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## **Anthropolinguistic Study in Cultural Terms of Java Traditional Bride Meeting Processes**

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### **ABSTRACT**

This study aims to describe language terms about culture or other expressions, describe the naming process in language, describe politeness in language; and describe ethnicity from the point of view of language. The approach used in this research is a theoretical and methodological approach with descriptive qualitative research. The analysis technique uses descriptive qualitative analysis. The results of this study obtained data on language terms about culture or other expressions found in the Javanese traditional wedding procession which has a strong influence on Java because it uses the Kawi language. Meanwhile, in the modern wedding procession, Javanese and foreign terms are found. Furthermore, the term naming process in language at the bridal gathering procession was found to be in the form of using words that are considered more contemporary than using standard Indonesian words, this is due to cultural shifts and lifestyles that occur in society. In addition, the use of language that is in accordance with the elements of politeness is in the form of Saman, Panjenengan, Priyai, Pini Elder, Hadi Elder and Pepunden. The conclusion obtained in this study is that the Javanese traditional wedding meeting has more cultural terms, naming, politeness and cultural entities in terms of Kawi language which is used to preserve ancient Javanese culture which is not widely practiced. Meanwhile, in modern traditional weddings, they rarely use standard Indonesian or often use foreign languages to make them seem more contemporary and also use Javanese language with the intention of adding to the polite impression of the procession.

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### **INTRODUCTION**

The study of language in the field of anthropolinguistics is associated with the role of language in the intricacies of human life, because culture is the most dominant or most core aspect of human life. All language studies in the field of anthropolinguistics are more often analyzed within the framework of culture, this language study is called understanding language in a cultural context. Cultural studies in the field of anthropolinguistics means understanding the intricacies of culture from the study of language or understanding culture through

language from a linguistic point of view. Other aspects of human life besides culture such as politics, religion, history, and marketing can also be studied through language so that it is also interesting in anthropolinguistic studies. In the use of language in a cultural activity, it is also necessary to have a language order that must be adapted to the traditions and customs that develop in society, with this anthropolinguistic study it can provide clarity and a full picture of the use of language in terms of several theoretical elements and also in terms of tradition. and culture in society.

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Marzali (2016:144) says that according to the science of cultural anthropology, the whole system of ideas, actions and human works in people's lives is made into human property by learning. The meaning of the theory is that almost all human actions are cultural because there are only a few human actions in people's lives that do not need to be familiarized with learning, namely only instinctive actions, some reflexes, some actions due to physiological processes, or behavior blindly according to (Marzali, 2008). 2016; Nurqomah, 2021). Taking this into account, it is important to study more deeply a language with anthropolinguistic studies, especially for an event or activity that contains elements of a culture and tradition.

A use of language in an event or ritual that contains elements of culture and traditions of the dominant community using language that is easily understood by the local community, therefore it is very rare to use Indonesian language that is in accordance with the rules of the Indonesian language. The use of language mixed with regional languages makes the language used by several community leaders and speakers very irregular, therefore anthropolinguistic studies can examine a language in terms of several elements contained in anthropolinguistic theory. Activities or events that contain elements of culture and tradition, one of which is the procession of the bride and groom, in this procession there are several versions that are often carried out by the community according to the conditions of their respective regions, including using ancient Javanese traditions or customs (traditional weddings) and traditional weddings. there are also those who use modern customs (international wedding). Both of these processions use language as an intermediary for the meaning of each procession, so as to create various assumptions and versions that appear and develop in society. It is important to use the language when researched using Anthropology studies.

In the main study of this research, the researcher will use the language used in the procession of the bride and groom as the object of research, the procession is the procession of the bride and groom using

Javanese customs (traditional weddings) and modern customs (international weddings), as well as using elements of anthropolinguistic studies as basic theory. Both of these processions are often carried out by the people of Pasuruan Regency, considering that the Pasuruan Regency community is a *pendalungan* community, namely a mixed community of Javanese, Madurese, and Tengger tribes, there are several rituals and ceremonies that are often carried out by the people of Pasuruan Regency, especially for the procession to meet the bride and groom. The two most frequently used customs are Javanese customs and modern customs, while Javanese customs are often practiced using Javanese as the main language in conveying meaning in each procession, while modern customs as a whole use Indonesian as the main language to clarify each procession. But there are differences between the two processions, and the use of the language can be said to be mixed between Indonesian, Javanese (*kromo inggil*), and Javanese (*kawi language*).

#### LITERATURE RIVIEW

In the function of language in society, apart from being the most effective communication tool to convey information, language also has a very important role in a culture in society. The roles of language that are closely related to anthropolinguistic studies are:

##### 1. Language as part of culture.

Language is said to be part of culture because the treasure of a nation is the sum of the spiritual and physical wealth of the nation that owns the language. Every thought, every act, every experience, in fact everything that the nation's five senses consciously grasped and which became an understanding in its life, was embodied in words and became part of the wealth of the nation's vocabulary. And the words that are tens and hundreds of thousands in number seem to be separated and scattered, but in essence are a cultural unit of the nation that owns the language.

##### 2. Language as a tool or means of culture.

In this connection, language acts as a tool or means of culture, both for its development, transmission and inventory. Indonesian culture is developed through the

Indonesian language. The assessment of Indonesian cultural treasures through regional and foreign cultures, for example, is carried out using the Indonesian language. The treasures of Indonesian culture are also disseminated or explained through the Indonesian language because cultural acceptance can only be realized if the culture is understood, understood, and upheld by the community that owns the culture itself. Thus, language plays an important role. In fact, it is often stated that culture can occur if language exists because it is language that wants culture to form. Language is used as an expression of cultural values. Cultural values that can be conveyed by language as a cultural successor are divided into three interrelated parts of culture, culture of expression, culture of tradition, and physical culture.

### 3. Language is the result of culture.

It is related that language is the result of culture. That is, the language used or spoken by a community group is a reflection or mirror of the overall culture of that society. In the implementation of the ritual ceremony, each of which uses a language. Such cultural events will produce language.

## METHODS

### Research Approach and Type

The approach used in this study uses a qualitative approach with a descriptive type of research, because in this study the researcher observed the use of language in the procession of the bride and groom in Pasuruan Regency with elements of anthropological studies. In accordance with this research, later the researcher will look for descriptive data about the use of language in the Pasuruan community at the procession of the bride and groom by using Anthropology studies to describe the data or research results, and requires observations to be able to prove the effectiveness of some Anthropological study results in the use of Indonesian in Indonesia.

### Research background

This research was conducted in Pasuruan Regency, with the number of sub-districts consisting of 24 sub-districts. In this study, it will be spread to several sub-districts that have resource persons who can assist in

the preparation of this research. And the focus of the research area is in the Pandaan sub-district and the Tosari sub-district, this is because these 2 (two) sub-districts are the main areas of the Arts and Culture Council of Pasuruan Regency and these sub-districts have different ethnic groups, namely the Javanese, the Tenggerese and the Madurese. It takes 1 month to carry out this research, while the time is from April 1, 2021 to April 30, 2021.

### Source of research data

Meanwhile, the data used in this research are in the form of video documentation and text of the panyandra procession of the bride and groom in Pasuruan Regency and later will be reviewed the use of language from the following elements: 1) Cultural Terms or other expressions; 2) the naming process in the language; 3) Politeness in language; and 4) ethnicity from the point of view of language

### Data Collection Procedure

In accordance with the form of qualitative research studies and data sources to be used, the data collection procedures used were document analysis, observation and interviews. Observations were made not only at one location for the implementation of the procession of the bride and groom, but several places that carried out the procession of the meeting of the bride and groom using traditional customs (traditional weddings) and modern customs (international weddings). This documentation technique is carried out to support the research process, where not everything can be known only by observation and interviews. So this study prioritizes observation and retrieval of documentation in the form of videos for research. Therefore, this interview will be conducted to informants, namely as follows: 1) Chairman of the Arts and Culture Council of Pasuruan Regency and 2) Division of the Department of Language and Literature of Pasuruan Regency

## RESULTS AND DISCUSSION

### Cultural Terms or other expressions Javanese Traditional Wedding Procession (Traditional Wedding)

The term language about culture found in Javanese traditional wedding processions is in the form of terms that are often used in daily life or even have different meanings when used today according to Sukirmiyadi (2020). The difference, because most people do not know the true meaning. People only use the word because it is often said at the moment of marriage, then carried away in everyday life to cause a shift in meaning. Hidajat (2017) in his research states that there are several cultural terms that change meaning and are used only at certain moments such as, pepunden, rahayu, sentosa, gumelar, handayani and sedoyo. It can be seen in the results of the research from the Javanese traditional wedding procession that similar words were found, namely rahayu in the manten procession, handayani in the Gendong procession, and sedoyo in the Ngunjuk Toya Wening procession. Furthermore, the division of words and other expressions in the Javanese traditional wedding procession as in the example above is divided into several processions, including:

#### 1. Opening Procession

The opening activity is an opening activity that is usually carried out at various wedding events (Aziz, 2017). This activity at the Javanese traditional wedding procession in the form of greetings or giving respects given to several invited guests who attended the event. In this case, there are several terms that are found when spoken by the MC in the context of the opening procession.

Context: opening Procession

Speech : *Para rawuh para pilenggah ingkang sinuba sagunging pakurmatan, kakung miwah putri. Putra temanten kakung sampun samapta wonten **papan** upacara, pramila sumangga **nuwun** kula dherekaken ngancik tumapaking prastawa **gati**, temanten kekalih badhe kawiwoho dhaup kanthi satataning adat Jawi, nuwun inggih upacara Panggih kalajengaken upacara adat kang Tutur. (IB/AT)*

In the sentence there are words that contain terms, namely Papan, Thank You and Gati. Furthermore, it is also found in the next sentence in the form of:

Context: opening Process

Speech : *Gandeng **wedal** sampung dungkap tinti wanci adi coro panggih mantan bade kawiwitan kaparengo **kawulo**. (IB/AT)*

From the sentences in the MC text above, the language terms in the form of kawulo and wedal are also found. Also found the term Language in the next sentence.

Context: Opening Process

Speech : *Poro rawuh sekalian kados-kados temanten anggenepun ngadi busono sampun paripurno nadyo kalarapaken wonten madyaning sasono pawewahan kaireng ingkele **gading** sri narendro (IB/AT)*

Based on some of the words found above that contain the term language, then grouping is carried out based on the order of the sentences mentioned along with the meanings contained in these words which are presented in the table 1.

**Tabel 1 Language Terms in the Opening Procession**

No	Terms	Meaning
1	Papan	Somewhere and thin square wood. There is also a meaning of flat wood beams.
2	Nuwun	Thank you, sorry, excuse me and sorry.
3	Gati	Greetings important, essence and necessity.
4	Wedal	Time or adverb of time
5	Kawulo	I (usually addressed when speaking to an older or respected person)
6	Gading	elephant ivory.

Based on Table 1, there are 6 terms that are commonly encountered in everyday life, but in this case the most familiar word to hear is the word nuwun. Based on research

conducted by Pratama & Wahyuningsih (2018: 2nd edition), this word is a word that when it stands alone it does not have meaning because thank you must always be in pairs such as sumangga nuwun, inggih, matur nuwun, and

nuwun sewu. However, as the times shifted, many people in the East Java area said the word nuwun which means sorry or thank you. According to the Javanese-Indonesian dictionary, nuwun sewu means excuse me or sorry. However, in the context, thank you is an idiom, which means it can vary, depending on the topic of conversation.

Next are the words Gati and Gading which means important greetings and siyung elephant. According to Ambarwati & Mustika, (2018: edition 2), the words ivory and gati are words used when someone has not met for a long time or is brought together by fate. However, its application at this time slightly shifted. Many people actually use the word as the name of a boy or girl. The word ivory when it becomes a name means strong, tough and unpretentious (Pratama & Wahyuningsih, 2018). While gati when it is a name means loving and tough Khotijah (2018). This kind of application has become commonplace, the shift in meaning from gati, ivory, nuwun, wedal, and kawulo can actually forget the cultural elements of a word even though it does not change its original meaning.

## 2. Kirab Manten Procession

Carnival manten is a procession to welcome traditional Indonesian brides, both Javanese and Sundanese. In a complete Javanese traditional wedding procession, the dance composition is usually led by a male dancer who is usually called "Cucuk Lampah" followed by a pair of teenage girls carrying (Kembar Mayang) and accompanied by the Badaya dancers who walk slowly and regularly according to Hanifah et al. (2019: 15th edition). Today at a wedding ceremony that uses Javanese customs, after the procession of the carnival is finished, then a dance offering such as, for example, Srikandi

and Arjuna, Bedaya, or Gambyong is accompanied by Javanese karawitan music, so that the whole carnival will present a sacred and sublime feel. In this case, there are several terms found when spoken by the MC in the context of the Kirab Manten procession.

Context: *Kirab Manten Procession*

Speech : *Wis tinarbuko madyaning sasono pawewahan konodoyo pangaribahaning sang dyah ayu kalawan bagus (IB/AT)*

In the sentence there is a word that contains the term good. Furthermore, it is also found in the next sentence in the form of:

Context: *Kirab Manten Procession*

Speech : *koyo wong ayu ingkang ngawih-ngawih bidangane, unkel rinenggo kanan puspito,enggah edi lamun dinulu,kulit kadyo mas sinangkling,ritmo ngremak ngembang bakung andan-andan,manut ombak ing ngarmodo,wojo roto wiji timun,grono angrungih idep tumenging tawang,palarapan ngilo cendani,alis mimbo wulan tumenggal,talingan ndresti anyamur kuping,ati-ati ngudup turi setyo kawistoro,angindit damar kanginan, mripat blalak-blalak bawang sebungkul,pundak ngrajumas pucuk ing racikan pucuk ri, puspito payudoro anyengkir gading, pupune angembang pudak,sukune ayutang walang,jempolan sikil dibubut koyok sirae ulo cabi. (IB/AT)*

Based on some of the words found above that contain language terms, namely edi, wiji, wulan, damar kanginan, and puspito, then grouping is carried out based on the order of the sentences mentioned along with the meanings contained in the words in the procession of carnival manten which are presented in Table 2.

**Table 2 Language terms in the procession of Kirab Manten**

No	Terms	Meaning
1	Bagus	Something good and handsome
2	Edi	Very nice and beautiful
3	Wiji	Seeds
4	Wulan	Moon and girls
5	Damar kanginan	The flame of an oil lamp flickered in the wind.
6	Puspito	Flower
7	Rahayu	A greeting from a symbol so that the person who is greeted is given health and happiness

Almost all the words in the familiar *manten* carnival procession are heard like the name of a child today. First, the word "good" is often mentioned during the procession. Good according to Harsono (2020: 2nd edition) is a word meaning figuratively good, so that it gives the metaphor that the groom is like a king who is praised. In addition, good is also often used as a boy's name. For the people of East Java in the research of R. R. Sari, (2018), this word has often been used as a greeting in greetings. Based on the results of the research obtained, Bagus has the metaphor of a prayer that is said to others as a symbol so that the person who is greeted is given health and happiness. Furthermore, said Edi, Wiji, Wulan, Damar Kanginan and Puspito. This name is often used as a child's name. As for the meanings of each of these words in the form of good, seeds, moon, flames that never go out and flowers. According to R. R. Sari, (2018) said Wiji, Edi, Sandat and the like are often mentioned in the bridal gathering which aims to praise the bride and groom who are knitting love.

Reinforced by the results of the research obtained, that Edi is usually used in processions to flatter the bride and groom, wiji is used as a parable of the love story of the bride and groom like a seed that begins to grow to become a pair of lovers. Damar kanginan is mentioned by *adiacara* to liken their love to a burning fire that is blown by the wind. Meanwhile, *puspito* is usually used as an addition when a superstar talks about the love between the two partners so that it ends up blooming like a flower or *puspito*.

The last word is the word *rahayu*. This word in Hartanto's research, (2020: edition 28) is explained to have a double meaning, namely apart from being a greeting of peace and peace, this word is also often used as a person's name used for a woman. For Indonesian people, especially outside Java, the word *rahayu* is a beautiful word that has the meaning of something good so it is very often used as a person's nickname (Kartika, 2020), but for Javanese people the use of the word "rahayu" is given specificity in its use in praying for someone to always prosperous, healthy and peaceful life (Suriani & Amal, 2020). Likewise in the Javanese traditional

wedding procession, the word *rahayu* is used to give a prayer to the bride and groom so that they will always be bestowed with prosperity, health and peace in their lives.

### 3. *Temu Manten* Procession

*Temu Manten* is the culmination of a series of wedding ceremonies. This procession is generally carried out after a religious ceremony. At the Surabaya traditional *manten* meeting procession, before the ritual is carried out, a convoy is carried out first (Sa'diyah, 2020). In this study, the groom is paraded with his relatives from the house to the bride's place. During the trip, the bride and groom will be accompanied by various things in the form of flying players, mangor flower carriers, champion carriers, oversized umbrella carriers, and *jodang* carriers. In this case, there are several terms that are found when spoken by the MC in the context of the *Temu Manten* procession.

Context: *Temu Manten* Procession

Speech : *naliko semono ono ing titah gusti ingkang arso gersang sesarengan ngancik ing alam bebrayang agung hamestuti ilo-ilo ujaring porokino,ingkang dahat pinundi-pundi anulodo budoyo kansarwa-sarwi edi luhung tumuju dateng kawutaman,soyo caket-soyo caket den iro lumaksono.* (IB/AT)

In the sentence there are words that contain terms namely *hamestuti* and *lumaksono*. Furthermore, it is also found in the next sentence in the form of:

Context: *Temu Manten* Procession

Speech : *Sigro anyeketi ponang, cinelak ing bokor kencono, wadahing sekar setaman temanten kakung ngicak ponang antigo pecah saknaliko, mengko werdi lan pralam pito sing kakung wis tega ninggalake jakane, sing putri wis tego ninggalake prawane datan wigah-wigeh anampi tuyo sekar setaman kinaryo awiji'i ampeyanipun ingkang roko, umpamanipun saget ngunandiko.* (IB/AT)

From the sentence in the MC text above, the language terms in the form of *Sigro* and *Wigah-Wigeh* are also found. Also found the term *Language* in the next sentence.

Context: *Temu Manten* Procession

Speech : *Lantingan, penganten putri kajumenengaken jajar ingkang kakung, punika minangka pralambang wontenipun kesetaraan gender, priyantun kakung lan putri punika sejajar ing bebrayanipun. (IB/AT)*

Some of the cultural terms that are often encountered in everyday life at the Temu Manten procession can be seen in Table 3.

**Table 3 Language terms in the Temu Manten procession**

No	Terms	Meaning
1	Hamestuti	Carry out tasks
2	Lumaksono	Walk forward
3	Sigro	Act fast or respond
4	Wigah-wigeh	Thinking between wanting to hold and not
5	Priyantun	People

Based on Table 3, it is known that various cultural terms that are familiarly used today include Hamestuti, lumaksono, sigro, and priyatun which mean carrying out tasks, walking forward, acting quickly, and people according to Nardiati et al. (2010:56,74,231,319). However, its use is also commonly used for the name of a child such as priyatun in the meaning of a name in the form of hope that the child can become a successful person. Furthermore, lumaksono which means having high optimism and leadership and wisdom according to the Indonesian Semarang Language Center (2017: 2nd edition). In this study, lumaksono is used to appeal to the bride and groom to walk hand in hand and face the front. The shift in the function of the use of this name, causes many Javanese terms that are not known or rarely heard in everyday life but are used only to add to the sacredness of marriage.

#### **Cultural Terms or other expressions Modern Traditional Bridal Gathering Procession (International Wedding)**

In the procession of the modern bride and groom, there are also language terms or other expressions, but they are different in form from the terms in Javanese customs. The terms found are not in the form of a culture but words that should not be used in Indonesian language rules, but because people believe in using these words, their use can be more polite. In Pane's research (2020) exemplified the terms Javanese and foreign cultures used at weddings in the form of contemplation, merchandise, surprise, Bride, Groom and so on. The similar words found in this study were

spoken by the MC in the context of the Opening procession.

Context: *Opening Procession*

Speech : *Bapak, Ibu Saudara Sekalian yang kami hormati, sohibul hajjah yg kami hormati, dan kedua mempelai yg berbahagia adimas endar dwi priyatno putra dari ayahanda dan ibunda sutarpo dan nurhayati dan adinda putri dari ayahanda alm usep ahdi. Kami ucapkan selamat datang, "Welcome" untuk kedua mempelai semoga selalu dalam limpahan rahmat dan berkah dari Allah SWT, silahkan menempati **singgasana** yang telah disiapkan. (IB/AM)*

The use of the term Throne means the king's seat according to Nardiati et al. (2010:255), this word in the modern bride and groom procession is a word that uses a metaphorical figure of speech or exaggeration. This word means the seat of the bride and groom on the podium. Given that the bride and groom seem to be kings and the time of day, the MC uses the word throne to deepen the meaning of the position of the bride and groom. This word is usually used as the embodiment of a society towards its king caste position. The word that should be used can be a place that has been provided or a wedding chair.

Next is the use of the term welcome. Welcome is an English word which means welcome according to Pamungkas (2019:163). This word is usually used as a form of congratulations and appreciation for attending a predetermined event or appointment. In the modern wedding procession, this word is also used as a

substitute for the word welcome. The use of this word is adapted to the event because it seems more contemporary than welcome. The word welcome according to some people is too rigid, so they prefer to combine Indonesian and English. Furthermore, the term language is obtained in the form of words found in the opening procession but in different paragraphs.

Context: *Opening Procession*

Speech : *Pada hari yg berbahagia ini, marilah terlebih dahulu Bertasyakur atas kehadiran Allah swt, karena dengan limpahan karuniaNya kita sekalian bisa hadir memenuhi undangan pernikahan ini. (IB/AM)*

Tasyakur is an Arabic word which means gratitude (Maulidya, 2020). This word in the modern bride and groom procession means a reminder of all the blessings that God has given, especially healthy favors, so that they can attend weddings. The word tasyakur when translated into Indonesian becomes gratitude, just like the basic word in Arabic. This word change certainly does not change the meaning in its use, but the most appropriate word used in good Indonesian rules is gratitude. The main reason for using this word is because people feel that this word is more polite to say when the opening ceremony is related to thanksgiving. Furthermore, the term language is obtained in the form of words found in the handover procession, namely.

Context: *Serah Terima (handover) Procession*

Speech : *Kepada tamu undangan, dipersilahkan yang baru datang, silahkan untuk menikmati hidangan yang telah disiapkan. Tidak lupa dengan hampers yang telah disiapkan sebagai buah tangan, bisa di bawa pulang. (IB/AM)*

Hampers basically don't exist in Indonesian. This term is a shift of words which were originally in the form of gifts or parcels. However, Hampers refers to one of several basket-like items (Immanuel & Yuwono, 2020). In primarily English usage the word refers to a wicker basket, usually large, used for the transport of goods, often food according to Jessica et al. (2019). Strictly speaking, hampers refer to baskets containing related items such as food, drinks, and many

others. However, this word is used in the procession of the modern bride and groom as a substitute for the word souvenir. The term language is also obtained in the form of words found in the procession of games/flashmob/entertainment namely:

Context: *Games/flashmob/entertainment Procession*

Speech : *Sepertinya dari pihak keluarga kedua mempelai, telah menyiapkan surprise berupa tarian yang dipersembahkan khusus untuk kedua mempelai dan para tamu undangan. Kepada keluarga yang bertugas untuk surprise special performance dipersilahkan. (IB/AM)*

The use of the term surprise. Surprise is an English word which means the ultimate surprise (2019:132). In its use at modern bridal gatherings, this word is addressed to the bride and groom who are given a surprise by their extended family in the form of a flash mob. Flash Mob here is the family of the bride and groom who gather at a predetermined time and place to perform the dance simultaneously or together. Similar to the meaning of the previous word, this word looks more contemporary when combined with Indonesian. Even though, it is not in accordance with good Indonesian rules, however, the meaning conveyed is not different from the original form.

## CONCLUSION

The term language about culture or other expressions found in the Javanese traditional wedding procession has a strong influence on Java because it uses the Kawi language. Meanwhile, in the modern wedding procession, Javanese and foreign terms are found. In the Javanese traditional wedding procession, the use of the term Bahasa is justified by some standards because the words used have not changed much. On the other hand, the use of this word can also provide education to the public. As for the modern bride and groom procession, the words found are Javanese and foreign words. The use of the words above, is considered more contemporary than using standard Indonesian words, this is due to the shift in culture and lifestyle that occurs in society. The main reason for using the word above is because people feel that the word is more polite when spoken at the event.



From the conclusions and research results obtained, then there are suggestions that researchers want to convey, it is better to conduct similar research in other tribes or ethnicities in wedding ceremonies with anthropological studies. Although it is an anthropological study, in this study the linguistic study is deeper than the anthropological study. Therefore, further and in-depth research on anthropological linguistics is recommended.

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