

The Study of Social and cultural rewards of wedding parties in Afghanistan

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ARTICLE INFO	ABSTRACT
<p>Submitted :02-04-2023</p> <p>Received :05-04-2023</p> <p>Approved :15-04-2023</p> <p>Keywords: <i>Development communication, Empowerment, People's weaving</i></p>	<p>Marriage is a good tradition, which brings together a woman and a man Chastity, completion of honors, avoiding deviations and continuity of the generation, is important for the holy religion of Islam. In other words, marriage is a natural disaster that has become a culture after the formation of the structure of human society .The purpose of this research is to describe the social and cultural advantages of wedding parties in Afghanistan, A descriptive qualitative approach is used in this study and the data-collecting process was conducted through the techniques of interview, observation, and documentation. A marriage ceremony in Afghanistan is similar to a comprehensive collection of exhilarating observances of ancient traditions and customs. We have compiled a list of the most unique traditions of an Afghan wedding after conducting extensive research and observation.</p>

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1. Introduction

Weddings are not only an important social custom in Nigeria, but also a crucial component of the country's identity, whether in urban or rural areas, among the poor, the middle class, or the wealthy (Vranjes, 2009). As a result, it serves as one of the criteria used in Nigeria to determine whether a person is or is not a responsible member of society (Djauro, 2011). Marriage is a significant social institution, and both sexes are expected to contribute responsibly to it. Marriage is a social institution that societies create, maintain, and defend because it offers "social goods," or advantages to society as a whole and to its constituent members (Djauro, 2011). Children are among the most significant social goods produced by the institution of marriage (between a man and a woman) in the African context. Because the next generation is literally every society's future, marriage has always been and always will be primarily about children (and what is best for them (Zeldin et al., 2013). A contract recognized by the government and, for many, by God denotes marriage, a lifetime commitment between two people (Animasahun & Fatile, 2011). Once more, marriage is an

institution that preserves a people's lifeline. It enables people to come together, live together, and give birth to the group's next generation by providing social and legal support. Social, cultural, and religious beliefs are transmitted along this line from one generation to the next. The people who are thus united and allowed to coexist as one within the community learn how to coexist, and love their children, themselves, and the community (Animasahun & Fatile, 2011). The wedding blessings place a strong emphasis on marriage within the context of creation and figuratively refer to marriage as paradise reclaimed. Jewish marriages are a blessing from God because they not only help to preserve humankind but also advance and complete the personal development of the partners (Smith, 1981). Hindus view marriage as a sacred institution where a man and a woman unite spiritually. Hindu marriage is also a social obligation, just as it was during the Vedic era when it was also a moral and religious requirement. Marriage is a means of bearing children, particularly male children, as well as a means by which a man can pay back his debt to his ancestors (Brooke, 1989). Despite these benefits and the value placed on marriage in society, a high percentage of marriages end in divorce (Arugu, 2014). Bigamy, polygamous marriages, arranged marriages, and other social norms are typical of Nigerian society. Despite having various groups, customs, and unions, they all share a certain trait. This relates to the evolving procedures and practices surrounding marriage and weddings. These are influenced by the allure and ideas of the West. The old customs are disappearing quickly while these are happening quickly. Old customs are fading away, and people are more likely to adhere to Western marriage customs. Therefore, there are more Western-oriented weddings that follow its format while also attempting to innovate. Even the traditional African ones are added to by couples (Aiyetan and Kolapo, 2005). A wedding is typically one of the most important historical events in a person's life, making it impossible to miss. As a result, many people celebrate it with elaborate ceremonies that take a lot of effort, resources, and time (Nurhadi et al., 2018). The biological need to have children, the need for affection between family members, the need for a sense of brotherhood, and the responsibility to raise children so that they become the next generation and good neighbors are all natural elements of the man himself that help to form the foundation of marriage (Sudirman, 2016). Marriage serves social purposes, such as when planning the execution of the wedding procession, which necessitates assistance from others in order to improve public relations through cooperation (Muniroh et al., 2022). For religious believers, marriage is sacred and contains religious teachings for its adherents. There are also wedding traditions that carry plants and have meaning (Pratama & Wahyuningsih, 2018). The traditional values and practices of a society that have been practiced for a very long time are connected to marriage. Tradition is an action that a group of people consistently perform from generation to generation. The custom gets its start with regular practice. Tradition is also known as passed-down inheritance or inheritance from ancestors. There is a group of people who believe that tradition is something that needs to be carried out because the community considers it to be a very sacred activity. Some claim that the word "tradition" derives from the word "tradium," which means everything that is passed down (Supriyati et al., 2017). Each of the processions in the marriage tradition uses a specific set of tools to carry out the tradition of the marriage ceremony. The processions that take place from the beginning to the end of the implementation of the tradition of the marriage ceremony contain religious values even in the marriage ceremony itself (Darwis, 2017). Traditional marriages frequently correspond with rituals or religious doctrine. It is common to find a society that views tradition as an integral component of religion. This is due to the ritual practices and religious teachings that their ancestors paralleled from generation to generation in order to impart good and beneficial guidelines for human life. In some instances, it demonstrates how Indonesia's various regions are distinct from one another and each has its own traditions. As

a result, culture needs to be developed and even maintained. Tradition is a practice that has been passed down through generations among some locals (Silaen, 2018). In addition to showing respect for ancestors and gratitude to God Almighty, customs can also affect those who organize traditional ceremonies and ritual activities that are thought to be very meaningful for the locals who participate in them. They can also serve as a way of socializing and confirming cultural values that already exist and are applicable in society. Ordinary People's Lives (Nurfirdaus & Risnawati, 2019).

1. Materials and Methods

Research design

This research was conducted in Jalalabad city of Afghanistan, and a qualitative method was used in this research, According to Creswell & Guetterman (2018), qualitative research entails gathering data primarily from participant text or words, interpreting and analyzing subjectively collected texts, and relying heavily on information from objects or participants on a broad scope and general questions. While the sampling is carried out using the purposive technique, which is a method of collecting samples by directly identifying the respondents in order to ascertain the respondents' true quality. Two methods of data collection were used, observation and documentation. In accordance with the research objectives, observations were made to locate the area, confirm the research location, and take notes. Collecting research materials that have been written up in articles or journals is another method of gathering data. Find additional sources, such as books and magazines that are related to the study's goals. When conducting research, the factors taken into account alternated between the respondents or sources, the research site, and the things we chose as research respondents, namely ustad and also members of counseling on the implementation of marriage. These two respondents were chosen because they can provide the data required as a result of the research and because they are knowledgeable about and understand wedding customs in general. Triangulation techniques are used to immediately analyze the collected data. This approach aims to validate the information gathered from various sources, including observations, documentation, and interviews. When the two sources demonstrate the level of consistency in the data obtained. When the respondent's statements coincide with what other sources of the information shown to be true, the data is deemed to be extremely reliable.

2. Results and Discussions

In almost every region of the world, it is celebrated as one of the most joyful events of life since it occurs only once. A marriage ceremony in Afghanistan is similar to a comprehensive collection of exhilarating observances of ancient traditions and customs. We have compiled a list of the most unique traditions of an Afghan wedding after conducting extensive research and observation. The story of a man and woman getting married begins with an official proposal or an engagement ceremony, unlike all other Muslim weddings. The boy's family visits the girl at the bride's house. The bride's family is examined, given the son's approval, and informed of the husband or other sons. However, they exchange Dismal or Khimcha when both the boy's and girl's side families are in favor of the relationship. In addition, the girl's approval is where the name SHIRINI, the ceremony or tradition, comes from. It can be characterized as affirmation from both families. As a result, both sides of the family get to work planning the festivities and customs after the approval. If the proposal is approved, both families will have new obligations and formalities to complete. Every now

and then, they must arrange a meeting for better understanding or exchange gifts. In the case of how the marriage is made, there is a lot of family diversity from one family to another, and even among members of a family. Those involved in decision-making include grandparents, parents, uncles and aunts, midwives and uncles, siblings, and those who decide on their marriage. The degree of influence of these people on decision-making is also different from that of the family. Decision-making processes vary over time among the family and this change can occur over a short period of time, for example from one member to another family member of the change. The decision can be divided into two groups: first, marriages in the case of those who have not married, and second, marriages for those who have been married - the group includes those who have been widowed or married or men who have a second, third, or fourth marriage. The following three sections are about decision-making for those who have not been married. Decision processes for those who have been married.

Figure 1. The distribution of tribal areas in Jalalabad



Table 1. List of the number of District groups have different Cultural in Jalalabad

No	Subdistrict	Number of Cultural Groups
1	Sorkhroud	5
2	Khogyani	2
3	Chaparhar	6
4	Agam	7
5	Bihsood	8
6	shirzad	3
7	Kama	5
8	Khiwa	3
9	Lalpoora	2
10	Mohmandara	1
11	Batikoot	9
12	Nazian	6
13	Achin	3
14	Goshta	3
15	Rodat	4
16	Hisarak	3
17	Haska Mina	8
18	Dari- E- Noor	1
19	Ghanikhil	7

20	Koot	1
21	Spinghar	16
22	Door Baba	4

Source: Primary Data, Processed 2023.

The results of an interview with the head of the Different group the people there, in their daily lives, especially women are not only responsible for making cultural and social parties, but each of these groups are responsible to participate and make the social and cultural parties.

3. Conclusion

Human Terrain Analysis

Shinwari

Located primarily in Chaparhar, Dih Bala, Achin, Shinwar, Nazyan, and Dur Baba districts. Feud with Khogiani. History of opposing the British and the central government in Kabul. A major thorn in the side of Amir Abdur Rahman Khan during the 1880s. They are classified as Eastern, Sarbani Pashtuns. View the Shinwari Tribal Tree

Khogiani

Located primarily in Sherzad, Khogiani, and Pachir Wa Agam districts. Feud with Shinwari and Ghilzai. History of opposing the British. They are classified as Karlanri and Hill Tribe Pashtuns. View the Khogiani Tribal Tree

Mohmand

Located primarily in Rodat, Kot, Bati Kot, Goshta, Lal Pur, Kama, and Muhmand Dara districts. Classified as Eastern or Sarbani Pashtun.

Pashai

Located primarily in Dara-I Nur and Kuz Kunar districts. Outside of references to Hazrat Ali, the Pashai are outside of most tribal genealogies. They inhabit northern Nangahar, Lagman, and especially Nuristan. Their native tongue is a Dardic language, Dardic being a language group that extends in the foothills of the Hindu Kush from Afghanistan to India. They are first spoken of by Herodotus as "Dardikae." They straddle the divide between Pashtun and Nuristani, but most seem to consider themselves Pashtun, and it would be unwise to imply otherwise.

They are also often referred to as Kohistani, Kohistan being districts in Badakshan, Afghanistan, and Pakistan. By others they are also occasionally referred to as Shurrhi, a derisive term for "hillbilly"⁴ They are not known to be allied with any Pashtuns for anything other than expediency's sake, and their tradition allies are for the most part their fellow hill-tribes such as the Kohistani.

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