

BASAHAN WEDDING CEREMONY IN SOLO, CENTRAL JAVA

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Abstract

This article is about the wedding ceremony in Solo, Central Java called *Basahan*. It discusses the symbolic meanings of *Basahan* clothes and the process so readers can understand about the meanings which contain in this wedding ceremony. The writer did observations to collect data. Besides, some interviews were held to get more data authentically from a resource who knew about the symbolic meaning of *Basahan* clothes and *Basahan* process. The writer also did library research to get some references about symbolic meanings of *Basahan* clothes and the process. From the observations, the writer found many symbolic meanings in the process and *Basahan* clothes which are worn by the bridegroom such as *kampuh* (a cloth which has animal and plant motif), *semekan* (cloth which is used as a breast cover for woman), *kuluk mathak* (Javanese cover head which is worn by the groom), *keris ladrang* (Javanese traditional weapon). Basically, those symbolic meanings might affect the bridegroom's life.

Keywords : *Basahan* wedding ceremony, symbolic meanings, *Basahan* clothes, *Basahan* procession

Introduction

There are many different traditions which can be found in all Indonesia's provinces. One of the provinces which are rich of tradition is Java. Javanese is popular with their unique tradition such as *Gunungan*, *tedhak sinten*, *labuhan*, *mitoni*, etc. Javanese people do tradition to celebrate a baby's birth, circumcision, wedding, people's death, etc. Javanese has lots of tradition to celebrate wedding such as *Solo Putri*, *Basahan*, *Paes Ageng*, *Yogya Putri*, etc. One of Javanese weddings is *Basahan* which comes from Solo, Central Java.

According to Aep Hamidin in his book entitled Buku Pintar Adat Perkawinan Nusantara, "*basahan* is introduced first by Sri Pakubuwono I in Surakarta Palace" (26). In the past, "*basahan* belongs to a Royal Wedding which was only allowed for noble in Surakarta Palace, but in this modern day *basahan* wedding ceremony is allowed for everyone" (Saryoto 11). *Basahan* itself comes from the word *basahan*. According to Tri Hatminingsih, "*basahan* is a cloth which is used to cover people's body when they are taking a bath. This cloth does not cover their whole body. For men, it only covers their lower part of body and for

women it only covers her chest until leg. In *Basahan* wedding ceremony, both the groom and bride wear a *basahan cloth*. They wear a special *basahan cloth* called *kampung* or *dodotan* which has animal motif. According to Tri Hatminingsih, “*kampung* or *dodotan* is a ± 4.5 m cloth which has *alas-alasan motif*. *Alas-alasan* is a motif which consists of animals which can be found in the jungle”. These animals are snake, bird, turtle, etc. There is a symbolical meaning of each animal. Snake symbolizes land and water, bird symbolizes that people will always return to God, and turtle symbolizes land.

The interesting one of *basahan* wedding ceremony is its procession. In *basahan* wedding ceremony there are many sacred processions. “There are many processions in *basahan* wedding ceremony such as *mecah kendi*, *dodol dhawet*, *siraman*, etc” (Saryoto 22). *Mecah kendi* is breaking a traditional teapot which is made by clay. This procession is done by the bride’s mother. It symbolizes both of bride and groom have been permitted to marry. *Dodol dhawet* is selling the traditional jelly which has green colour. It is also done by bride’s mother. It symbolizes to invite more guests to attend the wedding day. *Siraman* is showering procession for the bride and groom. It symbolizes both of bride and groom have been clean in their wedding day. This procession is done by the bride’s and groom’s parents.

Based on the phenomenon above, the writer becomes interested in discussing Basahan Wedding Ceremony. The writer thinks that Basahan Wedding is a wedding tradition which has lots of symbolical meaning in every part of it process. Besides, *Basahan* Wedding is one of Java’s culture which was given by the ancestor which is necessary to be preserved.

Method

The writer used library research, interviews, and observations to collect some data related to *Basahan* Wedding Ceremony in Solo. For the library research, the writer collected the information about *Basahan* Wedding Ceremony especially for the procession of the wedding ceremony and the symbolic meaning of each *Basahan* clothes. For the observations the writer watched videos about *Basahan* wedding ceremony to know the process. The writer got the information about kinds of *Basahan* clothes by interviewing Tri Hatminingsih (a *pemaes*/traditional make up person), Sukarjo (a Yogyakarta Palace’s servant to get a meaning of Javanese proverb), and Prawoto (a lecturer who knows about some meanings of animal motif which is found on *basahan* clothes).

Discussion

The Symbolic Meaning of *Basahan* Wedding Ceremony Procession

In Javanese wedding ceremony there are many kinds of processions. People in Java usually do some processions when they hold a special event such as wedding, baby birth, etc.



Saryoto states that "in Javanese wedding there are a lot of processions which are held before the wedding be implemented"(17). The Javanese usually do the procession before the wedding is held until the wedding is presented. Saryoto added that" Surakarta Wedding Ceremony usually is started from *lamaran* (proposing), *srah-srahan* (giving some presents to the woman) *penentuan tanggal baik* (finding a lucky date), and pre wedding ceremony" (14).

There are a lot of processions in pre wedding ceremony, starting from *pasang tarub*, *dodol dawet*, *ratus rambut*, *ngerik*, and *midodareni*. It is very important for the bride and groom to do the ceremony completely because there are some symbolical meanings which are related to their life.

Lamaran (proposing)

The first procession in Surakarta wedding is *lamaran* (proposing). Proposing is derived from the word "propose". "*Lamaran* (proposing) is the beginning procession of Surakarta Wedding" (Saryoto17). This kind of procession is usually done by the man's family. When both man and woman agree to get married, the man's family usually writes a letter to the woman's family which has a purpose to propose the woman.

In Java, this letter is written *in krama inggil* (the highest level of Javanese language). This letter will be brought by the man's uncle (can be his mother's or father's brother) to the woman's house. This letter will be accepted by the woman's parents, especially her father. After reading the letter and understanding the letter's purpose, the woman's family has to give a direct reply whether the proposal will be accepted or not, usually the woman's father will send the reply after a month of the proposal if the woman's family accepts the proposal. The letter's content usually discusses the time and preparation for *srah-srahan*.

Srah-srahan (giving some presents for the woman)

The next procession after proposal is *srah-srahan* (giving some special things to the woman). According to Saryoto," *srah-srahan* is a kind of ceremony when the man's family gives woman some special things such as *peningset*"(17).

Saryoto states that "in *srah-srahan ceremony* the groom usually will bring many kinds of symbolical things such as *pisang ayu* and *suruh ayu*.

- a) *Pisang ayu* : *pisang ayu* consists of the words *pisang* and *ayu*. *Pisang* means banana. *Pisang* which is used for *srah-srahan* is *pisang raja*. According to Pringgawidagda in his book Tata Upacara Dan Wicara Cara Pengantin Gaya Yogyakarta, *pisang raja* symbolizes the bride's and groom's life that will grow happily such as the king's and queen's life, and they (the bride and groom) will share their happiness with others.(43). The word *ayu* means beautiful. People have to choose the best quality and clean banana for *pisang ayu*.

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- b) *Suruh ayu* : *suruh ayu* consists of *suruh* (betel leaf) and *ayu* (beautiful). “Although born as male and as female if God had joined together, they will unite their body and soul like *sirih*(betel leaf) which has a different between the up surface and the bottom surface will have the same taste”. (Pringgawidagda43). The word *ayu* means that people have to choose the betel leaves which are still good and fresh. Those *pisang ayu* and *suruh ayu* symbolize hope and commonwealth. Hatminingsih states that there are a lot of things which are needed in *srah-srahan* such as;
- c) Two *cengkir gading* : *cengkir gading* consists of two words *cengkir* and *gading*. *Cengkir* (young coconut) is derived from *kerata basa*; *kenceng ing pikir* (strong will) and the word *gading* is taken from a word *gading gajah* (elephant tusk). *Gading* (tusk) which is found on the elephant’s is strong. *Cengkir gading* (gading young coconut) symbolizes that both man and woman are ready and have a strong will to get married.
- d) 2 brunches of *tebu wulung* : *Tebu wulung* (*wulung* sugarcane) consists of two words *tebu* and *wulung*. Sukarjo states that the *kerata basa* of *tebu wulung* is “*Anteping kaibu wujuding lelungan*”. The word *antep* means stable , *kalbu* means feeling, *wujud* means realize, and *lelungan* means journey. *Tebu wulung* symbolizes both the bridegroom who are stable to realize a journey to start a new life.
- e) Traditional *batik* cloth such as *sidomukti*, *sidomulyo*, etc symbolizes the wishful thinking, and traditional batik cloth for the woman’s parents which is called *truntum batik*. According to Tri Hatminingsih, *truntum batik* is *batik cloth* which is made by Kanjeng Ratu Kencana, Pakubowono III’s wife. Pakubuwono was a Surakarta King. *Truntum batik* was made as a sincere love symbol which will grow ever after. *The Truntum batik* will be worn by the bride’s and groom’s parents in their wedding ceremony. The Javanese believe that love which contain in *truntum batik* will always blossom in the bride’s and groom’s life. *The Truntum* also symbolizes that parents have to guide their son and daughter to start their new life.
- f) *Stagen* : *stagen* is a long clothes which is used by Javanese women to belt their belly. The white *stagen* symbolizes clothes.
- g) Rice, red sugar, salt, and *empon-empon* (traditional plants such as curcuma, ginger, etc) symbolize food.
- h) Money : the man may also bring some money and a ring (a ring is brought if there is a ring changing ceremony).
- i) Woman’s daily needs : the man’s family also gives many things which will be needed for the woman’s daily life such as bags, shoes, underwear, jewelry, etc.

All of the things usually will be put in a decorated box which has been formed like an animal, flower, etc.

Sangat (find the lucky day)

The Javanese always find a lucky day when they are going to hold an event. They believe that everything will go smoothly when they have found a lucky day on their special event. According to Saryoto, "every procession in a traditional and wedding custom should be held in a good day" (18). "Javanese will consider many things when they are choosing the good day such as their birthday (bride and groom) this kind of procession is called *sangat*." (18)

The good day which has been chosen must be agreed by both man and woman's family. Family members who take a part in *sangat* is the elder family such as grandpa, grandma, etc. After everything is decided, the bride's family holds a feast which is started by the *tarub*.

Tarub

In the past, the wedding ceremony is usually held at the bride's house. But in this modern era the wedding ceremony is usually held at a hall because not every people has a big house to hold the wedding ceremony, especially people who live in a big city. In the past, to hold the wedding ceremony people who hold the event usually will build *tarub*. *Tarub* is a shady roof which is used as a temporary roof. Saryoto states that, "*tarub* will be built among three, five, or seven days before the wedding ceremony is held.

Tarub is made from the bamboo as a pillar and *nipah* leaves plait as a roof. *Nipah* leaves which had been plaited is called *bleketepé*. *Tarub* is usually put at many sides of the house such as in front of the house, left and right side, and behind the house. After *tarub* has been made, it will be decorated by *plisir gula kelapa*. "*Plisir gula kelapa* is made from three kinds of colored clothes such as red-white-red. Then, it will be decorated by *buntal* which circles the side of the roof. *Buntal* is made from many kinds of leaves such as banyan leaf, *kroton* leaves, red spinach leaf, and young banana leaf". (21). At the right and left side the entrance door will be decorated by *tuwuhan*. "*Tuwuhan* means grow. *Tuwuhan* consists of a complete (complete means without cutting the banana stem) *raja* (*raja* is a kind of a good banana) banana which is put at the left side of the door, a young coconut (*cengkir*), *wulung* sugarcane, and many kinds of leaves such as *kluwih* leaves, *opo-opo* leaves, *dadap serep* leaves, and *nenas* leaves".(21).

Javanese also put some decorations at the door entrance (*regol*). They do this way to make the guests find the wedding party easily. Usually the decorations are made from *janur* (young coconut leaves, which have a light green color). There are a lot of things which are used in a Javanese Wedding. Every single thing is a symbol which contains a meaning and relates to their (bride and groom) life later. "Traditional ceremony is symbolic, full of philosophy, and message which can be a hope that they will have a common life later". (Saryoto 21). That is why people always respect the wedding ceremony which is full of

sacred value. Many things are used in the wedding ceremony and consist of symbolical meaning. Saryoto states that "those things are:

- a) *Banyan* leaves which symbolize *pengayoman* (protection).
- b) *Kroton* leaves which symbolize *maton* (a strong willing).
- c) *Bayem-bayeman* leaves which symbolize *ayem* (happiness).
- d) *Pupus pisang* leaves which symbolize *pupus* (can be accepted well).
- e) *Pandan* leaves which symbolize *sepadan* (balance or harmony).
- f) *Raja banana*; raja is the best quality of banana. *Pisang raja* symbolizes that the groom and bride will be happy ever after.
- g) *Pulut* banana which symbolize that the groom and bride will be always close.
- h) *Cengkir* (young coconut) which symbolizes *kenceng ing pikir* (strong willing in thinking about something), green coconut which symbolizes cure because the coconut water is a good medicine, *gading* coconut which symbolizes strong willingness
- i) *Tebu* ; tebu means sugarcane. According to *kerata basa*, *tebu* is *anteping kalbu* (strong and stable will)" (21).

Siraman (showering ceremony)

Siraman is a pre wedding ceremony. This ceremony is for both the bride and the groom. It is held one day before the wedding ceremony. *Siraman* is done in their own house. This ceremony is to clean up both body and soul. People hope that after doing *siraman* both the bride and groom had been cleaned in the wedding day. Both the bride and groom have to do *sungkeman* (sitting on their knee and kissing their parents' knees by asking for their forgiveness). According to Tri Hatminingsih, they have to ask for forgiveness from their parents to erase their mistake and they will be clean after *siraman*. Before *siraman*, the bride usually does a skin care such as scrubbing, masker, etc. It will make her skin brighter when she does *siraman*. The bride will do the scrubbing for 3 until 7 days before *siraman*. The scrub is made from many traditional plants such as rice, *pandan* leaves, *kemuning* leaves, *temu giring*, *temu glenyeh*, *kencur*, etc.

These kinds of traditional plants are very limited now, so people have to use them efficiently. Scrubbing is not difficult, people only need to grind all the materials until they become smooth and scrub their whole body. The bride has to use it every day to get a best result. In the past, a bride did the scrubbing for 35 days. People need many kinds of things as a preparation to hold *Siraman*. Those things which are needed in *Siraman* are cold water or warm water which is decorated by:

- a) *telon* flower.
- b) 2 *gading* coconuts which are tighten become 1 and will be put into the bath.
- c) *mangir* (scrub which is mixed by turmeric, sandalwood, and other spices) to clean the body.
- d) *kendi* (traditional pot which is made from clay).
- e) *merang* (rice straw).
- f) acid, or coconut milk which are mixed by lemon.

- g) *dingklik* (a small chair to sit). It will be covered by the *kloso bongko* on the base. On the top it will be covered by *kluwih* leaves, *alang-alang* leaves, *opo-opo* leaves, *dadap sreng* leaves, *nenas* leaves, and 0.5 m white clothes, towel and a dry cloth as a clothes which is used to change.

Siraman will be attended by the odd number of people. Those people are the bride's parents, grandparents, the elderly family and also a *pemaes* (Javanese make up person). The first person who pours the water to the bride is her father who wears batik cloth named *cakar*, *beskap ladung*, and *destar*. The second person who pours the water is the bride's mother who wears batik cloth named *cakar* and *kebaya* (the traditional Javanese clothes which is usually be worn by Javanese woman) which is the same with the cloth's color. The next person who pours the water is the bride's elderly family such as grandfather, grandmother, etc. The last person who pours the water is *pemaes* (Javanese make up person).

After the bride is showered, now her hair is going to be washed by *pemaes*. Next her hair will be rinsed by the acid water or coconut milk which had been mixed with the lime water. After that she will have her hair dried using a towel and she will change her cloth. After *siraman* finish, the bride will be held by her father to the wedding room, but now people usually do the symbolical ceremony for holding. According to Saryoto, " as the symbol for holding ceremony, the bride only needs to walk after her father and she holds her father's shoulder".(24). This kind of ceremony symbolizes that father leads her daughter to learn her own new life and build a family.

***Dodol Dawet* (sell the Javanese traditional jelly)**

After *Siraman* finish, the next pre wedding ceremony is *Dodol Dawet* (selling Javanese traditional jelly). This ceremony is held while a *pemaes* is giving a fragrant aromatherapy by using a copper bowl to the bride's hair. The *pemaes* also does *Ngerik* (scraping the bride's little hair which grow bot) on her forehead and nape) and *Cengkorongan* (making a makeup design on her forehead) in the wedding room. *Dodol Dawet* ceremony usually is held outside the house. It will take a place in the terrace.

Dodol Dawet is a kind of symbolical ceremony. *Dawet* is a traditional drink which contains of *cendol* (Javanese traditional jelly). This *Dodol Dawet* ceremony is done by the bride's parents. The bride's mother becomes a seller and her father becomes a person who brings an umbrella to roof her mother. People who are going to buy *dawet* will not pay in cash but they will use *kreweng* (a piece of broken roof which is made from clay) as their money. Money which is gotten by *Dodol Dawet* will be collected and kept into a pocket named *kandi*. Then, *kandi* will be kept into a *pendaringan* or place which is used to keep rice. The bride's mother will give this *kandi* to the bride as provision for her to learn a new life with her new family.

Saryoto states that *Dodol Dawet* is held before 12 pm, when the sun moves because it symbolizes self development. People believe that by holding *Dodol Dawet* ceremony there will be a lot of people who attend the wedding party.

Ngerik (scraping a little part of grown hair)

Ngerik is done after *Siraman* ceremony. In this ritual, a *pemaes* will shave a little part of the bride's hair. The *pemaes* will only chirp the grown hair on forehead and nape. According to Saryoto, "this ritual is rich of symbolic meaning to reach a wealthy life." (29). *Pemaes* needs some equipments to do *Ngerik*. Those things are small scissors, shave, water, make up, hair piece, *konde*(hair bun), *sawitan* clothes, and a seat. According to Kamus Besar Bahasa Indonesia, *Sawitan* adalah pakaian lengkap (kain panjang dan ikat kepala) yang sama warna dan coraknya. *Sawitan* is a long complete clothing which has the same motif and color. The bride's seat is made of *klasa bangka* and some leaves.

Midodareni (a night for a bride before she gets married)

In Java, *Midodareni* belongs to a special night for the bride. This is also a last night for the bride being a virgin. *Midodareni* is held one night before the wedding day.

In this ceremony, the bride will have both simple make up and clothes. The bride usually wears *sawitan* (clothes which has a same motif). She is not allowed to wear any kind of jewelry and flower. According to Javanese's belief, *Midodareni* is come from *Jaka Tarub's Legend* (Java's legend). A long time ago, there lived a man named *Jaka Tarub*. One day, he peeped a group of angels who were taking a bath in the river. *Jaka Tarub* fell in love with one of those angels, named *Nawang Wulan*. He made a trick to hide *Nawang Wulan's* clothes so that she could not go back to heaven. When those angels finished taking a bath, they went back to heaven but *Nawang Wulan* was left because she could not find her clothes. She was very sad, then *Jaka Tarub* came and lent her clothes to cover her body and asked her to live together in *Jaka's* house. After many years *Nawang Wulan* became *Jaka's* wife and they had a daughter named *Nawangsih*. One day, *Nawang Wulan* realized that she had been lied by *Jaka Tarub*. She found her clothes which had been hidden by *Jaka Tarub* for a long time. Then she wore her clothes and decided to go back to heaven. Before she left, she promised that one day she would come a night before her daughter got married to beautify her daughter, so that her daughter would seem so beautiful in her wedding day. That is why the word "*Midodareni* is derived from word *Widodari* (*widodari* means angel)". (Saryoto 33).

In *Midodareni*, the bride will stay awake until midnight. She will be accompanied by a lot of women because in *Midodareni* men are not allowed to come into the room.

Langkahan Ceremony

Langkahan Ceremony belongs to pre-wedding ceremony. This ceremony is held when a bride will marry before her elder sister. "By holding *Langkahan Ceremony*, people believe any problems can be prevented even getting married before the elder sister" (Saryoto 37).

This ceremony is usually held before *Midodareni* because it belongs to private event which will be attended by the family. Holding *Langkahan Ceremony* needs some preparations. "Those things are *pangang ayam, tebu wulung, pakaian sak pengadeg*" (Saryoto 37). Those things are presents for the bride's elder sister because the younger sister is allowed to get married before the elder.

After the pre wedding procession, the groom and bride will have some wedding procession. In Javanese Wedding Ceremony Procession there are a lot of symbolic things which are used. Every single thing has a meaning which can affect the bride and groom's life. There are a lot of Javanese Wedding Procession such as *Jonggolan, Ijab, Wiji Dadi, Tampa Kaya, Dhahar Klimah, etc.* Here, the writer explores the meaning of every wedding ceremony procession and the symbolic meaning of the thing which is used.

Jonggolan (The groom's presence to the bride's house)

Jonggolan is the opening procession in *Basahan Wedding Ceremony*. Naniek Saryoto stated that "Jonggolan is a groom's presence to the bride's family house". (Bratiswara 285-286). *Jonggolan* can be held before the marriage covenant. *Jonggolan* ceremony will be attended by *penghulu* (an officer from the Office Religius Affair who is responsible for the marriage), the groom, the bride, groom's and bride's parents, and two witnesses (a witness from the groom's family and one from the bride's family). Those witnesses will be the witness and will sign for the letter. They will bear witness that the marriage is not enforced by their parents or anyone.

Akad Nikah/ Ijab (marriage settlement)

Consent is the main procession in a wedding ceremony. For moslems, consent is called *ijab kabul*, and for christians it is called marriage sacrament. "*Ijab merupakan tata cara agama, sedangkan rangkaian acara yang lain merupakan tradisi budaya Jawa.*" (Pringgawidagda 181). ("Consent is a religius procedure, while others are Javanese culture tradition").

Consent can be held in a mosque for the moslems or in a church for the christians. For moslems, *ijab kabul* will be led by *penghulu* (an officer from the Office Religius Affair who is responsible for the marriage) and for christians, the marriage sacrament will be led by the clergyman. After the consent, both the bride and groom will sign the marriage letter and they would be legal based on the civil registration and religion.

Panggih (bride and groom meet ceremony)

Panggih ceremony is a ceremony when the bride and groom meet. The word *panggih* means to meet. *Panggih* ceremony is held after the consent ceremony. There are a lot of processions in *Panggih* ceremony such as *balangan suruh*, *ngidak tigan*, etc. There are also a lot of symbolic things in *Panggih* ceremony. Those things are:

- a) *Pisang sanggan* consists of two words. “*Pisang* means banana, and *sanggan* means everything that can be used to hold something” (Poerwadarminto 543). In Java, the word *pisang* is derived from *kerata basa* (Javanese abbreviation which is derived from the two words combination which are shortened and have meaning) means *hanampi gesang*. In Bahasa it means *telah siap bertanggung jawab untuk menafkahi* (responsible to fulfilling the daily life). “The meaning of *pisang sanggan* is that the groom has been ready to be responsible for the bride’s life”. (Pringgawidagda 195). Banana which is used for *pisang sanggan* will be put on a tray and they will be decorated by the banana leaves. Then, *pisang sanggan* and other things (leaves and flowers) will be given to the bride’s family. Those things are *suruh ayu*, *gambir*, *kembang telon*, dan *lawe wenang*. Everything has a meaning.
- b) *Suruh ayu* consists of the word *suruh* and *ayu*. *Suruh* means betel leaf and *ayu* means beautiful. In *Panggih* ceremony, we should choose the good fresh betel leaves. Pertiwi states on her article [Makna Simbolik Dalam Upacara Panggih Yogyakarta](#) that *suruh ayu* means the bride and groom have to seem cool and impressive because impressive means happiness. She also states that betel leaves which are used in *Panggih* ceremony must be a *temu ros*. *Temu* means meet and *ros* means *ruas*(segment). It means that the bride and groom had been met.
- c) *Gambir*; *Gambir* is a leaf which can be used for chewing. In *Panggih*, *gambir* symbolizes strong willingness which means that when a man and a woman are ready to get married they have to be responsible for their own choice.
- d) *Kembang telon* means the combination of three choose flowers. Those flowers are *mawar*(rose), *melati*(jasmine), *kantil*(magnolia). Every flower has a meaning. According to Pertiwi, “If we parse the words, they may become something that can be reached (rose), from someone’s utterance (jasmine), can’t be separated and everything may go well (magnolia)”.
- e) *Kembar mayang*; *kembar mayang* consists of two words *kembar* means twin and *mayang* means flower. “*Kembar mayang adalah sepasang bunga yang bentuknya sama khusus untuk upacara pengantin.*”(Pringgawidagda 135). “*Kembar mayang* is a pair of flowers which has the same form and is used in wedding ceremony.”(Pringgawidagda 135). *Kembar mayang* consist of many symbolic things. Those things are leaves, young coconut leaves which are formed as some symbolic things such as *pecut-pecutan*, *keris-kerisan*, *payung-payungan*, *walang-walangan*, and *manuk-manukan*. Those things have meanings. Leaves which are used to make *kembar mayang* are *maja* leaves, *alang-alang*, and *apa-apa* leaves. “The three of leaves are used as a

medium to prevent the warding off misfortune” (Pringgawidagda 135). Other leaves which are used to make *kembar mayang* are *kluwih* leaves, *kara* leaves, *dhadhap serep* leaves and *salam* leaves. *Kluwih* leaves, *dhadhap serep* leaves, and *salam* leaves symbolize wish. Every leaf has a meaning. *Kluwih* leaves is derived from Javanese words *tansah pinaringan kaluwihan*, in Bahasa means *selalu diberi kelebihan* (always given the superiority). *Kara* leaves is derived from Javanese words *aja ana sikara*, in Bahasa means *jangan ada marabahaya* (kept away from the danger). *Dhadhap serep* leaves is derived from the Javanese words *tansah adem ayem ,lan slamet*, in Bahasa means *selalu tenteram dan selamat* (always be peaceful and happy).

Besides, there is a meaning of every thing which is used as a property in *kembar mayang* such as *pecut-pecutan*, *keris-kerisan*, etc.

Pecut-pecutan is derived from the word *pecut*, in Bahasa means cambuk (whip). “Whips symbolize that we need more spirit in our life to reach better both life and career”. (Pringgawidagda 136). *Keris-kerisan* is derived from the word *keris*. *Keris* is a Javanese’s traditional heirloom. “*Keris* as a heirloom symbolizes that we have to face our life by this heirloom. This heirloom can be used to overcome the life’s obstacles and keep us safe.”(Pringgawidagda 136).

The three of *payung-payungan*. The word *payung-payungan* is derived from the word *payung* (umbrella). *Payung-payungan* symbolizes protection. It means that as a man he has to be able to protect his wife. On the other hand, everybody has to be able to protect themselves, others, and their country.

The three of *walang-walangan*. *Walang-walangan* is taken from the word *walang*. *Walang* means grasshoper. “*Walang-walangan* (grasshoppers property) symbolize survival (grasshoper may survive in various weather); dinamism (grasshoper moves everywhere to sustain its life).”(Pringgawidagda 136).

Manuk-manukan belongs to *kembar mayang* property. The words *manuk-manukan* is derived from the word *manuk*, in Bahasa means *burung* (bird). There are three *manuk-manukan* which are used as properties in *kembar mayang*. According Suwanda Pringgawidagda, there are three symbolical meaning of the bird. “Birds who are ready to explore the word symbolize struggling, faith, and cheers.” (Pringgawidagda 137). The meaning of struggling is that human has to keep struggling to reach the welfare like a bird which always flies away to get the food.

Other things which are needed to make *kembar mayang* are *gedebog* (banana tree) and a pair of young coconut. Banana tree is used to stick the leaves and the young coconut leaves which had been formed into *kembar mayang*. A pair of young coconut symbolizes the meeting of the man and woman. The water which is found inside the young coconut is clean water (holy). (Pringgawidagda 137).

In *panggih* ceremony, *kembar mayang* is brought by two women and it will be touched on the both side of groom's arm as a symbol to get rid of the bad luck that their life may go smoothly without any obstacles.

Balangan Suruh (throwing the betel leaves)

Balangan Suruh Ceremony is a part of *Panggih* Ceremony. This ceremony is done by the groom and the bride. *Suruh* which is used in *Balangan Suruh* Ceremony must be *temu ros*, in *Bahasa temu ros* means *bertemu ruasnya* (the leaves' segment is met each other). Betel which the segment is met called *gantah*. *Gantah adalah daun sirih yang bertemu ruasnya untuk membuntal sedikit bunga pinang(jambe), apu(kapur sirih), gambir, tembakau bewarna hitam , diikat benang putih(lawe)* (Pringgawidagda 195). According to Pringgawidagda, "gantah is used to cover many things which is used in *Balangan Suruh* Ceremony such as areca, whiting, gambier, black tobacco and they will be bundled by using white thread" (195). Every single thing which is covered by *gantah* has a meaning.

Pringgawidagda states that areca symbolizes beauty and virginity. Whiting symbolizes purity, yellow gambier symbolizes beauty, black tobacco symbolizes consonance (195).

There are 4 *gantals* for the groom and there are 3 *gantals* for the bride. The groom usually throws *the gantah* first, then it will be followed by the bride. Before throwing each other, the bride and the groom will come from the different direction. Then they will stand between 3 metres accompanied by the *pemaes*. The groom will throw the *gantals* to the bride's forehead, chest, and knee. This is because most woman really uses their heart feeling than think logically when they face some problems. *Gantah* which are thrown to the bride's forehead, chest, and knee are expected the woman will use her logical thinking better than heart feeling in facing some problems. The bride will throw the groom's chest, then his knee. This is because men always think logically rather than use their heart feeling in facing problems.

Then, they will think about the effects later. By throwing *the gantals* to the groom's chest, it is expected to evoke the men's feeling. Next, *gantah* will be thrown to the groom's knee. In Javanese, knee means *dengkul*, in the highest level of Javanese language (*krama inggil*) knee is *jengku*. In *kerata basa* the word *jengku* can be separated *ngajeng-ngajeng* in *pamengku*. Pringgawidagda states that bridegroom (especially the bride) needs a protection (196).

Ranupada (Washing the groom's feet ceremony) and Wiji Dadi

After doing *Balangan Suruh* ceremony, the bride and groom will do *Ranupada* ceremony (washing the groom's feet). This ceremony is done by the bride who washes the groom's feet.

The word *ranupada* is derived from the word *ranu* and *pada*. According to Sukarjo as an *abdi dalem* (a person who works as a servant in a Palace) at

Keraton Yogyakarta, *ranupada* ceremony shows that the bride as a wife has to serve her husband. On the other hand, *ranupada* also affects the bride and the groom life. According to Pringgawidagda, *ranupada* ceremony has an aim too remove all the bad luck, so that the bride and groom may reach the happiness in their life soon (196).

There are a lot of equipment which is used in *ranupada* ceremony such as water dipper, copper bowl, tray, combination of 3 kinds of flowers (rose, jasmine, and *kantil*) and an egg. Every tool has a function; water dipper is used to take the water, copper bowl as a place to put the water which has been mixed with the flower combination, tray is used to put the water, and the egg is used in *wiji dadi* ceremony. In *ranupada* ceremony, the bride will sit on knees while the groom is standing in front of herself. Then, she will take the water from the tray by using the water dipper and she will wash the groom's right foot. After having washed the groom's foot, the groom will help the bride to stand up by holding her hands. The next ceremony, which is done after *ranupada* ceremony is *wiji dadi*. *Wiji dadi* can also be called *upacara pecah telur* (breaking egg ceremony) because the *pemaes* will break an egg in this ceremony. The *pemaes* will take the egg which is put on the tray then she will touch the egg on the bride's and the groom's forehead and break it on the tray. There is a symbolical meaning when the *pemaes* touches the egg on the bridegroom's forehead. Tri Hatminingsih states that *Wiji dadi* symbolizes both bridegroom have to think logically and independently. There is other theory which is related to *wiji dadi*. (The symbolical meaning of *wiji dadi*, according to Pringgawidagda, is a hope for the bridegroom that they will have a baby soon) (197). Both the bride and the groom will be accompanied by the *pemaes* during this ceremony.

Singep Sindur

After *wiji dadi* ceremony is done, the bridegroom walk to the bridal chair. During walking to the bridal chair, they hold their little finger each other. Tri Hatminingsih said that holding their little fingers, symbolizes that they will not depend on their parents. Both the bride and groom have to walk in line to the bridal chair. According to Pringgawidagda, "by walking in line, it symbolizes the bridegroom's togetherness to strive a happy life" (197).

Both the bride and groom will be followed by the bride's parents. Before they start to walk, the bride's mother will cover the bridegroom using a cloth, called *sindur*.

In Solo wedding ceremony, both the bride and groom will be led by the bride's father to walk to the bridal chair by holding the tip of *sindur* while the bride's mother walks after the bride and groom. It symbolizes that a father leads his daughter and son-in-law to start a new life. The bride's mother who walks after the bridegroom symbolizes that a mother always gives them support in their life.

Timbang/ Pangkon

The next ceremony after *sindur binayang* is *timbang/pangkon*. *Timbang* means weighing. *Timbang* also can be called *pangkon*. In bahasa *pangkon* means *pangku*. It means sitting on someone's lap. In *pangkon* ceremony, both the bride and the groom sit on the bride father's lap while the bride mother sits on the next chair and faces them. In *pangkon* ceremony there will be a simple conversation between the bride's parent.

Ibu : "Abot endi, Bapak?" ("Berat yang mana pak?") ("Which one is heavy?").

Bapak : "Podo wae, ibune" ("Sama saja, Bu") ("Just the same"). (Saryoto 51)

Those conversation has a meaning that there is no difference between their daughter and son in law. That is why when the bride's mother asks "which one is heavy", the bride's father says "just the same". In this modern day, both the bride and the groom do not need to sit on the bride's father lap because they may cover the bride's father. That is why there is an alternative and simple way to do *pangkon* ceremony. Both the bride and groom just sit on the left and right side of the bride's father. The bride sits on the left side while the groom sits on the right side.

Tampa Kaya Ceremony

After the bride and groom have done *timbang/ pangkon* ceremony, they will do *tampa kaya* ceremony. *Tampa kaya* are derived from the word *tampa* and *kaya*. In Bahasa, the word *tampa* is *terima* (accepting or receiving) and the word *kaya* is *harta* (wealth). Javanese believe that there are a lot of symbolical meanings of *tampa kaya* ceremony.

Pringgawidadga states that there are a lot of meanings in *tampa kaya* ceremony. Those meanings are : (1) as a man, the groom has to responsible to fullfill his family needs; (2) as a hope that the bridegroom always get the commowealth; (3) the pouring of *tampa kaya* is a symbol the commonwealth which always comes to the bridegroom. (197)

There are a lot of properties which are used in *tampa kaya* ceremony such as *sindur* (short sindur clothes), yellow rice, coins, *kacang tolo*, white soybean, green bean, *kluwak* and candleberry. *Tampa kaya* ceremony is led by *pemaes*. In this ceremony, the groom stands in front of the bride. He pours coins which are mixed with other materials such as yellow rice, *kluwak*, white soybean, green bean which are put on the *sindur* cloth.

Then the bride will accept those materials by using sindur cloth which is put on her lap. In this ceremony, the *pemaes* says some words while the groom pours the materials. Those words are said in Javanese language. Naniek Saryoto states that those words are "*kacar kucur wong liyo dadi sedulur* (others become relatives). "*kacang kawak dele kawak, wong liyo dadi sanak* those words also has the same meaning with the previous words (others become relatives/family) (52).

Both the bridegroom have to be careful in *kacar kucur* ceremony. They have to keep the *kacar kucur* materials without scattering on the ground. The materials which are scattered on the ground symbolize wasteful.

Istri harus pandai mengatur ekonomi rumah tangga, jangan sampai boros (Sadilah 6) (A wife has to set up the household finance well to avoid the wasteful). *Kacar kucur* ceremony symbolizes that a husband gives his wife everthing he gets (financial needs) to fulfill his family's life.

Dhahar Klimah Ceremony

Dhahar klimah ceremony is done after *kacar kucur* has finished. *Dhahar klimah* is a ceremony when the bridegroom eat and feed each other. There are yellow rice and the side dish which have been prepared in *Dhahar Klimah*.

Dhahar Klimah will be started by the groom first. He makes a small ball of yellow rice which has been mixed by a little bit of the side dish while the bride does the same way. They feed each other by their hand. This ceremony symbolizes that both the bridegroom will always have a harmonious life, help each other and face all the life's obstacles together.

Drinking Water

After *dhahar klimah* has finished, the brideegroom drink a cup of pure water. Pure water symbolizes the clarity of soul. According to Pringgawidagda, drinking pure water symbolizes that the bridegrom will always be open minded based on a soul clarity. And there is no hidden secret between them (198).

Bubak Kawah dan Tumplak Punjen

This ceremony is held for the eldest and the youngest daughter. *Bubak kawah* ceremony is held for the bride if she is an eldest daughter in her family. In this ceremony, there must be *rujak degan*. *Rujak degan* is a Javanese drink which is made from the young coconut and mixed with red sugar. It tastes sweet. In *bubak kawah* ceremony, *rujak degan* is drunk by the bride's parents and the bridegroom. There will be a short conversation between the bride's parents while drinking *rujak degan*.

Ibu : "Bagaimana rasanya, Pak?" ("How does it taste, dad?")

Bapak : "Seger sumyah ora kurang sawiji opo." ("Rasanya segar dan lezat tidak kurang suatu apapun.") ("It tastes so fresh.") (Naniek 54)

This ceremony symbolizes that there will be no obstacles in the bridegroom's life and they may life happily ever after.

Above is the ceremony for the eldest daughter. A special ceremony which is held for the bride which is the youngest in her family is *tumplak punjen*. This ceremony symbolizes that the bride's family concentrate their wealth in this

reception. It will be the last wedding reception which will be held by the bride's family because she is the youngest in her family.

In this ceremony, the bride's family usually prepares some cash which will be spreaded and seized by both the bride and her relatives or the bride's family may prepare a pocket which has been filled by money and yellow hulled rice then these pocket will be distributed to the bride's relatives.

Mapag Besan

Mapag besan is a ceremony when the bride's parents pick the groom's parents up at the entrance. *Mapag besan* consists of two words *mapag* and *besan*. In *Bahasa*, the word *mapag* means *menjemput* (picking up) and the word *besan* means the son's / daughter's in law parents. The bride's parents who sit at the right side of the bridegroom will stand and walk to the entrance and pick the groom's parents. Both the bride's and the groom's mother will walk together while the bridegroom's father walk after them. The bridegroom welcome their parents at the wedding chair. Then, the bride's parents will take the groom's parents to their seat which is at the left of the bridegroom and the bride's parents will back to their previous seat.

Sungkeman

Sungkeman is the last procession on the Javanese wedding ceremony. *Sungkeman* is a touching ceremony because this is a ceremony when the bridegroom ask for forgiveness to both their parents and parents-in-law. The bridegroom will do *sungkem* to both their parents and parents-in-law. *Sungkem* is sitting on knees in front of their parents, putting their hands on the father's/mother's knees then nodding. The bride does the *sungkem* to her father, mother, father-in-law, and mother-in-law, then it will be followed by the groom. Before the groom does *sungkeman*, the *pemaes* will take *keris* which is worn by the groom. According to Hatminingsih, taking the *keris* from the groom symbolizes the modesty to ask forgiveness and blessing.

Conclusion

In conclusion, *Basahan* Wedding Ceremony in Solo is a wedding ceremony which comes from Java, especially Central Java. Formerly, this kind of wedding ceremony is only allowed for nobelmen because it belongs to a royal wedding. Recently, civil may use this kind of tradition on their wedding day. Civil are allowed to use *Basahan* wedding ceremony but there will be some differences which differ between nobel and civil such as cloth which is worn by the bridegroom and the procession. Both the bride and groom wear some accesories as their *Basahan* cloth complement. These accesories which are worn by the bride are such as *cunduk metul alasan-alasan*, *kembang tibo dodo*, and *centhung sepasang*; while the accesories which are worn by the groom are *kuluk mathak*, *kalung kembang melati*, *kalung karset ulur*, etc. Some *Basahan* clothes have a symbolical meaning. One of them is *kampuh/dodotan* which is worn as a

Basahan main cloth. *Kampuh/dodotan* is a cloth which has some animal motif. Those animals can be found in forest such as elephant, snake, turtle, etc.

Besides, the differences between *Basahan* Wedding ceremony for civil and nobel is the procession. For the *Basahan* Wedding ceremony, it is divided into two parts; there are pre wedding and wedding ceremony procession. Those processions in pre wedding ceremony are proposing, *midodareni*, *dodol dhawet*, etc. While the processions in wedding ceremony are *panggih*, *balangan suruh*, *wiji dadi*, etc. There are many kinds of processions which are not allowed to be held by a civil such as *pawai* (march), etc.

Basahan wedding ceremony is a sacred ceremony which needs to be done seriously by a *pemaes*. A good understanding of *Basahan* wedding ceremony implementation will make the wedding ceremony goes well. Recently, many people usually dismiss some processions to simplify without realizing that every single procession has a meaning which can affect the bridegroom's life. Besides, *Basahan* wedding ceremony is worthy Javanese culture inheritance which needs to be kept and preserved.

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