

The Cultural Practice of Traditional Wedding Ceremony in Bima, West Nusa Tenggara

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Abstract-

This study is a scientific work which aims to explain about the definitions all the process of traditional wedding ceremony in Bima, West Nusa Tenggara and also enlarge perception of the reader about meaning and a cultural value which is were found in society custom. This study applies qualitative method. It is meant to give describe about the traditional wedding custom in Bima regency. The population of this research is processes of traditional wedding ceremony and the meaning of traditional wedding ceremony and sample is only one village namely *Bontokape* village in Bolo district, in Bima regency. Data were obtained directly from some resources, observation and research. This research is meant to maintain and respect one of the traditional literally work which is still alive in the society of West Nusa Tenggara, Especially Bima regency. Findings showed that in Bima recency specially in its wedding custom there were 13 process namely : *Nari ro mpida* (secret visit), *katada ngahi* (promise), *Pita ngahi* (repeat the word), *dou sodi* (engagement), *panati* (proposed), *nge'e nuru* (dedication), *mbolo weki* (community celebration), *teka ra ne'e* (baquet), *wa'a co'i* (bring dowry), *kapanca* (henna and dhikr), *lafa* (ijab kabul), *pamaco* (congratulate the bride), *Boho oi ndeu* (shower a sign goodbye adolescence).

Keywords –*Meaning of marriage, Bima , West Nusa Tenggara.*

1. Introduction

Indonesia has a variety customs especially in Bima, West Nusa Tenggara. Every district has customs based on their life hereditary done by ancestor firstly. The customs has some aspects of life namely; death custom, birth custom, wedding custom, and etc. (Mack, 2003). Marriage is essential part to the life of human who has nature character (Aisyah and Parker, 2014). Therefore, all of the people in this world have desire to get married. Because, it has become natural tendency of human being since our Prophet Adam and Hawa were created by Allah SWT. It can't imagine how the human life in this world without marriage. The wedding custom is each custom that is always done by the society to arrange the problems related to the wedding, either the problems that will happen before or after the wedding (Hitchcock, 1996). Wedding custom is one of our culture forms in society (Ali, 2010). It must be developed and preserved even though in certain times the performance will be changed. This case is caused by development of science, technology, and the influence of western culture. Bima is territorial of West Nusa Tenggara that consists of many tribes. The majority of Bimanese are Moslem. Therefore, it was not surprise if in holding of wedding custom are based on law of Islam (Parker and Dales, 2014). The aim of wedding according to Bimanese is not only to fulfill satisfaction of biological desire, but the important is build household with full of happiness and blessing by Allah SWT. The traditional wedding in Bima is one of the culture which is very important to know, especially for the young generations. In fact, the young generation seems not interest to know the essence of wedding. The researcher would like to describe about that.

Marriage in Bima society is very unique with different other Tribes in Indonesia. The marriage system has been since in the past lost before the coming of Islam in Bima Island (Wardatun, 2019). After the arrival of Islam and in this religious knowing by old the society in Bima, the former marriage system does not changed particularly related with the issue of dowry. That is related through simply the process of consent

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the wedding and follow Islamic teaching as marriage in Islam because the values that live in the indigenous communities regarding the purpose of the marriage as well as concerning family honor and the concerned relatives in the community, then the process of the implementation of the marriage should be regulated by the code of conduct to avoid customs irregularities and embarrassing breach that would eventually drop the dignity, honor, family, and relatives who are concerned (Rahman 2018). Marriage customs in this community is governed by customary law Bima which are based on social stratification (Sila, 2014). Classification society influential in the system of marriage on society or from either from Bima value marriage at different classes of interracial marriage, according to the social stratifications, the customs board terms/*Ncuhi (Bo sangaji kai)* at the time of the reign of the Kingdom of Bima.

2. Literature Background

Culture is a learned set of shared interpretations about beliefs, values, norms, and social practices which affect the behaviors of a relatively large group of people. According to Koentjoroningrat (1981), culture means the whole idea and the work of human that must be familiarized with learning as well as the entirety of the character. Culture also can be inherited through contact social or to put it another way of interaction between the groups of people (Rahman and Letlora, 2018). Culture is also a unit process which is directly or indirectly defending as a legacy for the next generation. According to (Forcelini, 2016), culture is blue print. It guides the behavior of people in a community and is developed in family life and helps us to know what we can do as individuals and what our responsibilities as a member of a group. Jahoda, (1993) said that the culture is the complex whole that includes knowledge belief, art, moral, law, custom and any other capability and habit acquired by man analyse member society. Culture in scientist and systematic in his book''Primitive Culture''that culture is whole complex which include knowledge, also habit of human beings as member of society. According to Noer, (2019), culture is a learned set of shared interpretation about beliefs, values, norms, and social practice which affect the behavior of a relatively large group of people.

Bima is one of the cities in West Nusa Tenggara Province, Sumbawa Island. Its strategic location makes this area a trade route between regions, and even becomes international sea trade transportation (Esser, 1938). The population of Bima is a combination of various tribes, ethnicities and cultures that spread from all corners of the country (Arniati, et al., 2019). The formation of the community was more dominant from immigration carried out by migrants who came from surrounding areas such as Makassar, Bugis by inhabiting the Bima coastal region. They generally mingle with the natives, one way to do marriages with native Bima girls. The livelihoods of the population are quite varied such as farmers, traders, fishermen or government employees (Platt, 2017).

These migrants came around the XIV century, both to trade and broadcast religion. With the diversity of ethnicities and cultures that enter Bima, it is not surprising that the development of religion in this area is quite diverse even though ninety percent of the population is Muslim. The Bima people are also known to hold fast to embracing the values of wisdom that had been embedded since the time of their ancestors (Hitchcock, 1985). Because the majority of the population is Muslim, the daily lifestyle of the people is guided by Islamic rules and sharia, including organizing marriages.

Geographically, the City of Bima is located in the eastern part of Sumbawa Island at a position of 118 ° 41'00 "-118 ° 48'00" East Longitude and 8 ° 20'00 "-8 ° 30'00" South Latitude. An average rainfall level of 132.58 mm with a rainy day: an average of 10.08 days / month. While the sun shines bright all season with an average irradiation intensity of 21 ° C to 30.8 ° C. the highest temperature occurs in October with temperatures ranging from 37.2 ° C to 38 ° C. this caused Bima to be determined as the hottest city in Indonesia in 2014 (Prager, 2010).

The city of Bima has land area in the form of: paddy fields covering an area of 1,923 hectares (94.90% of which is irrigated rice fields), forests covering an area of 13,154 ha, fields and gardens covering an area of 3,632 ha, fields and human covering an area of 1,225 ha and a coastal area of 26 km (Sahidu, 1973). Historically the Bima or *dou Mbojo* people were divided into 2 groups, namely the native population group (*dou Donggo*) and the Bima group (*dou Mbojo*). The following is a description of the two groups.

1. A group of indigenous people called Dou Donggo.

This group inhabits the western part of the bay, spread over mountains and valleys. From Zollinger's

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research (1847) it is known that *dou Donggo (Donggo Di)* and the population of Bima in the northeast of the Bima bay (*dou Donggo Ele*) show clear characteristics as a lower national race, except for some features that show similarities to the Bima people east of the Bima Bay. While Elber Johannes research (1909-1910) concluded that basically the Bima people living around the capital city had a higher national race, there was also a mixed national race which was related to the Bugis and Makasarese, namely the Young Malay race. Research on older members of the Bima community shows a tendency towards equality with the Bayan Sasaks in Lombok. *Donggo* and *Sasak Bayan* people have similar characteristics, namely short-haired wavy, curly, and rather dark skin color.

2. The group commonly called the Bima or dou Mbojo people.

This group inhabits the coastal area. The Bima people are a mixed race of people with Bugis-Makassar people with straight hair characteristics as Malays on the coast. In recording the Book of the BO, that the *ncuhi* came from the Rear Indies (Indo China) as the origin of the inhabitants of the coast. Many nouns in the Bima language have similarities with Old Javanese, especially those that are still used by the rest of the native population stored in Donggo, Tarlawi and Kolo. Only sometimes the pronunciation has changed or the pronunciation is fixed but the meaning is different. These changes occur because of difficult or interrupted relationships so that communication between the parent population of the language source is interrupted as well. As a result, the pronunciation or meaning of the native language develops in a different style from one another.

Nation Race and Language According to the history of its development, the Bima language is divided into 2 groups: 1. The old Bima language group, including: Donggo Language, used by the *Donggo Ipa* people who live in the mountains west of the bay including the villages of Kala, f language is used by the *Donggo Ele* people who live in the mountains of Central Wawo, including the villages of Tarlawi, Kuta, Sambori, Teta, Kalodu. The Kolo language is used by people who live in the village of Kolo east of Asakota. 2. The new Bima language group, commonly called *nggahi Mbojo*. The new Bima language or *Nggahi Mbojo* is used by the general public in Bima and functions as a mother tongue. For the old Bima community, the Bima language functions as a language of communication to communicate with others outside their circles.

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The Bima script has many similarities with the ancient Makassar script and when the two scripts are compared with the Sanskrit script, it can be ascertained the origin of both comes from the Sanskrit script (Zollinger). Based on the level Bima language is divided into 3 levels, namely the fine level / palace language, the intermediate level is everyday language and low / rough level.

Bima has many culture, not only in traditional wedding but also has traditional *veil* that called *Rimpu*. *Rimpu* is one type of traditional clothing for the Bima community (*dou mbojo*) intended for Muslim women (Bennett, 2005). *Rimpu* can be said to be a kind of veil that aims to cover the genitalia for Muslim women, as recommended by the Messenger of Allah at the command of Allah. In using *rimpu*, two sheets of *sarong* are needed. Where is the first *sarong* for subordinates who are worn like a man wearing a *sarong* or tying a *sarong* to the waist (*katente*), and the other for superiors such as wearing a hijab (Sukmawaty, et al., 2022). The fabric used is also a typical woven product from Bima, using a manual loom, which in the process of making just one sarong can take up to half a year. The *rimpu* itself consists of two types, namely the first chili / *mpida rimpu* for adolescent and unmarried women, and the second is *colo rimpu* for married women.

Since birth, humans have always interacted with other people. Human interaction with humans, it shows that humans are social creatures who always live together and cannot live alone in meeting their needs (Sugiyartati, et al., 2020). Good cooperation in life will greatly help humans in life. One human will complete another human (Tahir, et al., 2020). Marriage is a very strong contract or inner and outer bond between a man and a woman as husband and wife to obey God's commands with the aim of forming a happy

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and eternal family (household) and continuing human life and society, maintaining genealogy and social position and improving kinship in accordance with the teachings of each (Sukmawaty, et al., 2022).

Tudjuka (2019) wrote about a traditional wedding entitled *Makna Denotasi Dan Konotasi Pada Ungkapan Tradisional Dalam Konteks Pernikahan Adat Suku Pamona*. The focus of the problem in this study is how the meaning of denotation and connotations of traditional expressions in the context of traditional Pamona marriages. This research too aims to describe the meaning of denotation and connotation in traditional expressions in the context of the Pamona tribal marriage. This type of research is qualitative. Method used in this study is a qualitative descriptive method, data collection techniques in research. This begins with the stage of observation/observation and interviews. The method used in the observation/observation stage is the listening method with free-talk and listening techniques record. In the interview stage, the researcher used face-to-face conversation techniques, note-taking techniques, and recording technique. The results of this study found that each expression in traditional marriages only spoken by the Pamona tribal council. There are thirty expressions in traditional marriage Pamona tribe. Traditional expressions which mean denotation are found in four stages in traditional wedding procession.

Humaidi (2016) also studies about marriage entitled *Nilai Budaya dalam Lagu Banjar: Pernikahan, Mata Pencaharian, dan Permainan Tradisional*. The song has the main function as a medium of entertainment for the community. Each region has its own style of language in creating regional songs. Research on song lyrics aims to reveal various aspects culture in people's lives. This research examines cultural values Banjar from the words contained in the song Banjar created by Anang Ardiansyah, namely marriage, livelihood, and games. Anang Ardiansyah's song which reflects marriage describes a mate and knick-knacks wedding trinkets. Matchmaking in the eyes of the Banjar people has been determined by the Creator so that unmarried youths do not need to too worried. They are advised through the songs to keep trying. The wedding knick-knacks that are highlighted are the use of special flowers used by the bride and groom. Reflected livelihood cultural values in the use of words in the Banjar folk song is the persistence of the community when trading. They go wandering to various places to market their merchandise. The game that is reflected in the choice of words is about logos. This traditional game is displayed with the words that witty according to its function as entertainment. Songs can be used as means to preserve cultural values for the benefit of future generations come. Through the text in the folk song, they will still know various things elements of their ancestral culture.

Indriani (2016) wrote about traditional wedding entitled *Makna Interaksi Simbolik Dalam Proses Upacara Pernikahan Suku Buton Lapandewakaindea Di Samarinda*. There are different cultures in an area. Good in terms of own culture and the symbols used in interacting and communicate differently. As in traditional wedding culture and the culture used is also different. Communication also has the influence is very closely related to culture, especially in marriage culture, especially traditional/traditional marriages. Communication is a means of interacting as a business or activity to convey ideas or ideas to others. By nature the scope of communication is divided into two parts, namely verbal communication which in the form of language and nonverbal communication as a substitute for verbal messages, complement verbal messages, and as an accentuation of verbal messages. In communication also have several functions including communication rituals related to rituals performed by humans' everyday such as wedding ceremonies and so on. So the cultural focus what will be studied is a component of culture, namely the belief system especially traditional wedding culture because often people don't know why the traditional wedding was carried out and the symbolic interactions that used in wedding ceremonies and the communication function that exists in a wedding ritual event. In the process of marriage, the Buton Lapandewa, Kaindea, interacted with a lot of symbols or symbols. Many people don't understand the meaning and intent of other communities. Like being married differently ethnic group. Before the bride and groom are legally and religiously married the bride and groom will be married in a traditional way. Food to eat after marriage, the custom is sticky rice and chicken curry. Sticky rice and curry chicken has a certain meaning in the wedding symbol of the Buton tribe.

3. Objective of The Research

This research is intended to 1) to find traditional works related to traditional marriage in West Nusa Tenggara, especially Bima Regency and 2) to maintain and respect one of the traditional literal works that are still alive in the people of West Nusa Tenggara, especially Bima Regency.

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4. Methodology

The researcher used the method a qualitative descriptive, which was described the research object that were the meaning all the process of the traditional wedding ceremony in Bima society, West Nusa Tenggara. The writer took the location in bolo district of Bima regency as population there. The sample that the writer searched the information was the people in bolo district amounting to 5 people. They were informants who take the main role in bolo district of Bima regency. Obviously, they were chief of village, custom leader, religious leader, historian, and public figure. The writer took the information about the culture of wedding ceremony in Bima regency as also purposive material. The researcher interviewed to the samples of this research as in earlier page by using tape recorder or hand phone and camera as evidence. The writer also red more some books about the research topic. Then, the writer observed or does direct observation the steps of the traditional wedding ceremony in *bolo* district of Bima regency all at once identify the processes of it. The researcher topic, review, and sum up the data of the process traditional wedding ceremony in bolo district of Bima regency.

5. Finding and Discussion

The meanings of all process of the traditional wedding ceremony in Bima.

This part, the writer took some source from interviewing the informants and book related with the process of the traditional wedding ceremony in Bima society.

1. *Nari Ro Mpida* (Secret Visit)

The definition of this process that the researcher explained in early page. The explanation more of *nari ro mpida* or secret visit is about the long conversation of the messenger of both sides are male and female. The messenger that represent to both sides has the amount about 10 people but something it is not determined. Every messenger has the job one another, as for the job of every messenger, the is a role as a guide to open the conversation but the guide is from male's side and other messenger only as listener even asking of male's side and answering of female's side. From the short conversation, it simples some important things which the messenger of male's asks the messenger of female's about the status of women that will be married. Every question of the messenger of man's is answered by the messenger of female's, not directly to women self. From the book as a source of this research that the researcher red, researcher summarized the long conversation to the main idea of conversation. As for the long conversation as follow:

The messenger of male's: "*santabe ta la mada doho wara nee sodi* (forgive me, there is something that i would like to ask)".

The messenger of famale's: "*iyota, bune ta kombi* (yes, let's talk, please)"

The messenger of male's: "*wara kombi ra ngahi douma tua la siwe ra mai kai la mada doho sanai ake* (firsly, we would like to ask, is there a news from female's parents about our coming today?)".

The messenger of femele's: "*iyota, wara* (of course, there is)".

The messenger of male's: "*ndake ku mai kai mada doho ke, ma ee nuntu nari ro mpida di ru'u ba ana ndai ta, sabua ana siwe ta na ntaru ro bune* (we would like to ask is your daugher is single or not ?)".

The parents of female: "*iyota ndaiku ma sodi kataho wau ndaina* "(yes,let me clearli ask my daugher)".

The parents of femalae: "*sabua mane'e ngomi ana ro?(wil you?)*".

Female: "*iyota ama, mada ka ne'e. Tarima pu ama e* (yes daddy! I want, please accept it)

The parents of female:"*iyota, ana ndaiku na nee di ana ita doho*" (yes, pur daughter is serious to you)".

The messenger of male's: "*alhamdulillah, ngira ndedesi mada doho mamai wali nais ru'u katada ngahi di ruu ba ana doho ta*" (if so that we will back tomorrow for continue)

The massenger of famale's: "*iyota, la mada doho ma wi'i ngahi ta, ta raho sama di ruma ta'ala beroka toina eda angi keluarga sanai ake* (yes, we will keep it, may allah ta'ala blessed our meeting today)".

The massenger of men's:"*tarima kasih banyak ta, waura tarima kataho ta mai mada*

doho(thank you so much, we have been welcomed with what our goal to come here is)”).

2. *katada Ngahi (promise)*

After receiving certainly that the girl had not been proposed or become another young man's fiancée, the youth's family would make a second visit to follow up from nari ro mpida yesterday. By upholding manners accompanied by strings of beautiful and polite words. Messenger from a male family will inquire again from nari ro mpida. If the application is accepted, the result will be announced to all families and friends and the family of the woman to be married will promise a male family.

3. *Pita Ngahi (Repeat the word)*

In order to improve good relations between families, two families continue to increase friendship activities. The activity carried out by the two families is called pita ngahi or repeat the word in sense of strengthening the family relationship between the two families.

4. *Sodi Dou (Engagement)*

If the proposal is accepted, officially the two teenagers are in dating relationship. One with another is called 'dou so'di' (sodi is called a person, so'di means to ask. That is, people who have been asked what is in their hearts and agree to be married). Because they have tied each other up, which has become another dou sodi, the two teenagers are no longer in search of boyfriend or girlfriend. If the two teenagers have made a promise, women usually ask the man to send his parents as a form of seriousness of the man who wants to ask for her hand. People who have been so'di angi, usually does not last long but on the other hand usually after they get engaged immediately ask for marriage. This is due to the desire of both parties both from the men and from their women parties so that the relationship between the two is not mid away. Another reason that can justify both of them is to aim to avoid slander and things that can violate tradition, moral and ethics in social life.

5. *Panati (proposed)*

Deliberation conducted by both parties is a procession of serious discussion relating money dowry. In this activity carried out *Wa'a mama* means to bring or deliver ingredients to *aet betel 'mama'* like *nahi 'betel'*, *u'a 'areca nut'*, *tambaku 'tobacco'*, *tagambe* dan *afu mama* 'special lime for betel eaters. In practice, the man not only deliver the ingredients for betel 'mama' but also bring various types of foods and traditional cake. In this process, there is also a reciprocal rhyme between *ompu panati* and *wa'i panati*. All items carried by the male family will be distributed to *galara, lebe*, family and friends. The main purpose of this event is as a notification to the whole family and community that their children will be engaged. The man candidate when applying must bring the three required conditions, namely betel, betel leaf and betel nut, betel is a meaning of hope for the welfare of the bride and groom later, then the three mandatory requirements are placed on a plate and the minimum amount of money.

6. *Nge'e Nuru (dedication)*

The main purpose of the *nge'e nuru* is the process of adaptation between the man and the life of the candidate in-law. During *nge'e nuru*, candidate not permitted to freely associate with his future wife. If it goes well, usually both parties directly discuss 'mbolo ro dampa' to determine a good day and month for the implementation of marriage. The amount or size of the dowry and other requirements are all decided in *mbolo ro dampa*. *Nge'e nuru* is a core event carried out through as follow :

a. *Tampuu rawi* (initial stages)

In this stages, *mbolo ro dampa* in this process the two families together with the leader *sara huku* (handover the law) held *mbolo ro dampa* to decided :

1. Amount of *masa nika* (marriage gold) or *co'i* (dowry) and others.
2. Determine a good day and *monthy* for the implementation of marriage
3. Choose *parenta* (responsible person) which will be *manenti rawi* in carrying out the wedding ceremony.

b. *Nggempe ceremony* (pingitan)

After the wedding day is found guilty, the bride and groom must do the customary provisions mentioned *nggempe*. At this stages the bride and groom are no longer free to leave the house to get along with peers. This traditional ceremony contains values that are useful for the bride and groom, namely as follows:

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1. Is a period of preparation for the bride and groom to get used to being in the home environment
2. A time to improve the ability as a housewife under *ina ruka* guidance
3. A time to increase faith and defition unde the guidance of *ina ruka*

7. **Mbolo Weki (community celebration)**

Deliberation and consensus throughout the family and community, to negotiate everything related to the implementation of celebration or marriage plan that will be carried out by the local community in masyarakat bima (*Dou Mbojo*), known by the term '*Mbolo Weki*'. Matters discussed in the *Mbolo weki* that are related to preparations to determine a good day or month to carry out the celebration and the distribution of tasks to families and other communities. If there is a wedding celebration, the community automatically work together to help the family carry out the celebration including the formation of a wedding committee that will take care of all the preparations and facilities for the wedding as well as the duty to serve invited guest on the day of the event. Assistance provided in the form of money, livestock, rice, and others.

8. **Teka Ra Ne'e (baquet)**

Teka ra ne'e is the habit Bima society. *Teka ra ne'e* in the form of giving assistance to families who marry off their sons and daughters. when the *teka ra ne'e* ceremony began to flock, the community, generally women, come to the house of the host family with money, clothing, during the ceremony, which was held like a crowd all night.

9. **Wa'a Co'i (Bring Dowry)**

Wa'a Co'i means the ceremony of delivering dowry, form a man's family to the girls family. The amount of goods and the value of the dowry, depends on the consensus between the two female parent. General in the form of houses, home furnishing, bedding. And part of it. But all of that must be explained at what nominal value.

1. Proposal ring : Proposal ring means as an external bond of bridegroom and is a base foundation in wedding custom which keeping the moral value.
2. Al Qur'an : It means the holy book becoming the guidance of the life for the ones are moeslim and as a guidance for the female in building household.
3. Veil: It means as thing to wear in do praying for women and as the present of male in order to pray in front of Allah with pleasure namely 5 prays in a day.
4. Prayer rug: It means the thing is used as a base to pray for Muslims.
5. Mirror: It means that a thing is used to makeup self and as description of sincerity of heart from the male to engage the female which if the engaged female uses mirror and looks at her face then so she looks at her male.
6. Comb: It mans as a thing to tidy the hair and whole problems of household.
7. Slippers: It means a thing is used to base the feet and as an appeal to the female to help her husband in looking for the livelihood..
8. Cosmetics: It means as a thing to make up and as an appeal to the female to make her beautiful in order their relationship always be harmony.
9. Soap: It means as a thing to clean the body from the dirty and in order to be cleaned always the holy of their household.
10. Underwear: It means that as a thing to cover the vital area of female and in order to keep the armour of female and her husband.

10. **Kapanca (henna and dhikr)**

This ceremony is held the day before the bride and groom are married. The delivery ceremony for the bridge and groom from her parents' house to *uma roka* was held the full moon according to isya prayer. Prospective bridesmaids are sent from the top of their parents houses and carried to *uma ruka*. It delivered by relatives and with a variety of customary dress according to the social status and age of the user. Enlivened by the attraction of *ziki hadra* accompanied by tambourine music.at the same time *ngaji hadra* will end when the bride and groom's group arrived at *uma roka*. The bride and groom will be welcomed with a monca *wura dance* and enlivened by the attraction *mpa'a sila,gantao* and *buja kadanda*.

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11. *Lafa (ijab kaqul)*

Ijab qabul is a process to unify two men and two women to be a household that unifies in marriage and ijab qabul. This event is called *londo dende* where the groom is rushed by the family and friends to the accompaniment of the hadrah art to the bride's place. Sometimes the bride and groom are prayed together to the ceremony. Often only the groom is prayed while the bride is only waiting at the ceremony. In the place where the bride is prepared with the traditional wedding attire and sits on a aisle decorated with traditional ornaments. Sitting under the knees according to custom *doho tuku tatu'u* accompanied by a caregiver host. After finishing saying the marriage contract, officially a man becomes a husband for women. Next process is to take the groom to the bride's seat with the head of the bride to carry out the *caka* ceremony. *Caka* as a sign of the beginning for the husband to touch his wife and from then on they were lawful to get along as husband and wife.

12. *Pamaco (congratulate the bride)*

In the afternoon after the asr prayer, proceeded with the traditional ceremony '*tawori*' and '*pamaco*'. This ceremony takes place in a room attended by only relatives or family members. In a *tawori* or *pamaco* ceremony, the whole family will come to donate to the new bride to be used as capital in fostering her household.

13. *Boho Oi Ndeu (showering a sign of goodbye adolescence)*

Boho oi ndeu is also called *elo rawi*. *Elo rawi* consists of the words '*elo*' and '*rawi*'. *Elo* means tail or end, while *rawi* means work, in this case means 'ceremony'. Understanding *elo rawi* in the ceremony. Understanding *elo rawi* in Bima is a traditional ceremony that ends the entire series of traditional ceremonies. *Boho oi ndeu* is done a day after ijab kabul and *pamaco* as a sign of goodbye for adolescence.

Conclusion

The process of the traditional wedding ceremony is one of the culture forms in our society that must be developed and be kept. Even though, the culture will get some changes. It will be the culture element that must be appreciated from period to period. The main case in the traditional wedding ceremony that is very essential between the human being.

In Bima regency, especially in Bolo district there are 13 processes of the traditional wedding ceremony namely : 1) *Nari ro mpida* (secret visit), 2) *Katada ngahi* (promise), *Pita ngahi* (repeat the word), it means strengthen family relations between the two families, 3) *Sodi dou* (engagement), 4) *Panati* (proposed), 5) *Ngee nuru* (dedication), 6) *Mbolo weki* (community celebration), 7) *Teka ra ne'e* (baquet), 8) *Wa'a coi* (bring dowry), 9) *Kapanca* (henna and dhikr), 10) *Lafa* (ijab qabul), 11) *Pamaco* (congratulate the bride), 12) *Boho oi ndeu* (showering a sign of goodbye adolescence).

The custom and manner of that marriage still traditional characters which as the most of the peoples say that marriage which is like that cannot be found anymore but actually the case is they still do the process of wedding custom with a manners is like that, it is meant that society of Bima regency still defend their custom and they can show that they do love and respect their custom by way preserved it.

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