Syntax Analysis: Text of the Cacap-cacapan Tradition of the Malay Society in South Sumatra

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Abstract. The traditional cacap-cacapan wedding ceremony is a tradition of the Malay community in South Sumatra, which is carried out by a pair of brides after the marriage ceremony takes place, and before the bride sits on the aisle. Lubuklinggau is one of the cities in South Sumatra Province that still maintains the Malay cultural tradition, namely the cacap-cacapan tradition. The text is in the form of an old poem, namely a rhythmic rhyme spoken by an event host. During the traditional event, the host of the ceremony delivered a verse of advice to the bride and groom. The purpose of this study is to describe the utterances of the rhyme text delivered by the host in the analysis of syntactic aspects. The method used is descriptive qualitative method. The analysis of the rhyme text in the traditional cacap-cacapan marriage ceremony is based on the structure of syntactic analysis, the type of sentence is the more dominant object of the rhyme text, addressed to the bride and groom as advice related to the daily life of the bride and groom in the Malay community group. Therefore, the rhyme that is conveyed has the role of actions that must be carried out by the bride and groom in carrying out married life as advice in life.

Keywords: tradition, bride, rhyme, syntax

1 Introduction

The traditional cacap-cacapan event is one of the oral traditions in the wedding ceremony of the Malay people which is still passed down from generation to generation, especially. Malays are one of the largest ethnic groups in Indonesia. Many traditions, both oral and written, have been passed down from generation to generation, ranging from dances, folklore, hikayah, gaps, rhymes, poetry, mantras, songs, religion, customs and history[5]. This wealth of Malay culture is a form of tradition inherited by the people as users, as a form of oral literature. Folk literature is literature that lives in the midst of the people[1]. Spoken by mothers to their children in the cradle. Storytellers also tell it to the villagers, who can't read[1]. Stories like this are passed down orally from generation to generation[6]. This syntactic analysis aims to: (1) describe the syntactic aspects of the rhyme text read by the host of the cacap-cacapan marriage custom; (2) describe the values contained in the rhyme read by the host of the traditional cacap-cacapan wedding ceremony[8].

The form of the syntactic unit can be explained as follows[13]

a. Phrases, phrases as grammatical units consisting of two or more words that do not exceed the function limits of the clause elements. Phrases have two characteristics, namely: (a) phrases are grammatical units consisting of two or more words; and (b) the phrase is a unit that does not exceed the function limit of the clause element. This means that the phrase is always contained in a clause element function.

b. A clause is a grammatical unit consisting of SP, whether accompanied by O, PEL, and KET or not. The clause is an SP (O) (PEL) (KET). The brackets indicate that what is in the brackets is arbitrary, meaning that there may or may not be.

c. Sentence, each sentence unit is limited by a long pause accompanied by a descending or rising final tone. In fact, what determines the unit of a sentence is not the number of sentence elements, but the intonation.

d. Clause analysis based on the meaning of its elements. Clause analysis based on its functions consists of S (subject), P (predicate), O (object), PEL (complementary), and KET (description).

1. Oral Tradition *Cacap-cacapan*

The oral tradition in the traditional *cacap-cacapan* marriage ceremony has a series of texts, namely speech texts in the form of rhymes, which are read by the guide orally during the ceremony, so that the traditional event looks more sacred. Pantun is a chant or folk poetry that is sung[6] Pantun is the most popular poetry in Malay literature. Pantun is a poem or rhyme that runs four (quatrain) with rhyming a b a b, which consists of two *sampiran* lines and two lines of content or meaning contained in the rhyme[13]. There are many studies and books on Malay folk traditions, so that the oral tradition of the Malay people has its own peculiarities and uniqueness in the form of oral traditions, one of its uniqueness is the rhyme which is characteristic of the Malay people, in addition to poetry, *hikayah, gurindam*, etc[1]. In a book entitled Pantun Melayu. The contents of the book have 264 pages, which have 1575 stanzas of Malay rhymes, these rhymes are grouped into three types of rhymes, namely (1) children's rhymes in the form of rhymes of joy and rhymes of sorrow; (2) young people's rhymes, are rhymes that contain rhymes with compassion, rhymes with compassion, rhymes for divorce, and witty rhymes; (3) parental rhymes in the form of advice rhymes, traditional rhymes, and religious rhymes.

2. Grouping of Oral Traditions

Based on the grouping of types, the rhymes in the traditional *cacap-cacapan* marriage ceremony are included in the parent rhyme group, which contains rhymes of advice, which are conveyed by parents to their children who have just been married, as a form of gratitude and prayer in running their household. Pantun advice in traditional ceremonies is read in a structured manner based on the structure of the text of the oral tradition, so that it can be studied from the linguistic field, but the study must be related to the context of the oral tradition as a whole[11]. Basically the text can be seen as a sign (language) that is interconnected, it is necessary to study the function and meaning of the text using the linguistic field. A literary work in the form of text

and written in a distinctive language will not function if there are no readers who are welcome, interpreters, and givers of meaning[3].

2.1 Aspects of Oral Tradition Text

The branch of linguistics that studies the intricacies of discourse, sentences, clauses, and phrases is syntax. Syntax basically does not come from Indonesian but comes from the Dutch language, namely syntaxis, while in English it is said to be syntax. Many experts have defined the meaning of syntax[12]. Linguistics, syntax is closely related to the rules and processes of sentence formation. Syntax is that syntax talks about words in relation to other words, or other elements as units of speech[8].

The aspect of the text that will be studied in this study is the text of the pantun in the traditional *cacap-cacapan* wedding ceremony, in the city of *Lubuklinggau,* this city is one of the cities in the province of South Sumatra[5]. According to the beliefs of the *Lubuklinggau* people, the traditional cacap-cacapan ceremony in marriage is an ancestral heritage tradition, which has been carried out for generations, so that it is considered to respect ancestral traditions and the *Lubuklinggau* community believes that the rhyme spoken by traditional guides is a family blessing prayer to the bride and groom[11]. With family prayers, the bride and groom run the household happily. In the *Lubukliggau* city environment, the traditional cacap-cacapan ceremony is not carried out by all bridal couples, because there are many preparations that must be prepared by the bride and groom to hold a traditional ceremony[2].

2.2 Oral Tradition Research Methods

The analysis uses a qualitative method through a descriptive approach, so that the results of the analysis or data analysis are in accordance with the conditions in the field with the data as they are (according to reality). In this qualitative method will clearly describe the object of analysis naturally[12].

Cacap-cacapan Marriage Traditional Event

The traditional *cacap-cacapan* wedding ceremony is a traditional ceremony as an ancestral heritage, so it still plays a very important role in the lives of the people of *Lubuklinggau* city, because the people of *Lubuklinggau* city still believe and strongly believe that the cacap-cacapan ceremony can make the bride a new family that will live in harmony in running the household ark. So that the *cacap-cacapan* ceremony tradition is still recognized and is a cultural heritage[4]. The cacap-cacapan event is a combination of traditional values, Islamic religious teachings and state laws that have been set by the government. In the *cacap-cacapan* ceremony in the *Lubuklinggau* city environment, there are values and norms that function in regulating all community actions in carrying out their daily lives within the family sphere [5]. Thus the *cacap-cacapan* ceremony in the Malay tribe contains elements of the concept of a prosperous family that has characteristics, beliefs, characteristics and religionn[2].

A prosperous family is a dream for everyone who has the intention to form a household in building new relationships[7]. A prosperous family is an ideal form for people in running their household, although achieving it is not as easy as imagined, because of the many obstacles that

will be faced in carrying out married life. The family provides emotional well-being as well as a balance point in social orientation[9].

3. Syntactic Aspects of Oral Tradition Text

Syntax comes from the word syntaxis which comes from the Dutch language. In English, the term syntax is used, the two words come from the Greek *sun* = to regulate + *tattein* = so that they have the same meaning. In the scope of linguistics, the meaning of syntax is closely related to the process, rules, and formation in sentences[4]. Syntax is a branch of grammar that studies the relationship of words or groups of words in sentences. Syntax can also be interpreted as the ins and outs of discourse, sentences, clauses, and phrases. The unit of discourse consists of elements in the form of clauses. Clause analysis based on the category of phrases or words based on their elements[10].

S	N
P	N/V/Bil/FD
O	N
PEL	N/V/Bil
KET	Ket/FD/N

Information:

N	Noun (noun)
V	Verb (verb)
Bil	Number
FD	Front Phrases
Ket	Information

a) Meaning of filler elements in Subject (S)

	Perpetrator
	Tool
The filler element S expresses the meaning	Because
	Sufferer
	Results
	The place
	Receiver
	Experience
	Known
	Total

b) Meaning of predicate filler elements (P)

	Deed
	State
The filler element P expresses the meaning	Existence
	Identifier
	Amount
	Acquisition

c) Meaning of object filler elements (O)

	Sufferer
	Receiver
The first O filler element expresses the meaning	The place
	Tool
	Results
The second O filler element expresses the meaning	Sufferer
The filler element O expresses the meaning	Results

d) Meaning of complement filler elements

The PEL filler element expresses the meaning	Sufferer
The filler element O expresses the meaning	Tool

e) Meaning of information filler elements (KET)

	The place
	Time
The KET filler element states the meaning	Method
	Receiver
	Participant
	Tool
	Because
	Perpetrator
	Frequency
	Comparison
	Exception

Aspect syntax is based on the speech of the rhyme text delivered by the traditional ceremony guide, which consists of the opening rhyme. The text of the advice poem delivered by the traditional ceremony guide as a form of prayer to become a prosperous family, consists of an opening rhyme, a sign of the start of the traditional *cacap-cacapan* ceremony[2]. This is followed by bribing the rice arbor and giving drinking water to the bride and groom, then the bride's head or hair is *cacap* with water containing roses, jasmine, and ylang, which is done by family members in turn and finally thanksgiving as a sign of the end of the traditional ceremony, during procession in progress[5].

Figure 1 Cacap-cacapan oral tradition

3.1 Opening Event Syntax Analysis

After the marriage ceremony took place, the two brides sat in a row on the rug that had been prepared before the traditional ceremony took place. The bride sits in the front and the groom sits in the back. The ceremonial guide reads the opening rhyme as a sign of the start of the traditional ceremony. The text of the opening rhyme of the *cacap-cacapan* traditional event.
Prayer 1

Sekapur sirih jangan dilupakan[1] *(Do not forget the whiting)*
Tanda sambutan selamat datang[2] *(Welcome sign)*
Doa dan restu handai dan taulan[3] *(Prayers and blessings of friends and friends)*
Menyambut bahagia mempelai yang datang[4] *(Welcoming the bride and groom who come)*

Syntactical Analysis: "*Sekapur sirih jangan dilupakan*[1]" The sentence consists of 4 words and 11 syllables. The sentence function S (subject)+P (predicate), has category N (noun) +V (verb). Based on the 1st stanza, analysis of the role of S as an actor and P as an action. See table 1 Syntax Analysis *Sekapur sirih jangan dilupakan*[1]

Table 1 Syntactic Analysis *Sekapur sirih jangan dilupakan*[1]

Syntax Analysis	Sekapur sirih	Jangan dilupakan
Function	S	P
Category	N	V
Role	actor	action

Syntax analysis "*Tanda sambutan selamat datang*[2]" The sentence consists of 4 words and 11 syllables. The sentence function O (object) + K (adverb), has category N (noun) + (verb). Based on the 2nd stanza, analyze the role of O as an action and K as a situation. Table 2 Syntactic Analysis *Tanda sambutan selamat datang*[2]

Table 2 Syntactic Analysis *Tanda sambutan selamat datang*[2]

Syntax Analysis	Tanda sambutan	selamat datang
Function	O	K
Category	N	V
Role	action	situation

Syntax analysis "*Doa dan restu handai dan taulan*[3]" The number of sentences consists of words of 6 and 10 syllables. The sentence function O (object) + S (subject), has category N (noun) + N (noun). Based on the 3rd stanza, analyze the role of O as an act and S as an actor. Table 3 Syntactic Analysis *Doa dan restu handai dan taulan*[3]

Table 3 Syntactic Analysis *Doa dan restu handai dan taulan*[3]

Syntax Analysis	Doa dan restu	handai dan taulan
Function	O	S
Category	N	N
Role	act	actor

Syntax analysis "*Menyambut bahagia mempelai yang datang[4]*" The sentence consists of 5 words and 15 syllables. The sentence function K (adverb) + S (subject) + P (predicate), has a category V (verb) + N (noun) + A (adjective). Based on the 4th stanza, analyze the role of K as a situation, S as an actor, and P as an action. Table 4 Syntactic Analysis *Menyambut bahagia mempelai yang datang[4]*

Table 4 Syntactic Analysis *Menyambut bahagia mempelai yang datang[4]*

Syntax Analysis	*Menyambut bahagia*	*mempelai*	*yang datang*
Function	K	S	P
Category	V	N	A
Role	situation	actor	action

3.2 The series of rice arbor feeding events

Feeding the rice arbor, preceded by the bride and then the groom, the bribes are carried out alternately by family members and starting from the bride's family first. The text of the rhyme that when the bride and groom is fed rice arbor.

Prayer 2

Nasi kuning ayam panggang[1] (Grilled chicken yellow rice)
Tanda tradisi adat Palembang[2] (Signs of Palembang traditional tradition)
Jika rumah tangga ingin tenang [3](If the household wants to calm down)
Janganlah lupa tegakkan sembahyang[4] (Don't forget to pray)

Syntax analysis "*Nasi kuning ayam panggang[1]*" The sentence consists of 4 words and 8 syllables. The sentence function S (subject) + O (object), has the category N (noun) + N (noun). Based on the 1st stanza, analyze the role of S as an object and O as an object. Table 5 Syntactic Analysis *Nasi kuning ayam panggang[1]*

Table 5 Syntactic Analysis *Nasi kuning ayam panggang[1]*

Syntax Analysis	*Nasi kuning*	*Ayam panggang*
Function	S	O
Category	N	N
Role	object	object

Syntax analysis "*Tanda tradisi adat Palembang[2]*" The sentence consists of 4 words and 10 syllables. The sentence function S (subject) + O (object), has the category N (noun) + N (noun). Based on the 2nd stanza, role analysis. Table 6 Syntax Analysis *Tanda tradisi adat Palembang[2]*

Table 6 Syntactic Analysis *Tanda tradisi adat Palembang[2]*

Syntax Analysis	*Tanda tradisi*	*Adat Palembang*
Function	S	O
Category	N	N
Role	Place	Results

Syntax analysis "*Jika rumah tangga ingin tenang[3]*" The sentence consists of 5 words and 10 syllables. The sentence function K (adverb) + P (predicate), has the category N (noun) + V

(verb) . Based on the 3rd stanza, analyze the role of K as a state and P as a state. Table 7 Syntactic Analysis *Jika rumah tangga ingin tenang*[3]

Table 7 Syntactic Analysis *Jika rumah tangga ingin tenang*[3]

Syntax Analysis	Jika rumah tangga	Ingin tenang
Function	K	P
Category	N	V
Role	state	state

Syntax analysis "*Janganlah lupa tegakkan sembahyang*[4]" The sentence consists of 4 words and 11 syllables. The sentence function O (object) + P (predicate), has category N (noun) + V (verb). Based on the 4th stanza, analyze the role of O as an action and P as an action. Table 8 Syntactic Analysis *Janganlah lupa tegakkan sembahyang*[4]

Table 8 Syntactic Analysis *Janganlah lupa tegakkan sembahyang*[4]

Syntax Analysis	Janganlah lupa	Tegakkan sembahyang
Function	O	P
Category	N	V
Role	action	action

3.3 Series of Beverage Giving Events

The bride and groom are fed with *punjang* rice and given a clear water in a glass go with by the rhymes below:

Prayer 3

Bunga mawar harum dan wangi[1(Fragrant and fragrant roses)]
Sangat harum bunga melati[2(Very fragrant jasmine flower)]
Janganlah ananada bersedih[3(Don't be sad)]
Hidup yang bahagia telah menanti[4(A happy life awaits)]

Syntax analysis "*Bunga mawar harum dan wangi*[1]" The sentence consists of 5 words and 9 syllables. The sentence function O (object) + K (adverb), has category N (noun) + V (verb). Based on the 1st stanza, analyze the role of O as an object and K as a state. Table 9 Syntactic Analysis *Bunga mawar harum dan wangi*[1]

Table 9 Syntactic Analysis *Bunga mawar harum dan wangi*[1]

Syntax Analysis	Bunga mawar	Harum dan wangi
Function	O	K
Category	N	V
Role	object	state

Syntax analysis "*Sangat harum bunga melati*[2]" The sentence consists of 4 words and 9 syllables. The sentence function O (object) + S (subject), has category N (noun) + N (noun). Based on the 2nd stanza, analyze the role of O as a state and S as an object. Table 10 Syntactic Analysis *Sangat harum bunga melati*[2]

Table 10 Syntactic Analysis *Sangat harum bunga melati[2]*

Syntax Analysis	*Sangat harum*	*Bunga melati*
Function	O	S
Category	N	N
Role	state	object

Syntax analysis "Analisis Sintaksis *Janganlah ananada bersedih[3]*" The sentence consists of 3 words and 9 syllables. The sentence function O (object) + P (predicate), has category N (noun) + V (verb). Based on the 3rd stanza, analyze the role of O as an act and P as a sufferer. Table 11 Syntax Analysis *Janganlah ananada bersedih[3]*

Table 11 Syntactic Analysis *Janganlah ananada bersedih[3]*

Syntax Analysis	*Janganlah*	*Ananada bersedih*
Function	O	P
Category	N	V
Role	act	sufferer

Syntax analysis "*Hidup yang bahagia telah menanti[4]*" The sentence consists of 5 words and 12 syllables. The sentence function P (predicate) + O (object), has category V (verb) + N (noun). Based on the 4th stanza, analyze the role of P as a state and O as an action. Table 12 Syntactic Analysis *Hidup yang bahagia telah menanti[4]*

Table 12 Syntactic Analysis *Hidup yang bahagia telah menanti[4]*

Syntax Analysis	*Hidup yang bahagia*	*Telah menanti*
Function	P	O
Category	V	N
Role	state	action

3.4 A series of chat events

Cacap-cacapan process is when the bride and groom are watered with flowers (rose, orchid and jasmine)-filled water alternately followed with chanting the prayer 4 below.

Prayer 4

Ucapan dan salam kepada nabi[1](Greetings and greetings to the prophet)
Tanda kita umat yang bahagia[2](Signs we are happy people)
Hanya ada air yang menyejukan hati[3](There is only water that cools the heart)
Air cacapan ayahanda tercinta[4](Beloved father's speech)

Syntax analysis "*Ucapan dan salam kepada nabi[1]*" The sentence consists of 5 words and 11 syllables. The sentence function P (predicate) + O (object), has category V (verb) + N (noun). Based on the 1st stanza, analyze the role of P as an action and O as an action. Table 13 Syntactic Analysis *Ucapan dan salam kepada nabi[1]*

Table 13 Syntactic Analysis *Ucapan dan salam kepada nabi[1]*

Syntax Analysis	Ucapan dan salam	Kepada nabi
Function	P	O
Category	V	N
Role	action	action

Syntax analysis " *Tanda kita umat yang bahagia[2]*" The sentence consists of 5 words and 11 syllables. The sentence function P (predicate) + S (subject), has category N (noun) + N (noun). Based on the 2nd stanza, analyze the role of P as an action and S as a result. Table 14 Syntactic Analysis *Tanda kita umat yang bahagia[2]*

Table 14 Syntactic Analysis *Tanda kita umat yang bahagia[2]*

Syntax Analysis	Tanda kita	Umat yang bahagia
Function	P	S
Category	N	N
Role	action	result

Syntax analysis "*Hanya ada air yang menyejukan hati[3]*The total sentence consists of 6 words and 13 syllables. The sentence function O (object) + P (predicate), has category N (noun) + V (verb). Based on the 3rd stanza, analyze the role of O as an object and P as a result. Table 15 Syntactic Analysis *Hanya ada air yang menyejukan hati[3]*

Table 15 Syntactic Analysis *Hanya ada air yang menyejukan hati[3]*

Syntax Analysis	Hanya ada air	Yang menyejukan hati
Function	O	P
Category	N	V
Role	object	result

Syntax analysis "*Air cacapan ayahanda tercinta[4]*" The sentence consists of 4 words and 11 syllables. The sentence function O (object) + S (subject), has category N (noun) + N (noun). Based on the 4th stanza, analyze the role of O as an object and S as a giver. Table 16 Syntactic Analysis *Air cacapan ayahanda tercinta[4]*

Table 16 Syntactic Analysis *Air cacapan ayahanda tercinta[4]*

Syntax Analysis	Air cacapan	Ayahanda tercinta
Function	O	S
Category	N	N
Role	object	giver

3.5 Series of closing events

After all the ceremonial processions are carried out, the host ends the ceremony by reading the closing rhyme as a sign of the end of the traditional ceremony. The text of the rhyme closing the traditional ceremony.

Prayer 5

Pergi berjalan ke cilacap[1](Go walk to cilacap)
Jangan lupa membeli selasih[2](Don't forget to buy basil)

Tak ada kata yang kami ucap[3][(There are no words we say)]
Hanyalah ucapan terima kasih[4][(Just a thank you)]

Syntax analysis "*Pergi berjalan ke cilacap*[1]" The sentence consists of 4 words and 9 syllables. The sentence function P (predicate) + K (place description), has a category V (verb) + N (nonina). Based on the 1st stanza, analyze the role of P as an action and K as a place. Table 17 Syntactic Analysis *Pergi berjalan ke cilacap*[1]

Table 17 Syntactic Analysis *Pergi berjalan ke Cilacap*[1]

Syntax Analysis	*Pergi berjalan*	*Ke Cilacap*
Function	P	K
Category	V	N
Role	action	place

Syntax analysis "Analisis Sintaksis *Jangan lupa membeli selasih*[2]The number of sentences consists of 4 words and 10 syllables. The sentence function P (predicate) + O (object), has category V (verb) + N (noun). Based on the 2nd stanza, analyze the role of P as a state and O as an action. Table 18 Syntactic Analysis *Jangan lupa membeli selasih*[2]

Table 18 Syntactic Analysis *Jangan lupa membeli selasih*[2]

Syntax Analysis	*Jangan lupa*	*Membeli selasih*
Function	P	O
Category	V	N
Role	state	action

Syntax analysis "*Tak ada kata yang kami ucap*[3]" The sentence consists of 6 words and 11 syllables. The sentence function O (object) + P (predicate), has category N (noun) + V (verb). Based on the 3rd stanza, analyze the role of O as a state and V (verb) as an action. Table 19 Syntactic Analysis *Tak ada kata yang kami ucap*[3]

Table 19 Syntactic Analysis *Tak ada kata yang kami ucap*[3]

Syntax Analysis	*Tak ada kata*	*Yang kami ucap*
Function	O	P
Category	N	V
Role	state	action

Syntax analysis "*Hanyalah ucapan terima kasih*[4]" The sentence consists of 4 words and 11 syllables. The sentence function P (predicate) + O (object), has category V (verb) + N (noun). Based on the 4th stanza, analyze the role of P as a state and O as an action. Table 20 Syntactic Analysis *Hanyalah ucapan terima kasih*[4]

Table 20 Syntactic Analysis *Hanyalah ucapan terima kasih*[4]

Syntax Analysis	*Hanyalah ucapan*	*Terima kasih*
Function	P	O
Category	V	N
Role	state	action

4. Series of Oral Tradition Poem Texts

The rhyme text in each series, namely a series of opening events, a series of bribery events, a series of drinking events, a series of *cacapan* events, and a series of closing events, in the analysis of the structure of the sentence type there are: (a) an array of 41 lines in each stanza of the rhyme text ; (b) O function (object) as many as 15 in each array of rhyme text, P function (predicate) as much as 11 in each array of rhyme text, S function (subject) as much as 6 in each array of rhyme text and K function (description) as much as 4 functions in each line of the rhyme test; (c) Category N has 22 in each line of rhyme text, category K has 1 in each line of rhyme text, category FD has 6 in each line of rhyme text, and category V has 6 in each line of rhyme text. Based on the rhyme array the roles are as: action 11, situation 5, object 5, work 1, behavior 1, place1, giver 1, sufferer 1, criterion 1, in each stanza in the rhyme text.

So it can be concluded that the rhyme text in the traditional *cacap-cacapan* wedding ceremony based on the structure of the sentence type is the more dominant object rhyme text, addressed to the bride and groom as advice exemplified on matters relating to the daily life of the bride and groom as a Malay community group.And the rhyme that is conveyed has the role of actions that must be carried out by the bridal couple in carrying out married life as new advice.

 The people of *Lubuklinggau* city are part of the Malay ethnic group which has a lot of cultural diversity, so that in implementing all the traditional symbols, it cannot be separated from how a person deals with emotional attitudes to understand these symbols. Since the time of the ancestors, the marriage procession was needed as a form of ritual and a condition that must be carried out as a symbol of life, all of which can be seen from the tools as equipment in a marriage custom. However, the traditional marriage procession does not only contain an arrangement of symbols, which have no meaning, but has a very meaningful symbol, and the symbol usually has a strong religious value, and is believed to be different.

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