure keris worn by the prep must be expelled to begin with.

Ngunduh Mantu

Tilik Besan is regularly alluded to as ngunduh mantu. The bride, in conjunction with the bride's guardians, family, and neighbors, visits the besan or the groom's guardians. Arriving at the besan's house, the bride instantly sungkem to the in-laws taken after by the prep. This shows the bride's commitment to her guardians or in-laws. Another, the in-laws situate the bride and prep within the path. Then, the groom's guardians choose the bride's guardians and are escorted to sit on the side of the path adjoining the prep. This symbolizes the in-laws' regard for the bride's guardians.

Uyghurs Marriage Customs

Uyghur women are strictly prohibited from marrying non-Muslim men or men of other ethnicities. Conversely, Uyghur men may choose to marry non-Muslim or Muslim women of different ethnicities, provided that the bride converts to Islam, accepts Islamic law, and acts accordingly. In Uyghur marriages, the bride and groom must undergo various rituals, including proposal, engagement, welcoming the bride and groom, and ceremony.

Proposal

Once the bride-to-be is chosen, her family asks two middle-aged male family members and their friends to get the consent of the girl's parents. If the girl's parents agree, then proceed with the engagement preparations. As per tradition, the groom's parents should be accompanied by respected elders or relatives so that the girl's family feels respected. At the time of the proposal, the suitor's family gives the girl clothes, salt,

sugar cubes and five pieces of naan (flatbread) as gifts for the girl's first meeting. After the proposal, the girl's family checks the family background of the man who proposed to her. The applicant's family must be answered whether or not they agree to the proposal. If the girl's parents agree, the two can "officially" tie the knot.

Engagement

The groom's mother will visit the bride's home, accompanied by three or four other women, to present the engagement gift. Then, the bride's family prepares dinner, eats together, and talks about the wedding date.

Gift Delivery

In many cultures worldwide, giving items from the groom's family to the bride's family is an integral part of the wedding ceremony. This is often referred to as a gift or dowry. This act symbolizes the groom's family's gratitude and respect for the bride's family and symbolizes their determination to care for and maintain their daughter's happiness. Items offered range from money, jewelry, clothing and household items. This tradition has symbolic meaning and is a way to strengthen the relationship between the two families and social ties. By gifting goods to the bride's family, the groom's family also shows its commitment to the continuity of the marriage and the newly formed family.

Escorting the Bride

Dressed in a beautiful outfit, the bride, accompanied by her bridesmaids and friends who have come to congratulate her, gathers at her neighbour's house. She sits on a kang rug, and the girls sing and dance in a confined space inside the house, waiting for the groom's procession. Meanwhile, the groom plays a musical instrument, singing and dancing with his friends who have come to celebrate in his yard.

Wedding Ceremony

The wedding ceremony is held at the bride's house, and the groom's family brings everything needed for the wedding to the bride's house the day before the ceremony. During the wedding ceremony, the male guests are entertained first, and the women and men are not allowed to sit at the same table. The women give wedding gifts. The bride and groom sing and dance with the groomsmen and bridesmaids in another room. Afterwards, the imam or host recites the Quran. Then, the groom and bride share naan dipped in brine (salt water). Naan and salt are essential to the Ugyurs, symbolizing that they will endure and overcome difficulties together.

Going to the Groom's House

The guests will block the bride's path when she steps outside the house. At this time, the groom should place his right hand on his chest to greet the crowd and distribute wedding candies to the children. After this, they will allow the bridal couple to pass. When the bride reaches the groom's house, a fire is already at the gate. The bride and groom circumambulate the fire several times, symbolizing them warding off evil spirits. Now, the bride is allowed to enter the bridal chamber. The bride and groom and their guests start singing, dancing and enjoying the feast.

Javanese and Uyghur weddings have some overall differences in the ceremony, such as differences in Javanese traditional wedding clothes using batik cloth, kebaya and beskap. Meanwhile, Uyghur wedding clothes wear brightly colored tunics and long robes. Other differences are very visible in the traditions. Javanese weddings use Javanese language, Javanese music, Javanese dances and traditional

Javanese food. Uyghur weddings use the uygur language, uygur dances, uygur traditional music and uygur specialties. Cultural differences also affect cultural differences in the traditional wedding process. The Javanese are more bound by tradition and customary rules, while the uygurs are more open to outside cultures.

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Conclusion

Weddings are recognized around the world and are filled with various customs that are rich in meaning and tradition. Each culture has its unique way of celebrating the bond between two individuals who choose to step into life together. So it is with the Uyghur wedding traditions and the traditional wedding traditions of central Java. Central Javanese traditional wedding ceremonies generally have three stages, namely the pre-wedding ceremony, the main wedding ceremony, and the premarital or post-wedding ceremony. In Uyghur marriages, the bride and groom must undergo various rituals, including proposal, engagement, welcoming the bride and groom, and the ceremony.

Javanese and Uyghur weddings have their own distinctiveness and beauty. The differences in culture and tradition are actually an attraction and enrich the cultural treasures of the world. Javanese and Uyghur weddings, although coming from two different cultures, have some interesting similarities that show universal values in marriage. These similarities show that Javanese and Uyghur weddings, although different in culture and tradition, have the same essence: celebrating love, commitment, and hope for the happiness of the couple and family.

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