


# The Didactic Power of Socialization and Tradition: Christian Education and Javanese Bridal Customs

Stephanus Prihadi<sup>1\*</sup>, Juanda Manullang<sup>2</sup>

<sup>1</sup> Institut Agama Kristen Negeri Palangka Raya, Indonesia; stephanusprihadi@iaknpky.ac.id

<sup>2</sup> Hoseo University, Korea, Republic of; juanda.manullang@gmail.com

ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b></p> <p>Bridal Tradition; Christian Education; Cultural Values; Javanese Wedding; Socialization Rituals</p>	<p>This research explores the Javanese Bridal Meeting Tradition at GITJ in one of the districts in Central Java Province through the lens of sociology of Christian religious education. The tradition encompasses ten key stages, from the <i>Sanggan</i> handover to <i>Sungkeman</i>, each laden with symbolic meanings. The study employs descriptive qualitative methods, gathering data via observation, interviews, and literature review. Findings reveal the tradition's function as a socialization mechanism, reinforcing social norms and fostering community cohesion. From a Christian education perspective, it serves to impart Christian values within marriage and family life. <i>Gereja Injil Tanah Jawa</i> (GITJ) in one of the districts in Central Java Province community exhibits a positive stance towards preserving this tradition, viewing it as an integral part of their cultural identity, consistent with Christian principles. In conclusion, the Javanese Bridal Meeting Tradition at Banyutowo not only preserves cultural heritage but also serves as a means of social and religious education relevant to contemporary society, bridging traditional values and Christian teachings.</p>
<p><b>Article history:</b></p> <p>Received 2024-08-15 Revised 2024-10-13 Accepted 2024-12-29</p>	<p>This is an open access article under the <a href="#">CC BY-NC-SA</a> license.</p> 

<p><b>Corresponding Authors:</b></p> <p>Stephanus Prihadi Institut Agama Kristen Negeri Palangka Raya, Indonesia; stephanusprihadi@iaknpky.ac.id</p>
--

## 1. INTRODUCTION

Tradition plays a key role in the social and cultural life of a community. One tradition preserved by the Javanese community is the Javanese Bride Gathering (Geertz, 2017). This tradition is part of a series of traditional wedding processions that contain strong social, cultural and religious values. In the context of *Gereja Injili di Tanah Jawa* (hereinafter abbreviated as GITJ) community, this tradition is not only considered an ancestral heritage, but also a means of learning and character education for the community (Roth, 2021).

From a sociological perspective, the Javanese tradition of Temu Pengantin reflects social values that support the formation of norms and cultural identity in the community (Hanif et al., 2024; Natalia, 2019). This tradition contains deep symbolism, reflecting the relationships between individuals,

families and the wider community (Dero.desa.id., 2023). On the other hand, from the perspective of Christian education, this tradition can be studied in relation to the moral and ethical values taught in Christian teachings, especially in building a harmonious family life based on love.

The community of *Gereja Injili di Tanah Jawa* (hereinafter abbreviated: GITJ) in one of the districts in Central Java Province has a close relationship with Javanese culture, including in terms of preserving traditional marriage traditions. The study of how the GITJ congregation interprets and preserves this tradition is relevant to understand how religion and culture can coexist without negating each other, but instead enriching each other.

Based on this background, the authors formulate the problems in this study, namely how the procession of the Javanese *Temu Pengantin* tradition in Banyutowo is carried out, how are the meanings and social values contained in each stage of this tradition? and how is the sociological perspective of Christian religious education in interpreting the Javanese *Temu Pengantin* tradition? The purpose of the study was to explore the procession of the tradition.

*Temu Pengantin Jawa*, analyze the social and cultural values contained in this tradition from a sociological perspective, and examine the relevance of the *Temu Pengantin Jawa* tradition in the context of Christian religious education in the GITJ congregation. The framework in this study is based on two main perspectives, namely sociology and Christian religious education. The sociology perspective is used to understand the role of tradition in shaping social norms and interactions in society. While the perspective of Christian religious education will examine how the values in this tradition can be aligned with the principles of Christian teachings, especially in building a family based on love, respect and responsibility.

The preliminary investigation into the speech imbalance communication observed during the *ngunduh manten* wedding ceremony is a seminal study that provides a foundational understanding of the cultural nuances involved. In Kumaralalitya Wisnu Pambayun and M. Suryadi's research, *imbal wicara* assumes particular significance as it pertains to values such as gratitude, prudent guidance provided by the bride and groom, and expectations that culminate in happiness (Pambayun & Suryadi, 2021). Research that utilizes communication ethnography aligns closely with the present study, as it also engages with cultural nuances, particularly within the context of the Javanese wedding ceremony. The distinguishing factor is that the researchers' research is developed in terms of methods, namely researchers conduct research with direct interviews.

Utari Listiyani and Amirudin's research which has similar methods with Wisnu Pambayun and M. Suryadi is becoming relevant for researchers as the second previous research related to the researchers' intention, namely discussing *Tutur Atur Pasrah* as one of the Javanese wedding ceremonies. (Listiyani & Amirudin, 2020) Based on the researchers' search, the researchers found an interesting discourse structure through *Atur pasrah* and *Panampi* which is more declarative, contains a harmonious social environment, representative, directive, expressive, and commissive which is increasingly detailed when dealing or talking about the discourse structure of *Atur pasrah* speech. Although close to the researchers' research objectives, there are differences as a gap in this paper. namely, the subject and research flow of the researchers comes from or Javanese marriage in contact with the culture of Christianity in the GITJ congregation.

Prima Hariyanto et al. found that symbolism is essential in preserving Javanese culture, especially related to ceremonies (*Tedhak Siten, Ubarampe*) because it contains collective participation, elements of caution, hope, gender balance, and deeper recognition between one another (Hariyanto et al., 2024). The ceremony as a life cycle Hariyanto described was close to the researchers' research intention but also became opposite as a gap when the researchers aimed to look at the values of Christianity, Christian education, and social processes based on the results of the narratives of the interviewees.

Therefore, both the research of Kumaralalitya Wisnu Pambayun and M. Suryadi, Utari Listiyani and Amirudin, and Prima Hariyanto et al. are close to discussing the wedding procession, symbolism, and religious values and spirituality in Javanese culture. However, it becomes different when researchers explore it in terms of methods (research methods that prioritize the interview process) and also the context of the identity of the speakers in terms of Christianity in Java.

## 2. METHODS

The research employs a descriptive qualitative method, utilizing observation, interviews, and literature study for data collection. The research subjects include community leaders, religious figures, and members of GITJ directly involved in the Javanese Bridal Meeting Tradition. Data analysis follows an interpretive approach to understand the tradition's meaning within its social and religious context. Observations were conducted during actual wedding ceremonies to document the sequence of events and the interactions between participants.

Semi-structured interviews were conducted with key informants to gather in-depth perspectives on the symbolism, values, and significance of each stage of the tradition. The literature review involved examining relevant books, articles, and online resources to provide a theoretical framework and historical context for the study. This methodological approach allows for a holistic understanding of the tradition, combining emic perspectives from community members with etic perspectives from academic sources. The study aims to contribute to understanding the interplay between cultural traditions and religious education, and how the Christian community in Banyutowo embraces and preserves local traditions as part of their religious life.

Qualitative methods allow for the collection of rich and in-depth data through participatory observation and in-depth interviews. Direct observation of the wedding ceremony provided a contextualized understanding of the sequence of events, interactions between participants, and symbolic expressions. Interviews with religious leaders, community leaders and members of the GITJ congregation provided diverse perspectives on the meaning and values of this tradition in their lives. In addition, according to the researchers, the method that the researchers developed is flexible and adaptive in the sense that it allows researchers to consciously adjust the research questions as a method of collecting data diversity along with something in the development of understanding about something related to the phenomenon under study since it involves complex or complicated and dynamic cultural traditions such as the Javanese Bridal Temu, specifically when researchers address the GITJ community.

## 3. FINDINGS AND DISCUSSION

### 3.1. Christian Religious Education, and the Javanese Temu Pengantin Tradition

The Javanese *Temu Pengantin* tradition is a series of ceremonies that contain cultural symbolism and social values that have been passed down from generation to generation (Ananingsih, 2014; Budiman, 2023). Based on the research conducted, this tradition consists of ten main stages, namely the handover of *Sanggan* which symbolizes the request of the groom's parents to the bride's parents for the two brides to be brought together in marriage (Maksum et al., 2023; Sitorus, 2019). Furthermore, *Balangan Gantal* represents the expression of love between the bride and groom that has to be maintained and preserved (Kundha Kabudayan, 2014). Then, *Ranu Pada*, which means the groom's willingness to continue offspring and the wife's role in supporting and maintaining the husband's honor (Irsyada, 2023). Next, *Sinduran* which symbolizes the guidance of parents to their children in order to live household life smoothly (Muassomah et al., 2022). The subsequent stage is *Bobot Timbang*

which symbolizes justice in the family and the attitude of parents who do not differentiate between biological children and daughters-in-law (Suri, 2022).

The next stage is *Tanem Jero*, which emphasizes the role of the new family in the community and hopes to have them contribute positively to their environment (Priyatiningsih, n.d.). Furthermore, *Kacar Kucur* symbolizes the husband's responsibility in providing livelihood and the wife's role in managing family finances (Ananingsih, 2014). Later, *Dhahar Klimah* depicts harmony, sharing, and togetherness in the family (Priyatiningsih, n.d.). Another is *Mapag Besan*, showing mutual respect between the extended families of the bride and groom (Nasution et al., 2019). Also, *Sungkeman*, the form of respect for parents and a request for blessing in entering a new life (Wahyuningtyas et al., 2022). Consequently, each stage in the Javanese bridal gathering tradition has a deep philosophical meaning, not only in the cultural context but also in the values of social life.

### 3.2. Sociological Perspective on the Javanese Temu Pengantin Tradition

Based on a sociological perspective, the Javanese Temu Pengantin tradition could be viewed as a socialization mechanism that serves to strengthen social norms and relationships between individuals in the community. Based on the research, some of the main aspects of this tradition analyzed from a sociological perspective include the social function of the tradition as a tool to build and maintain social cohesion in the society of GITJ. The existence of traditions that regulate marriage allows the community to maintain social order and teach values such as respect for parents, family responsibility, and mutual cooperation (Oktaviani et al., 2023; Peryanto et al., 2023; Telhalia, 2016; Telhalia & Natalia, 2021). These traditions have not only become cultural symbols but have also evolved over time (Bate'e, 2022; Putri et al., 2023; Wirawan, 2023; Wirawan et al., 2023). Adjustments to modern norms are made while maintaining its fundamental values, such as the value of parental blessing and symbols that teach cooperation and loyalty in the household. Although originating from Javanese culture, this tradition is also seen as in line with the teachings of Christianity embraced by the GITJ congregation. Elements in this tradition could be related to moral and spiritual values in religion, such as the importance of love, loyalty, and responsibility in marriage.

In terms of Christian religious education, this tradition could be used as a means of moral and ethical learning for the congregation. Based on interviews with religious leaders and members of the GITJ congregation, the authors discovered that this tradition is seen as a means to teach Christian values in married life. Christian values become crucial in meeting families who value culture and families who are faithful in Christ (Fransisko et al., 2024; Rosen et al., 2023; Tirayoh et al., 2023; Wirawan, 2021). Concepts of love and sacrifice reflected in several stages of the procession, such as *sungkeman* and *kacar kucur*, could be related to biblical teachings on husband-wife relationships. The alignment of tradition with Christian teachings, namely *Balangan Gantal*, teaches the value of maintaining a sacred relationship in marriage (Bangunjiwa, 2019). Furthermore, *Kacar Kucur* reflects the husband's role in providing for the family (1 Corinthians 7:3). Later on, *Sungkeman* to teach respect for parents (Ephesians 6:1-3). While these traditions have numerous alignments with Christian teachings, there are challenges in ensuring that the elements used do not contradict the tenets of the Christian faith. Therefore, a deep understanding is required to interpret the symbolism of the tradition in the context of religion.

The results showed that the GITJ congregation has a positive attitude towards the preservation of this tradition. Based on interviews with several members of the congregation, it was found that most of the congregation members consider this tradition as part of their cultural identity that needs to be preserved. Religious leaders state that there is no conflict between this tradition and the teachings of Christianity as long as it does not violate the principles of faith. The younger generation of the church also shows interest in this tradition, especially in the context of character education and family values. For this reason, the Javanese bridal gathering in Banyutowo functions not only as a cultural heritage, but also as a means of social and religious education that is relevant to the lives of people today.

Sdiyyodtho (pseudonym: all informants will be pseudonymized by the authorss), a Pranatacara, and lecturer at Permadani (Indonesian national cultural society association) Central Java in Pati said, "Tradisi temu pengantin Jawa di daerah Pati rata-rata terdiri dari sepuluh tahapan. Setiap tahapan menggunakan media yang berbeda-beda serta memuat makna atau arti atau konteks yang berbeda.. tahapan acaranya secara berurutan yaitu: serah terima sanggan, balangan gantal, ranu pada, sinduran, bobot timbang, tanem jero, kacar-kucur, dhahar klimah, mapag besan dan diakhiri dengan acara sungkeman (Sdiyyodtho, 2023)"

Based on Suyoto's view, the authors finds out that there are stages that contain meaning and context (there is diversity in it) (Liputan6, 2022). The stages are essential according to the authors to state clearly how the process in culture is not a threat to Christianity even though it seems contradictory.

### 3.3. Perspectives of Sanggan Handover Media and Context of Tradisi Temu

The authors found the thoughts of Lhypueryatdy informant who talked about the handover media. Endndank Lhypueryatdy as a Javanese bridal makeup artist gave the following explanation,

".. acara serah terima Sanggan ini, media yang dipergunakan adalah pisang raja yang baik dua sisir (sepasang), sirih secukupnya, media tersebut kemudian ditaruh pada suatu tempat (baki) dan dihias sedemikian rupa (Lhypueryatdy, 2023)."

Lhypueryatdy, based on the results of the narrative he conveyed, according to the authors, would like to show that the media in the handover process went well and was in the process of order. Regularity in the world of education, specifically in Christian religious education is an undisputed regularity because education itself requires imagination, process, media, and efforts to make meaning of something captured through the five senses (Kersting et al., 2021; Kimmel & Groth, 2024). In addition to discussing the media and the addition of writers in the perspective of Christian education in contact with order with all its instruments, the informant added or Lhypueryatdy retrieved,

"Sedangkan konteks atau makna dari acara serah terima Sanggan adalah permohonan dari orang tua mempelai pria yang ditujukan kepada orang tua mempelai perempuan untuk berkenan mempertemukan kedua mempelai. Sebab pengenalan atau perjodohan atau anak-anak mereka sudah terjadi, dan diyakini bahwa pasangan tersebut adalah karunia dari Tuhan Yang Maha Kuasa (Lhypueryatdy, 2023)"

The authors is of the view through Lhypueryatdy's narrative here that the Sanggan handover has a meaning close to divine blessing. Divine blessings are blessings received as God's grace. The context of Christian education is one of family. Thus, in the thought of Christian education, the acceptance of children through parental "blessings" is a form of humility as well as a form of love wrapped in respect. Regarding Balangan Gantal, Ngdatymyhatdy as a bridal make-up artist explained,

"Media yang disiapkan pada acara Balangan Gantal diantaranya dua buah gantal yang masing-masing dibuat dari sirih dua lembar dan dipilih yang bertemu dalam satu ruas, kemudian diikat dengan benang lawe berwarna putih (benang kuat tidak mudah diputuskan) (Ngdatymyhatdy, 2023)"

Based on Ngdatymyhatdy's thoughts, the authors reflects that the educational values in the symbolic ritual process as a form of unity at the same time experience strengthening and strengthening between one another, especially in the context of marriage. Something put together in marriage can be broken, but not as easily if it is accompanied by commitment (as part of religious education values, especially Christian education) and also filling the space of mutual responsibility.

The context of the Balangan Gantal event as an illustration of the bride and groom declaring their love for each other (Kadarisman, 1999). Furthermore, the love is confirmed or bound with a holy or sacred marriage. The message conveyed to the bride and groom is to keep the bond from being broken. For that they must protect it together.

Ranu pada or Wijikan as one of the processions in the Javanese traditional wedding tradition is important, then Miyoh Rhoays as the master of ceremony said,

“.. media yang dipergunakan pada acara ranu pada adalah sebagai berikut: telur ayam buras, bokor (mangkuk dari tembaga) tempat air pembasuhan yang berisi bunga mawar, kantil, dan melati, kain lap kaki, dan gayung kecil (Rhoays, 2023)”

In terms of the sociology of Christian education, the usage of media in Ranu pada events could be analyzed as a form of symbolism that has an expansion of meaning. However, the concept of new birth in the Christian faith, reflection and purity and fragrance of life, humility in a space of service to others, and exemplary by penetrating the life niches of groups who suffer as victims or vulnerable groups. The context of Christian education can be a means to teach Christian values in a contextualized space and majesty. Using cultural elements, for instance, to help learners discover the abstract meanings of the sanctity of life, neighbor recognition, and participation in and over something that is useful for cleanliness. Either cleaning the neighborhood around the house, school or community service in the learners' home compound.

The literal meaning of ranu is water and feet. However, to clarify, the event actually begins with the groom stepping on the eggs of a free-range chicken, which means that the groom is ready to continue offspring. As far as the authors's research goes, washing the feet is a picture of obedience and preparedness of a wife who always keeps her husband's good name. In addition to *Ranu* on, the authors sees a description of *sinduran* which is then elaborated by Djucmyhathy who explains,

“Acara Sinduran menggunakan media selendang khusus berwarna merah dan putih. Acara sinduran adalah sebagai gambaran orang tua yang selalu memberi bimbingan atau tuntunan terhadap keluarga baru. Harapannya supaya keluarga baru diberikan keselamatan dalam mengarungi samodera kehidupan berkeluarga dapat sampai kepada yaitu pantai kebahagiaan (Djucmyhathy, 2023).

The sociological framework of Christian education, the *Sinduran* event could be analyzed as a ritual rich in symbolic meanings and values that are in line with Christian teachings. The use of special red and white scarves reflects the duality in life, which could be interpreted as a symbol of love (red) and purity (white) in Christian marriage (dan Budaya, n.d.). The image of parents providing guidance to a new family is closely aligned with the concept of mentoring and guidance in the Christian community, where those more experienced in faith and life play a role in guiding the younger generation.

Critical reflection on the hope for new families to reach the “shores of happiness” in navigating the ocean of family life can be linked to Christian teachings on marriage as a shared spiritual journey (Saputra et al., 2023; Shoaf et al., 2022; Sihombing et al., 2024; Sousa, 1995). Christian educators could use this analogy to teach the value of resilience as well as faith, and God's guidance in facing the challenges of married life. However, it would be equally useful to emphasize that from a Christian perspective, the primary purpose of marriage is not only personal happiness, but also to glorify God and bear witness to His love. As such, the *sinduran* ritual could be a starting point for an in-depth discussion on the meaning and purpose of Christian marriage in the local cultural context.

The authors found the term weighing *Bobot timbang*. In addition to talking about the *sinduran* event, the authorss found conversations about *Bobot Timbang*. Ajgmryind Soutydobno, while talking about the *Bobot timbang* event as well as being a proceduralist explained,

“Acara tersebut tidak menggunakan media, tetapi peragaan saja yang dilakukan oleh bapak mempelai wanita terhadap pengantin. Konteks atau arti dari acara bobot timbang yaitu bahwa sebagai orang tua harus menerapkan keadilan terhadap anak-anaknya, termasuk terhadap pengantin baru. Walaupun salah satunya adalah anak menantu (Soutydobno, 2023)”

Thoughts I have explored from the perspective of the sociology of Christian education suggest that the weigh-in show presents a powerful metaphor of fairness and acceptance within the family space. Although it does not use physical media, this symbolic demonstration reflects values that are closely aligned with Christian teachings on equality and unconditional love. The act of the father of the bride “weighing” the bride and groom could be interpreted as a representation of God's view that all His children are equal and valuable (Munte, 2024; Munte & Monica, 2023; Sanasintani & Munte, 2024). This

falls in line with the Christian teaching that before God, there is no difference in status or background (Galatians 3:28).

Critical reflection on the meaning of this event in the context of Christian education can be an effective means of teaching important concepts such as justice, acceptance, and unconditional love in Christian families (Gobbo, 2023; Munte, 2023a, 2023b; Trisiana et al., 2023). The emphasis on treating children-in-law fairly as biological children reflects Christian teachings on extending the circle of love and acceptance beyond blood ties. It could be a starting point for discussions on how the Christian community should accept and love new people who join, whether through marriage, conversion, or other means. Christian educators could use this analogy to teach the significance of building families and communities as inclusive and just, reflecting Christ's non-discriminating love.

Later, the authors found the *tanem jero* event, no less interesting and at the same time also did not use special media, but only a demonstration by the father of the bride to the bride and groom. How to put both hands on the shoulders of the bride and groom while being pressed down until the bride and groom sit side by side. According to Sedgdfno Adhfi Pdfdura as a *pranatacara* explained the context or meaning of the *Tanem Jero* event.,

“Bapak dan ibu berkenan menanam kedua mempelai di tengah-tengah masyarakat. Adapun tujuannya agar keluarga baru berbuah kebaikan, yang bermanfaat bagi diri sendiri, keluarga besar, tetangga dan masyarakat, bangsa dan negaranya (Pdfdura, 2023)”

A sociology-based critical analysis of the sentence demonstrates the deep harmony between Javanese cultural values and Christian teachings on the role of the family in society. The metaphor of “planting” the bride and groom in the community reflects the Christian concept of the faithful as “salt and light of the world” as written in Matthew 5:13-16, called to positively influence the surrounding environment. The aim for the new family to “bear good fruit” is closely aligned with the Christian teaching on bearing the fruit of the Spirit in Galatians 5:22-23 and the holistic concept of Christian service. This approach emphasizes the Christian faith not only focuses on personal or family life, but also has a broad social dimension, encompassing responsibilities towards the community, nation and state. From the perspective of Christian education, this rite of passage could be used as an effective teaching tool to inculcate the values of social responsibility, service, and the active role of Christians in society. Christians can enrich their understanding and application of faith in a broader social context.

In addition, there was an event called the *Kacar Kucur* event. According to Sdiyyodtho, one of the informants who helped the authors, explains,

“Media yang dipergunakan adalah beras kuning, uang logam lama, dan kacang-kacangan, serta kantong kain. Konteknya adalah seorang pria yang merupakan tiang rumah tangga, harus rajin bekerja atau berusaha supaya bisa memberikan nafkah kepada istrinya. Sementara seorang istri bertugas mengelola dengan sebaik-baiknya, agar keluarga selalu berkecukupan, sehingga tercipta keluarga yang damai dan sejahtera (Sdiyyodtho, 2023)”

Different informants, namely Edgnddfang Lipdfurydfati, tried to convey the *Dhahar Klimah* process, namely as a bridal makeup interpreted the *Dhahar Klimah* event as follows,

“Secara harfiah, *Dhahar klimah* adalah makan bersama.. maknanya suami-istri yang hidup rukun, kompak, bahagia dan sejahtera, saling mengasihi dan menghormati. Adapun medianya adalah, sepiring nasi berikut lauk pauk, sendok dua buah, air minum dua gelas. Adapun cara menikmatinya mempelai saling bersuapan dan memberi minum (Lipdfurydfati, 2023)”

In addition to *Dhahar klimah*, the authors saw a narrative about *Mapag Besan*. According to Tidftik Rodfis, a bridal make-up artist at one of the bridal make-up places, narrates,

“Perihal media pada acara *mapag besan* tidak menggunakan media. *Mapag besan* adalah bahasa Jawa, sedangkan bahasa Indonesianya menjemput *Besan*. Adapun makna acara tersebut adalah, gambaran para orang tua dari kedua pengantin yang memberikan contoh tentang saling menghormati dan kompak serta rukun sebagai keluarga besar. Bahkan saling menopang dan membimbing putra-putri mereka yaitu keluarga yang baru terbentuk (Rodfis, 2023)”

The thoughts of GITJ pastors and congregation members in one of the districts in Central Java Province about the Javanese tradition of *Temu Pengantin*, Sukofgdofnoh explained,

“.. tradisi temu pengantin Jawa tidak bertentangan dengan pengajaran agama, khususnya Kristen. Bahkan menurutnya tradisi temu pengantin Jawa mendukung ajaran agama. Yaitu sebagai cara untuk mendidik, mengingatkan kepada masyarakat umum agar melakukan hal-hal yang terbaik bagi keluarganya masing-masing. Sebab perkawinan mereka bukan hanya semata-mata keinginan pria dan wanita saja, tetapi ada campur tangan Tuhan di dalamnya. Apalagi acara tradisi ini dilaksanakan setelah prosesi perkawinan agama selesai. Artinya tradisi temu pengantin sungguh menghormati agama (Sukofgdofnoh, 2023)”

As far as Christianity is concerned, marriage is not only a social contract between a woman and a man but also a sacred covenant involving God as written in the Old Testament (Genesis 2:24) and the New Testament (Matthew 19:6) (Sitorus, 2019). Therefore, the tradition of *Temu Pengantin* performed after the religious marriage procession shows that this culture respects marriage as a sacred institution before God. Marriage, in the informants' thinking, shows the primacy of responsibility and respect for the teachings in religion, especially religions in Java.

Based on the thoughts of Rifgkjtad, the youth of the GITJ church in one of the districts in Central Java Province,

“Tradisi Temu Pengantin Jawa adalah nilai-nilai atau kajian dari leluhur Jawa, yang masih dilestarikan oleh masyarakat dan menjadi sarana pendidikan bagi masyarakat umum. Sebab jika saya perhatikan tradisi temu pengantin, mulai dari acara pertama sampai yang terakhir memuat pembelajaran cara berumah tangga dengan baik, Yaitu antara suami dan istri harus saling mengasihi, saling menghormati, dan saling bekerja sama, dan rukun. Selain itu terhadap orang tua harus menghormati, terhadap lingkungan juga harus bisa menjadi garam dan terang (Rifgkjtad, 2024)”

While Didgnja, a church youth, commented,

“Jemaat Gereja Injili di Tanah Jawa Banyutowo sangat respek terhadap kebudayaan Jawa. Kami juga pernah menggelar acara “Ambengan Agung”. Sandiwara bahasa Jawa (ketoprak), dan Campursari (lagu Jawa yang dimodifikasi dengan musik internasional) (Didgnja, 2023)”

Based on the interviewees' opinions mentioned previously, the Javanese bridal meeting tradition can be summarized as a description of the procession of meeting between men and women by God's will to agree to build a happy and prosperous family, in which there is advice, education and teaching of manners, character, religious values and beliefs and is still carried out until now from generation to generation. This research identifies how Javanese *Temu Pengantin* tradition can be integrated into the Christian religious education curriculum when dealing with contextualization in local cultures. In addition, it has the impact of reducing potential conflicts that arise between cultures and religions by promoting inter-community dialog.

#### 4. CONCLUSION

Based on the results of reflection, analysis and narratives submitted by Endndank Lhpueryatdy, Ngdatymyhatdy, Miyoh Rhoays, Djkcumyhaty, Sdiyyodtho, Sedgdfno Adhfi Pdfdura, Tidftik Rodfis, Edgnddfang Lipdfurydfati, Sukofgdofnoh, Rifgkjtad, and Didgnja, the authors weaves through the narrative of the Javanese tradition of *Temu Pengantin* Jawa at GITJ in one of the districts in Central Java Province from the perspective of the sociology of Christian religious education. The tradition consists of ten main stages, from the handover of the Sanggan to the Sungkeman, each of which has a deep symbolic meaning related to social, cultural, and religious values. The analysis shows that this tradition functions as a socialization mechanism that strengthens social norms, builds community cohesion, and becomes a means of moral and ethical learning for the congregation. Although originating from Javanese culture, this tradition is seen as aligned with Christian teachings, especially in terms of love, loyalty and responsibility in marriage.



The perspective of Christian religious education sees this tradition as a means to teach Christian values in the context of married life. Some stages of the procession, such as Balangan Gantal and Kacar Kucur, can be related to biblical teachings on husband-wife relationships. The GITJ community in one of the districts in Central Java Province shows a positive attitude towards the preservation of this tradition, viewing it as part of a cultural identity that does not contradict the principles of Christian faith. This study concludes that the Javanese tradition of Temu Pengantin in one of the districts in Central Java Province not only functions as a cultural heritage, but also as a means of social and religious education that was relevant to the life of contemporary society, bridging between traditional values and Christian teachings.

Researchers have made clear their recommendations for future studies. They call for the expansion of research on Javanese culture related to birth or death ceremonies. Researchers also call for the integration of other disciplinary approaches that lead to SDGs atau tujuan pembangunan berkelanjutan. A comparative study with the culture or traditions of other tribes in Indonesia or tribes that have close values to Java but are outside Indonesia is also necessary.

## REFERENCES

- Ananingsih, V. K. (2014). *Javanese Traditional Wedding Ceremony*.
- Bate'e, Y. (2022). Enkulturasikan Nilai-nilai Kristiani dalam Tradisi Batak melalui Lagu "Nunga Loja Daginghon" sebagai Bentuk Pendidikan Spiritual dalam Keluarga. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 1–17.
- Budiman, P. W. (2023). The philosophy of "makdanakan" in the community settlement of Bontang Kuala Urban Village, Bontang City. *ARTEKS: Jurnal Teknik Arsitektur*, 8(1), 45–60.
- dan Budaya, S. (n.d.). *Art And Cultural Diversity Of Dayak Ngaju Tribe: Christian Education Interactive Learning on Kuala Kurun*.
- Fransisko, Y., Yappo, Y., Rosen, I., Mariani, E., & Munte, A. (2024). Idealistic Philosophy ('I') as Thing-in-itself as Spaceship and Timelessness. *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi Dan Humaniora*, 10(1), 1–20.
- Geertz, C. (2017). Ritual and social change: a Javanese example. In *Ritual* (pp. 549–576). Routledge.
- Gobbo, W. (2023). Christian Education, Quo Vadis? *Religions*, 14(8), 977.
- Hariyanto, P., Nardiati, S., Endardi, J., Sukesti, R., & Heryana, N. (2024). Linguistic and symbolic meanings in ethnic communities: A case study of Tedhak Siten traditional ceremony. *International Journal of Society, Culture & Language*, 12(1), 293–311.
- Irsyada, A. E. (2023). Reading the Spiritual Message Behind Javanese Traditional Wedding Procession. *VCD*, 8(1), 113–129.
- Kersting, M., Haglund, J., & Steier, R. (2021). A growing body of knowledge: On four different senses of embodiment in science education. *Science & Education*, 30(5), 1183–1210.
- Kimmel, M., & Groth, C. (2024). What affords being creative? Opportunities for novelty in light of perception, embodied activity, and imaginative skill. *Adaptive Behavior*, 32(3), 225–242.
- Listiyani, U., & Amirudin, A. (2020). Atur Pasrah and Panampi in Javanese Wedding Ceremony as a Way to Preserve Harmonious Social Environment. *E3S Web of Conferences*, 202, 7013.
- Maksum, M. N. R., Azani, M. Z., & Hamisan, N. S. (2023). Javanese Marriage from the Perspective of Islam in Asemrudung Village, Grobogan. *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)*, 52–63.
- Muassomah, M., Habibi, N., & Ngarifah, I. (2022). Islam and Culture. *International Symposium on Religious Literature and Heritage (ISLAGE 2021)*, 205–211.
- Munte, A. (2023a). Jejak Ziarah Pemikiran Heidegger dalam Ruang Pendidikan Konseling Kristen Atas Sorge-Entschlossenheit-Angst-Zeitlichkeit. *PEADA': Jurnal Pendidikan Kristen*, 4(1), 44–58.

- Munte, A. (2023b). Kehadiran Linguistik, Falogosentris dan Pendidikan Kristen Dalam Percakapan Filosofi Luce Irigaray. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(3), 301–314.
- Oktaviani, S., Pradita, Y., & Munte, A. (2023). Students Anxiety on iGeneration of Post-Structuralism at SMA Kuala Kapuas and Palangka Raya. *EDUJAVARE: International Journal of Educational Research*, 1(2), 109–122.
- Pambayun, K. W., & Suryadi, M. (2021). Communicative Patterns of Imbal Wicara in Ngunduh Mantu Event of Javanese Wedding Tradition. *E3S Web of Conferences*, 317, 1014.
- Peryanto, P., Chrystiani, E., & Munte, A. (2023). Managing Conflict:[“I-Thou”] Theosophy and Counseling. *National Conference on Educational Science and Counselling*, 3(1), 1–24.
- Priyatningsih, N. (n.d.). *ANALYSIS OF CENTRAL JAVA’S” PANGGIH” WEDDING CEREMONY TRADITION IN THE PERSPECTIVE OF EMOTIONAL INTELLIGENCE*.
- Putri, Y., Suriani, R. G. M., Sefle, Y., & Munte, A. (2023). Miroslav Volf’s Theosophy and Charitable Social Living. *Athena: Journal of Social, Culture and Society*, 1(4), 219–231.
- Rosen, I., Pransisko, Y., Melan, M., Sirnawati, S., Lukas, L., & Yappo, Y. (2023). Hypocrisy and Social Segregation amongs Mental Health Education. *Jurnal Pendidikan West Science*, 1(10), 590–604.
- Saputra, E. J., Fransiska, F., Dina, L. K., Sihombing, O. M., & Eric, M. (2023). Educational Music and Sounds Through the Lens of Theodor Adorno and Immanuel Kant. *Journal Neosantara Hybrid Learning*, 1(2), 154–172.
- Shoaf, H. K., Hendricks, J. J., Marks, L. D., Dollahite, D. C., Kelley, H. H., & Gomez Ward, S. (2022). Strengths and strategies in interfaith marriages. *Marriage & Family Review*, 58(8), 675–701.
- Sihombing, O. M., Mamarimbing, N. Y., Ezra, I., Yardi, A., Anatasya, C. D., Kowy, F. A., & Munte, A. (2024). Reflecting and [Living]: Philosophy and Architecture of the Art and Performance of Talawang. *The Eastasouth Journal of Learning and Educations*, 2(02), 21–30.
- Sitorus, H. (2019). Perempuan Sebagai Pendamping Sepadan Bagi Laki-Laki Dalam Konteks Alkitab dan Budaya Batak. *Jurnal Teologi Cultivation*, 3(1), 41–52.
- Sousa, L. A. (1995). Interfaith marriage and the individual and family life cycle. *Family Therapy*, 22(2), 97.
- Suri, K. P. (2022). Traditional Marriage of Wayah Dalem Keraton Surakarta Hadiningrat in the Perspective of Islamic Law. *Unisia*, 40(2), 391–420.
- Telhalia, T. (2016). Teologi Kontekstual Pelaksanaan Jalan Hadat Perkawinan Dayak Ngaju Di Gereja Kalimantan Evangelis (GKE). *RELIGIO: Jurnal Studi Agama-Agama*, 6(2), 230–252.
- Telhalia, T., & Natalia, D. (2021). Realitas Sosial Pernikahan Beda Agama pada Masyarakat suku Dayak Ngaju di Perkotaan. *Religious*. <https://doi.org/https://doi.org/10.15575/rjsalb.v5i2.12636>
- Tirayoh, M. C., Kistisia, J., Sinta, M. P., Vinisya, S., Wirawan, A., & Munte, A. (2023). Rethinking Juan Luis Segundo: Phenomenological Philosophy, Existentialism and Liberation Theology. *Jurnal Pendidikan West Science*, 1(10), 605–621.
- Trisiana, R., Munte, A., Betaubun, C. A., & Malau, R. (2023). Perlukah Filsafat Ber-Lokalitas-Naratif di Sekolah Dasar?: Membingkai Sekat Pengasuhan Guru. *Madako Elementary School*, 2(1), 1–21.
- Wirawan, A. (2021). Pendidikan Kristen Dalam Keluarga Sebagai Pendekatan Pembentukan Karakter Anak. *Harati: Jurnal Pendidikan Kristen*, 1(1), 18–33.
- Wirawan, A. (2023). Peran Nyanyian Jemaat Dalam Penguatan Moderasi Beragama di GKE Imanuel Kuala Pembuang. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 3(2), 154–167.
- Wirawan, A., Maling, A., Malau, R., & Ullo, P. (2023). Social Action Youth Church of Central Kalimantan through Churches, Educational institutions and Civil Societies. *Athena: Journal of Social, Culture and Society*, 1(4), 206–218.
- Dero.desa.id. (2023). Temu Manten, Tradisi Jawa yang Sarat Makna. Diakses dari: <https://dero.desa.id/artikel/2023/8/24/temu-manten-tradisi-jawa-yang-sarat-makna>
- Liputan6. (2022). Viral Tradisi Unik di Pati, Mempelai Pria Dikira Menikah dengan Dua Wanita Sekaligus. Diakses dari: <https://www.liputan6.com/hot/read/5077243/viral-tradisi-unik-di-pati>

mempelai-pria-dikira-menikah-dengan-dua-wanita-sekaligus

Kundha Kabudayan. (2014). Upacara Perkawinan Adat Jawa. Diakses dari:  
<https://budaya.jogjaprovo.go.id/artikel/detail/319-upacara-perkawinan--adat-jawa>

Kemdikbud. (1979). Adat dan Upacara Perkawinan Daerah Jawa Tengah. Diakses dari:  
<https://repositori.kemdikbud.go.id/12286/1/adat%20upacara%20perkawinan%20daerah%20jawa%20tengah.pdf>

Liputan6. (2022). Prosesi Pernikahan Adat Jawa, Ketahui Makna yang Terkandung di Dalamnya. Diakses dari: <https://www.liputan6.com/hot/read/5153716/prosesi-pernikahan-adat-jawa-ketahui-makna-yang-terkandung-di-dalamnya>

