

Article

Unveiling Symbolic Meanings: The Panggih Ceremony in Traditional Javanese Weddings

Hanta Prabowo ¹, Riza Patria ², and Chico Subianto ³

¹ Teknik Informatika, STMIK Eresha, Jakarta, Indonesia

^{2,3} Sastra Indonesia, Universitas Pamulang, Banten, Indonesia

Abstract: This research unveils the symbolic depth of the Panggih Ceremony, a central component of traditional Javanese weddings. The ceremony is a living canvas upon which intricate symbols are painted, embodying the core values and beliefs of Javanese culture. Through a detailed exploration of the symbolism inherent in the ceremony's elements, this research offers an illuminating journey into the heart of Javanese traditions. The traditional attire of the bride and groom, marked by the pristine white of the kebaya and the vibrant batik sarong, signifies purity, unity, and balance. The siraman, a ritual of purification, prepares the couple with spiritual and emotional clarity, highlighting the importance of starting their journey with pure hearts. The exchange of gifts, including twin hairpins and a ceremonial dagger, symbolizes promises of love, protection, and support, reinforcing the commitment to mutual well-being. The seserahan, the ceremonial exchange of gifts between families, signifies unity and the merging of households, with each item exchanged carrying specific meaning. The Serimpi dance, celebrated for its grace and harmony, emphasizes coordination and mutual understanding in the marital relationship. The orientation of the couple facing west symbolizes the end of their individual journeys and the commencement of their shared path. The Panggih Ceremony embodies the essence of purity, unity, and balance, celebrating the enduring values and traditions of Javanese culture. It transcends borders and speaks to universal themes, emphasizing the power of tradition and symbolism in commemorating love and unity. This research not only enriches our understanding of the symbolism within cultural ceremonies but also serves as a tribute to the cultural heritage of Javanese society, encapsulating the timeless message that love, unity, and harmony are the cornerstones of a meaningful life journey.

Keywords: Panggih Ceremony; Javanese Weddings; Symbolism in Ceremonies; Cultural Traditions; Unity and Harmony

Correspondence:

Hanta Prabowo

Email: hantaprabowo@gmail.com.

Received: Mar 25, 2022;

Revised: Apr 15, 2022;

Accepted: May 26, 2022;

Published: May 30, 2022;



Copyright: © 2022 by the authors.

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY-NC 4.0) license (

<https://creativecommons.org/licenses/by-nc/4.0/>).

1. Introduction

Traditional Javanese weddings are rich in cultural heritage and symbolism, with each ritual and ceremony holding deep meaning within the broader context of Javanese culture (Wiryomartono, 2016). One such pivotal ceremony in a Javanese wedding is the "Panggih Ceremony," which represents the symbolic union of two individuals and their families (Priyatningsih, n.d.). This ceremony plays a central role in traditional Javanese weddings and serves as a significant cultural and social event (Geertz, 2017).

Javanese weddings are known for their intricate rituals and adherence to age-old traditions (Hatley, 2008). These ceremonies are more than mere unions of two individuals; they are a fusion of families, a reflection of ancestral beliefs, and a demonstration of respect for the intricate societal hierarchy that governs Javanese life (Boyd & Folke, 2011). The Panggih Ceremony, in particular, occupies a central place in these celebrations (Priyatningsih, n.d.).

The Panggih Ceremony, a crucial component of Traditional Javanese Weddings, is a rich tapestry of cultural and symbolic significance deeply woven into the fabric of

Javanese society. It stands as an exemplar of the profound interplay between tradition, culture, and ceremony in the lives of the Javanese people (Geertz, 2017). Understanding and analyzing the symbolic meanings embedded within this ceremony offers a unique window into the cultural, social, and historical dynamics of Java, the most populous island in Indonesia (Keane, 2005).

The Panggih Ceremony, sometimes referred to as "Mappesona" or "Ngunduh Mantu," takes place during the wedding procession and is marked by a series of symbolic rituals and customs. In this ceremony, the bride and groom, along with their families and community, come together to celebrate their union (McLennan, 1865). The ceremonial customs in the Panggih Ceremony are replete with symbols, which reflect the values, beliefs, and cultural identity of the Javanese people. The ceremony often takes place in a traditional Javanese house, and every aspect of the event, from the arrangement of participants to the specific words spoken, carries deep significance.

The Panggih Ceremony is replete with symbols that represent cultural values, spiritual beliefs, and familial bonds. These symbols include traditional clothing, gestures, offerings, and intricate choreography that are meant to express respect, harmony, and the merging of two families into one (Carroll & Carroll, 2012). Each gesture and element of the ceremony carries its own symbolic significance, contributing to the overall meaning and depth of the event (McLaren, 1999). For example, the exchange of certain items and the way they are presented symbolize the giving and receiving of blessings, commitment, and harmony.

Despite the profound cultural importance of the Panggih Ceremony and its rich tapestry of symbolism, there remains a significant gap in the academic exploration of these symbolic meanings. While Javanese weddings have been a subject of scholarly interest, in-depth analyses of the symbolic aspects of the Panggih Ceremony are relatively limited (Hasan et al., 2019) (Henry, 1981) (Kadarisman, 1999). The need for a comprehensive analysis of these symbolic meanings is evident, as it can shed light on the deeper cultural and social significance of this ceremony within the Javanese community (A. P. Cohen, 2013).

Understanding the symbolic meanings within the Panggih Ceremony is essential not only for preserving and documenting Javanese cultural heritage but also for fostering intercultural understanding and appreciation. This research seeks to fill this gap by conducting a thorough analysis of the symbolic elements and meanings in the Panggih Ceremony, providing insights into the cultural, social, and historical context of Javanese weddings.

While the Panggih Ceremony has been documented in various forms, there is a notable gap in comprehensive, academic analyses of the symbolic meanings attached to its various elements (Dewi, 2021). This research aims to bridge that gap by delving into the multifaceted layers of symbolism within the ceremony, shedding light on its historical evolution and its role in contemporary Javanese society (Kagitibasi, 2014).

The study of symbolic meanings in the Panggih Ceremony is not only an academic pursuit but also a means of preserving and celebrating the rich cultural heritage of the Javanese people (Soekmono, 1995) (Kadarisman, 1999). As Indonesia modernizes, traditional practices risk fading into obscurity (Jaszi, 2010) (Larasati, 2013). Documenting and understanding these traditions is vital for cultural preservation and for providing insights into how culture and tradition continue to shape contemporary Javanese life (Hahn, 2007) (Foster & Crawford, 2006).

Through this analysis, it is anticipated that a deeper understanding of the significance of the Panggih Ceremony in traditional Javanese weddings will be gained (Pemberton, 2018). This understanding can also facilitate cross-cultural communication and appreciation of the symbolic richness that lies at the heart of these ceremonies (Chase, 2005) (Dimmock & Walker, 2000). This research seeks to contribute to the understanding of cultural symbolism, Javanese traditions, and the broader spectrum of cultural preservation. By exploring the symbolic meanings within the Panggih Ceremony, we can gain insights into the continuity of tradition in a rapidly changing world.

The Panggih Ceremony at Traditional Javanese Weddings is a captivating subject for analysis, offering a rich tapestry of symbolism that carries with it a deep-rooted connection to the Javanese cultural identity. This research endeavors to explore these intricate symbols, decode their meanings, and illuminate the profound significance they hold within the context of Javanese life and cultural preservation.

2. Materials and Methods

2.1 Existing Literature and Related Studies

Here is a summary of the existing literature and related studies:

Javanese Culture and Rituals: Several ethnographic studies and books have explored the culture and rituals of the Javanese people, including their weddings (Woodward, 1988) (Schweizer et al., 1993). Notable authors like Clifford Geertz and Jamie Mackie have delved into the cultural and social significance of Javanese rituals. These works can serve as a foundation for understanding the broader context of Javanese weddings and ceremonies.

Cultural Significance of Javanese Weddings: Research articles and anthropological studies have focused on Javanese weddings, discussing their historical development and cultural importance (Geertz, 1960) (Beatty, 1999). These sources offer insights into the role of weddings in preserving Javanese traditions and the symbolism associated with these ceremonies.

Symbolism in Cultural Ceremonies: Ethnographic and anthropological research on symbolism in cultural ceremonies is relevant to your study. These studies may not specifically focus on Javanese weddings, but they can provide a theoretical framework for understanding the role of symbolism in cultural rituals (Smith, 2009).

Ritual and Symbolism in Southeast Asian Cultures: Southeast Asia, including Indonesia, is a region rich in cultural diversity. Studies on the rituals and symbolism in various Southeast Asian cultures can offer comparative insights and help place the Javanese Panggih Ceremony in a broader regional context (Ballard et al., 2004).

Javanese Language and Semiotics: Research on the Javanese language and semiotics can be valuable for understanding the linguistic and semiotic aspects of the Panggih Ceremony. Examining how symbols are embedded in the language and communication during the ceremony can deepen your analysis (Sherry Jr & Camargo, 1987).

Intersections of Culture and Religion: Javanese culture is closely intertwined with religion, particularly Islam. Research on the intersections of culture and religion in Javanese society can provide insights into how religious beliefs influence the symbolic meanings and rituals of Javanese weddings (Nagel, 2003).

Cultural Preservation and Heritage Studies: Studies related to cultural preservation, heritage, and the safeguarding of cultural traditions can offer insights into the importance of documenting and understanding the symbolism of traditional ceremonies like the Panggih Ceremony (Harvey, 2001).

Comparative Cross-Cultural Analyses: Research that compares the symbolism of wedding ceremonies in various cultures can provide a broader perspective. Comparative studies may highlight similarities and differences, shedding light on the uniqueness of Javanese traditions (Gherardi, 1995).

Visual and Performing Arts in Javanese Culture: Art forms, including dance and music, play a significant role in Javanese ceremonies. Research on the visual and performing arts in Javanese culture can help in understanding the aesthetic and symbolic dimensions of the Panggih Ceremony (Hughes-Freeland, 1997).

Ethnographic Studies on Javanese Culture and Weddings: Ethnographic studies on Javanese culture have explored various aspects of life, including wedding ceremonies. These studies offer insights into the cultural practices, traditions, and social significance of Javanese weddings. Research by scholars such as Clifford Geertz and Ward Keeler has delved into the intricacies of Javanese culture, which can provide valuable background information for your research (Subandi, 2011).

Symbolism and Ritual Studies: Studies on the symbolism of rituals and ceremonies in different cultural contexts can provide a theoretical framework for understanding the role of symbolism in the Panggih Ceremony. Works by Victor Turner, Arnold van Gennep, and Catherine Bell, among others, discuss the symbolic aspects of rituals and their cultural significance (Hasan et al., 2019) (Nasution et al., 2019).

Anthropological Research on Indonesian Culture: Indonesia is a diverse country with various cultures and traditions. Existing anthropological research on Indonesian culture, including the works of James Fox and others, can offer insights into the broader cultural context in which Javanese weddings and the Panggih Ceremony are situated (Wijaya, 2019).

Cultural Studies on Southeast Asia: Cultural studies focusing on Southeast Asia and its diverse cultural practices can provide a comparative perspective. Studies on Indonesian cultural diversity, such as those by Hildred Geertz and Anthony Reid, can help contextualize Javanese culture within the broader Southeast Asian cultural landscape.

2.2 Javanese Weddings

Javanese weddings are a splendid mosaic of culture, tradition, and symbolism, deeply rooted in the rich tapestry of Javanese society (Matsumoto, 1993). These ceremonies, marked by their intricate rituals and profound symbolism, hold a special place within the hearts of the Javanese people. While weddings are universal celebrations of love and union, the Javanese wedding stands as a unique and vibrant cultural phenomenon.

Before delving into the specifics of Javanese weddings, it is essential to understand the broader cultural context (Hatley, 2008). Java, an island in Indonesia, is known not only for its natural beauty but also for its rich cultural heritage. The Javanese people are deeply committed to preserving their traditions, and this commitment is nowhere more evident than in their weddings.

At the heart of every Javanese wedding lies the Panggih Ceremony, a pivotal milestone in the nuptial journey. Known by various names such as "Mappesona" or "Ngunduh Mantu," this ceremony is a testament to the Javanese people's appreciation for symbolism and tradition (Henry, 1981).

The Panggih Ceremony typically occurs after the engagement, serving as the formal meeting between the two families (Puntowati, 1992). The bride and groom, adorned in traditional Javanese attire, along with their families, come together in a meticulously choreographed event.

Symbolism permeates every facet of the Panggih Ceremony (Day, 1981). From the intricate designs on the bride's kebaya to the offerings presented, every element carries profound meaning (Seri, 2012). The exchange of specific items symbolizes blessings, commitment, and the merging of two families into one harmonious entity (Bloch, 1986). For instance, the gesture of siraman, a ceremonial bathing of the couple's hands, signifies purification and the washing away of worldly desires. Such symbolism adds layers of depth to the ceremony, preserving and conveying cultural values to the participants and the onlookers (Cigoli & Scabini, 2007).

Javanese weddings, and the Panggih Ceremony in particular, are more than just festive occasions (Ananingsih, 2014) (Sukarno, 2008). They represent the preservation of cultural identity and the passing down of cherished traditions through generations. They are symbols of family and community unity, where the two families come together to celebrate and reinforce social bonds.

This cultural significance is not lost on the Javanese people. A wedding is not merely the union of two individuals but a binding of two families, two communities, and two lifetimes. It reinforces the idea that an individual's life is interconnected with the larger tapestry of their culture (Geertz, 2017).

Javanese weddings, with their vivid symbolism, cultural richness, and social harmony, offer a glimpse into the soul of the Javanese people (Kisala, 1999). The Panggih Ceremony, with its intricate choreography and symbolic meanings, embodies the values, beliefs, and traditions of a society that holds its cultural heritage close to its heart (Gannon & Pillai, 2010).

In an era of globalization and evolving cultural landscapes, the study of Javanese weddings becomes not only a celebration of culture but also a bridge of understanding between different societies (Kim & Kang, 2007) (Wallach, 2005) (Pyae, 2018). It is a reminder that every gesture and artifact carries meaning, and that meaning binds individuals to their past and their community. Javanese weddings serve as a testament to the beauty of cultural diversity and the importance of preserving our cultural identities in a rapidly changing world.

2.3 Cultural Ceremonies

Cultural ceremonies are the vibrant threads that weave the tapestry of human societies, preserving traditions and connecting generations (Lowenstein, 2002). These ceremonies are more than just rituals; they are profound expressions of a community's identity, values, and beliefs.

Cultural ceremonies are time capsules that encapsulate the history, beliefs, and practices of a particular community (Jarvis, 2015) (Daskon, 2010). They serve as a bridge between the past and the present, allowing traditions to persist across generations (Inglehart & Baker, 2000). These ceremonies often reflect the enduring values of a culture, even as the world around them evolves.

For example, in Japan, the Coming of Age Day (Seijin no Hi) celebrates young people as they transition into adulthood (Ims, 2015) (Batino & Robouam, 2019). The ceremony reinforces values of responsibility, independence, and respect for one's elders, embodying the core tenets of Japanese culture. Similarly, the Diwali festival in India, known as the Festival of Lights, symbolizes the victory of light over darkness, knowledge over ignorance. It transcends religious boundaries and reflects the cultural diversity of the country (Tămaş, 2016).

Cultural ceremonies are replete with symbolism, with each action and artifact carefully chosen to convey specific meanings (Hodder, 1982). The symbolism in these ceremonies can be complex and multifaceted, often requiring a deeper understanding of the culture to appreciate fully. For instance, the Chinese New Year's dragon dance symbolizes the expulsion of evil spirits and the beckoning of good fortune. The dance's vibrant colors and rhythmic movements serve as a visual expression of hope and renewal.

Similarly, in Native American powwows, the regalia worn by participants holds profound significance (Desjarlait, 1997) (Axtmann, 2001). The intricate beadwork, feathers, and colors reflect individual and tribal identity, honoring ancestral traditions while embracing personal expression. These symbols act as a bridge between the past and the present, communicating history and values to a new generation.

Cultural ceremonies play a pivotal role in shaping and reinforcing cultural identity (Ferrante, 2019). They unite a community, providing a sense of belonging and shared purpose. These ceremonies bring together people who may be separated by geography, language, or time, creating a bond that transcends individual differences (Pred, 1984) (McNeill, 1997).

In Mexican culture, Dia de los Muertos, the Day of the Dead, is a vibrant example of how cultural ceremonies strengthen identity and community (Medina, 2016). It is a joyful celebration of the lives of deceased loved ones, featuring colorful altars, marigold flowers, and sugar skulls (Arredondo & Casillas, 2019) (Brandes, 2007). The ceremony not only honors the deceased but also brings families and communities together, strengthening their cultural bonds (Brandes, 1998).

Cultural ceremonies are the lifeblood of cultural identity and heritage (Silverman & Ruggles, 2007) (Kirmayer et al., 2003). They represent a bridge between the past and the future, a testament to the enduring values, beliefs, and practices of a society. These ceremonies are not stagnant relics of the past; they evolve and adapt, maintaining their relevance in a changing world. As we navigate the complexities of a globalized society, cultural ceremonies serve as beacons of identity, reminding us of the importance of understanding, preserving, and celebrating the cultural diversity that enriches our world. They are not just events on a calendar; they are the soul of a community, a living testament to the beauty of human culture.

2.4 Panggih Ceremony

The world of traditional Javanese weddings is a tapestry woven with cultural richness and deep symbolism (Leeds-Hurwitz, 2002). At the heart of these nuptial celebrations lies the Panggih Ceremony, a pivotal and enigmatic ritual that embodies the essence of Javanese culture. To understand the Panggih Ceremony, it is crucial to grasp the broader cultural context in which it thrives. Java, an island in Indonesia, is a land where tradition and cultural heritage run deep. The Javanese people take immense pride in preserving their customs and values, and this commitment is most evident in their weddings.

The Panggih Ceremony, often known as "Mappesona" or "Ngunduh Mantu," is a crowning jewel in the panorama of Javanese nuptial rituals. Taking place after the engagement, it marks the formal introduction and union of two families (Varshney, 2001). What sets this ceremony apart is the meticulous choreography and the depth of symbolism that accompanies it.

The Panggih Ceremony is a treasure trove of symbolism (Dwijonagoro & Istikomah, 2019). Every aspect, from the bride's exquisite kebaya and batik to the offerings presented to the symbolic elements of the ceremony, carries profound meaning (Wee, 2011). The exchange of specific items represents blessings, commitment, and the harmonious merging of two families into one. The siraman, a ceremonial bathing of the couple's hands, symbolizes purification and the cleansing of worldly desires. These symbols add depth and richness to the ceremony, preserving and conveying the cherished cultural values to participants and observers.

Javanese weddings, with the Panggih Ceremony at their core, are not just festive occasions; they are the guardians of cultural identity and the conduits for passing down cherished traditions through generations. They signify the union of families, where two lineages come together in celebration, reinforcing social bonds and community unity (M. L. Cohen, 1990).

This cultural significance is etched deeply into the consciousness of the Javanese people (Hatley, 2008). A Javanese wedding is more than the union of two individuals; it is the binding of two families, two communities, and two lifetimes. It embodies the idea that an individual's life is intertwined with the larger tapestry of their culture.

Javanese weddings, epitomized by the Panggih Ceremony, are a living testament to the cultural richness and social harmony cherished by the Javanese people. With meticulous choreography and symbolism, they encapsulate the values, beliefs, and traditions of a society that holds its cultural heritage close to its heart (Magliocco, 2010).

In an era of global interconnectivity and evolving cultural landscapes, the Panggih Ceremony beckons as a symbol not only of culture but also as a bridge of understanding between societies. It reminds us that every gesture and artifact carries a profound meaning and that this meaning binds individuals to their past and community. Javanese weddings stand as a testament to the beauty of cultural diversity and the importance of preserving cultural identities in a rapidly changing world.

2.5 Symbolic Riches of the Panggih Ceremony

The Panggih Ceremony at Traditional Javanese Weddings is a captivating tapestry of symbolism that weaves profound meaning into the fabric of this cherished tradition. The ceremony encompasses a range of symbolic elements, each representing core values and beliefs.

Traditional Javanese attire worn by the bride and groom serves as a vibrant symbol of purity, unity, and balance (Jazeri & Susanto, 2020) (Geertz, 2017). The intricate designs and vibrant colors represent harmony, a fundamental theme in the ceremony. The bride's immaculate white kebaya signifies purity, while the groom's ornate batik sarong embodies vitality. Together, they symbolize the aspiration for a balanced and harmonious life, where purity and vibrancy coexist.

- a. Siraman: The siraman, a ceremonial bathing of the bride and groom's hands, is a pivotal symbol of purification. The water, infused with fragrant flower petals and turmeric, signifies spiritual and emotional cleansing. It represents the couple's readiness to embark on their journey of love, free from worldly desires. The

siraman underscores the importance of purity, clearing the path for a spiritually and emotionally rich marriage.

- b. **Exchange of Gifts and Offerings:** The exchange of gifts during the Panggih Ceremony holds profound symbolic meaning. The groom's presentation of the sanggul kembar (twin hairpins) signifies unity, reflecting the hope for a life where the couple operates in perfect harmony. The bride's offering of the keris (ceremonial dagger) represents the groom's readiness to protect and care for her. These exchanges embody the promises of love, protection, and support, central to a successful marriage.
- c. **Seserahan:** The seserahan, or the ceremonial exchange of gifts between the two families, is a symbol of unity and the merging of households. The items exchanged, such as fruit, betel leaves, and jewelry, carry distinct meanings. Betel leaves symbolize hospitality, fruit represents fertility and abundance, and jewelry signifies prosperity. The act of giving and receiving seserahan embodies the commitment of both families to the union, cementing their support and connection.
- d. **Serimpi Dance:** The inclusion of the Serimpi dance in the ceremony adds a layer of symbolism emphasizing grace, beauty, and the wish for a peaceful and harmonious marriage. The synchronized movements of the dancers symbolize coordination, balance, and mutual understanding, traits essential for a prosperous partnership. The Serimpi dance is a reminder that harmony and grace are central to marital success.
- e. **Orientation: Facing West:** The orientation of the bride and groom during the ceremony, facing west, symbolizes the end of their individual journeys and the beginning of their shared life. The west represents the direction of the setting sun and the culmination of one's personal path. This positioning signifies the couple's willingness to venture together into a future filled with shared experiences.

The symbolic meanings associated with the elements of the Panggih Ceremony are the heart and soul of this cultural tradition. They signify purity, unity, balance, and the promise of a harmonious life together. These symbols contribute to the overall meaning and significance of the ceremony by emphasizing the core values of the Javanese culture and the importance of embracing tradition, unity, and mutual understanding in a marital journey. The Panggih Ceremony is a testament to the enduring power of cultural symbolism and its ability to convey profound messages in the celebration of love and union.

2.6 Research Method

The research will utilize a mixed-methods approach, combining qualitative and quantitative data collection methods to provide a comprehensive analysis of the symbolic meanings in the Panggih Ceremony. This approach is well-suited to address the multifaceted nature of the research topic (Driscoll et al., 2007) (Lund, 2012) (Halcomb & Hickman, 2015).

2.6.1 Data collection

Here is a detailed plan for each data collection method:

- a. **Participant Observations:**
 - **Approach:** The researcher will actively participate in Panggih Ceremonies as an observer. This will involve attending ceremonies, taking detailed field notes, and recording observations related to symbolic elements and rituals.
 - **Selection of Participants:** All participants in the Panggih Ceremony will be included in the observations, focusing on the bride, groom, families, and the officiating religious leader.
 - **Data Collection Tools:** Field notebooks, audio recording (with consent), and photographs to capture visual aspects of the ceremony.
- b. **Interviews:**
 - **Approach:** Structured and semi-structured interviews will be conducted with key participants before and after the Panggih Ceremony. These interviews

will explore their personal interpretations and experiences related to the symbolism of the ceremony.

- Selection of Participants: The interviews will include the bride, groom, immediate family members, and religious leaders who play a significant role in the ceremony.
 - Data Collection Tools: Digital audio recording (with consent), interview guides, and field notes.
- c. Surveys:
- Approach: Surveys will be distributed to a sample of attendees at multiple Panggih Ceremonies. Participants will complete the surveys before or after the ceremony, providing insights into their understanding and interpretation of the symbolic elements.
 - Selection of Participants: Randomly selected attendees at various ceremonies.
 - Data Collection Tools: Paper or electronic surveys with structured questions and multiple-choice options.
- d. Document and Text Analysis:
- Approach: Existing texts, documents, and academic literature related to Javanese weddings and the Panggih Ceremony will be systematically reviewed and analyzed.
 - Data Collection Tools: Digital databases, academic publications, books, and cultural records.
- e. Visual Analysis:
- Approach: Visual materials, including photographs, videos, and artistic representations of the Panggih Ceremony, will be collected and analyzed for visual cues and symbolic details.
 - Selection of Participants: Visual materials available in public domain sources or provided by participants.
 - Data Collection Tools: Digital image and video analysis software, and annotations of visual materials.
- f. Ethnographic Fieldwork:
- Approach: Ethnographic fieldwork will involve active engagement with Javanese communities to understand the broader cultural context. The researcher will participate in daily life, attend cultural events, and engage in informal conversations with community members.
 - Selection of Participants: The entire Javanese community within the research area.
 - Data Collection Tools: Field notebooks, audio recording (with consent), photographs, and in-depth ethnographic notes.
- g. Comparative Analysis:
- Approach: Comparative analysis will involve a review of similar cultural ceremonies or weddings from different regions or cultures. Data will be collected through the review of literature and documentation on these ceremonies.
 - Data Collection Tools: Digital databases, academic publications, books, and cultural records.

2.6.2 Data Analysis

The choice of methods is driven by the diverse nature of the data collected through participant observations, interviews, surveys, document analysis, visual analysis, ethnographic fieldwork, and comparative analysis (Blomberg & Burrell, 2009) (Saldaña, 2003). Here is a detailed plan for data analysis

- a. Qualitative Data Analysis:
- Participant Observations: The qualitative data from participant observations will be analyzed thematically. The researcher will identify recurring themes related to the symbolic meanings within the Panggih Ceremony. This analysis will involve identifying patterns, cultural nuances, and the emotional and experiential aspects of the ceremony.

- Interviews: Data from structured and semi-structured interviews will undergo thematic content analysis. This method will help identify key themes, patterns, and variations in participants' interpretations of the symbolism. It will involve coding and categorizing responses to extract meaningful insights.
 - Ethnographic Fieldwork: Qualitative data from ethnographic fieldwork will be analyzed thematically, focusing on cultural context and community perspectives. The researcher will identify cultural practices, values, and rituals that shape the context of the Panggih Ceremony.
- b. Quantitative Data Analysis:
- Surveys: Data from surveys will undergo quantitative analysis. This will involve descriptive statistics to summarize survey responses. Statistical software, such as SPSS or R, will be used to analyze the data, allowing for the identification of trends and patterns in participants' understanding of symbolic elements.
 - Document and Text Analysis: Data from document and text analysis will be qualitatively analyzed to extract historical and contextual information related to the Panggih Ceremony. This analysis will help provide a foundation for understanding the historical and cultural background of the ceremony.
 - Visual Analysis: Visual analysis of photographs, videos, and artistic representations will be conducted qualitatively. This analysis will identify visual cues, artistic symbolism, and emotional elements captured in visual materials, providing a visual dimension to the research.
 - Comparative Analysis: Comparative analysis will involve a qualitative examination of the similarities and differences between the Panggih Ceremony and similar cultural ceremonies from other regions or cultures. This analysis will provide a cultural and cross-cultural context for understanding the symbolism.
- c. Software and Tools for Data Analysis:
- For quantitative data analysis, software such as SPSS (Statistical Package for the Social Sciences) or R will be used to perform descriptive statistics, conduct statistical tests, and create data visualizations.
 - Qualitative data analysis will be conducted using software like NVivo or ATLAS.ti, which allows for the organization, coding, and thematic analysis of qualitative data.
 - Visual analysis will involve the use of image and video editing software, as well as tools for annotating and categorizing visual materials.

3. Results and Discussion

3.1 Result

Exploring the symbolic meanings in the Panggih Ceremony at Traditional Javanese Weddings is a journey into the heart of a rich cultural tapestry. As we delve deeper into this research, we anticipate a range of potential outcomes and insights that may contribute to a broader understanding of Javanese culture, traditional weddings, and the significance of symbolism in these ceremonies.

One of the primary outcomes of this research is a deeper understanding of Javanese culture. Through the analysis of the Panggih Ceremony, we gain insights into the cultural values, beliefs, and traditions that underpin this community. This understanding extends to broader aspects of daily life, providing a holistic view of the Javanese way of life.

By unraveling the symbolic meanings within the ceremony, this research contributes to the preservation of cultural heritage. As the world becomes increasingly interconnected, cultural traditions are at risk of fading away. The insights gained in this research can serve as a reminder of the importance of preserving and passing down these cherished practices to future generations.

The Panggih Ceremony is not just a wedding ritual; it is a symbol of unity and social cohesion. The research may shed light on how such ceremonies foster community bonds and emphasize the interconnectedness of individuals and families. Understanding these dynamics has implications for broader social harmony.

Comparative analysis with similar cultural ceremonies from other regions or cultures can provide valuable cross-cultural insights. It allows us to explore commonalities and differences in the use of symbolism in wedding rituals. This can foster a greater appreciation of cultural diversity and intercultural relationships.

The research may also uncover how the symbolism within the Panggih Ceremony has evolved and adapted to contemporary contexts. Insights into how these traditions remain relevant in a changing world can inform discussions on cultural preservation and adaptation.

Through interviews and participant observations, the research may unearth personal stories and narratives from individuals directly involved in the ceremony. These stories can humanize the symbolism, offering unique perspectives and emotional insights into the impact of the ceremony on individuals and families.

The findings of this research can be instrumental in educational initiatives to promote awareness and understanding of Javanese culture and the significance of its rituals. It can serve as a resource for teaching cultural studies and fostering intercultural dialogue.

The research on the symbolic meanings in the Panggih Ceremony holds the promise of yielding a wealth of outcomes and insights. From a deeper understanding of Javanese culture to the preservation of cultural heritage, the research encompasses a wide spectrum of contributions. It serves as a reminder of the enduring beauty of cultural diversity, the importance of preserving traditions, and the power of symbolism to bind individuals and communities together. Ultimately, the potential outcomes and insights from this research can enrich our global tapestry of cultural understanding and appreciation.

3.2 Discussion

3.2.1 Unveiling the Symbolic Tapestry: Exploring the Meaning of the Panggih Ceremony in Traditional Javanese Weddings

The Panggih Ceremony, an integral part of traditional Javanese weddings, is a mesmerizing tapestry of symbolism and cultural significance. Through meticulous analysis of this ancient ritual, we journeyed into the heart of Javanese culture, uncovering layers of meaning and understanding that define the ceremony's role in the cultural and social context.

Traditional attire, a hallmark of the Panggih Ceremony, is a vibrant canvas on which the symbolism of Javanese weddings is painted. The bride and groom, adorned in intricately designed kebaya and batik, symbolize more than just sartorial splendor. The selection of patterns and colors carries a deeper message, representing harmony, balance, and the blending of two lives. The exquisite kebaya embodies the idea of purity, with its immaculate white often worn by the bride. It signifies the hope for a life filled with purity, while the groom's batik resonates with vibrant motifs that embody the idea of vitality and continuity. Every thread, every pattern, and every hue communicates a profound narrative of union, balance, and hope.

The siraman, a ceremonial bathing of the bride and groom's hands, is a pivotal ritual in the Panggih Ceremony. Its symbolism is profound, echoing themes of purification and the cleansing of worldly desires. The water infused with flower petals and turmeric symbolizes spiritual cleansing, aligning the couple's hearts and minds with their shared path. It is a ritual of purity that transcends the physical realm, ensuring that the union is based on a foundation of spiritual and emotional clarity.

The Panggih Ceremony is a dance of giving and receiving, and it extends to the exchange of symbolic gifts. The groom presents the sanggul kembar (twin hairpins), a gift that speaks of unity, while the bride offers the keris, a ceremonial dagger representing protection and care. These symbolic exchanges are emblematic of the hopes and promises the couple makes to each other and their families. It signifies that they will protect and nurture the love and harmony they have found.

Incorporating the Serimpi dance into the ceremony adds yet another layer of symbolism. This traditional Javanese dance, performed by graceful female dancers, is an expression of beauty and harmony. It embodies the wish for a peaceful and harmonious life together. The synchronized movements and gracefulness of the dance signify the importance of coordination, balance, and mutual understanding in a marriage.

The placement and orientation of the bride and groom during the Panggih Ceremony also carry a distinct symbolic message. They face west, the direction of the setting sun and the end of one's journey. It is a subtle but poignant gesture, signifying that they are leaving behind their individual lives to embark on a shared journey into the future.

In our journey through the Panggih Ceremony, we have unveiled a world of symbolism that defines the cultural and social significance of traditional Javanese weddings. Every gesture, every artifact, and every ritual carries a profound meaning, a message that transcends the confines of time and place. The Panggih Ceremony is not merely a celebration of love; it is a testament to the enduring values, beliefs, and traditions of the Javanese people. It is a living canvas where cultural richness and social unity are vividly portrayed, reminding us of the beauty of preserving our cultural identities in an ever-changing world. The Panggih Ceremony is, indeed, a symbolic tapestry woven with threads of tradition, hope, and love, and it stands as a living testament to the enduring beauty of cultural heritage.

3.2.2 The Contribution of Research on the Panggih Ceremony to Cultural Ceremonies in Javanese Weddings

The research on the symbolic meanings in the Panggih Ceremony at Traditional Javanese Weddings offers a valuable contribution to the broader understanding of cultural ceremonies, particularly within the context of Javanese weddings. By delving into the intricacies of this ancient ritual, we unlock a treasure trove of insights that transcend the borders of Indonesia and provide a richer perspective on cultural ceremonies worldwide.

The Panggih Ceremony serves as a microcosm of cultural ceremonies, encapsulating both universal and unique elements. Through this research, we come to appreciate that while the form and details of ceremonies may vary from culture to culture, their fundamental purpose – to celebrate and sanctify significant life events – is a universal thread that binds humanity. This understanding promotes cross-cultural empathy and appreciation.

Cultural ceremonies are, in essence, a form of communication. The research on the Panggih Ceremony underscores the profound role symbolism plays in this cultural language. Just as words convey meaning in spoken language, symbols in ceremonies speak to the core values, beliefs, and aspirations of a community. By unraveling the symbolism within the Panggih Ceremony, we decipher this unique form of expression.

Cultural ceremonies, including Javanese weddings, are never isolated events. They are reflective of the complex web of social relationships and community dynamics. The Panggih Ceremony's emphasis on unity, family bonds, and community involvement mirrors broader social themes. Understanding this can lead to insights into how ceremonies like these foster social cohesion, connect generations, and strengthen the communal fabric.

In an era of rapid globalization and cultural homogenization, the preservation of cultural traditions becomes paramount. The Panggih Ceremony stands as a testament to the importance of safeguarding and passing down cherished customs. It serves as a reminder of the vitality and beauty of cultural diversity and traditions.

Cultural ceremonies bridge generational gaps by bringing elders and young generations together. The research on the Panggih Ceremony uncovers how these rituals serve as a conduit for the transfer of wisdom, values, and heritage from one generation to the next. They foster respect for tradition and bridge the age divide.

Through this research, we contribute to cultural education and awareness not only within Indonesia but on a global scale. The insights gained from the Panggih Ceremony can serve as valuable resources for cultural studies, fostering intercultural dialogue, and promoting a deeper appreciation of Javanese culture.

The research on the Panggih Ceremony's symbolic meanings in Javanese weddings is a journey that transcends geographical boundaries and cultural specificities. It is a celebration of the universal language of cultural ceremonies, their symbolism, and their role in human societies. The research enriches our broader understanding of the complex tapestry of cultural ceremonies, exemplifying how these rituals are not mere events but living expressions of identity, tradition, and community. Ultimately, it is a testament to the enduring significance of cultural ceremonies in preserving our collective human heritage.

3.2.3 Preserving Culture, Bridging Understanding: Implications of the Panggih Ceremony Research

The research on the symbolic meanings in the Panggih Ceremony at Traditional Javanese Weddings has the potential to yield far-reaching implications for cultural preservation and understanding. As we explore the profound symbolism within this ceremony, we uncover pathways that can contribute to the preservation of cultural heritage and foster cross-cultural comprehension.

The findings of this research are invaluable for the preservation and revitalization of Javanese culture. By delving into the symbolism of the Panggih Ceremony, we contribute to the documentation and conservation of cultural practices. This knowledge can serve as a resource for future generations, ensuring that these traditions do not fade away in the face of globalization.

Understanding the symbolism in the Panggih Ceremony emphasizes the communal nature of cultural practices. This research can encourage community engagement and participation in cultural events. It reminds individuals of the importance of actively participating in and supporting these rituals to keep them alive.

The insights gained from this research help bridge generational gaps. Younger generations can gain a deeper appreciation for the traditions that have shaped their culture, while elders can see the continued relevance of these practices in contemporary society. This intergenerational dialogue is essential for cultural preservation.

The symbolism within the Panggih Ceremony serves as a bridge to cross-cultural awareness. It fosters understanding and respect for the cultural diversity present in our interconnected world. By appreciating the depth and significance of these rituals, we develop a more profound respect for the cultural heritage of others.

The research findings can be harnessed as educational resources. Schools, universities, and cultural institutions can use this knowledge to teach students about Javanese culture, traditional ceremonies, and the role of symbolism in cultural expression. It is a tool for cultural education that extends beyond Indonesia's borders.

Understanding the symbolism within cultural ceremonies can promote cultural tourism. Visitors, both domestic and international, are drawn to regions with rich cultural traditions. This research can highlight the cultural significance of Javanese weddings, contributing to cultural tourism and local economies.

In an ever-evolving world, cultural practices face the risk of erasure or distortion. However, an understanding of the symbolism within cultural ceremonies reinforces their significance, making them more resilient in the face of change. Communities may be more inclined to adapt traditions rather than abandon them.

The implications of the research on the symbolism within the Panggih Ceremony are profound and far-reaching. They extend to the preservation of cultural heritage, the strengthening of intergenerational bonds, and the promotion of cross-cultural awareness. This research is a testament to the enduring power of cultural practices in preserving our diverse identities and fostering a deeper understanding of the world's cultures. It is a call to action to protect and celebrate these invaluable symbols of our shared human heritage.

4. Conclusions

As we end this research, several major findings stand out. Traditional Javanese weddings center on the Panggih Ceremony, a symbolism-filled ritual. This investigation uncovers the ceremony's layers of meaning, revealing Javanese culture's beauty and ageless traditions. We've learned that the ceremony's emblems represent purity, unity, and

balance from our study of them. The traditional attire's contrast of white purity and vibrant vibrancy symbolizes the balance of two lives. The siraman ritual's cleaning waters symbolize spiritual purity and emotional preparation, preparing the couple for their journey with clarity and freshness. From twin hairpins to ceremonial daggers, gifts and offerings symbolize love, protection, and support, all essential to harmony. With its tokens of hospitality, fertility, and prosperity, the seserahan symbolizes the merging of households and family unity, reinforcing the couple's new life. Elegant and harmonious, the Serimpi dance emphasizes the need of cooperation and understanding in a successful union. Finally, facing west indicates the conclusion of individual journeys and the start of a common road, preparing the pair for a new life together. With its tokens of hospitality, fertility, and prosperity, the seserahan symbolizes the merging of households and family unity, reinforcing the couple's new life. Elegant and harmonious, the Serimpi dance emphasizes the need of cooperation and understanding in a successful union. Finally, the couple facing west marks the conclusion of individual travels and the start of a combined route, preparing them for a new life together. With its tokens of hospitality, fertility, and prosperity, the seserahan symbolizes the merging of households and family unity, reinforcing the couple's new life. Elegant and harmonious, the Serimpi dance emphasizes the need of cooperation and understanding in a successful union. Finally, facing west indicates the conclusion of individual journeys and the start of a common road, preparing the pair for a new life together. With its tokens of hospitality, fertility, and prosperity, the seserahan symbolizes the merging of households and family unity, reinforcing the couple's new life. The Serimpi dance emphasizes grace and harmony, highlighting the necessity of cooperation and understanding in a good couple. Finally, facing west indicates the conclusion of individual journeys and the start of a common road, preparing the pair for a new life together. The symbolic Panggih Ceremony symbolizes Javanese culture and spirituality, not merely a wedding. The traditional dress, si-raman rite, gift exchange, and Serimpi dance symbolize purity, harmony, balance, and the desire for a harmonious life. These symbols represent Javanese principles like purity, unity, and mutual understanding, adding to the ceremony's significance. The Panggih Ceremony also shows how cultural symbolism may express powerful messages and preserve a community's rich past. These ceremony symbols have endured, connecting generations and emphasizing togetherness, spirituality, and cultural continuity. The ramifications of this research go beyond the ceremony. They cover cultural preservation, intergenerational understanding, and cross-cultural enjoyment. This study's symbolic connotations and cultural richness help preserve Javanese traditions and promote worldwide knowledge and appreciation for human culture's diversity. Finally, the Panggih Ceremony shows how cultural symbolism and tradition endure. It reminds us that some ideals, ideas, and symbols endure in a changing world. These emblems embody identity, tradition, and community.

References

- Ananingsih, V. K. (2014). *Javanese Traditional Wedding Ceremony*.
- Arredondo, A., & Casillas, C. (2019). Rituals Around Life and Death in Mexico; The Day of the Dead. *Death Across Cultures: Death and Dying in Non-Western Cultures*, 225–242.
- Axtmann, A. (2001). Performative power in Native America: powwow dancing. *Dance Research Journal*, 33(1), 7–22.
- Ballard, C., Bradley, R., Myhre, L. N., & Wilson, M. (2004). The ship as symbol in the prehistory of Scandinavia and Southeast Asia. *World Archaeology*, 35(3), 385–403.
- Batino, K. M. B., & Robouam, T. (2019). *SEIJIN NO HI*.
- Beatty, A. (1999). *Varieties of Javanese religion: An anthropological account* (Vol. 111). Cambridge University Press Cambridge.
- Bloch, M. (1986). *From blessing to violence: history and ideology in the circumcision ritual of the Merina* (Issue 61). Cambridge University Press.
- Blomberg, J., & Burrell, M. (2009). An ethnographic approach to design. In *Human-computer interaction* (pp. 87–110). CRC Press.
- Boyd, E., & Folke, C. (2011). *Adapting institutions: governance, complexity and social-ecological resilience*. Cambridge University Press.

- Brandes, S. (1998). The Day of the Dead, Halloween, and the quest for Mexican national identity. *Journal of American Folklore*, 359–380.
- Brandes, S. (2007). *Skulls to the living, bread to the dead: The Day of the Dead in Mexico and beyond*. John Wiley & Sons.
- Carroll, C., & Carroll, R. (2012). *Mudras of India: a comprehensive guide to the hand gestures of yoga and Indian dance*. Singing Dragon.
- Chase, O. G. (2005). *Law, culture, and ritual: disputing systems in cross-cultural context*. NYU Press.
- Cigoli, V., & Scabini, E. (2007). *Family identity: Ties, symbols, and transitions*. Routledge.
- Cohen, A. P. (2013). *Symbolic construction of community*. Routledge.
- Cohen, M. L. (1990). Lineage organization in north China. *The Journal of Asian Studies*, 49(3), 509–534.
- Daskon, C. D. (2010). Cultural resilience—the roles of cultural traditions in sustaining rural livelihoods: a case study from rural Kandyan villages in Central Sri Lanka. *Sustainability*, 2(4), 1080–1100.
- Day, J. A. (1981). *Meanings of change in the poetry of nineteenth-century Java*. Cornell University.
- Desjarlait, R. (1997). The contest powwow versus the traditional powwow and the role of the Native American community. *Wicazo Sa Review*, 12(1), 115–127.
- Dewi, T. A. (2021). *Metaphorical Meaning Used By Pranatacara In Javanese Wedding Ceremony "Panggih Manten"*. Universitas Negeri Medan.
- Dimmock, C., & Walker, A. (2000). Developing comparative and international educational leadership and management: A cross-cultural model. *School Leadership & Management*, 20(2), 143–160.
- Driscoll, D. L., Appiah-Yeboah, A., Salib, P., & Rupert, D. J. (2007). *Merging qualitative and quantitative data in mixed methods research: How to and why not*.
- Dwijonagoro, S., & Istikomah, E. (2019). 50 Teachings of Household Harmony at "Upacara Panggih" Javanese Style Bridal Ceremony in Yogyakarta. *INCOLWIS 2019: Proceedings of the 2nd International Conference on Local Wisdom, INCOLWIS 2019, August 29-30, 2019, Padang, West Sumatera, Indonesia*, 339.
- Ferrante, L. (2019). Religion and Culture of Origin. Re-Shaping Identity in the Integration Process: A Case Study in Sicily. *Qualitative Sociology Review*, 15(3), 126–147.
- Foster, S. J., & Crawford, K. A. (2006). *What shall we tell the children?: international perspectives on school history textbooks*. IAP.
- Gannon, M. J., & Pillai, R. (2010). *Understanding global cultures: Metaphorical journeys through 29 nations, clusters of nations, continents, and diversity*. Sage.
- Geertz, C. (1960). The Javanese Kijaji: The changing role of a cultural broker. *Comparative Studies in Society and History*, 2(2), 228–249.
- Geertz, C. (2017). Ritual and social change: a Javanese example. In *Ritual* (pp. 549–576). Routledge.
- Gherardi, S. (1995). *Gender, symbolism and organizational cultures*. Sage.
- Hahn, T. (2007). *Sensational knowledge: Embodying culture through Japanese dance*. Wesleyan University Press.
- Halcomb, E. J., & Hickman, L. (2015). *Mixed methods research*.
- Harvey, D. C. (2001). Heritage pasts and heritage presents: Temporality, meaning and the scope of heritage studies. *International Journal of Heritage Studies*, 7(4), 319–338.
- Hasan, M. A., Nor, D. R., & Susanto, D. R. (2019). Symbolic Function and Meaning of Ontalan Tradition in Maduranese Wedding. *El-Harakah*, 21(2), 331–349.
- Hatley, B. (2008). *Javanese performances on an Indonesian stage: celebrating culture, embracing change*. NUS Press.
- Henry, P. E. B. (1981). *Text Analysis of an Old Javanese Poem: an Annotated Translation of Mpu Kanwa's Arjuna Wiwaaha, "the Marriage of Arjuna," Sargas i-Xiii*. University of Michigan.
- Hodder, I. (1982). *Symbols in action: ethnoarchaeological studies of material culture*. Cambridge University Press.
- Hughes-Freeland, F. (1997). Art and politics: from Javanese court dance to Indonesian art. *Journal of the Royal Anthropological Institute*, 473–495.
- Ims, T. A. (2015). "Not like my father": how 'generational gaps' and traditional ideas influence young Tokyo residents in the transition towards independence and adulthood. NTNU.
- Inglehart, R., & Baker, W. E. (2000). Modernization, cultural change, and the persistence of traditional values. *American Sociological*

Review, 19–51.

Jarvis, W. E. (2015). *Time capsules: A cultural history*. McFarland.

Jaszi, P. A. (2010). Traditional Culture: A step forward for protection in Indonesia. *Ford Foundation, May*.

Jazeri, M., & Susanto, S. (2020). Semiotics of Roland Barthes in Symbols Systems of Javanese Wedding Ceremony. *International Linguistics Research*, 3(2), p22–p22.

Kadarisman, A. E. (1999). *Wedding narratives as verbal art performance: Explorations in Javanese poetics*. University of Hawai'i at Manoa.

Kagitibasi, C. (2014). *Family and human development across cultures: A view from the other side*. Psychology Press.

Keane, W. (2005). Signs are not the garb of meaning: on the social analysis of material things. *Materiality*, 182–205.

Kim, E. M., & Kang, J. S. (2007). Seoul as a global city with ethnic villages. *Korea Journal*, 47(4), 64–99.

Kirmayer, L., Simpson, C., & Cargo, M. (2003). Healing traditions: Culture, community and mental health promotion with Canadian Aboriginal peoples. *Australasian Psychiatry*, 11(sup1), S15–S23.

Kisala, R. (1999). *Prophets of Peace: Pacifism and Cultural Identity in Japan's New Religions*. University of Hawaii Press.

Larasati, R. D. (2013). *The dance that makes you vanish: Cultural reconstruction in post-genocide Indonesia*. U of Minnesota Press.

Leeds-Hurwitz, W. (2002). *Wedding as text: Communicating cultural identities through ritual*. Routledge.

Lowenstein, S. M. (2002). *The Jewish cultural tapestry: International Jewish folk traditions*. Oxford University Press.

Lund, T. (2012). Combining qualitative and quantitative approaches: Some arguments for mixed methods research. *Scandinavian Journal of Educational Research*, 56(2), 155–165.

Magliocco, S. (2010). *Witching culture: Folklore and neo-paganism in America*. University of Pennsylvania Press.

Matsumoto, V. J. (1993). *Farming the home place: A Japanese American community in California, 1919–1982*. Cornell University Press.

McLaren, P. (1999). *Schooling as a ritual performance: Toward a political economy of educational symbols and gestures*. Rowman & Littlefield.

McLennan, J. F. (1865). *Primitive marriage: an inquiry into the origin of the form of capture in marriage ceremonies*. A. and C. Black.

McNeill, W. H. (1997). *Keeping together in time: Dance and drill in human history*. Harvard University Press.

Medina, C. (2016). Day of the dead: Decolonial expressions in Pop de los Muertos. In *The Routledge Companion to Latina/o Popular Culture* (pp. 370–380). Routledge.

Nagel, J. (2003). *Race, ethnicity, and sexuality: Intimate intersections, forbidden frontiers* (Vol. 324). Citeseer.

Nasution, M. S., Rafli, Z., & Setiadi, S. (2019). Understanding the Meaning of Semiotics and the Culture of Human Rights Culture in ICT-based Java Wedding Recipes: Digital-based Semiotics Study. *International Conference on Interdisciplinary Language, Literature and Education (ICILLE 2018)*, 224–231.

Pemberton, J. (2018). *On the Subject of "Java"*. Cornell University Press.

Pred, A. (1984). Place as historically contingent process: Structuration and the time-geography of becoming places. *Annals of the Association of American Geographers*, 74(2), 279–297.

Priyatningsih, N. (n.d.). ANALYSIS OF THE IMPLEMENTATION OF THE "TRADITIONAL" NYEBAR UDIK-UDIK MARRIAGE IN CENTRAL JAVA IN CENTRAL JAVA CHARACTER EDUCATION PERSPECTIVE.

Puntowati, S. W. (1992). The dukun pengantin: Mediator at the Javanese wedding ceremony. In *Women and mediation in Indonesia* (pp. 187–201). Brill.

Pyae, A. (2018). Understanding the role of culture and cultural attributes in digital game localization. *Entertainment Computing*, 26, 105–116.

Saldaña, J. (2003). *Longitudinal qualitative research: Analyzing change through time*. Rowman Altamira.

Schweizer, T., Klemm, E., & Schweizer, M. (1993). Ritual as action in a Javanese community: a network perspective on ritual and social structure*. *Social Networks*, 15(1), 19–48.

Seri, D. (2012). *Nyonya Kebaya: A Century of Straits Chinese Costume*. Tuttle Publishing.

Sherry Jr, J. F., & Camargo, E. G. (1987). "May your life be marvelous:" English language labelling and the semiotics of Japanese promotion. *Journal of Consumer Research*, 14(2), 174–188.

Silverman, H., & Ruggles, D. F. (2007). Cultural heritage and human rights. *Cultural Heritage and Human Rights*, 27.

- Smith, A. D. (2009). *Ethno-symbolism and nationalism: A cultural approach*. Routledge.
- Soekmono, R. (1995). *The Javanese candi: Function and meaning* (Vol. 17). Brill.
- Subandi, M. A. (2011). Family expressed emotion in a Javanese cultural context. *Culture, Medicine, and Psychiatry*, 35(3), 331–346.
- Sukarno, S. (2008). The Study on Interpersonal Meanings in Javanese Wedding Pranatacara Genre. *Humaniora*, 20(2), 200–209.
- Tămaş, C. S. (2016). From conception to adulthood-children's rites of passage in Japanese society. *Analele Universitatii Crestine Dimitrie Cantemir, Seria Stiintele Limbii, Literaturii Si Didactica Predarii*, 1, 277–289.
- Varshney, A. (2001). Ethnic conflict and civil society: India and beyond. *World Politics*, 53(3), 362–398.
- Wallach, B. (2005). *Understanding the cultural landscape*. Guilford Press.
- Wee, P. (2011). *A Peranakan legacy: The heritage of the Straits Chinese*. Marshall Cavendish International Asia Pte Ltd.
- Wijaya, S. (2019). Indonesian food culture mapping: a starter contribution to promote Indonesian culinary tourism. *Journal of Ethnic Foods*, 6(1), 1–10.
- Wiryomartono, B. (2016). *Javanese Culture and the Meanings of Locality: Studies on the Arts, Urbanism, Polity, and Society*. Lexington Books.
- Woodward, M. R. (1988). The "Slametan": Textual Knowledge and Ritual Performance in Central Javanese Islam. *History of Religions*, 28(1). <https://doi.org/10.1086/463136>