

Analysis of The Meaning of The Traditional Marriage Process *Tepung Tawar* in The Riau Malay Wedding Tradition

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Abstract: *Tepung Tawar* is one of the Malay traditions that is still practiced in Malay society today. However, some people have started to leave this tradition, therefore the researcher will explain the meaning of this tradition *Tepung Tawar* so that people know and can maintain and preserve the tradition. This study aims to analyze the importance of *Tepung Tawar* in traditional Malay marriages. The analysis focused on: (1) the ceremony *Tepung Tawar*, and (2) The process of the ceremony *Tepung Tawar*. This study uses a qualitative descriptive method with data collection through interviews with the secretary of the customary institution, namely Mr. Hery Budiman, video and audio recordings as observation material. In analyzing the meaning of the ceremony *Tepung Tawar* in Malay marriages, Charles Sanders Peirce's semiotic theory is used. The results of this study relate to the Malay tribal community. There are several processes in the ceremony *Tepung Tawar* from patting *Tepung Tawar* to sowing yellow rice, washing rice and washing. In the process *Tepung Tawar* the Malay ethnic marriage has a certain meaning.

Keywords: Analysis, *Tepung Tawar*, Semiotics

Introduction

Indonesia is a country with a variety of cultures, ethnicities and religions. Indonesia has thousands of tribes, thousands of tribes have an unknown cultural diversity. One of the thousands of tribes scattered in Indonesia is the Malay tribe.

Soekanto (2006: 150) explains that culture is a complex that includes knowledge, belief, art, morals, law, customs, and habits carried out by a group of community members. This interaction is carried out by a group of people who will later become a tradition in the community. One of the traditions that is still carried out in the Malay tribe is *Tepung Tawar*. Fresh flour is an activity carried out to reject reinforcements or beg the Almighty so that people who carry out these traditions are given security, peace and happiness in their lives at the wedding ceremony.

In the Malay tribe, the process of the *Tepung Tawar* ceremony is not much different. The implementation of this tradition is not much different from the Malay tribe in general, and one of the traditions that is still carried out in the Malay tribe to this day is the *Tepung Tawar* ceremony. The Malays are the largest ethnic group in Riau province. *Tepung Tawar* in the Malay tribe is an activity carried out as an expression of gratitude to God Almighty and asks for blessings from the audience and brings joy to the bride and groom.

The *Tepung Tawar* tradition is part of the Riau Malay traditional wedding ceremony which is still carried out today and is important for the Malay community. The *Tepung Tawar* tradition is not only carried out in wedding ceremonies, but is also carried out in aqiqah (giving baby names), circumcision, khataman, opening new land, occupying a new house, driving a new vehicle and others. Tradition *Tepung Tawar* is a tradition used by relatives to build a happy household. In addition, *Tepung Tawar* is a tradition that is carried out to convey prayers to newlyweds to achieve happiness in life in the household. Therefore, the tradition of *Tepung Tawar* must be maintained in society, especially for today's young generation, that this tradition is very important. In addition, there has been no research on *Tepug Tawar* in Riau Malay traditional wedding ceremonies in English and this research is also useful for introducing the customs and culture of the Riau Malay tribe.

Method

This study used descriptive qualitative method. Mucktar (2013:10) says that qualitative descriptive research is a method used by researchers to find knowledge or theories about research at a certain time. According to Arikunto (2019:3) descriptive research is research that is intended to investigate the circumstances, conditions or other things that have been mentioned, the results of which are presented in the form of a research report.

The research location is in Duri, Bathin Solapan District, Bengkalis Regency, Riau Province. The implementation time in this study starts from April 4 to June 4, 2022. The subjects in this study are the secretary of the Riau Malay traditional institution and the people who know about Tepung Tawar. The subjects in this study are:

1. Secretary of the Riau Malay Customary Institution in Duri, Bathin Solapan District, Bengkalis Regency, Riau Province. The secretary of the traditional institution is one of the people who know about the Tepung Tawar ceremony.
2. Community leaders who perform the ceremony *Tepung Tawar* in Duri, Bathin Solapan District, Bengkalis Regency, Riau Province.
3. People in Duri, Bathin Solapan District, Bengkalis Regency, Riau Province.

Results and Discussion

1. Semiotics Concept

Semiotics is a theory of sign systems. In the study of semiotics, it is assumed that social phenomena in society and culture are signs, semiotics is the study of systems, rules, and conventions that allow these signs to have meaning.

Pateda in Aritonang (2019:7) states that the term semiotic comes from the Greek word "semieon" which means "meaning sign".

Saussure (2018:2) explains that semiology is the study of signs in human social life, including signs and the laws that govern the formation of signs. This shows that the sign and the meaning behind the sign are formed in social life and are influenced by the system that applies in it.

Sobur (2003:15) reveals semiotics is a science or method of analysis to study signs. The signs here are the tools we use in trying to find a way in this world, in the midst of humans and together with humans. Meanwhile, according to Ferdinand de Saussure (in Kris Budiman 2004:3) states that semiology is a general science about signs. and the study of signs in society.

Van Zoest (in Sobur, 2001, p. 96) defines semiotics as "the science of the sign (sign) and everything related to it: the way it functions, its relationship to other words, its delivery, and its acceptance by those who use it". Furthermore, Charless Sanders Peirce (in Mudjiono 2011:130) explains that semiotics is a means of action, effect, and collaboration between three themes, namely signs, objects and interpretations.

From the understanding of semiotics above, it can be concluded that semiotics is a science that examines the signs and meanings of objects that exist in human life. The concept of this sign is to see that meaning arises when there is a relationship between the sign and the signified.

2. Semiotic Theory

Charless Sanders Pierces (in Mudjiono 2011:130) states that meaning is a triangular theory, which consists of three elements, namely signs, objects, and interpretations. A symbol is a sign that shows the natural relationship between the signifier and the signified. Index is a sign that shows the natural relationship between a sign and a causal sign. A symbol is a sign that shows the natural relationship between the signifier and the signified, a relationship based on people's habits.

3. The semiotic model by Charless Sanders Peirce

Charles Sanders Peirce was born September 10, 1839 in Cambridge, Massachusetts, he was the son of a mathematician at Harvard University, he was a scientist and a philosopher. His expertise in the field of science is not only limited to the discourse of geology, chemistry, and

physics, but also includes an appreciation of the procedures used by successful predecessors in increasing knowledge. Semiotics is the science or method of explaining signs. A sign device used to find a way into this world, in the midst of humans and with humans.

Charles Sanders Peirce mentions the fundamental principle of the nature of the sign is the representative and interpretive properties. The representative nature of the sign means that the sign is something else, while the interpretive nature is that the sign provides opportunities for interpretation depending on the user and the recipient. The semiotic theory of Charles Sanders Peirce is often called the "Grand Theory" because his idea is comprehensive, the structural description of all significations, Peirce wants to identify the basic particles of the sign and recombine the components in a single structure. Charles Sanders Peirce is known for his triadic model and his trichotomy concept which consists of the following:

- a. A representation is a form that is accepted by a sign or functions as a sign.
- b. Object is something that refers to a sign. Something that is represented by a representative with respect to the reference.
- c. The interpreter is a sign that is in a person's mind about the object that a sign refers to.

To clarify Charles Sanders Peirce's triadic model, it can be seen in the following figure:



Figure 1 Triangle Meaning (pyramid triangle semiotics)

d. Concept Analysis

Sugiono (2015: 335), analysis is an activity to look for patterns, or ways of thinking related to systematic testing of something to determine parts, relationships between parts, and their relationship to the whole. Satori and Komariyah (2014: 200), Definition Analysis is an attempt to break down a problem into parts. So, the arrangement looks clear and then the meaning can be grasped or the problem is understood.

Based on the explanation above, it can be concluded that analysis is observing or solving a problem in detail from an object.

e. Tradition Concept

Tradition is a tradition that has been passed down from generation to generation by the community; assessment and the assumption that the existing methods are the best and most correct. Piotr Sztompka (2011:69-70) states that tradition is all material objects and ideas that originate from the past, but are actually still present today, have not been destroyed, destroyed or forgotten.

Muhaimin (2017:78) says that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure. Where in tradition, people follow customary rules. Redfield (2017: 79) which says that tradition is divided into two, namely the great tradition is a tradition of their own, and likes to think and by itself includes a relatively small number of people. while the little tradition is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. So they never know what the habits of the people used to be, because they don't care about their culture. From the above definition, it can be concluded that tradition is a custom that is passed down from generation to generation which is still practiced today.

f. Ceremony *Tepung Tawar*



Figure 2 ceremonial *Tepung Tawar*

Tepung Tawar comes from the word (Tampung Tawar), which means the hand that holds the antidote (medicine). Some other literature also mentions that the name *Tepung Tawar* it self comes from one of the ingredients used in its manufacture *Tepung Tawar*, namely rice flour mixed with water.

The ceremony *Tepung Tawar* has lived and developed in society since the days of ancient kings until today. The *Tepung Tawar* ceremony was actually adopted from a Hindu ritual that has been embraced by the Indonesian people: When traders from Gujarat and Hadralmaut brought Islamic teachings around the 7th century AD, they were faced with several beliefs, namely Animism. (belief in spiritual life) and dynamics (belief in the power of supernatural objects). One of them is the ceremony (white flour), this ceremony accompanies various important events in the community, such as births, circumcisions, weddings, house doors and the opening of new land.

Tepung Tawar is a symbol of giving and blessing for the well-being of the bride and groom, as well as a repellent to troubles and disturbances. In Malay custom, *Tepung Tawar* means eliminating or getting rid of all diseases. Another source mentions that *Tepung Tawar* is used as a symbol of outpouring of pleasure and gratitude for successes, intentions, events, or intentions carried out both on movable objects (humans) and inanimate objects (immovable).

Tepung Tawar in Riau and in Sumatra are not very different because the tools and materials used are the same. And in the process of implementation *Tepung Tawar* it is also the same where it is guided by the traditional head or people who know *Tepung Tawar*. The ceremony *Tepung Tawar* is carried out in weddings, aqiqah (giving baby names), circumcision, khataman, opening new land, and occupying a new house.

g. Wedding

Marriage is the beginning of the formation of a coveted new family that will bring married couples to navigate happiness, love and affection. A family is the smallest community and a family is expected to be a wellspring of happiness, love and affection for all family members.

A. Van Gennep, marriage is a process of changing the independence status of a man and a woman who previously lived separately after going through a ceremony or process of switching and living together in a life together as husband and wife. This opinion requires that the marriage event is double, meaning that in addition to bringing together a man and a woman as husband and wife, it also binds the families of both parties.

J. Dwi Naroko (2010:229) states that the true meaning of marriage is the acceptance of a new status with a new set of rights and obligations and the recognition of this new status by others. This means that every newly married person has a new status, namely the woman becomes a wife who is responsible as a housewife while the man becomes a husband who is responsible for providing for his family.

Based on the various definitions of marriage above, it can be concluded that marriage is an inner and outer bond between a man and a woman as husband and wife who have legal force and are recognized socially with the aim of forming a family as a unit that promises cultural preservation and fulfillment of international needs. personal.

h. Malay Tribe

We often get the term Malay in the names of ethnic groups, languages, cultures, namely the Malay tribe, Malay language, Malay culture, and can be seen in its form in the Southeast Asian region. However, the term Malay was associated with a kingdom that had developed in the 7th century AD, giving rise to many interpretations (Saudagar, 1992:14).

The term Malay was developed from the toponym Mo-lo-yeu. A Buddhist priest from China named I-tsing sailed to India, in 671 AD stopped at Mo-Lo-Yeu (Muljana, 1981). In addition, the term Malay comes from the name of a Malay river. According to the Malaysian historian Hj. Muhammad Said, source from Col. Greany quoted from the book *Udang Siam*, it is said that there was a Malay kingdom in AD 677 on the Malay river. As for the name, it was found at the location of the Jambi estuary temple site. There are Malay names written in Malay, Malay or Malay, while in the records of the Yuan dynasty (13-14 centuries) it is written as MaLi-Yu-Eul (Coedes, 1918). Meanwhile Marcopolo wrote the term with the word Malaiur.

Muchtar Lutfi divides the notion of "Malay" in three senses. First, Malay in the sense of one race among other races. The Malay race is a brown-skinned race. The Malay race is the result of a mixture of yellow-skinned Mongols, black-skinned Dravidians, and white-skinned Aryans. Second, Malay in the sense of being an ethnic group. Due to historical developments and political changes, the Malay race is now divided into several countries, such as Indonesia, Malaysia, Singapore, Brunei Darussalam, the Philippines and Madagascar. In the national unity of each country, Malays are not seen as a race, but as an ethnic group. Third, Malay in terms of ethnicity or ethnicity.

i. Riau

Regarding the origin of the name Riau, there are several interpretations, namely: Etymologically the word "Riau" comes from the word "Rio" (Portuguese) which means "river". For example, Rio de Janeiro means January River. On the island of Bintan there is a river called Rio, namely the Rio river. From the word Rio this changed to Riau. The Dutch wrote the word Riau as "Riouw" and now it is known as Riouw writing with the word Riau only.

Lafalz or the everyday speech of the surrounding community, such as the everyday speech of the Siak community is known as the word "meriau" which means the season of fish playing. From meriau this changed to the word Riau. Besides, in the Riau Islands community, the word "Rioh" is also known. The word Rioh means a bustling voice in the center of the Riau Malay kingdom. The center of the kingdom is located next to the upper reaches of the Carang river, which is bustling with noise due to the bustle of trade going in and out of the city center. The trading center was known as "Bandar Rioh" which was founded by Sultan Ibrahim Syah (1671-1682) in the Malay Empire. When connected the meaning of Rio which means river with the word Rioh which means bustling sound, there is a meaning that is almost the same. The Riau River is located in the flow of international trade traffic in the Malacca Strait. During the Dutch colonial era from 1905 to 1942, the name Riau was used to name a residency, which covered the Riau Archipelago and the east coast of central Sumatra.

j. Preparation Before *Tepung Tawar*

Indonesia has a lot of various cultures that must be preserved and preserved from one generation to the next. One of them is a tradition related to the form of community gratitude to God for all blessings, pleasures, blessings, marriages, births and so on.

Like the tradition that is still carried out by the Riau Malay community, namely *Tepung Tawar*. *Fresh flour* is one of the traditions in Malay society which is carried out in events such as weddings, circumcisions, wages, thanksgiving, healing, promotions, and others that aim to express gratitude for all the pleasures and offer congratulations. This tradition also aims to give blessings to achieve safety and well-being, requests to be kept away from misfortune and sorrow.

There are several things that must be prepared before carrying out the ceremony (Fresh Flour), namely the penepuk or perenjjs leaves, sowing materials, and renjis ingredients such as setawar leaves, sedingin leaves, ati-ati leaves, gandarusa leaves, jun-juang leaves, potpourri, water percung, and sown rice consisting of turmeric or yellow rice, washed white rice, and bertih.

k. The Process of Executing the Ceremony *Tepung Tawar*

The procedure or process for doing *Tepung Tawar* is as follows:

- 1) Take the leaves of perenjjs (splash), namely the leaves that are tied together dipped in water mixed with powder, oranges, and roses. Then, the leaves are soaked in both hands lying on the thighs which are covered with a pillow of *Tepung Tawar* and have been covered with a white cloth.
- 2) The person who will do (pattern) *Tepung Tawar* takes turmeric rice, washes it, cleans it, and potpourri. These materials are sprinkled on the people who carry out the traditional procession or in *Tepung Tawari* If the person who is being offered flour is an honorable person, then the ingredients are sprinkled up to the top of the head with a rotation from left to right while reading salawat.
- 3) The process of giving water (fresh flour) to the bride or groom by taking a pinch of henna and then rubbing it on the right and left palms.
- 4) Patters *Tepung Tawar* arrange worship by raising their hands.
- 5) After all those appointed as patters *Tepung Tawar* finished, the event was closed with a prayer. The number of pats *Tepung Tawar* is an odd number, starting from 3,5,7,9, and 13.

l. After *Tepung Tawar*

After the white flour ceremony is completed, the tools used in the ceremony *Tepung Tawar* are brought back into the house, and placed on the table or placed in the corner of the room so that they are not stepped on. The tools used in the ceremony *Tepung Tawar* such as candle holders, lime powder holders, turmeric rice holders, washing rice, bertih, potpourri, water containers *Tepung Tawar* and hand washing bowls are washed and stored properly.

m. Materials and tools in the ceremony *Tepung Tawar*

Table 1 tools and materials that must be prepared when performing the ceremony *Tepung Tawar*, namely:

sowing tool	Perinjis leaves
Bertih	Sedingin leaves
turmeric rice	gundo uso (ganda rusa) leaves
wash rice	ati-ati leaves
Potpourri	Setawar leaves
lime powder	jun juang leaves
Inai	
water <i>Tepung Tawar</i>	
hand wash bowl	

n. Meaning of Ceremonial Process *Tepung Tawar*

- 1) Merenjjs your forehead means think before you act or continue to use common sense.
- 2) Merenjjs g on the right and left shoulders means that you have to be ready to carry the burden with a full sense of responsibility.

- 3) Merenjis the back of the hand means never giving up in finding sustenance, always and constantly trying to live life.
- 4) Regarding the palms, it is a sign that the bride and groom are already married. In consequence, awareness that "now" is not single or virgin anymore (there is already a companion).
- 5) The congratulation prayer at the end of the event means that what is done is expected to be blessed and blessed by Allah SWT.

Discussion

Tepung Tawar in the Malay tribal wedding ceremony is a tradition passed down from our ancestors for generations. *Tepung Tawar* in Malay wedding ceremonies is a tradition carried out to strengthen social relations and family relations. In a Malay wedding ceremony, the *Tepung Tawar* tradition is very important. If *Tepung Tawar* is not done then the marriage is not tasty or not finished. *Tepung Tawar* is done to ask God so that people who are married are given safety, peace, and happiness in their lives. According to the informants interviewed, there are still many young people who do not know what it is *Tepung Tawar* in Malay wedding ceremonies and the importance of the ceremony *Tepung Tawar* in Malay tribal marriages. This is because many parents do not provide knowledge about these customs. So that today's younger generation no longer cares about customs and does not know the traditions that exist in wedding ceremonies. The process *Tepung Tawar* in Malay wedding ceremonies has a special meaning. Where the ceremonial process *Tepung Tawar* must be carried out sequentially because each ceremonial process *Tepung Tawar* has its own meaning. And this process is carried out until it is finished, where the number of bidders is odd.

Conclusion

Based on the results of the investigation, it was concluded that the symbols used during *Tepung Tawar* in the Malay wedding ceremony were (1) Bertih, (2) Yellow Rice, (3) Washed Rice, (4) Inai, (5) Lime Powder, (6) Potpourri, (7) Setawar Leaves, (8) Cold Leaves, (9) Ati-ati Leaves, (10) Deer Double Leaves, (11) Jun-juang Leaves, (12) Water *Tepung Tawar*, and (13) hand washing bowls.

Analyzing the meaning of the *Tepung Tawar* ceremony in a Riau Malay traditional wedding: To smack your forehead means to think before you act or continue to use common sense. Merenjis on the right and left shoulders means that you have to be ready to carry the burden with a full sense of responsibility. Merenjis the back of the hand means never giving up in finding sustenance, always and constantly trying to live life.

Along with the development of the times, the implementation of the ceremony *Tepung Tawar* underwent changes in some of the rituals. This causes a change in the meaning of the ceremony *Tepung Tawar*. Changes in meaning that occur in Malay society are related to changes from individuals who support adat or from the culture itself.

Tepung Tawar for the Malay community is a cultural symbol and will still be well-maintained if all the supporting elements of the culture always strive and uphold the existence of the ceremony *Tepung Tawar*. Thus it will make *Tepung Tawar* remain sustainable among the community. But the fact is that many of the ceremonial events *Tepung Tawar* change in their implementation, resulting in a change in meaning for the Malay community is a cultural symbol and will still be well-maintained if all the supporting elements of the culture always strive and uphold the existence of the ceremony *Tepung Tawar*. Thus it will make *Tepung Tawar* remain sustainable among the community. But the fact is that many of the ceremonial events *Tepung Tawar* change in their implementation, resulting in a change in meaning.

Suggestion

1. Malay culture is one of the cultures in Indonesia that must be preserved. Therefore, today's young generation is expected to be more familiar with the Malay culture and increase knowledge about *Tepung Tawar* and can be useful for the world of education.

2. German students should have a great interest in studying culture, because students learn about regional studies and culture during their studies.

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