



Analysis of Similiarities and Differences Between Bugis and Han Ethnicities in Marriage Tradition

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Keywords

Keywords:
Marriage Culture, Bugis and Han Ethnic, Similarities and Differences

Abstract

Indonesia and China are countries that are now increasingly opening up opportunities for cooperation in various sectors. This has made many people and entrepreneurs take advantage of this opportunity to get involved in it. This can be seen from the surge of immigrants from China to Indonesia, Indonesia to China, bringing their own provisions and goals. However, because different countries and different cultures can trigger cultural conflicts, as a result, this creates a need for both countries to have cultures with each other. Therefore this article focuses on culture, it shows the culture of marriage from one of the ethnicities of the two countries, the Bugis and Han ethnicities. In addition, this research allows people to gain insight into differences and similarities in ethics, traditions and cultural values and kinship between cultures. Applying comparative methods, literature surveys and secondary data analysis to show the similarities and differences in the marriage culture of the Bugis and the Han people, by reviewing the marriage traditions and the meaning of marriage of the two ethnicities. This research reveals that traditional culture plays a major role in every marriage culture, history, to religion.

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P-ISSN 2528-5734
E-ISSN 2715-1611

INTRODUCTION

There are many kinds of sacred and formal activities that are often carried out by people from different parts of the world. One such sacred activity is the wedding. The majority of people when faced with a wedding, both from the family who will hold the wedding or from the invited party always prepare themselves before the wedding takes place. Preparations that are often carried out before marriage refer to many customs and religions because, in general, the validity of marriage according to customary law communities is very dependent on the religion they follow, if the marriage has met the requirements determined by religious law, then the marriage is valid by custom (Jamaluddin and Amalia 2016: 32-33). Marriage traditions from various regions, religions or tribes have their own stages or procedures for marriage, but the purpose of marriage globally remains the same, namely to unite two people of the opposite sex (Okoye 2022).

The tradition carried out is not merely as an ordinary ritual or like a layman's view that considers marriage customs or traditions seem complicated, long-winded, take a long time, also require a lot of funds that are considered quite a lot and long stages (Gusti 2018: 16-17) but the tradition of marriage rituals is more to show the cultural values of each region or tribe where these values are considered good and considered as one form the expectation of marriage itself. Such is the case with weddings of the Bugis and Han people who generally also carry out wedding traditions with various series and procedures for holding marriages.

A BRIEF INTRODUCTION TO BUGIS WEDDING TRADITIONS

Wedding traditions in Bugis society include having quite a lot of processes and having a long duration until the wedding procession arrives. There are ten stages that must be carried out, but these stages are not absolute for the entire Bugis community to carry them out. The ten stages are: (1) *Mappese'-pese'* or exploration, this stage is also called *mammanu'-manu'*. (2) Proposing or *Massuro/Madduta* (3) *Mappetu ada/mapasiarekeng* (establishing marriage talks) (4) *Mappaisseng* (distributing invitations/inviting) (5) *Mabbedda'* i.e. immediate family giving prayers and rubbing powder on the bride and groom. This stage is coupled with *mappsili'* or flush. (6) *Mappanre temme'* (Reading the Quran to the end), this stage is coupled with *barazanji* (7) *Mappaci'* or purifying oneself. This stage is also called *tudampenni*. (8) Marriage agreement (9) *Marola* (bringing the bride and groom to the groom's house) (10) *Mammatoa*, the groom's family gives prayers and gifts.

Families who will hold weddings can reduce the number of stages of the marriage process, in general some stages do not need to be carried out if there are situations / conditions that do not allow the family to carry it out.

A BRIEF INTRODUCTION TO HAN WEDDING TRADITIONS

There are eleven stages in the marriage tradition in Han society, the eleven stages are: (1) matchmaking/mate selection (2) providing the day of birth and time of birth (3) proposal (4) engagement (5) delivery of gifts/gifts (6) selection of wedding day (7) combing hair (8) bride pickup (9) tea giving (10) wedding reception (11) wedding banquet. For families who will carry out marriage

can add or subtract existing stages in accordance with the beliefs of the family.

METHODOLOGY

This research data collection technique uses qualitative descriptive methods. Qualitative methodology refers in a broad sense to research that produces descriptive, written or spoken data of people and observed behaviour (Taylor, et al., 1984). In addition, comparative methods, literature surveys and secondary data analysis were also carried out on this study. Some of the virtues of this research method are setting the researcher as the key instrument, written descriptively, analysed inductively and related to the process rather than the product (Weny, et al., 2018). Based on this definition, researchers used a variety of references consisting of books, journals and news articles from international and national websites, Chinese and Indonesian and English websites from the fields of marriage, customs, social policies and family sociology. In addition, general literature on marriage was also used in this study.

The research subjects in this study will focus on the differences and similarities found in the marriage traditions of the Bugis and Han people. The presentation of data was carried out by describing each stage of the Bugis and Han marriage customs using notes from observations. All information related to marriage traditions are explained and analysed to find differences or similarities in meaning contained therein.

RESULT AND DISCUSSION

Similarities And Cultural Differences In Marriage Between Bugis And Han

Bugis and Han are two different cultures and live miles away from each other. A review of the literature of these two ethnic cultures, shows clearly that some common things that are practiced or implemented are different but have the same purpose and meaning. Vice versa, some things that seem the same are done but have different meanings or purposes. To better recognize and understand these similarities and differences, the following is a comparison and contrast of Bugis and Han wedding cultures.

Similarities And Differences In Wedding Traditions / Customs

Similarities in Wedding Traditions

1. Amount of Money / Dowry

Giving money is a sum of money that will be given by the man to the family of the woman to be married. In addition to money, gifts are also sometimes in the form of property or in other forms of wealth. Giving money has become a very strong tradition for the Bugis community, and the amount of money given is a matter of pride for both families. However, the high and low amount of money is very influential and often becomes a burden for men who have low economy when they want to ask for the woman they want. It is undeniable that the tradition of giving money or *dui menre'* to the Bugis community is still strong and along with the development of the times and many women who have more qualifications, families do not hesitate to set a fairly high price.

In the tradition of giving money for Han people is one of the important stages in the marriage process. Similar to the Bugis, Han now gives a price to be paid / given to the woman's family with an increasing amount.

2. Proposal

In the family proposal process, the bridegroom will come to the woman's house. Generally, relatives of the groom's family will visit the woman's house together to convey the intention of proposing. If the purpose of the male party's arrival is accepted then, it will continue at the engagement stage.

3. Invitation

How to invite is done by giving an invitation card. Generally, for Han people, the colour of the invitation is red, symbolizing prosperity and luck, and the word 囍 *shuangxi* is printed, which means double happiness. For the Bugis, invitation can be made of any color. In general, the colour of the invitation used is in accordance with the colour preferred by the family or bride and groom themselves.

Differences in Wedding Traditions

1. Engagement and Marriage Gift

Betrothal or *mappetu* exists for the Bugis people is a step to bind the bride to be married. By attaching a ring to the bride signifies the next stage, the marriage can take place. In addition, on the wedding day, the groom's family will bring gifts to the bride. Gifts should be items that can be used from toe to toe for the woman. While the method of betrothal for Han people commonly called *guo da li* 过大礼 is quite different, the male family will visit the bride's family to give other specialz gifts where the gifts given symbolize prosperity, fertility or luck.

Table 1. marriage gift

Culture	Gift for the Bride
	Engagement day : Money, tie ring.
Bugis	Wedding day : San-dal/shoes, clothes, towels, underwear, man-di utensils, jewelry/gold, bags, etc.
Han	A wide variety of food (dried fruit, cakes, walnut cakes) gold or jewelry, tea leaves, wine, dragon candles, religious items, etc.

2. Pre Wedding-Tradition

There are several traditions that are held before the wedding day. The Bugis people have at least three sets of activities, namely:

- 1) *Mabbedda'*, this tradition is carried out by the family by giving powder spread to the bride and groom while giving good wishes. In addition to *mabbedda'* there is also called *mappasili* (bathing), this is done at the door or front of the house also with the intention of asking God for wishes so that reinforcements or disasters will not enter the house.
- 2) *Mappanre temme'* i.e. the recitation of the Qur'an until the end (khatam al'quran). After khatam al'quran continued with *barazanji*.
- 3) *Mappaci* or self-cleaning. This event is carried out using henna leaves which aims to cleansing of everything that might hinder the wedding.

At this stage, the groom has not met his family or bride. while pre-wedding traditions for Han people

- 1) Hair combing ceremony. This tradition is usually carried out at the bride's house and carried out the day before the wedding day. The bride-to-be will be combed by someone who has good luck, usually done by the mother of the bride-to-be. When combing the hair will be said prayers at the same time. The hair comb is done four times and say four prayers :
 - May the first comb give unity or togetherness to the end
 - May the second comb give a harmonious marriage until old age
 - May on the third comb give offspring to the family
 - May the fourth comb bring prosperity/wealth and a lasting marriage.

The next day the woman will be decorated before being picked up by the groom.

3. Wedding Ceremony.

The wedding ceremony procession is the peak event and most awaited by families. At this stage relatives, friends and others who have been invited will come to witness the wedding of the bride and groom. The procession or ceremony of the Bugis people, will first carry out the marriage contract. The marriage contract will present a wedding chief and two witnesses, one witness from the groom and one witness from the bride. The chief is the one who marries and guides the groom in saying the words or vows, generally the chief is the head of the KUA (Office of Religious Affairs) or the father of the bride. The task of the witness is to listen and be a witness whether the words mentioned by the groom are correct or not. When the groom has finished following the vow words, both witnesses will say "*sah*" (valid) if it has been correctly mentioned "not/not yet valid" if there is a mistake of mention made by the groom. Words of vow can only be repeated up to three times. After the witness says "*sah*", then the bride and groom officially become husband and wife. The legitimacy of the relationship between husband and wife is continued by giving gifts by the bride to the man's family.

For Han society, the wedding procession begins with the groom picking up the bride, then the bride and groom paying homage to the male family. In the man house the procession of giving tea to the groom's parents will be carry out. The giving of tea to parents symbolizes respect for parents, and

shows that the bride has been very well cared for and educated by both parents. Tea giving will be done every day by the bride after the wedding until the man's parents ask her to stop. The process of giving tea some carry out before the procession and some after the wedding procession. Next, the bride and groom will make a procession of drinking wine and eating sugar, and a little bit of haircuts of the bride and groom are put together. The next process, performing respect to the God, parents and to spouses. Respect is done by bowing the body while honouring the creator of nature. Next, bow and pay homage to the parents. Finally, the bride and groom face each other and bow.

4. Wedding banquet

The Bugis gave a banquet at the place where the wedding was held. Generally, various kinds of food are arranged right in front of the aisle. When guests arrive to congratulate the newlyweds, they can then immediately taste the food that has been provided and sit on the chairs that have been prepared.

After the Han's wedding procession is over, the activities will move to the banquet. Generally, banquet halls are different from wedding halls where all chairs are arranged around a table. Food will be prepared when guests have been seated on prepared chairs.

5. After the wedding

In addition to the tradition before and during the wedding, after the wedding the bride and groom still must carry out a tradition. Both Bugis and Han Newlyweds had to visit and stay for three days at the male parents' house and also for three days at the Woman's parents' house.

6. Color and Wedding Dress

Table 2. Meaning of Wedding Clothes

Culture	Wedding Dress	Color	Meaning
Bugis	Traditional	Red, Green,	Red : teenage girl Green : from noble family
Han	Traditional	Red	Happiness, luck and success

Wedding Clothes are now changing along with the times. In today's Bugis society, the meaning of the colour of the clothes worn is not too much attention. Many of the brides replace colours with preferred colours. Even for Han society which has also been contaminated with outside cultural influences, the colour of the wedding dress is worn white which is widely worn by westerners.

Definition of Marriage

The Similarity of Marriage Meanings

1. Wedding decision makers

Every marriage that is carried out is never free from family intervention. Such is the case with the decision to hold a wedding for a man and a woman. For the Bugis and Han people, the decision remains back to the family, especially the decision of the parents. Although today, many men and women know each other first without the intermediary of family or parents, but when they want to carry out marriage, they must first get the blessing and wait for the decision of the parents or family.

2. Standard Choosing a Partner

In choosing a partner, parents or matchmakers (intermediaries) will look for and select potential partners who have the same degree as the family or bride and groom. The standards used in searching are based on ethnicity, religion, custom, age, social status and economic status. If the degree of social status of women and men is very different, it will be more likely to be disapproved by parents or family, even from potential partners themselves.

Different Meanings of Marriage

1. Purpose of marriage

In Bugis culture, marriage is the union of two families, starting from the bride and groom, parents and extended family that involves customs in the marriage process carried out. Whereas in Han culture, the average family considers the purpose of marriage to be interpreted to produce offspring so that the tradition can be passed on to the next generation.

CONCLUSION

Between Bugis wedding culture and Han wedding culture, it is quite clear that wedding traditions or customs have more differences than similarities. The similarities appear only in the traditions performed before the wedding day and a little in the meaning of the wedding. The two tribes from two different countries still have the same meaning in carrying out their traditions. The diversity of traditions owned by the two tribes in this marriage tradition both from similarities and differences refers to a great meaning and is oriented towards the harmony of a relationship.

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