

CultureTalk Indonesia Video Transcripts: <http://langmedia.fivecolleges.edu>  
**Wedding Ceremony in Aceh**

**Indonesian transcript:**

Pewawancara: Mbak Ika bisa bercerita sedikit tentang uh... upacara atau prosesi pernikahan ala Aceh?

Ika: Karena Aceh mayoritasnya muslim jadi 80% kita ikut adat Islam uh sisanya budaya. Kalau di Jawa mungkin ada seperti midodareni, kalau di Aceh.. hmm ngga ada. Paling juga si pengantin perempuannya dipersiapkan untuk.. untuk dihias ya.. kaya dipakaikan daun pacar, jadi dihias tangan atau kakinya. Terus juga dari pihak laki-laki menyiapkan semacam hadiah untuk pengantin perempuannya. Semakin banyak hadiah itu berarti semakin banyak apresiasi dari pihak pengantin laki-laki ke pengantin perempuannya. Terus selama itu mereka tidak bertemu, mungkin karena sibuk, hanya karena sibuk untuk mempersiapkan pernikahannya itu jadi pertemuannya itu jarang, jadi bukan karena tidak boleh bertemu. Kemudian di hari pernikahannya biasanya ada upacara uh ritual khusus dari pihak keluarga, perempuan atau laki-laki, uh.. pesejuk, mendoakan, memberi berkah bagi keluarga untuk si pengantin dengan semacam padi-padian, daun dan air jeruk, jadi diciprat-ciprat gitu sambil didoakan. Itu yang tradisional, yang budaya digabung dengan uh... budaya Islam jadi yang budayanya, budaya Acehnya pesejuk itu, kalau budaya Islamnya mendoakan, jadi digabung. Kemudian ijab kabul sesuai dengan adat Islam, kemudian khutbah, khutbah nikah dan sebagainya kembali ke budaya Islam. Jadi 80%nya tetap budaya Islam.

Pewawancara: Apakah ada resepsi setelah ijab kabul... diselenggarakan?

Ika: Uh.. iya. Kalau pernikahan yang ijab kabul itu kita menyebutnya nikah untuk prosesi nikah. Jadi kalau resepsi ada keluarga yang langsung mengadakan resepsi begitu selesai penyelenggaraan ijab kabul ada yang menyelenggarakannya seminggu atau sehari kemudian, jadi tergantung. Uh ijab kabul dilakukannya di keluarga pihak perempuan atau di mesjid, jadi dua tempat bisa memilih. Kemudian langsung, kalau langsung diselenggarakan pernikahannya di keluarga perempuan, *palimabaru* jadi dilakukannya pertama itu, sesi pertama itu di keluarga perempuan. Keluarga suami datang ke keluarga perempuan, ijab kabulnya dilakukan disitu, kemudian mungkin beberapa lama gitu kalau keluarga suaminya ingin membuat pesta kedua, sesi kedua kita bilang *tongdarabaru* jadi menerima keluarga pengantin perempuan di keluarga pihak laki-laki. Jadi ada dua tahap resepsi.

Pewawancara: Apakah ada makanan khusus yang disajikan selama resepsi pernikahan?

Ika: Biasanya itu seperti dodol, timpan yang seperti tadi, kebanyakan dodol, yang lainnya juga ada kara, yaitu roti renyah yang seperti jaring.. terus juga roti boy. Jadi itu yang paling tradisional, biasanya itu.

Pewawancara: Kalau untuk tarian apakah ada tarian selama prosesi pernikahan?

Ika: Hmmmm tergantung keluarga, jadi ada mungkin yang ingin sangat tradisional yang mengundang selain para penyanyi, kasidahan gitu, juga mengundang tari-tarian seperti yang paling populer *ranup lampuan*. Tapi itu jarang, sekarang saya sudah jarang melihat yang ada tari-tarian kebanyakan tetap ada nyanyi, kasidahan gitu.

### **English translation:**

Interviewer: Miss Ika, would you please tell me a bit about uh . . . the wedding ceremony or procession in Aceh?

Ika: Because the majority of Acehnese are Muslims, so 80% we adhere by Muslim rules, and the rest is cultural. Maybe in Java there is *midodareni*,<sup>1</sup> but in Aceh, we don't have such kind of ceremony. In Aceh, the bride is prepared, or adorned with . . . they put *pacar*<sup>2</sup> leaves on the bride's hands or feet. Then, the groom prepares some gifts for the bride. The more gifts that they give, the higher the appreciation the groom's family has for the bride. During the days before the wedding, they don't see each other, maybe because they are very busy . . . it's just because they're very busy, that's why they rarely see one another, not because they are prohibited to see each other. Then on the wedding day, there are special rituals from the families, from both sides, the bride and the groom, uh . . . something like refreshments, prayer, and giving the bride and groom blessing from the family through the giving of rice plants, leaves and lemon water. They will splash the water onto the bride and groom while giving them prayers and blessings. That is the traditional way; the traditional way is mixed with Muslim tradition. The Acehnese traditional ceremony is presented through refreshments, while the Muslim tradition is the prayer and blessing. They mix both of them. The marriage vows are held in the Muslim tradition, after the [saying of] the marital vows, there is preaching, wedding preaching and any other ceremony that is based on Islamic tradition. So, 80% is still conducted in the Muslim tradition.

Interviewer: Is there any reception after the [reading of the] wedding vows? Do they hold a reception?

Ika: Uh . . . yes. We call the [reading of the] wedding vows during the wedding as the wedding procession, and for the reception, some families hold the reception right after the wedding vows, but some others hold the reception a week or a day after the wedding vows, so it depends. Uh . . . [the reading of the] wedding vows is held in the bride's place or in a mosque; both of those places could be chosen. If the reception is held after the wedding vows in the bride's family's place, it is called *palimabaru*, so they do that first . . . the first session in the bride's family's place. A couple of days after that, if the

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<sup>1</sup> *midodareni* is traditional ceremony in Java that is held one night before the wedding. In this ceremony, the bride's hair is cut by her parents, and it is believed that on this night the goddesses bless the bride with their beauty.

<sup>2</sup> *pacar* leave is used to color hands and feet nails. The color that is produced by these leaves is usually red and it lasts a long time. Since Muslim women are prohibited to use nail polish, they usually use this leave to color their nails. Henna

groom's family also wants to hold a second party, we would refer to it as the second session; it would be called *tongdarabaru*. In this session, they [the groom's family] will accept the bride's family into their family. So, there are two phases for the reception.

Interviewer: Are there any special foods that are served during the wedding reception?

Ika: Usually they serve *dodol*,<sup>1</sup> *timpan*<sup>2</sup> just like I said before, but mostly *dodol*. The other food is *kara*. It's crunchy bread that looks like a fish net. Then we also have *roti boy*. Those are the traditional foods that are usually served in weddings.

Interviewer: What about dancing? Is there any dancing during the wedding procession?

Ika: Hmmm it depends on the family. Some families want to be very traditional, so they will invite a singer, *kasidahan*,<sup>3</sup> and also invite dancers. The most popular dance is *ranup lampuan*, but it's rare nowadays. I rarely attend a wedding with a dance; most of them have singers, *kasidahan*.

**About CultureTalk:** CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use everyday. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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<sup>1</sup> *dodol* is a type of sticky, brownish-black cake made of glutinous rice flour, sugar and milk.

<sup>2</sup> *timpan* is cake made from glutinous rice flour with custard apple fruit filling.

<sup>3</sup> *kasidahan* is a type of Arabic chanting in verse form.