

Perception of Chinese-Indonesians Society on the Chinese Wedding Tradition in South Tangerang, Banten: A Case Study

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Abstract: The aim of this research was to obtain data on public perception of Indonesian Chinese-Indonesians (Chinese Peranakans) about the Chinese wedding tradition included make-up, hairdo, fashion, accessories and ceremonies. The decline in the number of people who use Chinese bridal influenced by the mixing of cultures, religions, as well as the development era. Descriptive analysis method was used in this study is. The results of this research led to the conclusion of the public perception of Indonesian Chinese-Indonesian about the Chinese bridal in South Tangerang, Banten. It reveals that the public perception of Chinese-Indonesians (Chinese Peranakans) who do not apply Chinese bridal is no longer in line with the meaning of religion they follow. Most of public of them now embraced Christianly, so they use European bridal and customary performed in the church blessing following the procession. Public perception of Chinese-Indonesians (Chinese Peranakans) that using Chinese bridal is unique shaped, and very traditional, sumptuous with red and his accessories, and the ceremony has a sacred meaning.

1 INTRODUCTION

Indonesia is a nation which have so many cultural diversities as one of its unique characteristics. It is very unique because when in general a group of people establish a nation or country based on cultural similarity, our nation is actually formed from a shared heart that transcends all kinds of differences, one of which is diferential cultural.

Among the tens of thousands of cultures that exist in Indonesia, there is one culture born from the marriage of several cultures that already existed in the archipelago before the 6th century AD with the culture of a country in the North known as the country of China. This culture is known as the Chinese-Indonesians (Chinese peranakans) culture. Although it was born and developed for the first time in the archipelago, it has spread to five countries such as Malaysia, Singapore, Thailand, the Philippines, Australia, Vietnam, and other countries around Southeast Asia.

Just like other customary wedding traditions, the Chinese community in Indonesia has a marriage tradition that is inherited from the ancestors. The tradition of traditional Chinese marriage is inherited

until now, but there is a tradition of Chinese marriage that is carried out taken from regional culture because of the existence of the community of China who spreads in various regions tends to assimilate the culture in which it is located.

There are plenty of previous studies that discussed about the Chinese-Indonesians' (Chinese Peranakans) culture. The first study is called "The Communication Study of Tea Pai on the Chinese-Indonesians' Wedding in Tangerang" conducted by Putri Dewiyanto. This study explains about the ritual communication for the couple to serve the Tea Pai for the elders (Rites of Passage).

The second one is called "The Journey of Becoming Chinese-Indonesians" conducted by Muhammad Reza Zaini. This study argues that the "Chinese-ness" is an achievable entity to a social group with indigenous cultural identity. This study offers a new understanding on ethnic identity.

The last one is called "The Perception of Chinese-Indonesians Society on Education" conducted by Dara Rahmita Dewi. This study aims to determine the perception of Chinese-Indonesians society as understood the meaning of important education and priority for all people.

These studies show that Chinese-Indonesians society is very interesting as a community which is considered as a community that still conserves its culture. The other important culture on that ethnic is its wedding tradition.

Marriage is one of the major events that is very important and sacred so that it will not be missed just like they go through everyday life. Marriage events are carried out with various series of ceremonies which contain noble and sacred cultural values. Everyone who organizes a wedding ceremony will not feel hesitant to sacrifice energy, mind, time, and large costs for the smooth implementation of the wedding ceremony.

In South Tangerang, besides being inhabited by Betawi, Sundanese, Javanese, and other indigenous people there are also residents who are foreign migrants, one of whom is a resident of China Benteng. China Benteng is a term of Chinese descent living in Tangerang. The word "Benteng" here is the name of the Tangerang City in past, because there was a Dutch fort in Tangerang on the banks of Cisadane River. In the past, the fort was used as a security post to prevent attacks from the Sultanate of Banten.

The fortress, which became the foremost place of defense of the Dutch forces on Java, had an important role for the existence of the Dutch at that time. Meanwhile, Chinese descendants called the Chinese-Indonesians (Chinese Peranakans) have lived in Tangerang for generations. So many people of Chinese descent in Indonesia, made them segmented as Cina Benteng or Chinese citizens who settled in the Benteng area, which is now called Tangerang.

In his book "Pilgrimage Culture City of Tangerang", former Mayor of Tangerang, Wahidin Halim said, "China Benteng cannot be separated from Tangerang. The good and bad history of the region, including the existence of China Fortress, are interlocked".

It is so interesting and the importance of Chinese bridal makeup to be explored and studied further. Although the Chinese have been recognized in Indonesia, from totok Chinese and peranakan Chinese, but not many know and know the culture that is done and owned. Basically the Chinese community is a society that holds fast to its tradition and is difficult to influence. Chinese people have high mobility, seen from the Chinese community which is located in almost all countries in the world.

Although it is not easy to maintain a culture, it should be used as a reference and target in maintaining our own culture which will ultimately

have a positive impact. The impact is related to having the existence of each culture of each tribe that is increasingly high in the community in various regions, can boast the country by appreciating its own culture, can maintain a cultural resistance to other cultural influences.

In the beginning, the population of Tangerang could be said to be ethnic and Sundanese culture. They consist of indigenous people, as well as migrants from Banten, Bogor, and Priangan. The next population is the Betawi people who now live on the Tangerang-Jakarta border. they were people who in the Colonial period lived in Batavia and began arriving around 1680.

Chinese people in South Tangerang form a society with different ethnicities. Society is a collection of people who live in a certain area, which has been around for a long time, and has rules that govern them, to go to the same goal (Joko Tri Prasetya, 2013: 36).

Chinese communities in Indonesia are a minority, because they are immigrants and not native to Indonesia. In the 19th century, when Indonesia was colonized by the Dutch, there were groups of people namely European, Eastern, and Native groups. The Chinese community entered into the Foreign East group, at the beginning of the Chinese people entering Indonesia, they brought their culture in accordance with their respective customs including the culture of their marriage.

China Benteng is a call that refers to Chinese descent living in the Tangerang area, Banten province. The name "Chinese Fortress" comes from the word "Benteng". There was a Dutch fort in the city of Tangerang on the edge of Cisadane river, used as a security post to prevent attacks from the Sultanate of Banten, this fort was the first fortress of Dutch defense on Java Island.

The story of Chinese Benteng community in Tangerang, they refused to be called "China fortress" with "Ch" because the English pronunciation designation was considered to be derogatory and insulting (a manifestation of the emergence of hybrid or Indo-Chinese society). The Chinese Fortress community has lived in Tangerang for several generations, which now have developed into three cities / districts, namely, Tangerang City, Tangerang Regency and South Tangerang City.

The number of Chinese in Indonesia is less than three percent of the total population, and obviously they are a minority group. However, they are not homogeneous. Culturally, they can be divided into peranakans (Chinese born in Indonesia and Indonesian) and totok (Chinese who speak Chinese,

generally born in China) (Leo Suryadinata, 1999: 48).

The Chinese in Java, parts of Sumatra, Kalimantan, and Sulawesi are largely distinguished between *peranakan* and *totok*. *Totok* Chinese are characterized by still strong Chinese culture, still able to speak Chinese in their daily lives, maintain Chinese cooking methods, and so on (Myra Sidharta et al., 2009: 132).

In contrast, Chinese *peranakan*s usually no longer speak Chinese, either mandarin or one of the Chinese dialects, but speak Malay or the language of the local area where he lives. His Chinese culture was very strongly influenced by local and European culture, so a very distinctive *peranakan* culture was born (Myra Sidharta et al., 2009: 134).

The term "*peranakan*" itself actually means "those who are" children "will be in this land".

It means that what is called *peranakan* is certainly not just a Chinese breed, there are other *peranakan*s such as *Peranakan Dutch* (Indo) or *peranakan Arabs*.

Chinese culture cannot be separated from the Tangerang community. Cultures originating from Chinese soil can be found in various aspects of people's lives ranging from buildings to culture.

The customs, beliefs, and religion of the Chinese are mixed up, because the marriage of Chinese people to natives who are culturally and religiously different can make a mixture of cultures. Many Chinese people in Indonesia began to identify themselves with one of the existing religions, especially Buddhism and Christianity (Leo Suryadinata, 1988: 94).

Chinese Bridal Face Makeup Like brides in general, Chinese brides dress in such a way as to look beautiful. There is something that distinguishes the makeup of a female Chinese bride or the distinctive feature of a Chinese bride is a crescent-shaped red paper between the eyebrows rather upward that symbolizes chastity for the bride, the eyebrows of a Chinese bride tend to follow the original eyebrows, red lips Match with the red *Hwa kun* clothes and wear the *Bun* hairstyles.

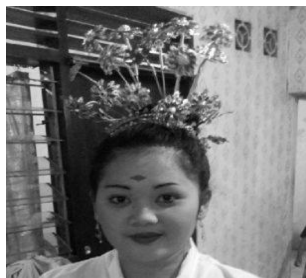


Figure 1: Chinese Bride Makeup

At present the Chinese bridal makeup has used a facial correction so that the face looks beautiful. Face correction is needed on the basic principle that the face shape that is considered to be less than perfect can be changed in such a way that it looks better. However, in the past, traditional Chinese bridal makeup did not require such facial correction. As Entjim Enna said, "Traditional Chinese bridal makeup uses only yellowish-white powder without correction, red lipstick, eyebrows following the original eyebrows, and a crescent-shaped red beak that symbolizes the purity of a female Chinese bride. There is no need for correction because it uses *siangkko* which covers part of the bride's face.

2 CHINESE BRIDAL CLOTHING AND ACCESSORIES

The results of the acculturation of the Chinese Benteng are evident in the wedding attire which is still used by some people who want to preserve their ancestral culture, some other religious celebrations and also their acculturations that affect the life traditions of the Chinese fortress community.

Traditional Chinese wedding dresses were indeed taken from Chinese traditions and from the dynasty that ruled in China in ancient times. Taken from any dynasty is still unclear and a debate. Whether from Ching Dynasty, Ming Dynasty, Han Dynasty, or other dynasties. Here is a Chinese wedding dress in South Tangerang.



Figure 2: Chinese Fortress Ethnic Wedding Dress

The Chinese Benteng traditional clothing is a mixed of traditional Chinese tribal clothing (dominated by the Hokian tribe) and traditional Betawi tribal clothing. The bride uses traditional *hwa kun* clothes, a kind of blouse and subordinates complete with headdresses and a curtain on her face cover. However, *kebaya encim* is often used, with a

rocking flower accent as a headdress, which shows the Betawi influence in the outfit. The groom wears a kind of black koko shirt and trousers and a farmer's caping hat, similar to a vampire costume in a Chinese horror film (Iwan Santosa, 2012: 21).

The Chinese community which has lived in Indonesia for a long time does not abandon the culture of its home country, including traditional marriage. Although the custom of the Chinese community has experienced mixing with local culture, the original colors of Chinese culture are still very dominant. The Chinese wedding ceremony through the following stages:

2.1 Match Selection (Matchmaker/Mei Ren

The selection of a mate with the help of Mei Ren (Matchmaker), which is the first and most important stage in traditional Chinese marriage, is now not done in Indonesia, marriage is no longer just a matter of parents and family. The family no longer chooses a mate for their child and forces him to marry without the involvement of the child concerned. But instead the child cannot choose his own soul mate without supervision and blessing from his parents.

2.2 Marriage proposal

Marriage proposal conducted when the two prospective brides had known each other and carried out the approach process. The application is carried out by the prospective bridegroom's family by sending an envoy to the house of the prospective bride. Application is done after there is certainty that the application will be accepted. Certainty of acceptance of applications is very important, because if the application is rejected it will lead to heartache, shame and sadness on the part of the prospective bridegroom's family. The family of the prospective bridegroom will not touch the dish that has been presented by the bride's family until there is certainty that the application is accepted.

When the application is usually chosen the wedding date is based on feng shui calculations. Feng shui calculations are related to the hour, day, date and year of the marriage. To calculate this good time, you need the help of a sian quamia expert or a feng shui sianeng (a person who knows well about calculating good hours, days, dates, months and years and brings the fortune thing).

The Chinese tradition of the application process is done about a week before the wedding takes place. Application is the giving of goods from the

bridegroom to the bride that will be used by the two brides for life after the marriage. Items delivered usually symbolize permanence, fertility and also happiness for couples. The uniqueness of the application item in this custom is the number of nominal 9 (jiu) or 8 (fat) which is the key to lasting and growing happiness for the bride and groom.

2.3 Engagement Marriage

Many of the bride and groom enter the engagement level after getting engaged first. This engagement may or may not be done. The distance between the engagement with the wedding day itself is not limited, it can be fast or slow. As an engagement sign, the groom gives a basket of engagement gifts or lakak, which consists of oranges, cigarettes, tea, bottled drinks, engagement cards, confectionery, for those who are able to also be given engagement rings and some money.

This engagement event is usually marked by a ring exchange event, where both brides and groom pair engagement rings on the left-hand ring finger.

2.4 Sangjit

Sangjit is one of the wedding processions in Chinese culture. Sangjit in Indonesian means the process of submission or the continuation of the application from the bridegroom (with parents, siblings and close friends who are still single) by bringing "offerings" to the bride. The Sangjit program is usually done after the application and before the wedding, or usually between a month to the week before the wedding officially. The timing of the sangjit procession generally takes place during the day.

2.5 Chio Thao

Chio thao usually done by people who are married and have offspring. The bride will be combed three times. The bride who is going to undergo this procession is seated on a chair that has been covered by a large tampah with a yin-yang picture. In front of them there was a small table above which had been placed a rice grinder filled with rice and nine symbolic objects, namely the scales of typical Chinese medicine, length gauges, mirrors, combs, scissors, swords, lamps. In addition, there are also silk threads consisting of five colors. All these objects contain moral teachings for the bride and groom to settle all the complexity of the household that will be faced and be able to weigh the merits of an action.

2.6 Marriage Day

In the morning just before the ceremony is done after the bath is finished, the bridegroom and woman are required to wear white clothes when dressing. Before the bridal makeup is combed 4 times from head to toe by a close relative who is still complete with his family. While combing, also say these four sentences, the first "living together until gray hair" second comb "harmonious household" and the third "blessed with many offspring" fourth comb "blessed with long life". After performing the morning ritual, it's time for the ceremony.

The ceremony began with a prayer for the ancestors to ask for permission for the event to take place, after which the family and the two bride and groom enjoyed the dumpling cake, symbolizing that the event would run smoothly, like a rolling ball.

The time has come for Tea Pay, the function of Tea Pay itself is like an introduction to prospective brides with families from both parties. Besides the ceremony that can mean "selling tea" this is also as a tribute from the two prospective brides to elderly parents and relatives in order to pray for the bride to be a happy couple who is born physically and mentally in difficulty and pleasure.

3 THE RESEARCH METHOD

The study was conducted by involving and visiting 6 (six) informants, namely some Chinese bridal makeup and some Chinese peranakan communities in Kavling Serpong, South Tangerang. The time of the study was carried out for 6 months from December 2015 to May 2016.

Qualitative research is used to examine something background, for example about motivation, roles, values, attitudes, and perceptions (Lexy J. Moleong, 2012: 7)

In qualitative research, the researcher himself or with the help of others is a means of collecting data by using research methods that include literature studies, interviews, and observations. The data will be collected in the form of words, writings, physical objects (Chinese bridal makeup), and pictures or photographs.

Qualitative methods prioritize humans as research instruments, because they have high adaptability to always be able to adapt to situations that change during the research.

Moreover, in this study gathered various perceptions of the Chinese Peranakan community about the makeup of Chinese brides in South

Tangerang, Banten. Then the researcher will draw conclusions from the various interview results and the data obtained.

Based on the above concept, the focus of this research is the perception of the Chinese peranakan community about Chinese bridal makeup in South Tangerang, Banten.

To get accurate data, researchers asked 6 (six) informants and 10 respondents from the married Chinese Generation community.

Data collection techniques are the most important steps in research, because the main purpose of research is to obtain data. In qualitative research the methods commonly used are interviews, observations, and document utilization (Lexy J. Moleong, 2012: 5)

3.1 Interview

This study uses structured interviewing techniques, is open and uses interview guidelines or grids of questions made before the interview takes place. According to Lexi J Moleong (2012: 186), "interviews are conversations with specific intentions". The conversation was conducted by two parties, namely the interviewer who asked the question and the interviewee who gave the answer to the question.

The answers given by 6 (six) informants were from the South Tangerang Regency Culture and Tourism Office, the Library, some Chinese bridal make-up experts and some peranakan Chinese communities in South Tangerang, which meant the answers were given by informants in accordance with the research objectives, because the informants were correct really know the focus of the intended research.

3.2 Observation

Observation is a necessity in the technique of collecting data in Anthropological research. Observation involves concentrating on an object by using all the sense organs of sight and hearing. This research observes the makeup of Chinese brides in South Tangerang.

3.3 Documentation

Documentation is any written material or film from a record that is not prepared because of a request from an investigator (Lexy J., Moleong, 2012: 116).

The data collected by documentation techniques tend to be secondary data while the data collected by observation techniques, and interviews tend to be

primary data or data that is directly obtained from the first party. Documentation is written objects including books, magazines, regulations, results of interviews, periodical notes, and so on.

In addition to recording data, compiling and storing documents that are considered to have a relationship with this research, research also uses photographs as documentation of research results such as photographs obtained from various sources such as from private collections, the South Tangerang City Culture and Tourism Office, Pustakawan, Bante, several Chinese bridal makeup experts and several peranakan Chinese communities in South Tangerang, and matters relating to the focus of research on Chinese bridal makeup.

3.4 Literature Study

The researcher conducted a literature study and took references or writings from various sources related to Chinese bridal makeup in South Tangerang.

Literature is an activity to obtain data with writing or articles and books that are relevant to this writing both obtained in the form of books, articles, and papers from the library according to the theme of analysis. In this study the author has carried out literature studies and taken references or writings relating to Chinese bridal makeup in the IKK / UNJ library, Chinese Peranakan Library Museum in BSD sector VII B Blok S No.10 South Tangerang, Indonesian National Library, University of Indonesia Library. The data obtained in the literature study is used as basic knowledge before plunging into the field or location of research to facilitate researchers in conducting in-depth research interviews.

The data analysis method that the researcher uses is descriptive data analysis method, because this study aims to summarize the various opinions of the Chinese Peranakan community about Chinese bridal makeup. With descriptive research researchers only intend to describe (describe) or explain a symptom or condition that occurs.

This analytical method is also used to obtain a clear picture that is related to the subject matter being examined, namely the perceptions of the Peranakan Chinese community on Chinese bridal makeup in South Tangerang.

3.5 Data Collection

Data collection takes place throughout the research, using research questions that have been prepared, in order to obtain data information through

observation, interviews, documentation and literature.

3.6 Data Reduction

Data reduction is the process of sorting, concentrating attention and simplifying data, theories and methods in the form of detailed and systematic descriptions to obtain basic and important data. At this stage, the researcher made a complete description of research data and information about the perceptions of the Chinese Peranakan community on the makeup of Chinese masters in South Tangerang, Banten.

Next the researcher made a summary of the results of all the informants.

3.7 Data Presentation

After the data has been reduced, the next step is to present the data. Data presentation aims to see the overall picture and certain parts of the research. At this stage, the researcher presents data in the form of descriptive narratives, tables, and drawings. This, in order to make it easier for someone to read data and information obtained from the results of this study.

3.8 To Make the Conclusion

To make conclusions is an advanced analysis of the reduction and presentation of data. Drawing conclusions aims to find and find meaning for the data collected, by looking for patterns, relationships, similarities and differences.

At this stage, the researcher tries to process all the data obtained so that it can support the researcher in drawing a conclusion. For example, researchers looked at several aspects related to the perception of the Chinese Peranakan community on Chinese bridal makeup in South Tangerang, Banten.

The main data sources of this study were informants in data collection, interviews, and observations. Information in this study was the South Tangerang City Culture and Tourism Office, librarian of the Chinese Peranakan museum, several Chinese bridal makeup experts and Chinese Bride Banten. The accuracy of this research is proven by using triangulation techniques. Triangulation is a technique of checking the validity of data that uses something else beside the obtained data. According to Patton, there are four types of triangulation as examination techniques to achieve validity, namely in qualitative research, data validity is often disputed. However, data validity is done by triangulation. Triangulation in testing credibility

consists of triangulation of sources, methods, and theories.

3.9 Triangulation of Source

Triangulation of Source means comparing and re-checking the degree of reliability of information obtained through time and different tools in qualitative methods (Mukhtar, 2013: 138). Data obtained from the first resource person is checked again whether there is a difference in writing the data obtained with the data written. Then the data from the first resource person is compared with the second and third sources.

3.10 Triangulation of method

Triangulation method means using different data collection models (observations and interviews) with different patterns ((Mukhtar, 2013: 138). With the three techniques of testing the credibility of the data to produce different data, the researcher conducts further discussions with the speakers.

3.11 Triangulation of Theory

Triangulation with theory is based on the assumption that certain facts cannot be examined for reliability only with one theory. That is, the facts obtained in this study must be confirmed by two or more theories (Mukhtar, 2013: 139).

4 RESULT OF RESEARCH AND DISCUSSION

The results of this study were obtained through documentation, observation, and in-depth interviews with informants and responses as a form of searching and recording data directly in the field which was then analyzed by researchers. This analysis itself focuses on the perception of the Chinese Generation community on Chinese bridal makeup in South Tangerang, Banten

In order for this researcher to be more objective and accurate, the researcher collected data by conducting in-depth interviews with six informants consisting of Chinese bridal artists, owners of the Chinese peranakan library museum (librarian), and Kavling Serpong village head, South Tangerang to find out perceptions and developments in the community Peranakan Chinese in South Tangerang, Banten in using Chinese bridal makeup. In addition, the researcher also conducted interviews with ten

respondents, namely the Chinese generation community, to strengthen data obtained from informants regarding the perceptions of the Chinese Generation community on Chinese bridal makeup in South Tangerang, Banten.

The results of the data that the researcher obtained from the respondent's answer to strengthen the results of the data obtained from the Chinese bridal makeup are as follows: most of the Chinese Peranakan communities in South Tangerang are not religious anymore, but many will already be Christians, so they often use blessing wedding processions in the Church rather than performing Chinese traditional processions in Chinese temples, houses, or Chinese marriage houses.

They are Chinese Peranakan people who know the makeup of Chinese brides and their traditional ceremonies, but they do not preserve and use them.

5 CONCLUSIONS

Research on the perceptions of the Chinese Peranakan community on the makeup of Chinese brides in South Tangerang, Banten, yielded several conclusions. The following are conclusions based on the data the researcher obtained:

1. Perception the Chinese bridal makeup artist on Chinese bridal makeup is unique and each wedding ceremony procession has a meaning as a symbol of respect for ancestors.
2. The perception of the Chinese community Peranakans who do not use Chinese bridal make up are no longer compatible with their religion. Most Chinese Peranakan communities now embraced Christianity, so they used the European bridal makeup (Bridal) and the traditional ceremonies were performed in the Church following the Blessing procession.
3. Generation of Chinese perceptions that do not use other Chinese bridal make-up are seemingly old school and the shape is not in accordance with the concept of modern marriage that must follow the changing times
4. Generation of Chinese perceptions that use Chinese bridal make up are unique and very traditional, luxurious in red and accessories, and ceremonies have sacred meanings.

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