ABSTRAK

Pernikahan adat Jawa merupakan tradisi budaya yang sarat akan simbol dan nilai filosofis, di mana setiap prosesi di dalamnya bukan sekadar seremonial, melainkan mengandung pesan dan harapan yang diwariskan secara turun-temurun. Salah satu rangkaian yang paling bermakna adalah Prosesi *Panggih* (Temu Manten), yang di Kecamatan Tamiang Hulu, Kabupaten Aceh Tamiang, masih dilestarikan meskipun telah mengalami sejumlah penyesuaian akibat proses akulturasi dengan budaya setempat. Penelitian ini bertujuan untuk menganalisis makna simbolis dalam prosesi pernikahan adat Jawa di Kecamatan Tamiang Hulu sebagai media komunikasi budaya dalam merepresentasikan nilai-nilai filosofis masyarakat setempat, dengan rumusan masalah bagaimana masyarakat Jawa di wilayah tersebut memaknai simbol-simbol yang terdapat dalam Prosesi *Panggih*.Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif, dianalisis melalui Teori Interaksionisme Simbolik Herbert Blumer yang menekankan bahwa makna suatu simbol tidak melekat secara alami pada objeknya, melainkan lahir dan terus direproduksi melalui proses interaksi sosial. Data diperoleh melalui wawancara dan dokumentasi terhadap informan kunci (tokoh adat), informan utama (pengantin dan orang tua pengantin), serta informan tambahan (masyarakat suku Jawa setempat), kemudian dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan.Hasil penelitian menunjukkan bahwa ketujuh tahapan Prosesi *Panggih*, yaitu *iring-iringan*, tukar *kembar mayang*, *balangan gantal*, *wiji dadi*, *sinduran*, *sungkeman*, dan *dulangan.*membentuk satu kesatuan narasi simbolis yang merepresentasikan nilai kesiapan, kejujuran, kesetaraan peran, tanggung jawab, dan penghormatan dalam membangun rumah tangga. Konsistensi pemaknaan lintas informan menegaskan bahwa simbol-simbol tersebut merupakan hasil kesepakatan sosial yang terus dipertahankan lintas generasi. Penelitian ini juga menemukan kekhasan lokal berupa penggunaan kain jarik sebagai pengganti kain sindur pada prosesi sinduran, yang menunjukkan adanya dinamika adaptasi budaya Jawa di wilayah perantauan tanpa menghilangkan esensi maknanya.

Kata Kunci: Makna Simbolis, Prosesi *Panggih*, Interaksionisme Simbolik, Pernikahan Adat Jawa,

ABSTRAK

Javanese traditional weddings represent a cultural tradition rich in symbols and philosophical values, in which every procession is not merely ceremonial but carries messages and hopes passed down across generations. One of the most meaning-laden series of rituals is the Panggih Procession (Temu Manten), which in Tamiang Hulu District, Aceh Tamiang Regency, is still preserved despite having undergone several adjustments due to acculturation with the local culture. This study aims to analyze the symbolic meaning of the Javanese traditional wedding procession in Tamiang Hulu District as a medium of cultural communication that represents the local community's philosophical values, with the research question of how the Javanese community in the area interprets the symbols found within the Panggih Procession.This study employs a qualitative approach with a descriptive method, analyzed through Herbert Blumer's Symbolic Interactionism Theory, which emphasizes that the meaning of a symbol does not inherently attach to the object itself but rather emerges and is continuously reproduced through social interaction. Data were obtained through interviews and documentation involving key informants (traditional leaders), main informants (the bride, groom, and their parents), and additional informants (local Javanese community members), then analyzed through data reduction, data display, and conclusion drawing.The results show that the seven stages of the Panggih Procession, namely iring-iringan (bridal procession), tukar kembar mayang (exchange of kembar mayang), balangan gantal (betel leaf throwing), wiji dadi (egg-stepping and foot-washing), sinduran (the sindur cloth walk), dulangan (mutual feeding), and sungkeman (asking for parental blessing), form a unified symbolic narrative representing the values of readiness, honesty, role equality, responsibility, and respect in building a household. The consistency of interpretation across informants confirms that these symbols are the product of social agreement continuously maintained across generations. This study also found a local distinctiveness in the use of jarik cloth as a substitute for sindur cloth in the sinduran procession, indicating a dynamic of Javanese cultural adaptation in a migrant community without losing the essence of its meaning.

Keywords: *Symbolic Meaning, Panggih Procession, Symbolic Interactionism, Javanese Traditional Wedding.*