

***PROCEDURES FOR MARRIAGE FOR A MASSIVE COMMUNITY KAMPAR  
DISTRICT***

**RISKA FITRIANI, ELMA YANTI**

**Email: fitika.lw@gmail.com**

## **I. Introduction**

Some of these forms of wedding ceremonies are relatively simple, concise and fast, but among other human customary groups, some are relatively complex, take a long time, are relatively expensive, are full of symbols and so on. However, in general, all groups of people in the world always hold ceremonies related to this marriage. Most of the world's people, marriage is not allowed to contradict religious teachings and customary norms, even marriage must refer to religious teachings and customs. Marriage in human civilization is to fulfill its existence as a creature, which continues to maintain the continuity of its offspring. In addition, man is endowed with God by sexual desire or desire. However, this need must be validated by cultural institutions which are always referred to as adat. Another purpose of marriage is to strengthen and maintain the kinship system, which is contained in the human social and cultural system.

The community, which at first was partly fishermen and partly farmers, changed their livelihoods to other forms, only a small proportion of them still had this initial job, did not own and did not own land, this shift was closely related to various factors that developed in the community as well as shaping the character of the community, various common characteristics of society are known to indicate that the Malay community generally believes more in the existence of destiny in every disaster. This may imply that freedom is more for self-interest in the sense of egocentricity in the structure of society which is divided into two parts, namely the aristocratic layer and the ordinary people, of course, there are group egocentric aspects because there are only two, namely those who rule and are governed.

That is, the life of ordinary people considers themselves destiny so that the process of interaction is only from one direction, this is also in accordance with the view of the Malay community in Malay customary law that customary law is not what is written is the most important but the purpose and intention and feelings are the main thing. In today's society, of course, these things are a dilemma for the Malay community itself. Thus, it is clear that as in religious communities, the order of life and social relations of the Malay community, especially the Malays, adhere to the al-Qur'an and al-Hadith, in addition to unwritten laws called customary law. Both legal systems are laws that live in the life and behavior of the Malay community in this area. Riau itself has diversity about this Malayness. In general, you can distinguish between Coastal Malay and Petalangan Malay. Each city district in Riau Province is unique even though it is still in the context of Malayness. This study intends to make an inventory of the various kinds of customary marriage laws that exist in districts / cities in Riau Province. Based on the description above, the problems in this study are: What are the marriage procedures and procedures according to the Riau Malay Customary Law in Kampar Regency, especially in the Kampar Kiri area.

## II. Literature Review

### a. Acculturation Theory

According to Koenjaraningrat, Acculturation is a social process that occurs when a group of people with a certain culture is exposed to a different foreign culture, so that the elements of that foreign culture are gradually accepted and processed in their own culture without causing the loss of their own cultural personality. Koentjaraningrat's opinion provides an understanding that acculturation is a social process to accommodate and integrate elements of foreign culture into one's own culture without losing its own cultural personality. In this case Koentjaraningrat gave an example in a case that since time immemorial in the history of human culture there was a movement of migration, a movement of movement from ethnic groups on the face of the earth which led to a meeting between groups of people with different cultures and as a result individuals. in that culture faced with foreign culture. This theory is used to study the fusion of two or more cultures as a result of the interactions that occur between a certain group of people and other communities with different cultures.

### a. Ethnoscience Theory

Ethnoscience theory is a theory based on the concepts used by cultural support societies. In this case, the Malay community supports the Malay culture, especially in the tradition of marriage. Ethnoscience theories like this include the concept of custom, marriage, the meanings of activities and ceremonial objects, the Malay cosmological system and similar things. Likewise, the concept of Malay kinship is an expression of this ethnoscience. Whereas as a society (ethnic), Malay people have a unique kinship such as lineage such as father, atok, oyang, nini, in a vertical upward relationship or children, grandchildren, great-grandchildren, and so on vertically downwards. Likewise relatives such as pak cik, mak cik, bisan, biras, impal (prohibition, langgis, ordinary) and others.

In the context of anthropology, a European anthropologist, Gough (1959) sees marriage, in all times and all places in the world, as a customary contract, which aims to establish the legalization of the newborn child as an acceptable member of society. In an effort to find a universal definition, Goodenough focused his thoughts on the right to female sexuality which is obtained under a social contract. Marriage is a transaction that results in a contract, namely a person (male or female, corporate or individual, personally or through a representative, has the right to sexually intercourse with a woman, this right has priority over the right to have sexual relations that is being owned or later acquired by other people towards the woman, (Malay Marriage Adat: Ideas, Applications, Functions, and Wisdom) until the transaction ends and the woman is deemed eligible to bear children (Goodenough, 1970: 12 -13) In various human cultures in this world, there are several orientations in marriage. In the Himalayas, for example, polyandry is carried out because the goal is to reduce the number of families that are too large, while agricultural land is limited in size. In Islam this practice is strictly prohibited. incest. These are all God's rules for creatures He created humans so that humans would be a gift to nature, not destroy

nature or its descendants. Each religion also has a different concept of marriage. Christianity (Protestant and Catholic) generally only allows one man to marry one woman. However, some of these religious sects (eg Mormons in the United States) condone polygamous marriage.

b. Custom

Etymologically, adat comes from Arabic which means habit. . So etymologically, custom can be defined as an action that is repeated over and over again and then becomes a habit that remains and is respected by people, then that habit becomes a custom. Adat are habits that grow and are formed from a community or area that is considered to have values and is upheld and obeyed by the supporting community. Adat has been institutionalized in people's lives in the form of traditions, customs, ceremonies and so on, which are able to control community behavior in the form of feelings of pleasure or pride and the role of traditional leaders who become community leaders is quite important.

### **III. Research Methods**

This proceeding is the result of research conducted in Kampar Regency (Kampar Kiri), namely two districts, namely Simalinyang and Lipat Kain. Population is a number of humans or units who have the same characteristics or characteristics. Population is a set of objects to be studied, with a number of samples representing the number of existing populations. The sample is a method used in research with the aim of making it easier for researchers to disclose research data. Sampling from the population in this study was carried out using the purposive sampling method (determining the parties to be sampled are certain parties who are considered in accordance with the criteria under study).

The type of research used in this research is sociological legal research, which is research conducted by identifying the law and how law enforcement applies in society or reviewing the state of the problems in the field in relation to the prevailing and governing legal aspects. the problem. This research is research that focuses on individual or community behavior in relation to law. The data used in this study are, primary data is data obtained directly from respondents using data collection tools in the form of interviews, secondary data is data obtained from statutory regulations, as well as literature related to the main problem of this study and Tertiary data is data obtained through dictionaries, encyclopedias and the like to support primary and secondary data.

### **IV. RESULTS AND DISCUSSION**

Marriage is a ceremony to unite two people in a bond which is formalized by religious, customary, legal and social norms. The existence of various ethnic groups, religions, cultures and social classes causes variations in wedding ceremonies. Marriage is an important phase in life that is passed by humans who have sacred values. Therefore, people really pay attention and think about every process that will be passed. According to Islamic teachings, the actual stages of the wedding ceremony are not complicated and burdensome. Marriage is said to be valid as long as it is in accordance with the terms and conditions. However, if you follow adat, it will look a little complicated because of the many stages that must be passed. However, this is fine

because the Malay custom still adheres to the teachings of the Islamic religion as in the term "adat with syarak, syarak with the jointed book of Allah". The stages that are passed according to the traditional Malay Kampar are divided into 3, namely: the procession before marriage, the procession for marriage preparation and the procession after marriage.

In general, there are 5 stages that must be passed in this Kampar Kiri wedding custom:

### **1. Maompe Bumpun (Mauluon Tando Cakap)**

Maompe Bumpun means throwing a heap of a kind of bush, with the aim of finding out or finding out whether it contains something that can be used. This phase is the first step taken in the marriage process which aims to investigate the whereabouts of a bride and groom by the groom. This is because in the past, the interaction of men and women was limited by cultural customs, unlike today which were too open and almost limitless. So, if a young man feels attracted to a girl, he will tell his parents and all his affairs are left to them. Maompe Bumbun can be carried out by the male parents or by sending someone trusted as a messenger to seek information about the prospective wife regarding her background, ability to take care of the household, her chastity, her personality, and her interactions with parents, neighbors and the community. The arrival of the male family to the woman's family home is equipped with a cloth as a sign or souvenir in establishing friendship.

### **2. Minang (Maondang Ring and Deliver Tando Godang)**

(Maondang Ring at the Men's Party's House), after it is known that the girl has no ties with other men and it has been agreed that the male party is pleased to match the boy to the girl, then the next step is carried out, namely, proposing marriage. . Then the man will notify him of the arrival of his envoy to do the engagement and the woman will wait while making some preparations such as tepak sirih as a sign of a sincere heart waiting and hoping that the negotiations will run smoothly. The messenger consisted of several elders and a spokesperson to convey the intent and purpose of his arrival, which was answered by the woman.

The implementation time is based on the agreement of both parties. In this inter-sign ceremony, only the male party brings a gold ring of rattan cut with a size according to their social level. This 24 carat gold ring is usually assembled with other jewelery in the form of a hereditary heirloom ring made of 23 carat gold. These signature ring packages are often made by stitching on a piece of cloth, while the accompanying materials are arranged in such a way that they look beautiful according to their respective creations. The delivery is carried out by a spokesperson from each party with each other's petiti as a sign of the purity of the hearts of both parties.

(Maondang Ring and Mambale Ring at the Women's Party's House). The woman's family has received the ring from the male side, but it cannot yet be decided whether or not the proposal will be accepted. A family meeting was held which was attended by the parents, siblings, the household member and the ghang sumando which concluded and agreed upon the engagement

and announced the length of the promise that the deeds must be kept in the future. If the decision is accepted, the woman will prepare for the Ring Mambale event. Accompanied by relatives, friends, neighbors and other female relatives, the prospective bride delivers cakes to the male family's house.

### **3. Preparation for the wedding party**

Sailing to the island, walking to the limit, if it is time for the promise to be fulfilled the next procession is the wedding ceremony procession which explains the preparations before the wedding party to the implementation of the wedding day. In this procession, there are several stages that must be passed, namely: **(Mamowik)**, both men and women prepare all the necessities of the procession that must be held. **Mamowik** is a stage of deliberation attended by blood relatives, cousins, and other close relatives, **(Manyuduik)**, manyuduik is a meeting attended by several tunganai, ghang sumando, which in principle contains a task division meeting conveying an appeal or invitation to pisoko mamak kampuong to attend the following stage of the event. This activity is led by the village mamak nan Godang in the tribe.

### **4. Marriage Agreement**

After various traditional processions have been passed by the two families of the bride and groom, it arrived at the most sacred ceremony that determines the validity of a marriage where a father releases responsibility for his daughter to a virgin who will become husband, namely the ceremony of the marriage contract or Kabul agreement.

### **5. Pulang ka Uma (Wedding Party)**

The homecoming of Uma's homecoming takes place at the home of the bride and groom. Hari Pulang ka Uma is the peak activity in the wedding procession. The bride and groom do not go to someone else's house but are like returning home. The value contained in this mention is mutual respect, where the groom is greeted like a prince who has been waiting for his presence in this household, with the hope that the groom will feel at home, not clumsy and awkward mingling with the bride's family. Therefore, for men who have just married, do good at the in-laws' house who have welcomed our presence with high appreciation and appreciation.

As for the events that are carried out in each house, several activities are carried out, namely: (Khatam Al-Qur'an Ceremony), for every virgin who is ready to marry, she is required to have provisions regarding religious knowledge so that in navigating her household later strong foundation. So from that the Khatam Al Qur'an ceremony was carried out as a symbol that the virgin had finished learning the Koran of the Holy Qur'an so that her household would have a place to complain and glorify the greatness of her God. This ceremony also signifies the engagement between Malay cultural customs and Islam. This ceremony is held at the house of the groom and the woman, sometimes followed by her younger siblings. (The procession of Pulang ka Uma), the bride and groom have been waiting for the most awaited event after they have their legal status as husband and wife, namely the direct day of Pulang ka Uma where the groom is paraded from his house to the house of the bride. (Manjalang Mintuo), the manjalang

mintuo event or worshipping both parents and family is an event that intends to ask forgiveness to the parents of the groom and also ask for their blessing so that in crossing the household ark they are always given safety and well-being until the future is always filled with happiness. (Night Delivering Shopping), according to the Kampar Malay custom, after carrying out the wedding ceremony, the groom's family will take the shopping to the bride's house, so that the last procession is carried out after all the official events of the wedding are finished, namely the night of delivering shopping.

## **V. CONCLUSIONS AND SUGGESTIONS**

### **1. Conclusion**

Marriage is a ceremony to unite two people in a bond which is formalized by religious, customary, legal and social norms. A good and ordinary marriage is an ideal marriage with restrictions through matchmaking. The stages that are passed according to the traditional Malay Kampar are divided into 3, namely: the procession before marriage, the procession for marriage preparation and the procession after marriage. There are 5 stages that must be passed in the traditional Kampar Kiri wedding procession, namely: Maompe Bumpun (Mauluon Tando Cakap), Meminang (Maondang Ring and Mengantar Tando Godang), preparation of the wedding party, Akad Nikah and Pulang ka Uma (Wedding Party).

### **2. Suggestions**

Diverse and varied customs and traditions in each region, especially in terms of marriage procedures and procedures, are the assets of the Indonesian nation which must always be preserved and preserved. Marriage according to the Malay customary law of Riau, especially in the Kampar Kiri area, is a form of tradition that has developed in the community and is maintained by the Kampar Kiri community in terms of the marriage procession in the community.

## **BIBLIOGRAPHY**

Dominikus Rato, *Hukum Adat (Suatu Pengantar Singkat Memahami Hukum Adat di Indonesia)*, Yogyakarta: LaksBang PRESSindo, 2011

Ketut Wiradnyana, "*Konsep Harmonisasi Perkawinan*", Dalam Buku *Harmonious Family, Upaya Membangun Keluarga Harmonis*, Bungaran Antonius Simanjuntak (Ed), Pustaka Obor Jakarta, 2003

M.A. Effendi, dkk, *Pengkajian dan Pencatatan Data Adat Istiadat Kabupaten Kampar*, Pekanbaru: Lembaga Adat Melayu Riau, 1998

Muhammad Takari A. Zaidan B.S. Fadlin Muhammad Dja'far, *Adat Perkawinan Melayu: Gagasan, Terapan, Fungsi, Dan Kearifannya*, Penerbit: USU Press, Medan, 2014

Peter Mahmud Marzuki, *Penelitian Hukum*, Jakarta: Kencana Prenada Media Group, 2010

Soerjono Soekanto, *Pengantar Penelitian Hukum*, Jakarta: UI-Press, 2006

### **Jurnal**

Husni Thamrin, "Enkulturasasi Dalam Kebudayaan Melayu", *Jurnal Al-Fikra: Jurnal Ilmiah Keislaman*, Program Pascasarjana UIN Suska Riau, Vol.14 , No.1 , Januari - Juni 2015