

Pig Hunting Tradition in Nagari Panta Pauh Matur District Agam Regency West Sumatra

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ABSTRACT

This study entitled "The Tradition of Pig Hunting in Nagari Panta Pauh, Matur District, Agam Regency, West Sumatra". The purpose of this study was to describe the implementation of the traditional pig hunting activities and the function of the pig hunting tradition for the community in Nagari Panta Pauh, Matur District, Agam Regency. The theory used in this thesis is the functionalism theory of Bronislaw Malinowski. The method that the author uses is a qualitative method, with data collection techniques namely observation, interviews and documentation. The results of the study found that there were two stages in carrying out pig hunting, namely preparation before hunting and carrying out pig hunting. In hunting activities there are functions for the community that we can see, these functions are as follows: a) Environment, the tradition of hunting pigs in Nagari Panta Pauh functions as wild boar pest control. b) Recreation, hunting pigs is not only a hobby for hunters, but also gives satisfaction to those who do it. c) Social, there is cooperation, gathering events and social status. d) Culture, pig hunting can be seen as a form of negotiation against customary provisions which may prohibit men from carrying out certain activities. Through pig hunting, men can find a way to participate in the activities they enjoy without violating existing customary provisions. e) Economy, hunting also has benefits for people in hunting locations, namely by encouraging economic growth through trading activities that occur around hunting locations.

Keywords: *Pig hunting, Implementation of hunting, Hunting function*

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INTRODUCTION

West Sumatra is a province rich in regional cultural diversity. The culture of each region has distinctive characteristics that distinguish one region from another. West Sumatra is known as a pluralistic society province that consists of various ethnic groups, different cultures and beliefs. The majority of the population of West Sumatra province is the most dominant Minangkabau tribe. The Minangkabau people have a very strong distinctive culture, even though there are influences from outside cultures (Dwi Ananda, 2022, p. 2).

Minangkabau culture has a strong appeal and creates traditions that are embedded in various aspects of daily life. One example is the tradition of (*baburu kandiak*) or pig hunting. This tradition is an integral part of the culture and has been practised for a long time by the Minangkabau people. To this day, wild boar hunting remains a well-maintained and increasingly popular activity not only among rural communities, but also among those living in urban areas. This activity has become a kind of hobby that many people do every weekend. Pig hunting involves a group of people using dogs as assistance. Although this activity is usually done by men, there is no restriction for women who want to take part in pig hunting. Minangkabau society is increasingly realising the importance of equality between men and women.

Residents in the Panta Pauh area utilise hillsides or mountain slopes as places to grow crops with various types of plants in areas that have previously been used by the community. They utilise these lands to grow rice or other crops. However, one of the challenges hindering their agricultural growth is wild boar attacks. Wild boars often invade rice paddies and fields adjacent to forests or jungles in search of food. As a result, the community's farmland often suffers damage caused by the increasing wild boar population.

Pig hunting activities in Panta Pauh Village are usually carried out on Sundays. Where the hunting ground always moves every week, the determination of the hunting ground depends on the head of the hunt and the muncak who hold deliberations before hunting. Currently, there is a community that serves as a forum for these hunters. They relate to each other and blend into the social life of the community. As pig hunting activities have a wide scope, it is necessary to manage these activities properly and have a clear agenda. To manage all large-scale pig hunting activities or large events, the PORBI (Persatuan Olahraga Buru Babi) organisation was formed in regencies and cities even down to the village or Nagari level in West Sumatra.

The tradition of pig hunting has been well preserved to this day, as this folk game tradition continues to be passed down from one generation to the next. However, people generally have a negative view of pig hunting. According to Arifin (2012, p. 31), many people see that male hunters are more concerned with their hunting dogs than with their own wives and children. They tend to spend large amounts of money on their hunting dogs rather than on their own family needs. Sometimes, a hunter who is the head of the family prioritises his hunting hobby over the needs of his family. On a daily basis, they routinely walk their dogs morning and evening so that the pets can have a good activity and maintain digestive balance. Therefore, the author is interested in knowing more about the phenomena that occur in the activities carried out by the community in the pig hunting tradition. Based on the phenomenon, the author is interested in further researching the "Pig Hunting Tradition in Nagari Panta Pauh, Matur District, Agam Regency, West Sumatra Province".

METHOD

This research was conducted using qualitative research. The object of this research is the people who carry out the tradition of hunting pigs in Nagari Panta Pauh, Matur District, Agam Regency, West Sumatra. According to Moleong, (2000, p. 166) so that data and information can be studied fully and in depth, researchers apply snow ball sampling techniques, by asking respondents to show other respondents in order to add and clarify the data and information received about the desired material. This research was conducted in Nagari Panta Pauh, Matur District, Agam Regency, West Sumatra. Primary data in this study is data collected directly by research from the first source or the research object itself such as in Panta Pauh, Matur District, Agam Regency, West Sumatra. Secondary data in this study are additional sources of information that are relevant to complement research writing on the Pig Hunting Tradition in Nagari Panta Pauh, Matur District, Agam Regency, West Sumatra. Furthermore, the data collection that the author does is through observation which focuses on interviews with sources and taking documentary evidence where researchers observe and interpret the tradition of hunting pigs in Nagari Panta Pauh. The data analysis includes: data collection, data reduction, data presentation, and conclusion drawing.

FINDING AND DISCUSSION

A. Implementation of Pig Hunting Tradition Activities in Nagari Panta Pauh

1. Pig hunting preparation

Before hunting, a meeting or deliberation is held with the muncak, PORBI chairman, hunters, farmers, youth and several community leaders. Deliberation has indeed become a characteristic of Minangkabau society to decide a matter. With deliberation, a decision taken is the result of an agreement from all parties involved. Through deliberation, we can find out whether a problem is considered good or not. According to Wahbab Al-Zulaili (2009, p. 84), deliberation is a process of sharing thoughts with the aim of seeking the truth. In this deliberation they will discuss preparations. One of the mandatory preparations is equipment preparation.

Furthermore, discussing the right season, choosing the right time is very necessary for hunting pigs in the forest, usually people choose during the dry season. During the rainy season, the road to the hunting ground is slippery, making it difficult to traverse. They will also discuss the physical and mental preparation needed before going pig hunting. Furthermore, they will discuss the gathering place, where they will determine the starting point of the gathering point before hunting and the point where they will finish the hunt and the locations where there are many pig pests. The day before the hunt, the head of the jorong calls the people who live around the village to gather at the hunting location. In addition, villagers are prohibited from releasing their livestock in the fields or around the hunting area. This is so that livestock do not become prey for hunting dogs. For the hunters, they are given the freedom to choose the hunting location according to the direction of the pig's movement.

After the preparations have been made, the hunters will immediately make an invitation to hunt, which will be distributed to hunters in various regions. In addition to making official invitations, inviting hunters is also done in other ways, such as using electronic media mobile phones, broadcast on the radio and word of mouth which is usually done by hunters. In inviting hunters to come to the hunting location is not a difficult matter, as long as the location and time are certain, then hunters will come by themselves.

Before carrying out pig hunting activities, hunters need to make a series of preparations for hunting dogs such as grooming their dogs to have strong stamina and preparing the equipment needed by the dogs. Care starts from regular feeding. Care is not only considered in food consumption but also in physical condition such as bathing three times a week and taking the dog for a walk.

2. Implementation of pig hunting

a. Going to the Hunting Location



Figure 1. Heading to the Hunting Location

In Panta Pauh, the community only conducts legaran hunts or ordinary hunts, only involving the community at the Nagari level. The role of the head of the hunt is very important considering that the hunting area is around their village area. Especially in Nagari Panta Pauh, this pig hunting activity is usually carried out on Sundays. Hunting starts at 08.30 WIB until completion. Arriving at the hunting location they will be welcomed by the hunting committee who will then be immediately directed to the hunting location, the hunters will go to the designated hunting places.

b. Waiting for the Search Teams' Instructions



Figure 2. Waiting for Search Team Instructions

The search team or "*muncak*" enters the forest with the aim of searching for pigs, as per their assignment. Meanwhile, other teams of watchers or hunters do not stay in one place, but slowly comb the forest. These teams are made up of several small groups spread out in fairly close proximity to each other, so that if the pigs escape in another direction, they can close off the opportunity for the pigs to escape. The success of people who search the forest for pigs is also determined by the quality of the dogs used to search for pigs. People who search for pigs in the forest must have dogs with a high level of expertise compared to other hunting dogs because finding pigs requires dogs that have expertise in finding pigs and can accompany where the pigs go so that the hunting dogs waiting outside the forest do not lose the pigs found.

After some hours, the search team finally found the pig in the undergrowth, and they immediately cheered (*ripple*) to signal to the waiting team that the pig had been found. The shouting of the search team is not only aimed at disturbing or unsettling the pigs, but also has several other purposes. One of them is to indicate their position to other hunters. Sometimes, a single shout can serve two purposes: to inform the hunter of the position of those shouting and to disturb the pigs.

c. Evaluation or final results

When the activity of hunting pigs is completed by all members of the group, hunters gather again and tie their respective dogs to the nearest tree. Hunters usually take a short break to eat and drink before returning home. After eating, hunting members often discuss where the next hunting ground will be held (Hendri 2016, p. 11). After the next hunting location has been determined, it is usually the closing of the hunt conducted at that time, but sometimes there are also other activities carried out if there are dogs of group members who die and there are livestock of residents who die because of hunting dogs. The activity carried out is the collection of money collectively to all hunters who come on that day, then the money is given to hunters whose dogs die and to compensate for the livestock of residents who die.

B. Function of Pig Hunting Tradition for the Community in Nagari Panta Pauh

1. Environment

The tradition of hunting pigs in Nagari Panta Pauh functions as a control for wild boar pests. In agriculture, the implementation of hunting pig is one of the methods used in controlling pig pests (Wahyuni Risma 2020). There are other ways to control pig pests, namely by trapping, poisoning, installing wires, but pig pests still damage people's crops. Areas such as Nagari Panta Pauh have hilly areas that are filled with shrubs and allow pig pests to breed. Most agricultural land areas such as rice fields are in the area. This condition makes it very vulnerable to pig pests attacking farmers' crops.

2. Recreation

Recently, there has been a shift in the way some people view the tradition of pig hunting. This view considers that pig hunting is no longer something dirty and disgusting. Recreation refers to activities carried out for the purpose of relaxation, entertainment, and self-recovery from daily routines (Rominto 2017, p. 4). Nurlan Kusmaedi (2002, p. 2) explains that recreation is a leisure activity that involves physical, emotional and social activities that contain the recovery of a person's condition from all burdens arising from daily activities and carried out with their own awareness. In this activity, hunters need to have the physical and mental readiness to walk or run around the forest in an effort to help dogs find prey (Rahmat Fazri 2020, p. 272). This activity is considered a form of exercise that is beneficial to health and can help release sweat.



Figure 3. Walking through the forest

Some people use pig hunting as a way to relieve boredom and fatigue from work. This activity can provide an opportunity to escape the daily routine and enjoy time in nature. It can provide the calmness and relaxation desired by some individuals in the Panta Pauh community and some other communities as well. In addition, pig hunting activities are also a hobby for people in Nagari Panta Pauh. Pig hunting involves skill, strategy, and in-depth knowledge of pig behaviour and habits. They enjoy the mental and physical challenges involved in chasing and catching pigs. Success in hunting can provide a sense of achievement and personal satisfaction. It can also be a way to get time together with friends or family members who share the same interest.

3. Social

a. Collaboration

While hunting, hunters have the opportunity to meet friends who have different backgrounds, regions of origin, and professions. However, they have one common interest and goal, which is hunting. Just like before going on a pig hunt, each hunter also needs a vehicle to get to the designated hunting location. This is because the hunting location is far from the hunter's house, but there are some hunters who do not have a transportation at all and there are also hunters who have a vehicle but not a vehicle that can be used for hunting. So in this case there is also cooperation between members of the pig hunting group.

When implementing, in hunting activities, co-operation between group members searching for pigs in the forest and group members waiting outside the forest is essential. This is necessary to effectively capture a pig, which requires good communication and mutual assistance. Field observations show that there is co-operation between hunters looking for pigs and those waiting outside the forest. The way the hunters looking for pigs communicate with the hunters outside the forest, as well as how the hunters outside the forest find the right place to wait and release the dogs when there is a chase, shows that there is cooperation.

In addition, when livestock in the vicinity of the hunting location are killed by hunting dogs, the compensation is given in the form of money collected collectively to the hunters who come at that time. If the hunter with the dog is responsible for the loss caused by his dog's attack on the community's livestock, then collecting funds as collective compensation may be an approach adopted by the community as a way to resolve this issue fairly.

b. A gathering place for friendship

The wild boar hunting tradition is an activity where hunters from various regions gather to fight wild boar pests. In each hunt, there are many hunters who come from various places. By hunting, they have the opportunity to get to know each other and mingle with each other in the location. Thus, hunters who previously did not know each other can establish friendly relations. The wild boar hunting tradition can be considered as a means to strengthen the relationship between hunters from different regions. Although they are different, they are united in one hunting ground.

c. The social status

Hunting brings great satisfaction to hunters. This satisfaction is felt when they see their dogs running swiftly in search of prey and succeeding in getting their quarry, which is then appreciated with praise for the dog's expertise. This is proof that hunters have the expertise to train their dogs well. The important role of this hunting animal, makes it a determinant of the expected hunting results. To get a dog that is good at hunting, hunters are willing to spend a lot of money to buy and maintain it. The costs incurred for the dog are in accordance with the results obtained by the owner. Dogs that are good in the hunting arena will indirectly raise the name of the owner (Syifa Ainina 2019, p. 55).

4. Culture

Pig hunting in Minangkabau, in the context of local customs and religion, has several different perspectives. It is important to note that customs and religions can vary between individuals and groups, so not all of these views will be universally applicable. Minangkabau has a rich and complex customary system. In some cases, pig hunting can be considered part of a long-standing customary tradition. The activity of pig hunting can have certain cultural and symbolic values, related to the identity of the Minangkabau people and social or ritual activities involving pig hunting.

In the context of the dominance of matrilineal customary power in Minangkabau society, there is a strong suspicion that the activity of hunting pigs is designed as a form of negotiation by men. Minangkabau people are known for their tendency to always negotiate and adapt to existing customary provisions. In Minangkabau culture, negotiation is not a taboo. In this case, hunting pigs can be seen as a form of negotiation with customary provisions that may prohibit men from carrying out certain activities. Through hunting pigs, men can find ways to participate in activities they enjoy without violating existing customary rules.

5. Economy

In addition to providing functions for farmers, hunting also has benefits for the community in the hunting location, namely by encouraging economic growth through trading activities that occur around the hunting location. Pig hunting activities that are draining, the hunters will buy food or drinks from the people who sell in the pig hunting area. In pig hunting activities, it usually brings together many people from various groups. As a result of the meeting of many people, it certainly provides opportunities for people who sell there.



Figure 4. Shop (*kadai nasi*) At the hunting location

In hunting, the trading activity often referred to by the Panta Pauh community is *Paunan*. *Paunan* is a term for people who sell rice, food and drinks during pig hunting activities. *Paunan* itself does not have a fixed shop, sometimes some transport their sales into the forest according to the direction of the hunt and some use a tarpaulin and mat

installed at the pig hunting location. The price of the food itself is different from the usual price. All this is due to the location of the pig hunt which is in the forest and far from the crowds. Although the price is different from the usual stalls, (*kadai nasi*) is still crowded with buyers. When hunting, hunters must walk through rice fields or people's fields to get to the location of the hunted. Arriving at the hunting location, there are so many trees and bushes, no stalls will be found. This situation is utilised by women or men who sell their wares on the street.

According to Malinowski's functionalism theory (Koentjaraningrat, 1980, p. 171) explains that all human activities in cultural elements actually intend to satisfy a series of a number of instinctual needs of human beings related to their entire life. With this, it can be seen that the pig hunting activity in the Nagari Panta Pauh community is functioned to repel pig pests that often disturb the community in Nagari Panta Pauh. With this pig hunting activity, the community significantly benefits.

According to Malinowski's opinion (Sari 2018, p. 12), there are three levels that must be engineered in culture, namely:

1. Culture must meet biological needs
2. Culture must meet instrumental needs
3. Culture must meet integrative needs

From the three points described above, it can be linked to the researcher's writing, firstly culture must meet biological needs. Biological needs are defined as human needs and play a role in maintaining survival. That the people in Nagari Panta Pauh are very dependent on the harvest they have been waiting for months. Furthermore, the second point, culture must meet instrumental needs. Instrumental is a way of acting at a certain time to achieve goals. As with this pig hunting activity, before carrying out pig hunting activities, preparations need to be made. Then the third point, culture must meet integrative needs. Integrative itself is defined as the need to strengthen relationships with people to achieve common goals. In every hunting group, members can integrate themselves by dividing their roles and responsibilities.

CONCLUSION

The results of the research entitled "Pig Hunting Tradition in Nagari Panta Pauh, Matur District, Agam Regency, West Sumatra" can be concluded that there are two stages in hunting pigs, namely the preparation of hunting pigs and the implementation of hunting pigs. Pig hunting preparations such as: conducting deliberations, preparing equipment, physical and mental preparation, preparing invitations, preparing for dogs. While the implementation of pig hunting such as: a) heading to the hunting location, b) waiting for the instructions of the search team, c) the final result. Pig hunting activities exist in human collective life due to social interaction which creates several functions in it. The tradition of hunting pigs is an activity that is still maintained by the people of Nagari Panta Pauh. Pig hunting has a function both for the ecosystem and the local community. With this research, the author hopes that this research can be a source of knowledge for the people of Nagari Panta Pauh regarding the tradition of hunting pigs.

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