

# Marriage Procedures According to Malay Traditional Marriage in Tambak Village, Langgam District, Pelalawan Regency

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**Abstract**—The stages that are passed according to the Riau Malay custom are divided into 3 (three) namely: the pre-wedding procession, the marriage preparation procession and the post-wedding procession. The purpose of this study was to find out the procedures for the Riau Malay Traditional marriage in Tambak Village, Langgam District, Pelalawan Regency. This type of research is empirical research (juridical sociological) with data collection through interviews and literature study. The procedure for marriage of Pelalawan Malay Indigenous in each sub-district is different from other sub-districts. If in Pangkalan Kerinci the marriage procedure uses delivery money and *merisik* (*Memimang*) first, then in Langgam the term is different again, the name is embracing in a pool which means (*Negotiating/Introduction Stage*) does not bring gold. In the Langgam area, *merisik* or the terms that apply in Langgam (along in the pool) do not need to wear a ring, and in the Langgam area, to dive in the pool only needs to bring important parties such as mother, uncle or grandmother to ask the woman, and after a week, the woman receives *merisik*/smells in the pool and returns to the man's house who wants to propose to give an answer whether the intention to propose is accepted or rejected. The implications of the existence of differences in marriage procedures for each region in Pelalawan Regency provide diversity and characteristics in Malay Customary Law in Indonesia.

**Keywords**—*marriage, procedure, Riau Malay, Langgam, Pelalawan*

## I. INTRODUCTION

Humans always want to continue their civilization and generations of descendants. The continuity of this generation is important, so that humans do not perish on earth. Therefore, humans are gifted by God to continue this lineage, through marital relations which are regulated by religious and customary norms at the same time. In most of the world's people, marriage is not allowed to conflict with religious teachings and customary norms, even marriage must refer to religious teachings and customs [1].

Marriage in human civilization is to fulfil their existence as creatures, who continue to maintain the continuity of their offspring. In addition, humans are gifted by God with sexual desires or desires. However, this need must be validated by cultural institutions which are always called *adat*. Another purpose of marriage is to strengthen and maintain the kinship system, which is contained in the human social and cultural system [2].

According to the Hamidy Law, Malays actually prioritize dignity and self-esteem over material values. In addition, the priority of the treasure is the blessing contained in it, not how big it is. Wealth that by depriving other people of the rights will certainly not give blessings and will wreak havoc not only in this world but also in the hereafter. Therefore, simplicity and fairness in appearance and life without going beyond the main prevailing norms are considered as a way to maintain social order and association [3].

Customs for the Malay community, especially Riau Malays, play a very central role in social life. *Adat* as a value system, throughout its history of existence, has experienced various forms as a result of changes in beliefs held by the people in this area [4]. However, since Islam entered this area, customs originating from Islam have been recognized as the most basic and are references to other value systems. This value system runs and is obeyed by the community not because of the existence of a particular institution or body as a controller but rather based on public awareness and obedience to their religious orders. This is reflected in the customary proverb which says “custom is based on *syara'*, *syara'* is based on *kitabullah*, *syara'* says custom is wearing, the word *syara'*, it is true that the word *adat*, *adat* grows from *syara'*, *syara'* grows from the book of Allah”. That means, all aspects of culture and social norms refer to Islamic teachings and are prohibited from fighting or violating them. On the other hand, cultural values which are considered to be incompatible and not in accordance with Islamic teachings must be “straightened” and adapted to Islam [5]. This reference causes Islam to be inseparable from

customs and other social norms in the lives of the Malays. Not only that, but even Islam has also been identified with Malay.

Riau Province, which has declared itself as the center of Malay civilization in Southeast Asia, has also pledged itself to be “the homeland of Melayu” which means that studies and documentation of Malay Customary Law must use Riau as a reference source. Just as the *Tunjuk Ajar Melayu* written by Tenas Effendi has become a worldwide reference for Malays, it is also fitting that the Riau Malay marriage system and procedure be a reference for ethnic Malays outside Riau Province, especially in Eastern North Sumatra, Jambi and West Kalimantan even in allied countries. in the Southeast Asian region [6].

Riau itself has a diversity of Malayness. In general, it can be distinguished between Coastal Malay and Petalangan Malay. Each district/city in Riau Province is unique even though it is still in the Malay context. This study intends to take an inventory of various customary marriage laws in Pelalawan Regency, especially regarding marriage procedures and procedures according to Riau Malay Customary Law in Pelalawan Regency.

This research was conducted in Tambak Village, Langgam District, Pelalawan Regency to get a more representative picture of the practice of marriage law in Pelalawan Regency and also because the Langgam area has different Malay customary marriage procedures from other sub-districts in Pelalawan Regency.

## II. RESEARCH METHODS

This type of research conducted is a type of empirical research (sociological juridical). Sociological or Empirical Law Research is a research method conducted to obtain primary data [7]. The data that will be used in this research are:

- Primary data is data obtained directly from respondents by using data collection tools in the form of interviews.
- Secondary data is data obtained from legislation and literature related to this research.
- Tertiary data is data obtained through a dictionary that serves to support primary and secondary data.

Data collection techniques through:

- Interview. That is holding a direct question and answer process to respondents with structured questions related to problems.
- Literature Review. To complete the data needed in the research, the researcher collects data with literature that has a logical relationship with the problem being studied. This is done to find secondary data to support primary data.

The data that has been collected will be analysed qualitatively by using sentence descriptions to explain the

relationship between the existing theory and the reality in the field through the following stages:

- Preparation phase. The researcher prepares the data needed to make observations to the research location, prepares research permits, and prepares a list of interview questions for respondents.
- Implementation stage. Researchers conducted research by interviewing all respondents who became the object of research.
- Completion Stage. At this stage, various activities were carried out, namely analysing the data from the results of this research activity by classifying and connecting related aspects, then proceeding with writing an initial report and consulting. After that, the final report was completed.

## III. RESULTS AND DISCUSSION

### A. *Marriage Procedure According to Malay Traditional Marriage in Tambak Village, Langgam District, Pelalawan Regency*

According to Kinglsey Davis, social change is part of cultural change. Changes in culture cover all its parts, namely: art, science, technology, philosophy, and so on, even changes in the form and rules of social organization [8]. And in social change there are two changes, namely small changes and major changes. Minor changes are changes that occur in elements of the social structure that do not have a direct or significant impact on society. Changes in clothing mode, for example, in the marriage tradition of the Petalangan tribe, the fashion of clothing worn at the time of the wedding has undergone a change which used to only use self-sewn clothes whose cloth was obtained from the groom's delivery. However, at this time the clothes at the Petalangan wedding ceremony for the bride and groom have been provided directly by someone who will do the bridal makeup or who can be rented, and the fashion of clothing can be according to the tastes of the bride and groom. While major changes are changes that can bring about changes in various aspects of life and have an impact on social structures. For example, an industrialization process that takes place in an agrarian society is a change that will have a major impact on society. The following matrix changes the marriage system of the Petalangan Tribe, as follows [9]:

It can be seen from the matrix of changes in the marriage system in the Petalangan Tribe that there are 10 stages that change. From the start of pre-marriage, there are 7 stages, namely the stages of *Menyaum-nyaum*, *Tando Kocik*, *Tando Escape*, *Hanging*, *Mengukui*, *Berendam* and *Bernai*. At the stage of marriage there are 2 stages that change, namely the stage of eating rice face to face, and the procession of side by side. Then at the Post-Marriage stage there is one stage that changes, namely in the marriage system of the Petalangan Tribe, the male after marriage will stay at the bride's parents' house or her in-laws' house. However, at this time the system has undergone changes.

Changes that occur in the marriage stage of the Petalangan people do not really affect the values of marriage in the community itself. There are several traditions that are still used today and they have the same value and function as the previous traditions.

Changes in traditional societies are usually influenced by the entry of globalization, as suggested by Hannerz [10], where Hannerz suggests that there are four possibilities that will occur from the influence of globalization in the future. First, global homogenization, where western culture will dominate the whole world. The whole world will become a copy of the lifestyles, consumption patterns, values and norms, and ideas and beliefs of western society. Second, a special version of the global homogenization process called saturation. The emphasis is on the time dimension, the more slowly the periphery society absorbs western cultural patterns, the more it saturates them. In the long term, after passing through several generations, the form, meaning and appreciation of local culture will disappear among marginalized communities. This is the homogenization of the historical dimension. Third, damage to indigenous culture and damage to western culture that is accepted. Clashes with indigenous cultural values further undermine the values of western culture that are accepted, and the fourth, called maturity, where the acceptance of modernization influenced by western culture through dialogue and exchanges that are more balanced such as dialogue and interactions that occur daily. As stated by Hannerz above, the globalization factor which is influenced by western culture causes a pattern of change in traditional society.

The following is about the factors that cause changes in the marriage system of the Petalangan people [11]:

1) *Factors of an advanced formal education system.* Advanced formal education can cause social change because if the education has complete learning facilities and media. And can create new discoveries that lead to social change.

2) *Materialism factor.* Cultural materialism is based on the concept that the material conditions of society determine human consciousness, and not the other way around. The superstructure contains both ethical and emic phenomena. An emic phenomenon is a mental component in the minds of people who are members of a culture or society, who view themselves and the world from their own specific perspective, on the basis of the values, knowledge, and attitudes that are nurtured in the culture. Language is a category separate from all other categories, which acts as an instrument for coordinating basic, structural, and superstructure activities. Thus, language provides a supply and belongs to all three categories, because all human social behavior has implications for the use of language.

An ethical approach (from a social science point of view) as a priority research strategy for developing explanations of human social phenomena. He does not deny that the mental explanation, the superstructure, that is, the emic, has some degree of autonomy apart from the ethical explanation [12].

Cultural materialism, or any general theory such as Marxism or Structuralism, is a collection of concepts and theoretical orientations that are not in themselves testable or tend to be empirically proven. Rather, general theories serve as guidelines for the construction of testable hypotheses, which are linked to evidence through a collection of data. Cultural materialism as a general theory may be conducive to the construction of hypotheses; however, it is impossible to predict in advance how likely it is to succeed.

Cultural materialism hypothesizes that human behaviour is controlled by requirements for protein, energy, or other natural factors. The methodology of cultural materialism lies in the scientific method and its rules for collecting data, verifying hypotheses, and developing logical analysis and appropriate evidence [13].

The general principle that must be held regarding cultural materialism is "Culture is developed by a society based on the material (objects) it has". In addition, cultural materialism is directly proportional to the objects owned by a society in a certain area and culture develops along with the development of human thought.

3) *Other cultural influence factors.* Cultural influences from other societies, especially Western culture, can come from films, television, radio, newspapers, and other mass media. Sometimes the media has a negative influence that is not in accordance with the lifestyle of the Indonesian people [14].

However, there are also positive external influences, for example in terms of education. Those who receive scholarships to study abroad bring back western theories and views to their homeland so that their knowledge can be used and adapted to Indonesian culture, although they do not turn a blind eye if there are some people who prefer to remain with a Western ideology.

4) *Mixing cultures.* Cultural changes in society are usually caused by the community itself, or come from immigrant communities. Usually the cause of changes made by the community itself occurs due to birth, as well as new things and the media they see will usually have a positive and negative influence on the community itself. And vice versa with the causes of cultural change caused by the arrival of people from outside which usually occurs due to natural disasters, transmigration and others. They are usually only able to leave the place where they used to live, but it is difficult for them to leave the existing culture and replace it with a new one. For example, changes made by the community or residents who come from villages to cities or vice versa.

People from villages usually only imitate or follow the culture that people from the city do without thinking about the positive and negative sides, they only think that the culture of the city is more advanced and they should make an example, as a result they are sometimes trapped by new negative things that they don't know. know beforehand. Vice versa, city dwellers who feel more modern and smart about technology usually

tend to show off with the culture they usually do without thinking about the positive or negative impact on the villagers, as a result not a few of the villagers actually imitate bad things, but many also good things they exemplify. This is what sometimes can cause conflict in the wider community because of differences in cultural views. However, along with the changing times that are increasingly advanced, differences in views about this culture begin to recede. This is because they want their culture to be united later [15].

The Riau Malay customs and culture that have been regulated and embraced by the people in the previous Pelalawan Regency have been entrenched in the hearts of their adherents for generations. However, nowadays with the development of information technology, there are already many people who do not understand the existence of Malay culture. Therefore, there arises a longing about the beauty of culture, the majesty of these customs, to be reintroduced, especially for today's young generation, who will certainly be the next generation of Malay culture [6].

One of the customs and culture is customs and marriage ceremonies. For Malays, marriage is a sacred tradition and because it is glorified and arranged according to Islamic Shari'ah as the core of Malay culture and combined with customs.

Based on the results of an interview with Mr. Abdul Wahid as Chairman of the Traditional Density Council of Tambak Village, Langgam District, Pelalawan Regency, the researchers found facts related to the Pelalawan Malay Customary marriage procedure in each sub-district which is different from other sub-districts, for example, Langgam District has different marriage procedures. with Pangkalan Kerinci and Pangkalan Kerinci sub-districts are different from Pelalawan District, and between Pelalawan and Kuala Kampar are also different, but the difference is not too significant. The difference is only slight, where Pelalawan has a customary institution which is divided into two, the first is matrilineal, which takes the tribal lineage from the mother, the second is patrilineal, which takes the lineage from the father.

In the marriage procedure in Pelalawan, Mr. Abdul Wahid as Chairman of the Traditional Density Council of Tambak Village, Langgam District, Pelalawan Regency explained that there are several differences in the marriage procedures in each sub-district in Pelalawan Regency, for example, the marriage procedure in the Pangkalan Kerinci area is different. with those in Langgam. If in Pangkalan Kerinci the marriage procedure uses delivery money and *merisik* (*Memimang*) first, then in Langgam the term is different again, the name is exploring the pool which means (*Negotiating/Introduction Stage*) does not bring gold. However, in areas that use the *merisik* method in their marriage procedures, they must bring all the gold.

Mr. Abdul Wahid as Chairman of the Traditional Density Council of Tambak Village, Langgam District, Pelalawan Regency, he said that in the Pelalawan Malay Customary marriage procedure the groom never gave money to the bride, where the wedding costs were borne by each each party, and if for example the woman is unable, then the man may provide

money or assistance to the incapable man or woman but not through the *datuk-datuk* forum or traditional institutions/*ninik mamak* in Pelalawan Regency. This means that the assistance is given through the back or by agreement between the two families only.

The marriage procedure as a whole in Pelalawan starts from the first stage, namely between the male and female parties doing *merisik* or asking, wearing a ring or directly at the engagement stage. But in the Langgam area, *merisik* or the term that applies in Langgam (swimming in the pool) does not need to wear a ring, and in the Langgam area, to dive in the pool only needs to bring important parties such as mother, uncle or grandmother to ask the woman's side, and after one week, the woman receives *merisik/smells* in the pool and returns to the man's house who wants to ask for a hand to give an answer whether the intention to propose is accepted or rejected.

Meanwhile, in other areas in Pelalawan, those who wear a ring are noisy, if it is rejected, the ring must be returned to the party who is noisy. Furthermore, if the *merisik* is accepted, then a good day is determined for the engagement, the promised day of the month, for example, given time to carry out the marriage for a period of 1 (one) or more based on an agreement between the two parties, and if the negotiations have brought consensus, then the next chronology is in the village. , namely the village people will go up/walk around the village, where the villager is the oldest respected person in the family of each male or female party, meaning to find a word of consensus looking for the same word, by informing the villagers that it will be implemented Wedding events, in another sense, in terms of containing friends, do not need to use invitations like other regions. This is so that the customs here do not fade in the marriage procedures in Pelalawan.

When finished, the news is notified to one country/many people, and then proceed to the ongoing process, namely the fiancé. When delivering the ring, the day, month, year, and date will be determined. The determination of the day depends on the agreement between the two parties, and it will be women who will bear a lot of the burden (specifically Langgam). For other regions, both men and women will receive the same amount of financial burden. This means that if the man intends to propose to the woman and the woman's parents ask for 50 million, then the man must pay the money, which is called *delivery* and after that the marriage is carried out. So after the date has been set, the parents will negotiate again to help each other in the wedding reception at the women's house, where the negotiation is called *kumpul ketek* which is held for a maximum of 3 (three) days, then after that the villagers are called to help each other.

#### IV. CONCLUSION

The conclusion obtained from this study is in each sub-district, the Pelalawan Malay customary marriage procedure is different from other sub-districts, for example, Langgam District has different marriage procedures with Pangkalan

Kerinci District and Pangkalan Kerinci District is different from Pelalawan District. If in Pangkalan Kerinci the marriage procedure uses delivery money and *merisik* (Memimang) first, then in Langgam the term is different again, the name is embracing in a pool which means (Negotiating/Introduction Stage) does not bring gold. In the Langgam area, *merisik* or the terms that apply in Langgam (along in the pool) do not need to wear a ring, and in the Langgam area, to dive in the pool only needs to bring important parties such as mother, uncle or grandmother to ask the woman, and after a week, the woman receives *merisik*/smells in the pool and returns to the man's house who wants to propose to give an answer whether the intention to propose is accepted or rejected.

#### V. SUGGESTION

Suggestion obtained from this research is the government must make clear regulations on how to preserve the culture of Riau Malay customary marriage procedures and procedures in Pelalawan Regency and to community leaders and especially the younger generation who is in the district of Bandar Petalangan participate in preserving traditional ceremonies this marriage.

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