

Stages and Procedures for Marriage According to the Customs of Kuantan Singingi Regency, Riau

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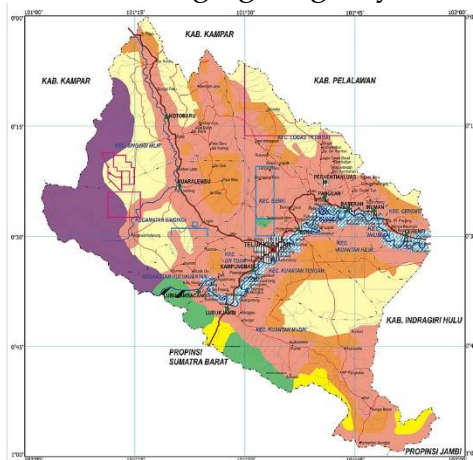


ABSTRACT

The study aims to describe the stages and procedures of marriage according to customs in Kuantan Singingi district, Riau. This type of research is descriptive qualitative. The subjects of the study were village heads, community leaders, ninik mamak and 30 residents of Kuantan Singingi regency, Riau. Data collection tools use checklists and interview guidelines. Data analysis techniques use descriptive analysis. The results showed that there are various stages of different customs in each sub-district in Kuantan Singingi regency and several factors that cause changes in the implementation of the customary stages in marriage in Kuantan Singingi regency, Riau.

INTRODUCTION

Malay culture is a culture that is rooted in Islamic Shari'a , so that every aspect of life in Malay society is patterned on Islamic shari'a. Culture in society is formed from a habit created by the community itself which is based on the ability to think, namely the mind. With the ability to think, habits in society become a culture. Clifford Geertz (1975) explains that humans are creatures that depend on networks of meaning that they make themselves, like spider web, culture is these networks of meaning. In other words, the meaning of a culture is the norms or values that come from a system. This system is a system of values and norms that guides life and is a reference in speaking, behaving and behaving in social life (Paul B Hurton and Hunt Chester L, 1991; Amri Marzali, 1997). In this case, the norm system for Malay society is Islam. Here is the map of the Kuantan Singingi Regency taken from Kuansing.go.id:



Picture 1: Map of Kuantan Singingi Regency taken from Kuansing.go.id

As a cultured human being, a culture can be defined as an inherited habit. Cultural inheritance takes place from birth through a very long process to adulthood. Cultural inheritance has been going on since the past.

When we look at or examine a term called Malay people, actually what is called Malay people is not a cultural community or ethnic group as understood by people. Malay people are actually more similar to the nation or ethnic groups that are allied with the same religion and use the same language, namely Malay. In Malay society, people of foreign descent, such as Arabs, Persians, Chinese and Indians, as well as descendants of other Indonesian ethnic groups, merge. This happens because they live and live with the Malay community, in which they also embrace religion and use the Malay language in their daily conversations. Therefore the Malay people have their own uniqueness compared to the Javanese or Sundanese and other ethnic archipelago.

Malay people have teachings in everyday life. In teachings or social teaching shows, Malay people hold guidance and teachings based on Islamic Shari'a. Malay and Islam cannot be separated. Even Malay people don't want to be called non -Islamic. The norms and values embodied in Malay culture contain politeness values and norms. Thus teaching in Malay culture is the values of politeness. Politeness values become unifying values that will bring harmony values; because the values of politeness can give rise to mutual

respect, mutual respect, Tepa Selira so as to create a sense of togetherness and equality in social life. Then in the end it will manifest a sense of "shared fate, shame and embarrassment". The combination of these values will create unity in terms of differences in ethnic background and cultural customs among the Malay community. The greatest hope in social life is a harmonious and peaceful life.

LITERATURE REVIEW

Teaching shows in Malay culture essentially remind Muslims of one of the teachings of Islam, namely maintaining good relations with fellow human beings, building friendly relations, respecting each other, appreciating, loving each other to create a sense of peace and tranquility full of family (Effendi, 2012)

Some of the values and norms contained in the teaching of Malay culture are straight intentions and beautiful characteristics, clever in placing oneself in accordance with the place, good at carrying oneself in society, wise in weighing things and wise in bearing in the sense of being responsible. , willing to make sacrifices and willing to give in, humble, and have a good relationship with neighbors. Such is the content of the Malay culture teaching instructions mentioned in a book written by Tennes Effendi.

Show-teaching Malay is a combination of three words, namely show, teach and Malay, in the sense of the word show (Hasbi & Arifin, 2020) . While the teaching instructions are contained in literary works. According to (Rahayu & Alber, 2019) there are three genres of Malay literature namely prose, poetry and drama. These three genres developed, especially poetry which has several types, namely rhymes, gurindam, seloka, poetry, proverbs, gazal spells and expressions. In Malay teaching and learning, various knowledge is radiated which becomes culture and social norms (Ajar & Riau, nd) . Mukhlis et al., (2020) concluded that Malay teaching is all kinds of advice, instructions, advice, trust, teaching and examples that are useful in life. Then according to Sardila (2016), the Malay teaching guide contains advice and messages which, in order to be conveyed, a process of forming meaning is needed rather than language elements which are processed in thought. Bangsawan et al., (2021) added that Malay teaching shows provide clues as to what the role of parents should be in educating their children. In conclusion, teaching instructions in Malay customs must be a guide in the lives of children in the future because Malay teaching instructions contain advice and advice in navigating life and it is the responsibility of parents to preserve these good customs.

Malay Islamic society is heading towards a modern society. Meanwhile, Malay culture is seen as a culture that is a manifestation of the life of every person or group of Malay people who cannot be separated from the changing times. Nature and culture in Malay society reflect people's lives. Malay society also experienced changes in the Malay world. Basically, all human activities that treat their natural environment are also called culture. Culture is inseparable from human effort, the struggle of every human being or group in determining their future. An activity or cultural activities can be directed and planned. Therefore, it requires effort, expertise, creativity, and new discoveries.

Humans need change so they don't have to let themselves live in the old way but are required to find new ways or ways to achieve a more humane life.

Renewal in Malay lands is possible. Meanwhile, the values and norms in society should not experience a shift. Because if there is a shift, then the values that form the basis of the culture will change. Progress and modernization of social life will have both positive and negative impacts. The emergence of self-confidence and pride in one's identity to choose one's own path may be one of the positive impacts. While there are also many negative impacts, such as a shift in these positive values. Modernization is essentially a global phenomenon that is described with various references. On the other hand, modernization should not be simply rejected, but it is also not natural for globalization to be too closely followed. In this case, the role of traditional stakeholders, scholars, parents, scientists and the community must play an active role in trying to set a good example in accordance with cultural customs. So, in facing global progress, the Malay community must be prepared and continue to hold good values and norms in social life.

Malay cultural customs in the matchmaking business also have their own characteristics. In ancient times, young Malays had their own way of doing matchmaking. In this study, the authors are interested in raising "the values of politeness and diversity in the matchmaking business of the Malay community in the Kuantan Singingi district and the stages in the matchmaking business in terms of several places in the Kuantan Singingi district. This research is focused on the procedures and processions of politeness in association and customs in the association of the Malay community in finding a mate and up to the stage of marriage and undergoing household bidders. This research is felt to be very necessary because Malay teaching and politeness among young people today has begun to be ignored by parents and young people in the association of young Malays in an effort to find a mate, especially in Kuantan Singingi district, Riau. This could be caused by the progress of the times and the influence of outside culture due to modernization which had a very strong influence and pounded the local Malay culture. As a result, the Malay teaching instructions in this matchmaking business only contain proverbs which are only contained in the text without being internalized and practiced again by the Malay community.

Therefore, research on adab, values and norms of politeness of Malay people in the association of young people when looking for a mate must be revived by their spirits and values. Malay teaching and learning must always be preserved because Malay teaching has many benefits for society. The role of culture and customs is as an antidote and filter for increasingly strong currents of globalization that can destroy and damage the mentality of young people and try to separate cultural and religious values.

Malay teaching shows as an illustration to ward off foreign culture is very beneficial because there are differences between foreign culture and local culture. Preservation of culture as a filter for foreign cultures can maintain the integrity, goodness and cultural values in Malay society. Foreign cultures that are not contextual can be accessed anywhere, and from various kinds of

electronic media. Meanwhile, local culture exists in the community and must be dug up to its roots.

METHODOLOGY

The type of research used in this research is descriptive qualitative by describing the stages and procedures for having a family according to the customs and traditions of the people of Kuantan Singingi Regency. The focus of this research is on the stages and procedures for the people of Kuantan Singingi district in having a family according to customs. The study was carried out based on interviews with sources in each sub-district in Kuantan Singingi Regency to obtain information and reality in the community about the actual stages and procedures for starting a family according to the customs of the Kuantan people.

Research subjects are community groups that can provide information, then selected according to research objectives. The criteria for determining research subjects are conditions and places of data collection. The research subjects were village heads, community leaders, tribal heads, traditional leaders and 30 village residents in total from each sub-district in Kuantan Singingi Regency, Riau. The research subjects were selected *purposively*, namely residents who know adat and are used to being *ninik mamak* at traditional events.

Data collected techniques using observation and interviews. The data collection tool uses a checklist and an interview guide. Researchers also participate in activities carried out by data sources. With observation, the data obtained will be complete and know at the level of meaning of each behavior that appears. Furthermore, the researchers conducted interviews with key informants, namely the village head and local community leaders. The interview process is related to arguments against the focus of research studies. The purpose of conducting interviews is so that research can be studied in depth. Observation and interview indicators are related to the stages and procedures for having a family in the community in Kuantan Singingi Regency in each sub-district.

The process of analyzing data that has been collected from informants and notes made by researchers while at the research location are classified based on data groups according to the research focus. The collected data is then reduced based on its classification, making it easier for the researcher to present the data, either in the form of a matrix or a sequential and systematic description. Classifying data also makes it easier for researchers to verify research finding data. Data are grouped based on sources in each sub-district in Kuantan Singingi Regency.

RESEARCH RESULT

Culture regulates that humans can understand how they should act, act, and determine their attitude when they are going to relate to other people. If humans live alone, then there will be no other humans who feel disturbed by their actions. In the customs of the people of Kuantan Singingi district, customs have been arranged in such a way that is based on the principles of Islamic

teachings and the influence of customs that have been inherent in society for generations. Marriage customs in Kuantan Singingi Regency have changed over time, judging by the very different procedures for past and present marriages. In the past, the bride and groom were not allowed to meet before the Kabul consent (secluded). Whereas now, it is no longer valid among the people of Kuantan Singingi district in particular. Therefore it is important to review how the procedures for having a family or household according to customs in Kuantan Singingi district.

DISCUSSION

This section allows you to describe your research findings academically. You may not enter figures related to your statistical tests here; instead, you should explain those numbers here. You should structure your discussion with academic support for your studies and a good explanation according to the specific area you are investigating. Marriage customs in the people of Kuantan Singingi district go through several stages and procedures that must be carried out. In general, there are the stages of introduction, proposal or proposal (*maaranan tando*), the stages of the marriage process, the wedding reception and going through the big household.

1. Introduction stage

At the introductory stage is to find the right partner who fits the criteria determined by the parents of the two sides of the bride and groom so that later the family they form can last forever and raise the dignity of both sides of the family. The acquaintance of a young man and a girl (boy and girl) occurs through a landlady (matchmaker) called the *asok walkway*. Introductions that occur between bachelors and a girl even though the supervision is not carried out in a conspicuous way because the supervision includes the girl's close relatives who are members of the community. This supervision is carried out so that the relationship between the bachelor and the girl does not bring bad consequences. Introductions that occur nowadays do not have to go through landlords or via *asok*, but can also be meetings between bachelors and girls directly or without a walkway. In a traditional Sumpu Hulu Kuantan wedding, introductions can be through electronic media or by accidental meetings, then get close and introduce each other to parents. So, usually in the Kuantan region, before entering the application stage, the community usually establishes a close relationship first like teenagers in general, but some are immediately proposed .

At this introductory stage, in the Kuantan Hilir community in ancient times the men handed over flashlights or bath towels through the *somang* mother as a sign that a man had a relationship with a woman in the village. The aim is to pick up the woman to his house if the man wants to take the woman out of the house and is also useful for the safety of the man from the disturbances of the surrounding youths and to protect both parties from things that are not desirable.

In the Kopah community, Kuantan Tengah District, the introduction stage in ancient times did not go through the process of dating. Young couples

should not be alone together. If a man wants to meet a woman, he must come to his house or be accompanied by the woman's parents. The people of Kopah village do not use vehicles to go for walks or commute, but on foot. The man will walk in front while the woman or her guardian will follow from behind which is called a Kopah lamb. Prior to the implementation of the wedding, the community works together to prepare equipment and tools for wedding needs.

2. The stages of proposing or applying

The second stage is proposing or proposal (*maaranan tando*). Proposing means asking for the woman's consent to be married by the man, and if both parties have agreed, then a messenger is sent to the girl's house to propose marriage or propose to the girl formally. The fiancé itself is identical to the gold ring handed over by the man to the woman. The engagement ceremony was attended by both families and their *ninik mamak*. After that, both parties will negotiate when the wedding party and event will be (day, date, and month).

The tradition of proposing marriage in the Kuantan region is not the same in the sense that it differs from one area to another. Like the Lubuk Jambi area, for example, proposals or proposals were not announced (secretly) with the intermediary of a matchmaker or *asok walkway*. In the traditional Sumpu Hulu Kuantan wedding, the man delivers *betel tando* to the woman. What must be brought are: *siriah*, *gundal*, *pepsodent*, *towel*, which means you will apply but you are not sure if you will accept it or not. After that, we wait 15 days to determine if we are accepted or not, then the *tando* is delivered. After being accepted, there will be a meeting between the male and female families to discuss when to propose or deliver the *tando*. Next, the man's family delivered the *tando* to the woman's house carrying a ring weighing half a gram, a pair of clothes, and 2 women's equipment. Those who took part in delivering the *tando* were the male family of father and mother, neighbors and uncles.

At the stage of application or proposal to the Kuantan overseas community, it is usually the male *niniak mamak* who comes first to the female *niniak mamak* party. Meanwhile, those involved were *niniak mamak* or traditional leaders, parents of both parties, and relatives. The object brought at this stage of application is a ring. This ring is not directly worn or worn by the woman, but is held first by the woman's parents or *niniak mamak* because the ring is said to be a symbol of bonding. After the application, an agreement or agreement is made which is a marriage contract between the two parties, how long is the period before the wedding.

According to the customs of the Kuantan Hilir Seberang sub-district, there are several stages of application, namely; 1). Entering a cigarette, means an introduction to the local residents and bringing cigarettes and bread, which will later be given to the stalls where the youth gather with the knowledge of the village youth head in the hope that the village youths will understand if they see the man walking the village woman, that they already have a bond. 2). *Manyosak*, is a process or stage of peeking or reviewing, usually done secretly and carefully so that other people don't know about it. This method is done so that the intentions are not known by many people, because they feel

embarrassed if their intentions are known by many people, especially if the person they are interested in has already proposed. 3). Engaged. Engagement is a phase before marriage where the man has held a procession of application to the woman's family and an agreement has been reached between the two parties to hold a marriage. During the engagement period it does not mean that the girl and the young man are free to meet, between them there are still boundaries based on religious teachings and good manners. They cannot travel without someone from the girl's family accompanying them. 4). Pick up tando. What will be taken as a tando (sign) is betel nut which is put in a carano and wrapped, supported by a long cloth by the women. While the female mother brought a basket. After arriving at the man's mother's house, as a betel nut that was brought earlier as an introduction by the woman to convey the purpose of her arrival. 5). Tarimo tando. In the receipt method, at this stage there is usually something called pantun fiancé (after the entourage arrives at the groom's house). This is done as a foreword in the engagement process. After that, they immediately handed over a silver ring and even a gold ring, or according to what was requested. After the sign (tando) was brought home by the woman's mother. 6). Manjalang fiancé or samo eat. As for what will be brought in the manjalang fiancé (to visit the fiancé or samo eats), namely: baskets filled with rice, curry and cakes at least 10 tilapias which are upheld at least 10 platters. The trays must contain sugar, flour, clothing cloth, powder, hair oil, mirror, comb, comb and other toiletries - bring five bundles of betel nut that has been formulated, lime to taste, gambier seracik, and a roll of tobacco. In this stage both parties also determine the wedding day.

In the customs of the village of Kopah, Kuantan Tengah sub-district, the tradition of application is followed by the tradition of giving each other gifts. This process is called engagement. The men will give gifts or tokens to the women. During this process an event was also held so that the public would know if a couple was engaged. At the engagement ceremony, both parties "niniak mamak" must attend. Because without the presence of "niniak mamak" from both parties, the engagement ceremony could not take place. Fiancé (ma ikek tando) in the form of a ring from the man's side which will be given to the woman. Usually about a month or after they are engaged they will carry out the marriage ceremony. The Kopah people often carry out the marriage contract after one month of engagement. As stated by the interviewees, those involved in the engagement process (ma ikek tando) were only the two sides of the male and female families, as well as the "niniak mamak" leaders of both parties. The engagement ceremony will not involve many people or the surrounding community, but only certain people will attend the event.

3. Marriage process

Next is the stage of the marriage process. In the wedding process there are also several traditional wedding procedures that must be completed first such as the hanging day which is usually done, namely decorating the house and installing aisle booths at the bride's house assisted by young people around the bride's house which is done five or four days before the event begins. After that,

an evening ceremony for the bride and groom was held two days before the event. Then the next morning the bride and groom will undergo the process of dressing (dressing up) to make the bride and groom look more clean and beautiful. Entering the marriage contract or Kabul consent ceremony, which means handing over a daughter from the woman's side and Kabul which means the answer to the acceptance of her daughter to become a wife that is accepted by the groom. Usually, the marriage contract is held at the bride's house after the evening prayer, before the priest and the syarak witnesses. And the last is praying together. At the Sumpu traditional wedding stage, Hulu Kuantan, after both parties have waited 20 days or more or less one month to find a wedding day, the male and female partners will marry at home or at the KUA and the person who is married is the biological father or biological brother or biological family. from dad. Next is the bainai night, bainai can be done before the marriage ceremony, but most people bainai after the ceremony and the night before the party. The men come to the women's house for bainai.

In the Teluk Kuantan community, Kuantan Singingi Regency, the marriage process is different. Before the marriage is carried out, the groom's niniak mamak takes care of the marriage certificate to the KUA (Office of Religious Affairs) first. After that the family will wait for a call from the KUA for a week or more. After being summoned, then the Kabul consent or wedding process is carried out which is attended by both parties. In this case, the father of the bride to the groom is the father of the bride. After being legally married, niniak mamak from both parties returned to deliberation to get a decision on when to hold the party according to the customs of the Kuantan region.

Based on the customs of the Kuantan Hilir opposite sub-district community, there are several stages of marriage: 1). Marriage or marriage contract is a sacred bond between a man and a woman, each bound by an akad (covenant) to live together to build a household. In the marriage contract there are several conditions and obligations that must be met, namely: a. the mutual likes of the two bride and groom, b. the existence of Kabul consent, namely the legalization of marriage, c. there is a dowry, d. there is a guardian, e. there are witnesses. This wedding ceremony is usually held one week before the bridal ceremony which is held at the woman's house or it can also be at the Islamic KUA (Office of Religious Affairs) office witnessed by each of the relatives who put their signature or fingerprint on the marriage certificate. 2). Bainai. Where everyone who is newly married and before carrying out the custom must wear henna on the fingers and palms and feet of the bride and groom. The henna ceremony is carried out the night before the wedding ceremony and is carried out by each bride and groom so that the bride and groom look radiant and lively when standing side by side in the aisle.

4. Wedding reception

Then proceed with the wedding reception. This is the day most awaited by the bride and groom, namely the day side by side after the ceremony and legally become husband and wife. The day of the couple begins after the midday prayer where the groom will be paraded from his house to the bride's

house to be paired in the aisle. Usually in the bridal procession, the silat umbrella dance is performed. The bride is ready at the aisle waiting for the arrival of the groom who is accompanied by two virgins who are in charge of fanning the bride. While Mak Andam will wait for the arrival of the groom. Usually this event is held on a large scale at the bride's house by inviting relatives, far and near, from small to old, as well as the local community to help in this procession. At the stage of the Sumpu Hulu Kuantan traditional wedding, the party or invitation is usually the man's side brings his extended family to the woman's house and is welcomed by the woman's family with dishes such as rending, curry and many more. Before meeting, the men and women are paraded, in the middle of which there is a silek payuang performance from the women's and men's families. After silek payuang is finished, the newlyweds meet in the middle and both are paraded down the aisle. After being in the aisle, the man must enter the woman's house with her mother's niniak to pray or celebrate the wedding.

For the people of Teluk Kuantan in the Kuantan Rantau, before the parade, a bainai night is held. Then the next day is the feast and barracks. In this case, the bride will be barracked to pick up the groom to her house, and in the middle of the road an activity is carried out called Flower Weighing. The flower weighing activity was greeted with an umbrella dance. After that the bride and groom went to the groom's house. At the men's house there will be an activity called Sombah Nasi. After Sombah Nasi, the bride and groom leave for the woman's house. In front of the bride's house, the bride and groom spread yellow rice and plain flour that has been provided by the bride's family. Then the groom's feet will be washed with clean water, and he will be asked to sit down. In this sitting position, together with the traditional leaders or niniak mamak, the bridegroom is handed over by his niniak mamak to the woman's family. This activity is also called Batombo. After that, the bride gives the title to the groom so that it is easy or accustomed to calling the title.

According to the customs of the Kuantan Hilir Seberang sub-district, there are several stages, namely: 1). Bagholek / feast. This event is held at the home of the men and women. But first it is done at the men's house. After finishing at the house, the bridegroom or bride picks up the bridegroom, who is escorted by the main bako accompanied by sounds such as rarak, randai and others. 2). Evening pick up husband. After the traditional event in the afternoon, at night it is called night to pick up the husband (man). Where the bride picks up the groom to her house by being delivered by the mother bako from the woman's side accompanied by rarak celemping six. After arriving at the women's house they had to be greeted by the female mamak and several sumondo people.

5. After marriage

The last stage is the process of living after marriage. In the tradition of the Kuantan rantau, in carrying out the household bidder, usually the man will live in the woman's house until he is able to have his own house. Because from time to time it was the men who are according to tradition, went to the women's

house. But there are also people who do not follow these customs, by only following their own desires. But usually, the woman's family prefers to be told to stay at the woman's house. At the stage of the Sumpu Hulu Kuantan traditional wedding, after three days of marriage, the women will be bitching Mintuo by bringing a series of baskets whose contents are consumables such as curry, rendang, rice and cakes. Manjalang mintuo means that the woman apologizes to the man's parents because their child will be taken to the woman's house to live with the woman's family.

In the Kuantan Hilir Seberang sub-district community, a man after marriage will live in a woman's house. This is common in culture in the Kuantan Hilir Seberang sub-district because it is in accordance with the customs inherent in the local community. Besides that, there are also other factors due to the distribution of assets that must be on the woman's side and seeing the ability of men who leave their families for the woman's side. The position of men in women's homes in the Kuantan Hilir Seberang culture is called Sumondo. Then there is also the tradition of biting mituo before living in the woman's family. Jalang Mintuo is the visit of the two brides accompanied by a female relative from the bride's side to the homes of the closest relatives of both parties with the aim of introducing them to their respective relatives and to strengthen friendship between families. Mintuo bitch is the end of the wedding ceremony which is held two or three days after the wedding reception.

Here are some pictures of wedding procession or marriage in Kuantan Singingi Regency:



Picture 2: The happiest couple



Picture 5: praying after the akad



Picture 3: Akad between the father's of bride and the groom



Picture 6: The Bride kissing the groom's hand after Akad



Picture 4: The Bride Waiting for Akad with the families



Picture 7: the couple Showing the Mahar to the audiences



Picture 8: Majopuk Tabak from Bako



Picture 9: Calempong



Picture 10: Bararak Godang



Picture 11: Bararak Godang



Picture 12: Bararak godang



Picture 13: Bararak Godang



Picture 14: Bararak Godang



Picture 14: Basuo dan batimbang bungo



Picture 15: Batimbang Bungo



Picture 16: going to the bride's house



Picture 17: Couple arrives at the bride's house



Picture 18: Basandiang



Picture 19: Basandiang

CONCLUSIONS AND RECOMMENDATIONS

Provide some conclusions and implementation of the research results. The procedures and stages of getting married vary in tradition and culture in the people of Kuantan Singingi district. In general, these stages consist of an introductory stage; namely the introduction between a young man and a girl, namely bachelor and girl through a matchmaker which this process was carried out by ancient people. Whereas in the present the introduction is done directly. Next is the application stage; meeting between the two parties, namely the male and female parties. The men who came to the women's side, met and negotiated between the two families. In this case, niniak mamak, both men and women, play an important role. Then the next process is the marriage ceremony which is generally carried out at the KUA or at the wedding venue. Next is the wedding reception; the stage is the family gathering to discuss what the niniak mamak will plan. The last is the process of living a household bidder; the man lives or moves to the woman's house. The man was picked up by the woman to his house. But there are also those who prefer not to live at home with the parents of both parties.

The elements that experience changes in the stages or procedures for marriage in the Kuantan Singingi community are at the introduction stage, procedures for finding a son-in-law, procedures for proposing, procedures for getting engaged, and wedding receptions. Factors that cause changes in the implementation of the stages and procedures include encouragement from within the community to change because the level of education has also changed and according to them they don't want to be complicated and difficult. The community is more interested in the practical implementation of marriages, as well as the influence from outside cultures which causes cultural mixing.

There is contact with other communities, then one of the bridal couples who do not have tribes and processes leading up to the wedding day.

ADVANCED RESEARCH

The limit of the study is on the procedure of marriage in Kuantan Singingi regency, the recommendation for the further research should be done in the future research discussing about another culture and custom in Kuantan Singingi, Riau.

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