A BRIEF DESCRIPTION OF SUNDA TRADITIONAL WEDDING CEREMONY

A PAPER

BY

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ABSTRAK

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Medan, 2009

The Writer,

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1. INTRODUCTION

1.1. Background of the study

Society of Indonesia represents a plural society owning variety in various aspect of life. Real evidence is existence of complex in our society seen in immeasurable of it culture in Indonesia. We can not deny that culture represent result of creature, feel, human karsa of which become the source of properties to nation of Indonesian. No there is one society even also which do not have culture. So, also shall not there will be culture without existence of society. In mean big so bearing between culture with society. It seems that Indonesia is nation which is plural hence will involve also the existence of various tribe in Indonesian. Every tribe then has characteristic different culture. Tribe of Sunda form one of the tribe exist in Java. As one of tribe in Indonesia, tribe of Sunda have characteristic different other tribes. Unique of tribe characteristic of Sunda this to reflect from culture which they have either from religion facet, living, art and others, tribe of Sunda with a small part of it’s culture form one of interesting in studying in the field lesson course Plurality and Integrity National which is on finally will become provision of science for us. One of ceremony custom Nusantara marriage a lot of enliven party wedding in this time is Sunda custom marriage. Formerly, this ceremony custom only to arrange by all patrician or aristocracy in environment walls kraton. Later, that cultural custom start to trim out kraton of through all employee and punggawa kraton. When period golden of empires progressively faded, cultural custom of that kraton have in recognizing wide in society.
Until now, Inheritance of that ancestors remain in lasting in enliven people. Basin a mode, Now the traditional wedding ceremony possessing all of life society in fatherland. Each one who have intention enliven wedding ceremony of their family according to genesis of their is Java, Sunda, Betawi, Bali, Sumatra, Sulawesi, Kalimantan, Maluku, Irian etcetera. specially the Sunda custom marriage, almost every area in province of West Java and province Banten own custom marriage ceremony different. There Sunda custom marriage style Bandung, Cirebon, Banten, etcetera. But marginally the Sunda custom marriage ceremony is of equal, as event which in expecting only happened once in for a lifetime, all couple live of course expect in order to all ceremony network that can direction with successfully. Success or not that ceremony perhelatan marriage, except hung up available depended available of fund and energy, also the knowledge also inland of about how to take care of ceremony which sakral and glorious.

1.2. Scope of the Study

There are so many traditional wedding ceremonial in Indonesian. One of them is traditional ceremony of Sunda. So, in this paper, I would like to limit the scope of study in comprehening everything about the traditional ceremony of Sunda.
1.3. **Objective of the Study**

This objective of this paper are:

1. To describe about Sunda
2. To describe about traditional wedding ceremony of Sunda

1.4. **Significance of the study**

This significance of this paper are:

1. To give same information to readers about Sunda
2. To introduce traditional Sunda wedding ceremony to the reader.

1.5. **Method of writing**

In writing this paper, I use the library research by taking data from books that relevant for this paper. Besides that, I also take data from internet to complete the data taken from the source above.
CHAPTER 2
GENERAL DESCRIPTION OF SUNDA

2.1 The Location And Demografi

Tribe of sunda is ethnical group which comes from Java, Indonesian, from Kulon cape in west cape island of Java still around Brebes ( including administration region of province West Java, Banten, as DKI Jakarta, and as Central Java. West Java is province with residents amount many in Indonesian. Because the situation of which nearby with state Capital hence almost all tribe nation which there in Indonesian there are in this province. 65% resident of West Java are Tribe Sunda is aborigin of this province. other tribe is Tribe Java which many in meeting upstate areas of West Java, Tribe of Betawi inhabiting many areas part of west which is Bersempadan with Jakarta. Tribe of Minang and Tribe of Batak inhabiting many towns metropolis in West Java, like Bandung, Cimahi, Bogor, Bekasi, and Depok. meanwhile people of Tionghoa many in meeting almost in all West Java areas. Bandung becoming Area Capital 1 West Java and also center culture of located Sunda almost in middles West Java region. this town of distance of around 187 km from Jakarta, 227 km from Serang, 129 km of Bogor, in recognizing also in that area as area name, hill, and river becoming limitation northerly. Among themselves there is customary term in using and in happy of by them. Meant term is Kanekes used to name all the society group and all area settlement. so, they are inveterate mention self and like to be referred as urang ( people Kanekes ), society of Kanekes, and so village ( because all
settlement of them in approach a village ) Kanekes. in this composition even also will use term of Kanekes according to with custom and wish of concerned society.

Settlement entirety of people Kanekes village of Kanekes which including area District Of Leuwidamar, Province of Lebak, Keresidenan ( district of Government I ) Banten. District of Leuwidamar overwhelm divided area to the 8 villages. Village of Kanekes located in that shares area south district which area to shape river flow North shape of Ciujung at Mountain of Kendeng, including district of Banten South. Wide of village Kanekes around 5,101,85 hectare, to shape is wide of village in District of Leuwidamar. Area village of Kanekes consist of forest, farm, bush, and countrified. this village in limit by village of Cibengkung and village of Maragati in northerly, District of Bojongmanik and District of Malingping in westside, District of Malingping and District of Bayah in side south, and also District of Bayah and District of Muncang in eastside. Located village of Kanekes around 13 kilometre side South town District of Leuwidamar, 38 kilometre side south Province town of Rangkasbitung, around 120 kilometre side southwest metropolitan town of Jakarta, and around 180 kilometre westside town of Bandung. to reach village location of Kanekes have to go through journey to go on foot pass footpath as far as 6 - 8 km of Leuwidamar pass plantation of rubber of Cikopo and Single Mountain or far 13 km of Cisimeut. Now motorcycle vehicle have can arrive to a place which the was distance of only some hundred metres of Kaduketug, village nearest village of Kanekes.
Settlement of people Kanekes to shape mountain area which more southwards steep. Lowest place of this from area reside at height 200 metre from sea surface, while highest which place which to shape top mountain of Kendeng lay at height 1,200 metre of sea surface. Dense forest around mountain Kendeng is source of water which necessary for to flow river area of Ciujung in side go downstream. people of Kanekes gathering in a unity of settlement which in mentioning village or babakan. At year 1984 people of Kanekes amount to 4,587 people, consist of 2,297 man and 2,290 woman. They spread over in 30 village and in accomodation in 1,079 a house, they congregate in 1,169 family head. With so, at time there is 90 family head ( predicts 8%) what remain in one other family house. besides, every family consist of to flattens, that is a mother, a father, and two child people. pursuant to his custom level, people of Kanekes can be classified to the two social group, that is people of Kanekes in and people of Kanekes external. in comparing with data isn't it a period of, amount of residents of people of Kanekes showing graph which go up continuing, although percentage increase of small relative. correlation to that thing, hence care which in telling by B. van Tricht in meeting of performed a ilmiah for sepasifik in year Bandung 1929 that people mentality of Kanekes, that is a mentality very conservative, where everything orientacion or pursuant to old world, will send surely to destruction within old ones, until now not proved, even oppose against in reality.
2.2 Historical Background

Real people of Kanekes is Sunda also. They are no different from people of Sunda other. They speak Sunda language which can be comprehended by other Sundanese, as they to understand Sunda language used by other Sunda. skin colour, form and body measure also face people of Kanekes can in telling same other Sunda. Which different people of Kanekes with other Sunda system and is life pattern or equally culture correlation with life of people Kanekes during have century till now, their attitude to life always to push the in external culture and maintain way of living matching with the which in teaching by their ancestor, hence culture of people Kanekes very few getting influence of external culture. Though during that culture people of other Sunda get much influence of from external culture which incoming enter Sunda society. Even culture people of that other Sunda experience of to dash against from all external cultures which enter Indonesian. In adding again with got influence of culture of neighbour, especially culture of Java and culture of Malay, final also for this get major effect culture of national.

Correlation to that Matter, is compared with society of other Sunda, society Kanekes still a lot of to keep pattern, and the system society and culture of old Sunda. equally, society Kanekes still more to reflect type society and culture of old Sunda compared to with of group society other Sunda. location of reside which distant, attitude life which firm of maintain custom from ancestor, and the attitude ossify to refuse influence of external culture, and also the way of living which self - goverment different way of living environment society, pushing all
observer and researcher to take as problem of about genesis of people Kanekes. Fact raised to prove and the reason proposed to support first opinion and the second opinion about genesis people Kanekes. If related to need to understand and explain people Kanekes life totally. People Kanekes by self always refuse hardly at the same time present angry face and sulk, if their ancestor in telling run from Pakuan Pajajaran. With other word, Tapa in the interpretation of old Sunda is equal to working. In this case, work according to duty each. for people Kanekes as Mandala resident, have conducted Tapa, and worked as according to duty of Mandala resident. for Sunda of citizen society nagara (outside Mandala society), have conducted Tapa, if them have worked as according to duty as resident nagara.

How important is domicile and the function kabuyutan or mandala in konstalacion Sunda empire, visible from content koprak 632 expressing that still more valuable assess fox husk in place garbage from at king boy (power nagara) which unable to maintain kabuyutan or mandala, so to fall of hands others people, existence ceramic kuna of made in Cina other and high-value goods and at people Kanekes which is only released for serve guest assumed respectable, likely come from magnifiers of Sunda paying a visit to Kanekes of at big time the empire. that matter show how slivering relation of between nagara and mandala of at past. return to problem genesis of people Kanekes, seen from context chronology of it is time between founding Mandala of Kanekes and fall down of capital Sunda empire), impossible presumably the first generation of people Kanekes from escapee people, good of escapee from capital Pakuan Pajajaran and also escapee
from Banten North, because anakronistis, moreover, clan of escapee will not own character and attitude to life of like owned by people Kanekes. adult people Kanekes till the generation now know and aware to the their life duty will as mandala citizen. attitude, verbal, behavioral, and their daily activity in addressing in order to giving or obtain cash for life duty which is in their emban. their life duty six kinds of formulated poetically so that they knock by heart outside sixth head of their life duty that is.
CHAPTER 3
GENERAL DESCRIPTION OF SUNDA TRADITIONAL
WEDDING CEREMONY

3.1 To Accept and To Execute Engagement

Event *Nyeureuhan* or *Narosan* or lamaran is continuation from. *Neundeun Omong* or period of hawker which in doing side parents of man. his matter will be existed if side parents of the girl gives, green light and the girl no one have. this event engagement also can be existed if between rudder young have each other to thread relation , while their parents also have each other to bless that relation. this engagement is early agreement to thread relation farther. moment of this second of big family will to each other that to be related for the first time bersilaturahmi formally. as first meeting expected have circumstantial and sweet impression for second of big family to each other to be related, this event engagement have to in designing in such a manner so that can direction successfully.

In some areas like in west of Java area of Sigaranten, Sukabumi, in network ceremony of this engagement there is a unique event. Before entering house, one the other people or some people of proxy candidate bridegroom of woman and also man doing to try a fall. They are involved to strike cleverness of have kunfu to a few moments, which then terminated with handshake of both side which just now doing "fight". this as symbolic ceremony that to reach for something somebody have to try, although by fighting even if. except determining time ( clock, day, date of, month, year ) execution engagement.
Matters which need in drawing up side of family of candidate bridegroom man:

- Some peripheral of woman clothes
- Some setting ornament of woman
- Wedding Ring
- Money which amount one tenth from amount of money will in delivering moment of ceremony seserahan / Nyandakeun.
- Fastener promise
- A set engagement, which the form of sirih, pinang, and calcify sirih.

Meanings which is consisted in:

- **Present** Present or reward in bringing the as affection sign, to each other be chummy second of big family to be related.
- **Ring Meneng** Round at this ring symbol love, stability, and the infinite circular eternity. This is one of west culture influencing Sunda custom marriage. There bringing moment ring apply for, but there also Mawakeun or Seserahan moment.
- **Money** Mount money which in bringing this relative. But, amount this will become size measure for big - minimize amount money will in delivering moment Mawakeun or Seserahan. generally the money which in delivering family CPP to family CPW at seserahan amount 10 times fold moment Narosan or Apply for.
- **Complete Sirih** This in means as agreement symbol united it two big family which in expecting will bring blessing and happiness for both side. That complete sirih except can in eating useful also as drug.

**Matters which need in preparing family candidate bridegroom of woman:**

- As host to accept special guest, better side family candidate bridegroom of woman spreading the table properly for candidate to be related.

- Knowing amount of entourage of candidate of bridegroom man, because people of amount of that also which better in preparing the host side. likely less properly if amount of guest 50 people, while host which to receive as a guest only amount to 10 people for example.

- Goodness family of candidate bridegroom man and also of candidate bridegroom of woman better draw up doyen leading entourage at one blow raise or accept engagement. As love sign, there goodness is family of candidate bridegroom of woman also draw up string of love which later can in bringing to come home family of candidate bridegroom man. In order to amount will reward in passing to candidate bridegroom man can unequaled, there no wrong if in asking how a lot of reward which in bringing entourage of family of candidate of bridegroom man.

- Network of event needs in conversing previously what event that goes on that day only engagement, or there other event. However simple this event, as good as in with drawing up ripely so that can direction successfully. Afterwards side family of candidate bridegroom woman of direct give
answer what girl in permission to in editing the youth. That answer of course have in anticipating previously, that is party of family of candidate bridegroom of this woman of course will conveniently accept that engagement. However this event only formality from network of event which have letting ripen second of previous side.

3.2 Wedding

Wedding to shape a phase new on the way the human life, where since then they are in assuming to enter a period of adult. Among people Kanekes generally the wedding became at age of about 18 year for woman and about 23 year for man. A exclusive of age boundary marry young according to general standard now. Of course there are in among them that marry bad young for clan, because young seed will yield weak generation. Nevertheless according to contract just and for parent desire, finals this have been happened between they wedding child very young child, which in recognizing in general as marrying to drape. In society Kanekes generally the couple arrangement still become parent arrangement. Parents looking for their child couple, mans goodness also woman. Only in area Panamping arrangement look for couple rather diffuse, so that sometime the child by self taking choice the couple. In certain boundary in recognizing also process dearest. If parent of both side have shall agree to make a match their child each, they draw up everything utilize to execute ceremony engagement. Their first face *Jaro Tangtu* to submit their intention and request aid in execution. Then, side man prepare sirih – pinang completely and many as possible. Place sirih - pinang of
made from bamboo, but sirih – pinang will dedicating to puun in placing at bokor made from metal. Sirih – pinang mentioned to temporarily in keeping at home jaro tangtu

At this time the place of sirih which is in closing over the white cloth in outside from home jaro tangtu and in bringing to Bale Kapuunan together with some object patrimony of ceremony highness like umbrella, harpoon. Along with that competitor incoming ceremony of ceremony room. in that ceremony jaro tangtu act as proxy of all candidate to be related to phrase intention to marry of their child and request permission and also good wishes puun. Forwarding of the intention accompany delivery bokor place of sirih – pinang to puun. puun accept the bokor then immediately he propose permission and good wishes. Ceremony in terminating with eat sirih with at the same time talk about - discuss easy going. Sometime that meeting take place until late in the night and eat sirih repeatedly. There area tendency race, whom at most eating sirih , what is according to their term is pagede - gede nyeupah. There are some ceremony have to in executing in process of that wedding. The first, ceremony pasabunan, in the form delivery of white cloth, sirih - pinang, and the rice yellow to puun. this ceremony in to look after out few days before wedding event. Second, ceremony ngabokoran, in the form delivery of containing bokor of sirih – pinang to puun of have place in Bale Kapuunan. Like ceremony lalamar, ceremony of ngabokoran even also in executing by second parents of candidate bridegroom and jaro tangtu with in witnessing by staff puun ( seurat, baresan ). This ceremony in starting with oration of jaro tangtu advising that he arrival of people of clan of Sunda meaning
to marry their child, in order to become enunciated and request permission *puun*. Others, apologize because goods of wafting only in the form of sirih – pinang a few. So the oration finish, immediately *jaro tangtu* deliver bokor contain sirih – pinang to *puun*. *Puun* accept that bokor, as great as in following with words expressing to allow and the bless and also prayer for that intention. is third, ceremony legalization marriage of have place in home the bridegroom woman and in to look after by *jaro tangtu*. As free as ceremony of *ngabokoran* in Bale Kapuunan, *jaro tangtu* bring bridegroom man to house of bridegroom woman. Here second of the bridegroom in to get by and sit to face *jaro tangtu*. Second thumb of bridegroom in a row at the same time in grasping by *jaro* and in manterai. Finish incantation in saying, *jaro tangtu* say: "Tah, ti – kiwari mah sagala rupa ge bagian dia duaan (so, since now every thing becoming of part both all of you). With the utterance mention to end in that wedding ceremony and validate of their wedding.

After get married, woman bridegroom move pemanently at home the parent-in-law to learn to keep house. Later after everything ready, they build household self apart from their parents. Fitting at tell that some people Kanekes that reside in area Panamping at give space to get married according to Islam. the place at village Cicakal glad. *puun* give permission to them to get married according to Islam, unless they don't move religion. The common wedding according Islam in doing, on the judgement foundation of economy. naturally people Tangtu may not married to with people Panamping, but should people Tangtu get married with people Tangtu again, and people Panamping get married with person Panamping.
again. If happen matter particular, so that break that rule, so woman Tangtu should follow the husband from Panamping, so also on the contrary if the event of in woman Panamping, provided pass special ceremony. people Tangtu know to push again rule ceremonial before get married, must soon leave area Tangtu and live as people Panamping. People Tangtu naturally not at allow divorce, if forced must to divorce, he will move to area Panamping. As to people Panamping may divorce with certain reason and he can get married again.

3.3 Marriage Contract

Stronger custom than foundation of Islam which is five, rather foundation of Islam which is five not in doing, possible there be still forgiveness, but as normal human, that is man with woman if will mixed have to marry former. More again bachelor with maiden, becoming substance mind of his parent, even if widower and widow, will not in mentioning "good people" if mixed without marrying. so that become Language of woman which don’t want to in imitated a of man, she said : " don’t want to in imitated, of before going to bale nyungcung (mosque of place marry)." his parent agree to marry of child man to be related, don't in considering how life of husband and wife wait, because wishing immediately to show of his affection. Have become Language of a father which have old he said: " whilst father still live. This first visit generally don't bring anything as affection sign, because still in secret. At time which have in planning. At the same time bring a few present, and determine time and good day to
continue off marriage. There are bringing money and there are also bringing clothes for the woman which in applying for.

3.3.1 Nyawer

Why couple of bridegroom after marrying have to walk on saweran, it is said there is history. Since religion of Islam incoming in Land periangan, couple of bridegroom of each marrying always in mosque. In order to the chastity atmosphere of that mosque remain to be looked after till the moment second of that bridegroom return home, hence second of bridegroom have to in sawer more before in yard of his house. Origin word Nyawer is awer, liquid pail supposing, this object can in uwar - awer (disperses) easily. Become, according in that meaning Nyawer is disperse. But, on the otherhand Nyawer own deeper meaning and ritual, that is advice disperse. Intention, a couple of "Queen and king one day" that momentarily will to wade through life ark which is the full of mystery. Forest supposing, That forest is wilderness which have never been touched by hand and foot of human so that impress mysterious and hirrify. In this one household side this can become a beautiful empire as in heaven, but on the other side can become super calamity like in hell. Nowadays, in order to more practical, Execution have different. second of this new bridegroom in sit in chair which have in drawing up outside door auricle of woman, woman on the left and the man right side. a big umbrella which in decorating beautiful with
hold of long wood in hold by relation to shelter second bridegroom, as symbol of application to lord in order to this couple always in it's haven.

Purchasing to a couple of that bridegroom can directly in giving, But a lot of between other things which is in the form of symbols. One of existence supply that form of awer - awer advice. Form that advice in the form of poem in Sunda Language beautiful. Ki Juru Sawer and Nyi Juru Sawer according to change bounce poems of macapat in poetry of Kinanti or fund love. Bounce custom which dulcet of to groan make atmosphere become schmalzy so that not rarely all dissolve guest and shed tears. Afterwards second parents of second bridegroom man - nyawer - kan of rice mixed turmeric, metal money, and peppermint. All guest which attend habit will be scrambling get. It is said which a success get goods of saweran will get easy look for subsistence and for which the bachelor still will get easy get couple. Philosophy of this ceremony is in order to second of bridegroom if in subsistence plentiful which enough is not reluctant shar with relation, handai taulan, and the poor.

3.3.2 Meuleum Harupat

Boy always in identic with muscle, strength, manliness, hardness, and the grumpiness. Can in shadow of how serious condition this world if content of world only boy. It is possible that content of world only fight and fight because each of boy wish to show ability. In ceremony of marriage of Sunda custom, this symbol in visual in ceremony of Meuleum Harupat.
Harupat is device nature of easy boy which broken, ossify, and black. This object is poison, more if until menusuk to foot. attitude spitfire of boy which in drawing which rib flame from fibre rib (Meuleum Harupat) at the end have to bend with soft attitude of woman. Fire dander of that boy become to extinguish when in bathe with water of soft a woman.

In ceremony Meuleum Harupat in bridegroom man hold rib fibre pinang which ago in flaming bridegroom of woman with wax. Afterwards bridegroom woman take water to extinguish fire and rib even also then in broken bridegroom man. Intention which is consisted in is that natures of spitfire and do not be praised (getas harupateun) for boy to become pillar of household have to immediately in eliminating if wishing the household which in building that welfare for ever and ever.

3.3.3 Nincak Endong

A lot of tribe in Indonesian exploit chicken's egg for ceremony in their marriage. one of them is ceremony marriage Sunda custom. This of course can in to understand, because egg is device of all first life. From egg letter to emerge flesh, blood, and the soul. farther, egg is fertility symbol or more special again the virginity device. As symbol of first life, hence the second parents have to ever try to take care of. that egg have to in taking care of don't break or into peaces before moment hatch. For a girl, virginity fruit have to always in taking care of. Moment he succeed to get couple which matching with granting, newly the most valuable matter from that
body in surrenderness intact. at the time of ceremony *Nincak Endong* (stepping on egg) what in doing by bridegroom man, at that moment virginity bridegroom girl have been solved.

This ceremony usually in direct of in front of house door. Since there are is plastic pocket, egg which will in using for this event before in entering to plastic pocket. Except in order to fraction of that egg later not to dirty everywhere, also contain meaning in order to the moment marry to letter them also limit amount of child, otherwise Ber-KB. egg in that plastic then in putting on cowet (cobek) which in one of with elekan (bamboo for bobbin of yarn tenung) and on in putting subsidy (board) which have in pack with white cloth. Bridegroom man stand up face to door, while bridegroom of woman somewhere in front of to turn offer's back door. According to command of inside expert, bridegroom then to tread on that tunjungan that strong as strength so egg also cobeknya break.

Bridegroom of woman then cringe and wash or clean foot of bridegroom man with jar water, past dry with towel. This as existing to devote a wife of at husband. at the moment of which at the same moment finger of thumb of bridegroom man in depressing to crown bridegroom of woman as symbol of balance and harmonious of life. Last, jar which in use to pour that foot bridegroom man so that in untenable until break. This as device of agreement of second bridegroom not to open the discussion moment past both of them and throw far the natures of vice which during in there at their self.
3.3.4 Buka Pintu

For any individual which wish to come to people house, they of course have to knock at door and to greet. This philosophy which then in applied in marriage ceremony custom Banjarmasin which nowadays also equip to arrange marriage ceremony custom. It is said, ceremony open this door not ceremony original marriage of Sunda custom. This ceremony in introducing first time at society Pasundan by Prince Hidayatullah, when he in throw the Dutch colonist to Cianjur. ceremony open that door nowadays according hereditarily become part of marriage ceremony custom Sunda. before enter house bridegroom woman, before of bridegroom man have to knock door three. From in house bridegroom woman not direct open door. She require to ascertain what man which knocking that the correctness of man which just now marry. Dialogue this is generally in doing with style of have poetry so that not all bridegroom able to doing. In order reader of this is poetry more interesting, this dialogue generally doing by couple of expert Sawer of man and woman. dialogue generally in terminating by exercise from the bridegroom woman for the bridegroom man, that is what the bridegroom be able to articulate two sentences syahadat or not. This as last verification for bridegroom girl before finally she open the door to the beloved husband.

Direct bridegroom in passing in to house. Moment of bridegroom man of step foot enter house, bridegroom woman even also immediately with munjungan, that is typical handshake of land Pasundan. It way, with
unitedly is second of later palm so of second of fingertip in gluing in nose. bridegroom woman then bow and touch as fingertip at of finger of bridegroom man which containing intention in order to the husband more decent, this ceremony also represent test of what candidate that husband that correctness of good Moslem or not. Afterwards bridegroom woman stand up beside right bridegroom man and of left hand then in join (pacantel) with right hand bridegroom man. second of this is bridegroom direct in ushering to go to room bridegroom, next to execute ceremony of Huap Lingkung. but, because ceremony of marriage contract and sabada marriage contract of that that generally in executing in mosque or in building, hence ceremony for the shake of that ceremony generally in to take care of. in order to more practical, ceremony of Huap Lingkung generally in to take care of in bridal bed chair.

3.3.5 Huap Lingkup

Not only the chicken's egg which follow to accompany marriage ceremony Sunda custom, in spite of also chicken. To know, Almost everybody to like flesh. In top of wedding ceremony Sunda custom, chicken follow glorious in ceremony Huap Lingkung (each other to feed). Except as symbol in order to both to divide according to fire, this even formerly also in mean to more chummy second bridegroom. In spite of, Bridegroom period formerly generally not yet each other to know, moreover each other into touch with. formerly this event like this always in to arrange in floor, sit the
above carpet or mat. Now in taken to just practise. because generally the party event in to arrange in room meeting or in mosque, then ceremony Huap Lingkung even also in to arrange in chair bridal - bed and flanked by parent each. This event in divided into two phase. First, is parent bite bridegroom woman for the son in law and for girl. Rice circle in taking from the plate which contents 8 circle. From plate which same, parent second bridegroom man then to feed bridegroom woman then new at her boy. Here is parent second from second bridegroom give affection which same at to second bridegroom. This at one blow represent last feed to parent second to girl and boy they. With to hope they of later can life be supporting and needn't again help from parent.

Next phase is to feed in between second bridegroom each much of three feed. Position sit bridegroom man in the left and bridegroom woman on the right. Right hand of bridegroom man huddle up bridegroom woman with finger his arms aim to mouth bridegroom woman. In stead of, left hand bridegroom woman hold left shoulder of bridegroom man, while right hand aim to mouth the couple. After the position exactly new in beginning ceremony Huap Lingkung. Afterwards they then each other drink the water to couple, which then in close with event pabetot - betot bakakak chicken. This way, second bridegroom each hold chicken thigh and after given code by soft inside expert, both each other draw that thigh with strength. Which get larger that of winning and he which later will be able to bring subsistence which is more amount. afterwards, chicken cutting which big
must in to bite together, as symbol that subsistence, even getting only one a people, should be able to be in delicious together.

3.3.6 Ngaleu Paskeun Japati

To accompany of second parent second bridegroom, expert soft inside, family, and of near relation, Queen And king one day that then walk exit room. In place this have in ready to of a couple of pigeon, as "tools" especial for ceremony Ngaleupaskeun Japati (to let lose pigeon). For Sunda society pigeon is Figure animal which owning habits which are positive. Pigeon Bird generally always live foundation and seldom quarrel or have never each other clawing. Pigeon very faithful at employer. This animal also can in belief if in to command send letter, surely will come up at addressee. This animal also not dirty animal, inclusive of food which in eating. Fluff also body which smooth always see clean. if flown very rare alone, this forerunner that this animal hold high relationship. Pigeon if of to lay always of both, this means teaching at human to follow KB.

The pigeon naturally is know as device of giver of news and bring peace. news peace and of that familiarity also which wish in submitting two big family of second of bridegroom that a couple that nowadays have married and agree to enter household castle. with in release pigeon, this matter all at once to inform to wide society that second a couple that have attached formal in valid wedding. Together accompaniment of concentrated
prayer, mother of bridegroom woman release female pigeon, while mother of bridegroom man release male pigeon.
CONCLUSION AND SUGGESTION

4.1 Conclusion

The tribe of Sunda represents one of the tribe exist in java. The tribe of sunda has unique characteristic which is different from other tribes. The characteristic this tribe reflects its owned culture either from religion face, language, art, traditional, living, and others. The culture which belong to the tribe of Sunda becomes one of the properties possessed by Indonesia that remain to be taken care of its continuity. This tribe paper of Sunda this expecteds to get more understanding and knowledge about culture of Sundanese tribe, which can be useful for the world education, especially in Indonesia.

4.2 Suggestion

Having finished this paper the writer know that the traditional wedding ceremony in Indonesian. is very important to study and we must in take care of, at the time of now society Indonesian must in order to take care of traditional ceremony.

Therefore, we are as society of Indonesia have to take care of traditional ceremony in order to learn more about the culture of Sunda as a whole.
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