

## ANALYSIS OF CENTRAL JAVA'S "PANGGIH" WEDDING CEREMONY TRADITION IN THE PERSPECTIVE OF EMOTIONAL INTELLIGENCE

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### ABSTRACT

*This study aims to describe the analysis of the "panggih" ceremonial tradition at Central Javanese weddings in the perspective of emotional intelligence. This type of research is qualitative with a phenomenological approach. The research subjects were: community leaders, religious leaders, youth leaders, make-up artists, and community members in the village of Wirogunan, Kartasura, Sukoharjo. Data collection methods: observation, interviews and documentation. data validity is done by source and method triangulation. Data analysis was carried out using interactive analysis techniques consisting of 3 steps: power reduction, data display, and data verification. The results of the research: based on the results of field observations it was found that the "panggih" ceremony at a Central Javanese wedding has its own uniqueness and charm. In the "panggih" ceremony, there are many things that must be prepared including: Gantalan, Chicken eggs and trays, Irus, Sindur, Bokor, Chicken eggs, Setaman flowers. All equipment is prepared which has custom assisted by senior soho elders and make-up artist. Sequence of the "panggih" ceremony: There are five processions that are carried out in the order of the "panggih" manten ceremony, namely (1) surrender sanggan; (2) twin twins; (3) hanging baskets; (4) ranupada; and (5) wiji dadi. The results of interviews with community leaders, religious leaders, youth leaders, community members, and make-up artists obtained information: that each tool has a different symbolic meaning, but globally that the orientation of the "panggih" ceremony equipment is to pray for the bride and groom so that their lives last forever until the end life. in sailing the ark the household is kept away from all temptations, it is made easy to find fortune and also given offspring. The conclusion: that the "panggih" ceremony at a traditional Central Javanese wedding has its own charm and uniqueness, and generally the bride and groom already understand it so that in its implementation it appears to be carried out in a solemn manner, so there is no hesitation in its implementation. usually because of her emotion during the "panggih" ceremony, the bride shed tears of happiness.*

Keywords: "panggih" ceremony and emotional intelligence

### INTRODUCTION

Indonesia has various kinds of tribes. Each tribe has distinctive customs and traditions that are different from one another. Each region makes customs and traditions as the identity and characteristics of a community (tribe). In the Big Indonesian Dictionary, custom or tradition means behavior habits that are passed down from generation to generation. Because it starts from habit and it is inherited from predecessors, it will feel very strange when it is not allowed to be done or is done but is not in accordance with the prevailing customs. Especially Central Java has quite a lot of diversity of customs or traditions. Traditions and customs in Central Java are still being carried out today.

Some of the customs or traditions in Central Java include: mitoni, death ceremonies, padusan, sekatenan night, one suro night, Central Javanese traditional marriage, tedak siten, mitoni, Ruwatan Ceremony, Syawalan Tradition. Popokan Tradition, Sadranan Tradition, Tingkeban Ceremony. and Brobosan Tradition and so on.

Arrangement of Central Javanese Traditional Weddings Central Javanese traditional wedding rituals are different from today's modern society weddings. In the journal 'Central Javanese Traditional Wedding Traditions Forming Sakinah Families' (Ibda' Volume 15 No 1, 2017) it is stated that the traditional marriage rituals of the Central Javanese palace contain several parts.

The following is the arrangement for the traditional Central Javanese wedding after the application process is complete, followed by the following matters:

#### 1. Install Tarub

Attach tarub, namely the family of a man or woman who will get married usually put a tarub (tratag) as an official sign that they are going to hold a celebration. The word tarub is often called an abbreviation of arranged ben ketok murub (arranged to make it look shiny and luxurious). The goal is to show the public that a family is having a wedding ceremony.

#### 2. " Srah-srahan "

" Srah-srahan ", namely the groom's family gives goods to the bride's family. Generally, the " Srah-srahan " contains a complete set of clothes, jewelry, rice, coconuts, household utensils, livestock, and some money. " Srah-srahan " aims to help prepare weddings and provide several items that have philosophical value as well as symbols of hope to God.

#### 3. Splash

Splash is cleaning the body (body) and spirit before carrying out the consent granted. Splash is usually done by the father, mother, grandfather, grandmother and seven relatives. The number seven in Central Javanese is pitu which means pitulungan (help). This means that through this splash, the bride and groom will receive help from God.

#### 4. " Midodareni "

" Midodareni ", namely the bride and her mother, father and friends offer prayers so that the consent granted and the wedding the next day will run smoothly and the bride will look beautiful like an angel. Before praying together, both parents feed their daughter as a symbol of the last bite (dulangan pungkasan). At that time, twin redemption events were sometimes held

mayang or sekar various colors (various kinds of flowers). Mayang twins as a symbol of the welfare of the universe.

#### 5. Ijab Kabul

"*Ijab Kabul*" is a marriage contract upon the ratification of a man and a woman to become husband and wife. The consent granted was carried out in the presence of the prince, guardian, witness, and broadcast to the wider community so that later there would be no slander for the behavior committed by the two.

#### 6. "Panggih" or Gathering Manten

After the consent granted, it is usually followed by a "panggih" ceremony or meeting *manten*. At the "*panggih*" event, the groom and the bride make up first. Furthermore, the entourage of the groom's family brings a ransom that will be handed over to the bride's parents. The event "*panggih*" in each region is different according to their respective habits. Some are just shaking hands between the groom and the bride. There are also those who use "midak tigan", in which the groom steps on a raw egg and then his feet are cleaned by the bride. However, the most common in the "panggih" tradition is using betel leaf rolls for *balanan* (throwing each other), in which the bride and groom throw betel leaves at each other.

Throws from the groom mean guidance to achieve lofty ideals as well as a sense of responsibility in Central Java and as a protector of the family. While the throwing of the bride and groom is interpreted as godhang of love or the wife also responds, responding with devotional throwing full of holy love.

#### 7. Weighing Weight

The weight of the scale is that the father of the bride and groom sits on the aisle and the bride and groom sit on both thighs. This is a symbol that the father of the bride has received his son-in-law well and considers him as his own child.

#### 8. Nanem Jero

"Nanem Jero", that is, the father presses on the bride's shoulder to sit on the aisle, meaning that the bride and groom are given the task of giving good offspring and being good parents too.

#### 9. Glitch

"Kacar-kucur", that is, the groom gives income (rich) to his wife which is symbolized in the form of red beans, green beans, peanuts, soybeans, yellow rice and metal. The wife must receive wealth with a handkerchief and should not scatter it. This is a symbol that the wife must be able to use it sparingly and carefully.

#### 10. Dulangan or Klimahan

"*Dulangan*", namely the bride and groom feed each other rice that has been clenched by the groom. This symbolizes that the husband leads the household and must live in harmony, cooperate and help each other.

#### 11. Sungkeman

"*Sungkeman*" is a symbol of the expression of dharma bhakti to parents and asking for blessings by squatting like someone worshipping touching their parents' knees. During the *sungkeman*, the heirloom *keris* worn by the groom must be removed first.

#### 12. Check Besan or Download Mantu

"*Tilik Besan*" is often referred to as *nunduh mantu*. The bride and groom's parents, family and neighbors visit the groom's in-laws or parents. Arriving at the *besan's* house, the bride immediately went to her parents-in-law followed by the groom. This is a form of the bride's devotion to her parents or parents-in-law. Furthermore, the parents-in-law seated the bride and groom in the aisle. Then, the groom's parents pick up the bride's parents and escort them to sit on the side of the aisle adjacent to the groom. This is a symbol of respect for the parents of the bride and groom.

There are many orders for this Central Javanese traditional ceremony, in this article the focus is only on the implementation of the "panggih" *temanten* ceremony. The underlying reason for his focus on the "*panggih*" *temanten* ceremony is because during the *panggih temanten* ceremony it has an extraordinary meaning. The "*panggih*" *temanten* ceremony means the meeting of the bride and the groom is witnessed by many people so that it becomes a living witness that the marriage between person A and person B has been carried out.

The "*panggih*" traditional ceremony is then analyzed to see from the side of emotional intelligence. During the "*panggih*" custom, everyone present as well as the bride and groom have an understanding of the sacredness of the ceremony to be carried out. Usually during the "panggih" ceremony, the atmosphere is solemn, even the parents of the bride and groom and the bride and groom shed tears. Tears can have various meanings, including: expressions of happiness, expressions of condolences during adolescence, separation from both parents, and living with husband and wife with their respective duties and responsibilities.

Emotional intelligence is how to express emotions and deal with them in a positive way. People with high emotional intelligence are usually able to communicate effectively, empathize with others, overcome difficulties, and defuse conflicts. According to Goleman (2017), emotional intelligence is a person's ability to regulate emotions, maintain emotions, and express them through self-awareness, self-control, empathy, self-motivation, and social skills. Characteristics of People Who Have High Emotional Intelligence Being able to recognize their own feelings, Can read other people's feelings, Knows own strengths and weaknesses, Not easily offended or irritated, More likely to be a good listener. Elements forming a person's emotional intelligence consists of five things, namely: self-awareness, self-regulation, motivation, empathy and social skills.

## THEORY STUDY

As an effort to preserve traditions and respect ancestors, a series of processions in the wedding ceremony should be carried out in their entirety without leaving anyone behind. However, for reasons of practicality, today the bride and groom often cut long series of traditional processions, and only carry out a part of the entire ritual that should be carried out. In a traditional Central Javanese wedding, for example, apart from Splash, another ceremony that is usually performed is the "panggih" ceremony. Why the "panggih" ceremony? The "panggih" ceremony, which is also called the dhaup or meeting ceremony, is the highlight of the Central Javanese wedding tradition. "panggih" is a traditional Central Javanese meeting procession between the groom and the bride after being legally married religiously. So the "panggih" ceremony can only be carried out after a religious marriage, and not vice versa.

Because it is done after a religious wedding, this procession is usually attended by invited guests. A series of rituals that are unique and sometimes funny, are often able to attract attention so that they can entertain the invited guests. The word "*panggih*" comes from the Central Javanese language which means to meet. The "panggih" ceremony is bringing together the bride and groom as husband and wife after being legally religious. "*panggih*" is a traditional Central Javanese meeting procession between the groom and the bride after being officially married according to religion. So the "*panggih*" ceremony can only be carried out after a religious marriage, and not vice versa. The purpose of the "*panggih*" ceremony is to wish the bride and groom a happy future and for the common good. Uborampe or offerings prepared for the "*panggih*" ceremony are *sanggan*.

Some of the rituals carried out in the "*panggih*" ceremony are:

### 1. Submission of Objections

*Sanggan* is a symbol or means to redeem the bride, so it is usually called the bride's redemption. The form of *sanggan* itself is in the form of: one tangkep or two combs of ripe plantains, betel ayu, telon flowers (rose, jasmine, ylang), and lawe threads. Everything is arranged in a special container in the form of a woven basket. The *sanggan* bearer is in front of the groom's family entourage.



### 2. Exchange Mayang Flowers

Exchange of flowers mayang is the second procession in which two people from each of the bride and groom carry it. The object that was brought was in the form of coconut leaves which is woven in the shape of a dagger. This form has a meaning as a sign of protecting from distress. The shape aims to remind the bride and groom to be careful and protect each other. Especially when they have started sailing the household ark. The second form of woven is janur in the form of an umbrella. The shape symbolizes harmony and loyalty. This shape is the same as the symbol of the dove.

It is not only the woven form of the leaf that has meaning, but also the five-coloured flowers that complement it. For example, banyan as a symbol of protecting; puring leaves as a symbol that the bride and groom must be able to hold each other's ego and anger in the event of a dispute; daun andong aims to remind the bride and groom to maintain good manners towards others; and smooth leaves as a sign that the bride and groom are expected to be able to think long and not rush into making decisions. Especially if they are dealing with a life problem.



### 3. Balangan Gantal

The Balangan Gantal procession is a symbol of the bride and groom throwing love at each other, where Gantal is a soul mate meeting between the bride and groom who have been bound and united by a sacred thread of love. The procession in which the bride and groom throw gantal (rolled betel leaf containing areca nut, gambier, black tobacco) is enough to attract the attention of the invited guests. They will see if the bride and groom can throw correctly at their partner.



### 4. Wijikan

The procession that takes place after the Balangan Gantal is also often called the Ranupada procession. Ranu means water, pada means feet. So ranupada is interpreted as washing the feet (wijikan). In this procession, the bride washes the groom's feet. This procession has a meaning; 1. As a symbol of the bride's devotion to the groom, 2. Eliminate the dukrata or obstacles so that the purpose of the journey to a happy family is kept away from difficulties and dangers.



### 5. Kanten Asto

If the bride is a daughter of the Sultan, after the wijikan then a pondhongan procession is carried out, in which the bride is carried by the groom and one of the uncles/princes to the aisle. However, if those who are married are ordinary people, the pondhongan procession is replaced by a carnival and kanten asto (holding hands), in which the bride and groom link their little fingers together while walking slowly towards the aisle chair.



#### 6. Pangkon Weighs

When the bride and groom have been delivered to the aisle, the next process is pangkon weighing. In this procession, the bride and groom will be on the lap of the father of bride. When this procession takes place, usually there will be symbolic interactions from the MC or it could also be directly by the bride and groom and their father. This procession symbolizes that the father of the bride accepts the groom as a priest and at the same time regards him as his own son. In addition, this also indicates that there is no difference in affection between biological children and their daughter-in-law.



#### 7. Tanem Jero

Arriving at the front of the aisle, the bride and groom still stand side by side with their backs to the aisle or facing the invited guests. Witnessed by the mother of the bride, the father of the bride sits the bride and groom on the wedding chair while holding and patting the shoulders of the bride and groom. This procession has the meaning that the bride and groom have been "planted" to become an independent couple so that one day they can bear sweet fruit, namely forming a family with happy offspring.



#### 8. Looking Rich

The procession of tampa rich is also often called the catar-kukur. This procession symbolically shows the responsibility of the husband in Central Java to provide good fortune to his wife and the whole family, while the wife must be very clever in arranging and managing it so that it is not wasteful or scattered so that everything can be fulfilled. In this procession, the groom carefully and little by little pours the rich (a mixture of grains, flowers and coins) from woven pandan mats onto the wrapping cloth which is placed on the bride's lap. The entire wealth is then wrapped up by the bride carefully, so that nothing is scattered.



#### 9. Dhahar Klimah

The dhahar klimah ceremony has the meaning of the stability of the hearts of the bride and groom in the household. This ritual also describes the harmony between husband and wife will bring happiness to the family they build. The groom makes three small fists of rice from a plate of yellow rice, places them on the plate held by the bride, then the bride is asked to eat the three fists of rice witnessed by the groom.



#### 10. Show Rujak Degan

After Dhahar Klimah, the Ngunjuk rujak degan procession is carried out, where the bride and the bride's parents taste rujak degan, a drink made from young coconut shavings mixed with brown sugar, so it tastes fresh and sweet. This procession has the meaning of showing harmony and togetherness, that all sweet things are not enjoyed alone, but must be shared with the whole family.



#### 11. Mapag Besan

In Yogya's traditional wedding tradition, there is a ceremony called Mapag Besan, which means that the parents of the groom come to see their son who has become the bride, side by side with the bride. The bride's parents will pick up the groom's parents, because in Central Javanese wedding tradition the groom's parents are not allowed to be present during the "panggih" ceremony until the procession shows rujak degan.



## 12. Sungkeman

The series of processions continues with the sungkeman, in which the bride and groom bow down to their parents to ask for blessings. Sungkeman ritual as a statement: A sign of the child's devotion to parents who have raised and educated them to adulthood, Apologies to both parents for all mistakes and mistakes, Asking for prayers and blessings to parents so that they become a happy family.



After there is a clear sequence of carrying out the "panggih" ceremony above, if it is related to emotional intelligence, the following explanation can be given. According to Mayer & Salovey (1997), emotional intelligence or commonly known as emotional intelligence is the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thoughts; the ability to understand emotions and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth, which means the individual's ability to recognize, use and express emotions; the individual's ability to include emotions so as to facilitate him in carrying out thought processes; individual ability to understand emotions and knowledge about emotions; as well as the individual's ability to regulate emotions to develop emotions and display behavior that is in accordance with environmental demands.

Based on this definition, Mayer & Salovey (1997) divides emotional intelligence into 4 (four) branches, namely: 1. Emotional Perception 2. Emotional Integration 3. Emotional Understanding 4. Settings Emotions (Emotional Management)

The dimensions of emotional intelligence according to Mayer & Salovey (1997) are better known as the four branch model of emotional intelligence. The four branches are arranged from abilities that use the most basic psychological processes to complex ones (which require a combination of several psychological processes). Below is an explanation of the four branches, namely: 1. Emotional Perception, 2. Emotional Integration, 3. Emotional Understanding and 4. Emotional Management.

## METHOD

This type of research is qualitative. According to Nana Syaodih Sukmadinata (2011: 60), qualitative research is research to describe and analyze event phenomena, social activities, attitudes, beliefs, perceptions, thoughts individually and in groups. According to Sugiyono (2018) a qualitative research method is a research method based on philosophy, which is used to research scientific conditions (experiments) where researchers as instruments, data collection techniques and qualitative analysis emphasize meaning. According to John W. Creswell in the book *Research Design*, qualitative research is: "Qualitative research methods are a type of method for describing, exploring and understanding the meanings that a number of individuals or groups of people ascribe to social or humanitarian issues. The approach used is a phenomenological approach,

According to Creswell (2014: 450), the phenomenological approach postpones all judgments about natural attitudes until a certain basis is found. This delay is known as the epoch (term). The concept of epoch is to distinguish the data area (subject) with the researcher's interpretation. The concept of epoch is central to where the researcher organizes and classifies preconceived notions about phenomena in order to postpone interpretation of what participants say. Phenomenological approach.

According to Polkinghorne (1989) in Creswell (2014: 452), describes the meaning of a life experience of several people about a concept or phenomenon. People who are involved in dealing with a phenomenon explore the structure of consciousness of human life experience.

According to Cribbe (1986) in Creswell (2014: 453), phenomenology is an approach in sociology that identifies problems from the world of sensory experience

meaning to a world full of meaningful objects, something that occurs first in individual consciousness separately and then collectively, in the interactions between consciousnesses. The phenomenological approach according to Schutz is used to examine the ways in which members of society organize and reshape the nature of everyday life (Denzin, 2009:336). Meanwhile, according to Husserl (1998) phenomenological researchers try to find things that are necessary (essential), invariant structures (essence) or the fundamental meaning of experience and emphasize intensity. Based on several opinions about phenomenology, it can be concluded that phenomenology is a research approach that does not use hypotheses or temporary conjectures in the analysis process, although phenomenology can also produce a hypothesis to be tested further. In addition, phenomenology is not initiated and has no goal of testing a theory through a hypothesis.

The research subjects were: community leaders, religious leaders, youth leaders, make-up artists and community members in the village of Wirogunan, Kartasura, Sukoharjo. Data collection methods: observation, interviews and documentation.

data validity is done by source and method triangulation. Data analysis was carried out using interactive analysis techniques consisting of 3 steps: power reduction, data display, and data verification.

## RESEARCH RESULTS AND DISCUSSION

### 1. Research Results

Based on the results of field observations conducted in 4 Bakorwil in Central Central Java which were carried out from January to April 2023 with locations in 4 villages, information was obtained: that in general villages in the Central Central Java region carry out the "panggih" ceremony which is modified according to their respective regions -respectively, there are those whose rituals are felt to be less in accordance with religious rules so they are abandoned while those which require large costs to procure facilities and infrastructure are also abandoned, there are several villages that use artificial Mayang twins made of plastic, the value of the surrender and the uborampe is adjusted to the economic capacity of the both the prospective bride and groom and the economic conditions of their respective parents, something occult is also left behind.

The results of interviews with community leaders, traditional leaders, religious leaders, youth leaders and make-up artists obtained detailed information in table 1 as shown below.

Table. 1 Interview Results About the "panggih" Ceremony in the Perspective of Emotional Intelligence

No	Indicator	Resource Person Answers				
		Public figure	Religious leaders	Traditional Figures	Youth Leader	Makeup Artist
1	Response to the "panggih" ceremony	It needs to be preserved, socialized and maintained	It needs to be preserved, disseminated and maintained and adapted to religious rules	It needs to be preserved, socialized and maintained because of our cultural ancestral heritage	It needs to be preserved, socialized and maintained	It is better not to make changes head-on, because our ancestors at the time of composing the rutyal "panggih" ceremony had already been carefully calculated
2	Ceremonial value "panggih"	Religious values, cooperation values, mutual cooperation values, mutual respect and economic values	Religious values, cooperation values, mutual cooperation values, values of mutual respect and respect and cultural values	Religious values, cooperation values, mutual cooperation values, values of mutual respect and respect, cultural values, traditional values	Religious values, cooperation values, mutual cooperation values, mutual respect and respect values, economic values, love for the motherland values, caring values and nationalism values	Religious values, cooperation values, mutual cooperation values, values of mutual respect and respect and cultural values
3	Ceremony "panggih" seen from the aspect of religion	Supports religious values	Some are in accordance with religious values if they are adapted to the cultural customs prevailing in their respective regions	Some are in accordance with religious values if they are adapted to the cultural customs prevailing in their respective regions	Some are in accordance with religious values if they are adapted to existing religious norms	Partly according to religious values, things that are already standard should be maintained
4	The "panggih" ceremony is seen from an economic aspect	Bringing benefits to the surrounding community because it can mobilize street vendors	Bringing benefits to the surrounding community because it can mobilize street vendors and parking attendants	Bringing benefits to the surrounding community because it can mobilize street vendors and parking attendants	Bringing benefits to the surrounding community because it can mobilize street vendors and parking attendants	Bringing benefits to the surrounding community because it can mobilize street vendors and parking attendants
5	The "panggih" ceremony is seen from the socio-cultural aspect	Socio-culturally very supportive	Socio-culturally very supportive	Socio-culturally very supportive	Socio-culturally very supportive	Socio-culturally very supportive
6	Whether a modification is needed or not	Modifications must be made according to the needs and interests of the community, nation and state	Modifications must be made according to the needs and interests of the community, nation and state	Modifications must be made according to the needs and interests of the community, nation and state	Modifications must be made according to needs and interests, and religious rules that feel there is an element of polytheism must be abandoned	Modifications must be made according to the needs and interests of the community, nation and state but the ritual nature is maintained



7	Can it be used as a tourist attraction?	Can be used as a tourist attraction because it is unique, and interesting	Can be used as a tourist attraction because it is unique, and interesting	Can be used as a tourist attraction because it is unique, and interesting	Can be used as a tourist attraction because it is unique, and interesting	Can be used as a tourist attraction because it is unique, and interesting
8	Is there a mystical element	It exists and must be removed	It exists and must be removed	It exists and must be removed	It exists and must be removed	There is and it is not mystical but ritual
9	Do understand the Concept of Emotional Intelligence	Understand a little	Understand a little	Lack of understanding	I understand	Lack of understanding
10	Do understand the urgency of Emotional Intelligence	Understand a little	Understand a little	Lack of understanding	I understand	Lack of understanding
11	Do understand the elements of Emotional Intelligence	Lack of understanding	Lack of understanding	Lack of understanding	I understand	Lack of understanding
12	Does understanding have anything to do with Emotional Intelligence with the "panggih" ceremony	Understand a little	Understand a little	Less understanding	I understand	Understand a little

Based on documentation data obtained from 5 regencies in Central Java province, in general the "panggih" ceremony is documented neatly and completely in the form of photos and videos and even 3 regencies upload it on Youtube. During each visit from outside the province of Central Java, many ask for photos of traditional Central Javanese weddings and many provide comments about the "panggih" ceremony.

## 2. Discussion

Based on the 4 dimensions of emotional intelligence above, if it is associated with the "panggih" ceremony, an explanation can be given as follows:

1. In carrying out the "panggih" ceremony, it is arranged neatly and systematically, so that the implementation cannot be reversed.
2. Each stage in the order of the "panggih" ceremony has been arranged to have its own characteristics, both the infrastructure and infrastructure needed, the perpetrators and the rituals
3. Only the make-up artist and assisted by those who prepare the necessary equipment will carry out the "panggih" ceremony with all the rituals
4. The implementation of the "panggih" ceremony must create a quiet and solemn atmosphere
5. The "panggih" ceremony contains elements of emotional intelligence: 3 (three) important elements of emotional intelligence consist of: personal skills (self-management); social skills (handling a relationship) and social skills (ability to evoke desired responses in others).
6. Implementation of the "panggih" ceremony includes elements of emotional intelligence. According to Daniel Goleman, an American psychologist who helped popularize emotional intelligence, there are five key elements of emotional intelligence, namely self-awareness, self-regulation, motivation, empathy and social skills.

## CONCLUSION

Based on the description of the results of the research and discussion, it can be concluded as follows:

1. The "panggih" ceremony will still be carried out, but must still be adjusted to religious norms, needs and interests of the community.
2. The "panggih" ceremony contains a lot of character values, because it can be used as a tourist object so that it can bring economic value to the surrounding community
3. Ypacara "panggih" contains elements and elements of emotional intelligence, therefore it must be preserved and cultivated. Modified "panggih" ceremonial cultivation is carried out in 3 ways, namely; exemplary, habituation, rewards and punishments that are exemplary.

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