

## Badantam Traditions in Marriage in Korong Koto Rajo Nagari Sunur Tengah, Nan Sabaris District, Padang Pariaman Regency

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### ABSTRACT

This thesis is entitled "*Badantam* Traditions in Marriage in Korong Koto Rajo Nagari Sunur Tengah, Nan Sabaris District, Padang Pariaman Regency". The purpose of this study was to find out the background to the emergence of the *Badantam* tradition and the function of the *Badantam* tradition in Korong Koto Rajo Nagari Sunur Tengah, Nan Sabaris District, Padang Pariaman Regency. The theory used in this final project is Malinowski's theory of functionalism. The method that the writer uses is a qualitative method, with data collection techniques namely observation, interviews and documentation. The results of the study found that the background to the emergence of the *Badantam* tradition was economic limitations. Due to the low economic status of the community, this led to the birth of the *Badantam* in the life of the Korong Koto Rajo Nagari Sunur Tengah community which aims to help with the cost of carrying out the wedding. The functions of this *Badantam* tradition are as follows: 1) economic function, 2) function as a gathering place, 3) function of cultural inheritance.

**Keywords:** *Badantam Tradition, Function, Marriage*

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## INTRODUCTION

Minangkabau is an area that has a variety of different customs in each region. Customs that are still attached are found from various cultures carried out by the community to this day and this has become a feature of the area. Ariyono (1985:4) explains that traditions and customs are the same, namely a habit of community activities seen from cultural values, related rules, laws and regulations, form strong rules surrounding the concept of culture to organize human activity or behavior in social life. One of the Nagari in Padang Pariaman whose tradition is still strong is Nagari Sunur Tengah. Nagari Sunur Tengah, to be precise in Korong Koto Rajo, is a nagari in Padang Pariaman Regency which has local traditions that are unique and different from other regions. This can be seen from the local traditions during the wedding ceremony which are still preserved by the

community. According to Harmini (2019), Pariaman has a unique and distinctive cultural pattern. Traditional governance patterns are also different from the pattern of government in the Minangkabau highlands *nagari* led by panghulu (*ninik mamak nagari*). Rantau Pariaman uses a rajo leadership pattern (Amelia, 2004; Naim, 2013; Navis, 1984). System Marriage is also different, namely the *bajapuik* marriage which is known by the Pariaman community as "buy the groom". According to Morizana (2021) The *bajapuik* tradition is a community marriage system from the past until now. A specific feature in the *bajapuik* tradition is that men are picked up with a sum of money or objects. The tradition of picking up men is only found in Minangkabau customary areas, especially in Pariaman City, Padang Pariaman Regency and Padang City. At weddings there is a tradition that still exists and cannot be abandoned which is called the *badantam* tradition. Lubis (2020) Then costs the wedding is borne by the bride's family which costs the wedding collected through *badantam* activities.

The *badantam* tradition is a tradition of giving donations to help with the costs needed to carry out the wedding. The *badantam* tradition is a form of togetherness and mutual cooperation what people do to help others. Until now, the *badantam* tradition is still carried out by the community as part of a series of wedding customs. Carrying out a wedding ceremony will definitely cost a lot of money. As a result, people who are economically weak will find it difficult to carry out marriages. This *badantam* tradition can help the problem of costs felt by the middle and lower class people. In its development, the *badantam* tradition is not only intended for people who have an underprivileged economy. For people who have an upper middle class economy, they will also carry out the *badantam* because it has become a tradition that has been passed down from generation to generation.

In line with Oktavia (2022) who also revealed that the implementation of the *badantam* tradition is always assisted with community participation. The *badantam* tradition is carried out continuously so that this tradition is still able to survive until now. The value of local wisdom is obtained from the *badantam* tradition which has become a routine to date, namely: hand in hand, Solidarity, and Togetherness. Financial assistance during the *badantam* tradition is provided by members of the bride and groom's family who hold the event and are assisted by the local community. Initially, the *badantam* tradition was only intended for brides, because in Pariaman and its surroundings, it is the bride who spends more money during the wedding compared to the groom. Along with the development of the times, the *badantam* tradition is not only intended for the bride, but has been intended for the groom as well.

Based on the description above, the writer is interested in knowing more about the problems and phenomena that occur in activities carried out by the community, in the *badantam* tradition. So the author will examine the title of marriage tradition in Korong Koto Rajo Nagari Sunur Tengah, Nan Sabaris District, Padang Pariaman Regency. Furthermore, the formulation of the problem in this study is as follows: "What is the background to the emergence of the *badantam* tradition at weddings in Korong Koto Rajo Nagari Sunur Tengah and what is the function of the *badantam* tradition at weddings at

Korong Koto Rajo Nagari Sunur Tengah?" The purpose of this research is to find out the background to the emergence of the *badantam* tradition at weddings in Korong Koto Rajo Nagari Sunur Tengah and to find out the function of the *badantam* tradition in Korong Koto Rajo Nagari Sunur Tengah.

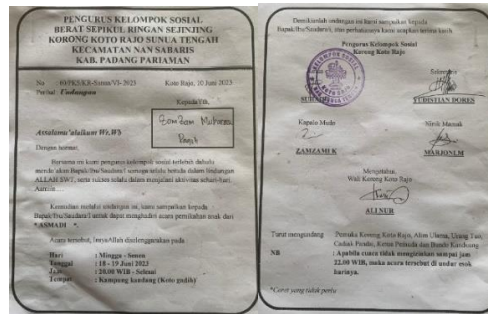
## **METHOD**

The researcher was conducted using a type of qualitative research. according to Sugiyono (2019, p. 25) The qualitative method is a research method used for researching natural objects where the researcher acts as an instrument key. The data collection technique was carried out by triangulation (combined observation, interview, documentation) the data obtained tends to be qualitative data data analysis is inductive in nature and the results of qualitative research can be findings potentials and problems of object uniqueness, the meaning of an event, process and interaction social certainty of the truth of data construction from the phenomenon of hypothesis discovery. the data collection that the author did was through direct observation which focused on interviews with informants and took documentary evidence where the researchers observed and interpreted the tradition of marriage at Korong Koto Rajo Nagari Sunur Tengah, Nan Sabaris District, Padang Pariaman Regency. The data analysis includes: data reduction, data presentation, and drawing conclusions.

## **FINDING AND DISCUSSION**

From the research results it is known that the *badantam* tradition existed around 1982. The people of Korong Koto Rajo Nagari Sunur Tengah have high empathy for others. It was there that they made an agreement to help each other and work together. According to Hasana (2020), If you look at the customs in terms of whether they can be changed, the customs in Minangkabau are called *adaik nan ampek*. *Adaik nan ampek* is a designation or term used by the Minangkabau people in viewing a customary issue. Of the four forms of adat found in Minangkabau, namely *adat nan sabana adat*, *adat nan sabana adat*, *adat nan diadatkan*, *adat nan taradat dan adat istiadat*. There is a *badantam* tradition which is formed from adat or customary deliberations. So the agency is created from a consensus made by the community. Based on the results of the research that the authors conducted, the background to the emergence of the *badantam* tradition to help reduce the costs of carrying out this marriage was economic limitations. Due to the low economy, it makes it difficult for people to fulfill their needs. Therefore, this tradition was born in the life of the Korong Koto Rajo Nagari Sunur Tengah community which is useful for reducing costs in carrying out marriages. There are several forms of carrying out the *badantam* tradition at a wedding in Korong Koto Rajo Nagari Sunur Tengah, namely as follows:

### 1) Distribution of invitations



**Figure 1: Badantam invitation**

The first stage in carrying out the *badantam* tradition is the distribution of invitations. The *badantam* invitations were distributed three days before the *badantam* event was held. In Korong Koto Rajo Nagari Sunur Tengah, invitations were distributed by *Alim Ulama* and spread from house to house. The invitation has been approved by the administrators of the social group of the institution such as the Chairman, *Kapalo Mudo*, *Niniak Mamak* and known by *Wali Korong*.

### 2) Gather at *sipangka's* house (host hosting a wedding)

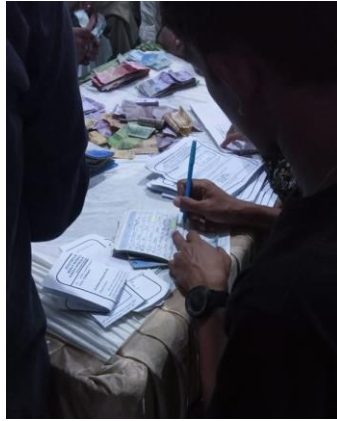
The night after the wedding took place, the invited guests and the public gathered at home *sipangka* to attend and follow the tradition of *badantam*. When gathering at home *sipangka* all the devices and the host who held the wedding agreed to start the *badantam* event.



**Figure 2: Gather at *sipangka's* house**

### 3) *Badantam*

*Badantam* is a fundraising process to help offset the cost of holding a wedding. The implementation of *badantam* can only be done twice a month so as not to burden the community, except after Eid it can be done three to four times. During the implementation of the agency, the amount of money given will be announced by the *tukang sorak*. The money given when the *badantam* will be written in the *badantam* book.



**Figure 3: write in the *badantam* book**

The nominal value of the money given has been determined, that is, if the woman is getting married, she is required to make a contribution of Rp. 35.000,- and if the person who is getting married is the male party, the minimum nominal value is Rp. 25,000, but if someone exceeds it, they will be happy to accept. Giving money at the time for *badantam* in Korong Koto Rajo Nagari Sunur Tengah begins with *aleh lungguak* (main family). If *aleh lungguak* has finished providing funds, it will continue with the provision of financial assistance from the Korong community. After all the funds have been collected, the amount will be calculated. After knowing the total money received, *tukang sorak* will announce or notify the public and ask thanks for their participation in helping *sipangka*.



**Figure 4: The form of the implementation of the *badantam* tradition**

4) Submission of funds to *sipangka*

After the money from the *badantam* is counted and the amount announced, the *tukang sorak* will summon one of the *sipangka* families (hosts) to hand over the money from the *badantam* which is represented by the *mamak* or *urang sumando* and witnessed by all elements of society.



**Figure 5: Submission of funds to *sipangka***

#### 5) Eat Together

After the funds obtained from the results of the *badantam* have been received by the *sipangka*, the *badantam* event will be closed by eating together. After the implementation of *badantam* is complete, all invited guests eat together which has been provided by the host. At Korong Koto Rajo Nagari Sunur Tengah, traditional leaders eat together with dishes that have been prepared in the house. Meanwhile, young people and invited guests ate a buffet meal outside the home.

Next, the function of the *badantam* tradition in marriage in Korong Koto Rajo Nagari Sunur Tengah includes:

##### 1. Economic Function

The function of the *badantam* in the economy is to collect fees for *baralek* or holding a wedding, and to make up for the lack of money in the execution of *alek*. at the time of the wedding, for people whose economy is sufficient or who are considered capable will not feel objection to bearing the costs of holding a wedding ceremony, whereas for people who have a low economic class or people who are less well off will not be able to and feel burdened with the cost of getting married.

##### 2. functions as a meeting place

Ibnu Hamzah said in S.Tabrani (2002, p. 19) that hospitality conveys the good that may be conveyed and eliminates the bad that may be eliminated, according to one's ability. Hospitality cannot be separated from the *badantam* tradition. gathering in *badantam* shows solidarity between people who previously rarely met in person. *Badantam* is a gathering place for the community to strengthen the relationship between children and elders, and also for people who have not seen each other for a long time. Togetherness is established because there is a goal to be achieved both between families, mothers, fathers, and young people.



**Figure 6. Gathered together when *badantam***

Koentjaraningrat (1990, p. 366) says that the closest social union is a kinship union, namely the closest nuclear family and other relatives. There is also a unity at the time of carrying out the *badantam* tradition. The unity embodied in social implementation can be seen from the family unit, member associations, community units, both communities in one Korong and Nagari. The unity contained in the *badantam* tradition symbolizes family and community ties. Unity can overcome differences, where *badantam* members come from economic differences, ethnic differences and so on.

### 3. Cultural inheritance function

According to Kamanto Sunanto (1999, p. 31), cultural inheritance is a culture in society that is continuously preserved or passed on to the next generation so that the culture is not lost or extinct by a new culture. One of the functions of the *badantam* tradition is cultural inheritance, namely the existence of this tradition teaches the younger generation that the *badantam* tradition is one of the traditions that exist in Korong Koto Rajo Nagari Sunur Tengah, Nan Sabaris District, Padang Pariaman Regency and is still being preserved today.

According to Malinowski as quoted in Koentjaraningrat (1987, p. 167) Malinowski emphasizes the importance of research by going directly into the field into the community of the object under study, mastering the language so that they can understand what the object is doing in accordance with the concepts that apply to the community itself, and record all activities and activities or concrete cases from the elements life. The function of the aspects studied, customs, and social institutions in society. The concept is formulated into a level of abstraction regarding the function of cultural aspects, namely as follows: 1) Automatically connected to each other. Like the research that the researchers did, in the tradition of the *Badantam*, it appears that there is a connection between several individuals in the implementation of the *badantam*, which creates influences such as the existence of forms of cooperation and gathering places between them. 2) Concept by the community concerned. In this case, the *badantam* tradition which has groups of people who are interconnected to interact with one another and respect each other. 3) The elements in the

social life of the community are functionally integrated. The *badantam* tradition can function as a form of economic function, a function as a gathering place, and a function of cultural inheritance. Where the people of Korong Koto Rajo Nagari Sunur Tengah have a very close sense of kinship to be able to establish good friendships with each other.

## CONCLUSION

Based on the research that the authors conducted, the results of the study found that the background to the emergence of the *badantam* tradition was economic limitations. The low economic status of the community led to the birth of *badantam* in the life of the Korong Koto Nagari Sunur Tengah community which is useful to help reduce costs in carrying out marriages. The implementation of *badantam* in Korong Koto Rajo Nagari Sunur Tengah consisted of: distributing invitations, gathering at *sipangka's* house, *badantam*, handing over funds to *sipangka* and closing with a joint meal. The *badantam* tradition contains the following functions: 1) economic function, 2) function as a gathering place, and 3) cultural inheritance.

This research has just discussed the *badantam* tradition in Korong Koto Rajo Nagari Sunur Tengah, Nan Sabaris District, Padang Pariaman Regency. Where the *badantam* tradition is still carried out today by the community. The new researcher alludes to the implementation of *badantam* and then the traditional function of *badantam*. Actually, there is still much that needs to be studied more deeply regarding the development of further researchers related to the tradition of the *badantam* institution.

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