

The Tradition of Makunyit Keladi in the City Of Mataram West Nusa Tenggara

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Abstract: *The implementation of Hindu marriage ceremonies is through several processes. In the process of the ceremony there is a so-called makunyit keladi. This ceremony is held at the time of pamitan and majaan, which is a meeting of the bride and groom where the family of the man goes to the woman's house based on the agreed time. This makunyit keladi tradition uses a tool called wakul. The wakul contains turmeric, keladi and other completeness elements. In the process, the bride and groom are met face to face. Activities are guided by performers from the women's side. The essence of the implementation of this ceremony is to present a new agreement that the bride is socio-religiously beautiful in status, enters the male family. This transfer of status is important for all parties to know because it relates to obligations that will be imposed after marriage. Women immediately after the event was declared legal to move to the men's side completely. Whatever the social and religious obligations and rights are completely transferred to the men.*

Keywords: *makunyit keladi, marriage, Mataram city.*

I. Introduction

Marriage ceremonies are carried out by Hindus in general through *madik* or *minang* marriage system or referred to as *ngidih* and the marriage system by elopement or called *ngerorod*. The point is that the two marriage systems mentioned above are a system by choosing what is in accordance with the agreement of the two prospective brides, so that the marriage process can run according to the expected goals. In line with that, it is stated that the Hindu marriage system, especially in Bali, has several marriage systems in technical terms, this is in accordance with the *mepadik* system and the *ngerorod* system. The *mepadik* system of marriage is a marriage based on love and affection of the prospective bride and groom and has received the blessing of both parents. The *ngerorod* system of marriage is a marriage based on the love of the bride and groom for the following reasons:

1. Did not get the blessing of one of the parents of the bride and groom
2. Did not get the blessing of both the parents of the bride and groom.
3. This marriage system is implemented based on the efficiency of implementation and financing.
4. This marriage system is implemented based on the idea that both parties no longer have relatives or one party has no relatives.

II. Discussion

With regard to the marriage system that has been carried out or which has been chosen by the bride and groom, namely either through the *mepadik* or *ngidih* system and the *ngerorod* system or called elopement that these two systems are in the *pawiwahan* process by carrying out a ceremony known as *makunyit keladi*. In this case with regard to the *makunyit keladi* ceremony regarding the implementation of the two marriage systems, it can be described as follows:

Mepadik system

The two prospective brides love each other, they have agreed to be married and they have the blessing of both parents/family. With regard to the holding of several meetings for the two prospective brides and the two families, both from the woman's family and the Men's families meet and agree, that their sons and daughters are agreed to carry out *memadik* on a pre-determined day or *padewasan*, this good time on the instructions of the *pedanda*, the holder and the customary rules the prevailing tradition and they live it.

The right time has been taken and agreed upon by both parties from the women's family and from the men's family. In connection with this agreement, the women's family prepares everything related to ceremonies including the leader of the settlement. In addition, at the same time with the preparation of welcoming the prospective groom and his family to come officially for the *memadik* ceremony or proposing ceremony according to the agreed time. Likewise for the men by preparing everything related to the *memadik* event to a woman's house, namely by bringing a *pesuguh* in the form of a *banten pejatian* and its sequence including the completeness of the bride's *wakul* for the bride's *mamitang* event at her *sanggah/ merajan*. *Pesuguh* can be taken away in the morning or in the afternoon according to the agreement on the time of its implementation or *pesuguh* can be taken away at once along with the entourage of the prospective groom on the day of the *memadik* ceremony to the woman's house.

With regard to the farewell ceremony held at the *sanggah/merajan* from the women's side, the ceremony takes place when the prospective groom and his family have arrived. The sequence of the implementation series is as follows:

1. The opening ceremony, which begins with offering greetings to each other, is brought by female performers who represent women's families and by men who represent men's families, the *memadik* event.
2. *Mabyakala*.
3. *Pandita muput* the ceremony/ *pinandita nganteb*.
4. Prayer by the bride and groom and their families who say goodbye.
5. The bride's farewell ceremony to her parents and family.
6. The bride and groom, *makunyit keladi* or no, they are immediately taken to the husband's house.
7. The ceremony for the bride and groom surrounds the *sanggah kamulan* three times.
8. The event ended the discussion with exchanging greetings/introductions brought by female performers who represented women's families and men's families as well as male players who represented women's families and also from men's families.

The *makunyit keladi* ceremony is a series of *matur piuning* and *mapamitan* ceremonies which are carried out by the bride at the *sanggah/merajan* woman and accompanied by the groom. This means that the *makunyit keladi* ceremony is carried out first before the bride goes to the groom's or husband's house. Through several stages of the ceremony at the *sanggah / merajan* on the woman's side, the bride is ready to be invited to go by the groom to his family's big house, namely to the parents of the man, to be followed up in *samskara vivaha*, the *widhi widana* ceremony as a ratification of customary marriages in her husband's big house.

The series of *makunyit keladi* ceremonies are carried out by the bride and groom at the *sanggah / merajan* on the woman's side, this is done after the completion of the *pemuspayan* ceremony and at the same time the bride bids farewell to her parents and family. The bride is descended from the Kamulan in the middle. The bride's *wakul* is then placed under right in front of or side by side with the bride and groom sitting, which is then the preparation of the *makunyit keladi* which is guided by the player from the representative of the female family and the player from the representative of the male family and or also accompanied by an elder who can lead in the *makunyit keladi* process.

The *makunyit keladi* ceremony, in the process of its implementation, is carried out at the bride's *sanggah/merajan*, or it can be carried out at the groom's *sanggah/merajan*, this is based on the agreement of the two families, both from the woman and from the man. Based on other local traditions, the *makunyit keladi* ceremony can take place at the groom's *sanggah/merajan*, then the *wakul nganten* is taken to his husband's house. The *makunyit keladi* ceremony is held at the groom's house after the *mawidhi widana* or *pawiwahan* ceremony is complete. According to the applicable provisions, so that in this case the bride at her home only carries out the farewell ceremony, especially in the *sanggah/merajan*.

The process of the *makunyit keladi* ceremony is carried out by the bride and groom sequentially, guided by the *pemayun*. The bride and groom are ready to accept some of the content elements taken from the *wakul nganten* and the bride and groom at the same time follow according to the instructions, this can be explained as follows:

1. The two brides and grooms sit close to each other and side by side with *wakul nganten*.
2. Accepting cloth/ *lempod*/ spray.
3. Receiving white *tukelan* thread.
4. Receive the contents of the *ceraken* (coriander, cumin, nutmeg, pepper, cloves, *tabie bun*)
5. Receiving Taluh bebek.
6. Receiving coconut.
7. Receiving turmeric flakes.
8. *Purwa daksina pelinggih kamulan ping telu*, the groom brings turmeric and taro and the bride *ngumbak wakul nganten*.
9. *Wakul* is carried away by being carried by the bride to the groom's house.

Ngerorod system

This *ngerorod* system of marriage is based on mutual love, loving one another or both the bride and groom are in love. Selection through this system is related to various considerations that have been agreed upon by them to achieve the purpose of marriage. Some of the reasons for the *ngerorod* route they took, as mentioned above, are as follows:

1. Did not get the blessing of one of the parents of the bride and groom
2. Did not get the blessing of both the parents of the bride and groom.

3. This marriage system is implemented based on the efficiency of implementation and financing.
4. This marriage system is implemented, based on the premise that both parties no longer have relatives or one of the parties has no relatives.

Through the *ngerorod* route they take, in this *ngerorod* or elopement system, the bride and groom are in the house of their husband's extended family. Through the rules of the customary system carried out by the family of the male party in the event process through several stages of discussion until an agreement regarding the auspicious day of *Padewasan* was held, a *pawiwahan* ceremony was held at the groom's *sangah/merajan* in accordance with local customs/traditions.

The male family prepares everything related to the *widhi widhana* ceremony, including the ceremonial leader at the *sangah/merajan*, as well as preparations for the *nyongkolan/mapejati* event to the bride's house by bringing a *pesuguh* and its accessories, including bringing a *wakul nganten*. *Nyongkolan* comes to the bride's house with a *mapejatan* event, the bride's *mamitang* is in the *sangah/merajan* which is also equipped with *katipat*, *jaja bantal* and other types of snacks as souvenirs accompanied by side dishes in the form of *gibungan* and sequences as a banquet. *Pesuguh* is brought from the male side and the time to take it away has been discussed and agreed in advance by both families. If the *nyongkolan* ceremony is held in the afternoon, the *pesuguh* can be brought in the morning, then the groom and his family and entourage go to the bride's house and or it can also be brought in the afternoon along with the day of the *nyongkolan* ceremony and his family to the bride's house woman.

For more details, the content elements contained in *wakul nganten* are mapped to the bride and groom through the process of the *makunyt keladi* ceremony, can be seen in the photo below:



Photo 1: *sangah/merajan* complete with *upakara* in *mepamit* ceremony



Photo 2: A pair of *Pecanangan* are in front of the *Pemayun*, representatives from the women's family and from the men's family.



Photo 3: *Pedanda muput upacara*, the bride *mepamit* in *sangah/merajan*.



Photo 4: *Pedanda muput upacara*, the groom *mepamit* in *sangah/merajan*.



Photo 5: A pair of brides at a *mapejatian* event in *sanggah/merajan* women.



Photo 6: The bride said goodbye to her family.

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The marriage ceremony or called *samkara wiwaha* is accompanied by a *makunyit keladi* ceremony complete with an *upakara* called *wakul nganten*. The form of *wakul* consists of several complementary elements that are mapped to the bride and groom. The elements in question contained in the *wakul*, namely the *wakul*/basket made of bamboo caterpillars in the form of a large tube/adjusted to be able to embrace all the elements of the contents, namely; sprouted coconut, rice, *panca phala*, *gantusan*, *tampihan/lempod* cloth, turmeric and taro sauce, *ceraken* filling, *taluh bebek*, and money.

For more details, the form of *wakul nganten* at the wedding ceremony or called *samkara wiwaha* in the *makunyit keladi* ceremony. *Wakul nganten* is right in front of the bride and groom who are guided by the *pemayun*, namely the person who represents the woman's family and the *pemayun* from the man's family, the shape of the *wakul nganten* can be seen in the photo below:



Documentation: Made Sumari

Makunyit keladi is a term used in the marriage process carried out by the bride and groom together by way of face to face, by facing the *wakul* which contains ingredients of *turmeric*, *keladi* and other content. In this farewell tradition, the bride and groom can meet with their family and also mepamit at Sanggah Kamulan, which is then held the *makunyit keladi* ceremony. The implementation of the ceremony is in the form of an upakara facility called the bride and groom, in the *wakul* complete with various elements of the

contents in it. The completeness of the elements used in the *makunyit keladi* process for the two brides face to face guided by female performers from both the female family and the male family.

2.1 Functions of the *Makunyit Keladi* Tradition

The *makunyit keladi* ceremony is very important to carry out with regard to the readiness both physically and mentally or on *sekala* and *niskala* of the two brides to know each other well, so that in establishing or maintaining a relationship to live together in a household or in a new life, with the aim of further bonding a good relationship by the two brides. Statements in the form of the ability to confidently live together, with a heartfelt promise in front of the *bhatara hyang guru* as a witness to obtain seclusion, witnessed by both parties. The family, both from the female family and the male family, the invitees who attended, reliable traditional figures in the ceremony that was carried out.

The *makunyit keladi* tradition in the wedding ceremony is to build a happy household both physically and mentally by the bride and groom. With regard to that, the *makunyit keladi* ceremony is guided by the *pemayun*, the bride and groom by carrying out the instructions for the *pemayun* taken from the elements contained in the *wakul nganten*, namely:

1. The bride and groom sit close to each other and look at each other and side by side with *wakul nganten*. This *wakul* contains funds/money given by the groom to the bride.
2. Spread the *tampihan/lempod* cloth placed parallel to the thighs of the bride and groom.
3. Spread the white *tukelan* thread placed parallel to the thigh, after which the bride and groom raise their palms respectively.
4. Receive and chew the contents of the *ceraken* (coriander, cumin, nutmeg, pepper, clove, tabia bun), the bride and groom to heal each other alternately and the *simbuh* from each bride by saying about an unwell/ill condition, then what is said to be sick is healed in turns, (for example, the groom is healing the bride, before being healed the man asks "I'm sick of being sick, which means it hurts?" the bride answered "pain *tangkahe* means chest pain", meaning that it is in a place where it hurts. It is said that it is sick that is cured, and vice versa the woman recovers the man and before the bride asks which one is sick? The groom says "*sirahe* pain means headache, then the bride recovers in the head of her forehead/dizziness.
5. Duck egg, ready to be pitted slowly so as not to break in front of the bride and groom.
6. Coconut are pounded into the ground/bottom three times.
7. Turmeric which is made from a dark yellow turmeric rhizome measuring the size of a thumb and in the middle it is scraped with a stick which is then rubbed on the forehead of each bride and groom.
8. The bride and groom *purwa daksina/muterke tengen* or right at the *peinggih kamulan* together, the bridegroom brings turmeric and taro seeds, the third time the groom plants plant taro and turmeric behind the *Kamulan peinggih /rong* three, while the bride *ngumbakwakul*.
9. *Ngumbak wakul* (bride) is taken away to the groom's house.



Photo 8: *Tampihan/lempod* cloth and white *tukelan* thread were spread by the swingers.



Photo 9: *Tampihan / lempod* cloth and thread spread over the thighs of the bride and groom.



Photo 10: The bride and groom receive isen ceraken.



Photo 11: The bride and groom receive isen ceraken.



Photo 12: The bride and groom receive isen ceraken.



Photo 13: The bride and groom holding a budding coconut are beaten (3) three times/ping telu.



Photo 14: duck eggs, chicken eggs are pitted in front of the bride.



Photo 15: The groom holds a turmeric tree and a taro tree.



Photo 16: The two brides purwa daksina ping telu, the groom brought turmeric and taro



Photo 17: For the two brides of Purwa Daksina Ping Telu, the woman brought the wakul nganten.

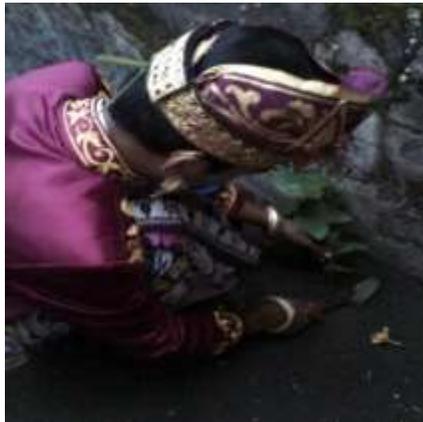


Photo 18: The groom planted turmeric and taro seeds behind Kamulan's argument.



Photo 19: The two brides complete around three round



Photo 20: The event is over



Photo 21: The event was over, the discussion of the performers `from the family of men and women's families.

Documentation: Made Sumari

Based on explanations from several resource persons: Mangku Nengah Narti, Wayan Rinceg, Ketut Sri, Desak Wanita, I Wayan Sumertha, Mangku Muryantika, Pedanda Gde Putra and Ida Satwika that the function of the taro makunyit ceremony is to use *wakul nganten*, namely *makunyit keladi*, Tigasan, women sell while men buy, the contents of *ceraken* as a healing treatment for each other, *anggan simbek* turmeric tubers are smeared on the forehead, taro tree, turmeric tree brought by the groom which is then planted in behind the Kamulan. The event ends with the *wakul* being brought back to the groom's house.

According to presentations from: Jero Sudi, Desak Ni Ketut Kartini, Sri Ayu Wulandari, Luh Pura, Ketut Sri, Desak Wanita, Luh Wati, Made Wini, Nyoman Tirthawati and Ni Komang Purni, that the pecanangan complete with cigarettes and matches was used as an initial opening for the discussion by the parties. Women's families and men's families represented by *Pemayun*. In addition, bringing *pesuguh* is in the form of facilities containing offerings for *mamitang* in sanggah complete along with souvenirs and also *wakul* for *makunyit keladi*. *Pesuguh* can be brought according to the agreement regarding the right time/according to the day of the ceremony at the women's house. The souvenirs in question are in the form of: *ketipat*, *bantal*, *jaja* in full according to the provisions of the traditional term *pebaktayan*, carrying a pair of decorated yellow sugarcane trees to live together sweetly, *tegen-tegenan* as a responsibility, taking responsibility as a wife.

2.2 The Meaning of Makunyit Keladi Tradition

Regarding the two types of marriage systems which are taken through the technical implementation, both through the *mepadik* system and the *ngerorod*/elopement system, the implementation is closely related based on time, place and circumstances and adapted according to the prevailing traditions in their respective regions. This is also related on the basis of an agreement in the completion of the marriage ceremony which is known as the *samskara wiwaha* by both parties of the prospective bride and groom and as supporters of both sides of the family, both from the female family and also from the male family.

Carrying out a *makunyit keladi* ceremony in *samskara wiwaha* is very important to carry out, with regard to the readiness both physically and mentally, once and for all, of the bride and groom in entering a new life, marrying. The ritual ceremony of the *makunyit keladi* is to complement each other, look after each other, respect each other, love each other, be responsible for each other in a relationship that is built well as husband and wife, live life together in a household or in a new life, with the goal of the bride and groom can produce *suputra* offspring. The *makunyit keladi* tradition in a marriage ceremony by the bride and groom with the aim of fostering a happy household both physically and mentally. The *makunyit keladi* ceremony carried out by the bride and groom through mapping has the following meanings:

Sit close together facing each other and stare at each other accompanied by *wakul nganten*. This *wakul*/ basket is complete with funds/money, the money is given by the groom to the bride, meaning that the groom gives it as a provision to the bride to be managed and used in the household.

The provision of funds by the groom to the bride related to this, stated in the source of Balinese traditional marriages, that the act of buying and selling, namely the groom shopping, while the bride sells all the contents of the merchandise in the basket she is carrying, meaning as a symbol of home life the ladder of husband and wife giving and filling each other and finally achieving the wishes and goals of a prosperous family life (<http://mantenparty.blogspot.com>).

In line with the sale and purchase in the traditional Balinese wedding procession, it is stated that the bride sells various merchandise in the basket she is carrying to the groom. The meaning contained in this procession is that in married life husband and wife must give and fill each other and in the end they are both able to achieve a happy and prosperous family life (<https://www.weddingku.com>). The stretch of *tampihan*/ *lempod* cloth is placed parallel to the thighs of the bride and groom, in this case the meaning of the stretch of cloth is an agreement for the two brides to agree to unite in building a new relationship, marrying.

The stretch of white *tukelan* thread is placed parallel to the top of the thigh, in this case the meaning of the thread is as a binder/ uniting the bride and groom to agree on building a household, meaning that the bride and groom release their teenage years to the dormitory *grhasta* period. A statement related to the thread in the Balinese traditional wedding procession, that the white thread is by means of a cut which stretches on the *dadap* branch (*papegatan*). Breaking the thread implies the meaning, that the bride and groom have passed their teenage years, and are now entering a new life as husband and wife (<https://www.weddingku.com>).

Mutual healing using the contents of the *ceraken* (coriander, cumin, nutmeg, pepper, cloves, Javanese chili / *tabia* bun) by the bride and groom alternately. The contents of *ceraken* can be used for cooking spices but also can be used in the household as an antidote when sick. In this case, traditional home treatment is to take care of each other and pay attention to family health/healthy living.

Regarding the efficacy of treatment using kitchen spices/*ceraken* contents in question are: 1. Nutmeg: eliminates colds, eliminates insomnia, increases appetite, improves digestion, eliminates vomiting, relieves pain, relieves stomach acid, eliminates hoarseness, treats pain, nourish the brain, detox, maintain oral health, prevent leukemia, nourish the skin, improve blood circulation, normalize blood pressure, create healthy bones, increase the body's immune system, prevent anemia, treat diabetes, create healthy eyes, ward

off free radicals, treat toothache and gum infection, generate energy, relieve stress, eliminate body odor, treat influenza, treat hepatitis (<https://benefits.co.id>), 2. Pepper: relieve pain, treat arthritis, lose weight, cure cancer, treat pain headaches, cure coughs and sore throats, decongestants, prevent gastric ulcers, control blood pressure right blood, maintain heart health, have antioxidant properties, improve digestion, control blood sugar, high mineral source, cure toothache, treat flatulence, improve eyesight, cure cataracts, prevent skin cancer, cure vitiligo, treat wrinkles, help exfoliate skin, shed hair, overcoming dandruff, as a hair revitalizer, thinning mucus, cleaning clothes, thickening and strengthening hair, removing acne scars (<https://benefits.co.id>), 3. Coriander: overcoming digestive disorders, maintaining healthy teeth and mouth, overcoming fungal and bacterial infections, good for diabetics, overcoming hemorrhoids, lowering bad cholesterol levels, relieving joint pain, overcoming coughs and colds, maintaining healthy skin, benefits of coriander for thicker hair (<https://doktersehat.com>), 4. Chili Java / tabie bun: treat gout, low blood pressure, headache, fever, cough, toothache, impotence, shed sweat, hi mucus, and increase appetite, 5. Cloves: treat respiratory infections, prevent inflammation in the body, darken eyebrows, relieve coughs, treat toothaches, remove streaks on the skin, smooth and prevent hair loss, 6. Cumin: treat fever, coughs, asthma, analgesics, facilitating breast milk, aphrodisiacs, antiseptics, flatulence, etc. 7. Turmeric: Cure for diarrhea, fever, launch menstruation, reduce menstrual pain, slimming down, eliminate body odor, typhoid, appendicitis, expedite Breast milk, tonsils etc. (<https://bibitbunga.com>).

The sprouted coconut is pounded into the ground/bottom three times, meaning that the use of the sprouted coconut is planted to grow well, strong/sturdy. *Nyuh mentik mangde nadi*, meaning that coconut shoots are planted into good, strong plants and produce good fruit, meaning that they are strong in living life.

Sembek turmeric, turmeric tuber / rhizome typical dark yellow color is smeared on the forehead of the bride and groom. The symbol of *sembek* turmeric is a sign/characteristic of the bride and groom entering a new life in the household. Through *makunyit keladi* at the *samskara wiwaha* ceremony accompanied by the phrases, namely having taro *nadiang*, having turmeric terminologies *ngejengit*, *mare ngejengit apang enggal nadi*, the meaning is that if they both like it, the bride and groom agree to accept each other's cues, so (honey) love, offspring).

The bride and groom *purwa daksina* at the shrine of *kamulan*, the intention is to declare themselves, that the bride said goodbye because she entered into a household and carried out her full obligations at the husband's house to the guardian and which is worshiped in the refutation of the *Kamulan/ bhatarang hyang guru* in order to gain serenity, while the bridegroom brings turmeric and taro seeds, on the third round/muter the groom plants taro and turmeric seeds behind the *kamulan*. In this case, planting the seeds should be in a good place, because in the woman's place it is stated that women are symbolized as *longkak*/hole, while men are symbolized as *katik* or sharp and sharp wood. It is natural in the expressions to state; planting taro, has turmeric, while harvesting is alive. The meaning is to have many offspring and *suputra*. While the bride *ngumbak wakul* as a symbol of prosperity in the household. With regard to the rituals carried out by planting turmeric, taro/taro, and carriage behind the *merajan/sanggah*, the planting activity symbolizes the family seed planted to perpetuate the family lineage (<https://www.weddingku.com>).

III. Closing

The form of the *makunyit keladi* tradition in the *samskara wiwaha* of Hindus in the city of Mataram, through the *mepadik* or *ngidih* marriage system and the *ngerorod* or elopement system based on love. Both of them have different techniques for taking it, but both carry out *makunyit keladi*, depending on the *desa*, *kala*, *patra* and the results of the agreement. In the *mepadik* system, the bride precedes the farewell ceremony at the *sanggah/merajan* of her parents and the groom brings the offering of the *mamitang* offering and its accessories, including the *wakul*. The ceremony is led by the *pedanda/sulinggih* and the *pemuspayan* is complete, the bride bids farewell to her parents, then the bride and groom *makunyit keladi* can be carried out at the male *sanggah/merajan* after *mawidhi widana* according to the agreement.

Whereas in the elopement system, after the *mawidhi widana* in the male *sanggah/merajan*, *mapejati/majauman* is carried out to the bride's house by bringing the *banten mapamit pesuguh* in the *sanggah/merajan* and its accessories including *wakul*, followed by the two brides, *makunyit keladi*. The form of the *makunyit keladi* ceremony, the process is guided by *pemayun* accompanied by a *wakul*, the bride and groom sit facing each other and receive: *lempod* cloth, thread, contents of *ceraken*, duck egg, coconut, *sembek* turmeric, *purwa daksina ring pelinggih kamulan ping telu*, the male brings have turmeric taro and women *ngumbak wakul*, *wakul* is taken away to the man's house.

The function of the *makunyit keladi* tradition in the *samskara wiwaha* of Hindus in Mataram City, the bride and groom sit opposite each other, in this case the man gives funds/money to the woman, the lempod cloth and thread are placed parallel to the thighs of both, mutually heal, the duck egg is ready pitted, the coconut is hit to the ground/bottom three times, turmeric stings on the forehead, both of them *purwa daksina*/turns to the right on the *kamulanping telu pelinggih*, the male brings the turmeric belonging to the taro and plants it behind the *lempod* in the third round, the women *ngumbak wakul* are taken away to the groom's house.

The meaning of the *makunyt keladi* tradition in the *samskara wiwaha* of Hindus in Mataram City: sitting opposite each other and giving money by men to women as provisions in the household, giving and filling each other for family life; a stretch of fabric and thread parallel over the thigh to agree to unite that is tied in a new relationship; heal each other with medicine to take care of each other's health; Duck egg who are pitted to take care of each other in the joys and sorrows of life; coconut is hit to the ground/bottom three times as a symbol of strength in living life; a smack of turmeric on the forehead, a symbol of character, has truly declared itself to enter a new married life; the bride and groom *purwa daksina ping telu ring pelinggih kamulan bhatarah yang guru* as a symbol of farewell to enter a new life with full obligations at the husband's house and in order to get peace. Family to obtain offspring; the woman *ngumbak wakul* and immediately taken to the groom's house as a symbol of having agreed to complement and be responsible for each other's welfare in the household.

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