

The Tradition of *Moantar Nasi* a Procession in *Baralek* Events At Weddings

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ABSTRACT

This study discusses the tradition of moantar nasi, a procession in the baralek event at a wedding " aims to find out how the moantar nasi procession takes place in the baralek event and also wants to know the symbolic meaning and the food and equipment brought at the time of rice moantar procession. Moantar nasi is a procession in the baralek event and also the highlight of a wedding held at the marapulai house. The research was conducted using observational data collection techniques (observation) and in-depth interviews. (in-depth interviews). Using a qualitative method with an approach that produces descriptive data. The results of this study explain the first, the form of the procession of the moantar nasi tradition which starts from the preparation stage in the form of timbang tando, preparing food, preparing tools and materials, then at the implementation stage there are monoguar activities, handing over katidiang, saying goodbye. The second explains the symbolic meaning found in food and equipment. The meaning of an odd number of foods and utensils contained in the moantar nasi tradition is basically a symbol of love and liking, as found in the moantar nasi tradition, starting from an odd number of rice, an odd number of flowers, an odd number of shawls, and an odd number of chickens. also an odd number, all of which have a meaning, namely that a husband and wife must always have a feeling of love and liking for their partner until death separates them. Moantar nasi has a goal, namely to establish intimacy.

Keywords: Procession, Moantar Nasi, Symbolic Meaning.

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INTRODUCTION

Tanjung Betung is a nagari in South Rao District, Pasaman Regency, West Sumatra Province, Indonesia. The area includes the Minangkabau region which has a variety of traditions spread across various regions which are still maintained today. Tradition is the inheritance of norms, rules, and habits. The tradition is not something that is not changed, it is instead combined with various kinds of human actions and raised as a whole. Because humans make traditions, humans can also accept them, reject them, and modify them (Nur Azizah, 2022: 01).

According to Koentjaraningrat (1996: 74), there are three forms of culture namely, ideas or ideas, activities or behaviors, and cultural objects. The culture that exists in each

region has the characteristics of each culture which has been a tradition until now, namely *moantar nasi*. *Moantar nasi* is a procession in the *baralek* event at Nagari Tanjung Betung, Rao Selatan District, Pasaman Regency, West Sumatra Province. *Moantar nasi* owned by the community in Nagari Tanjung Betung, Rao Selatan District, Pasaman Regency, West Sumatra is a hereditary heritage from their ancestors to the present day. *Moantar nasi* is carried out during the wedding ceremony and is carried out by the married family. This event also involved the local community. *Moantar nasi* is a procession in the *baralek* event and also the highlight of a wedding held at the *marapulai* house.

Moantar nasi existed before the 14th century where the *moantar nasi* tradition was related to the Hindu kingdom who were immigrants to the Rao area. The Hindu kingdom founded a tradition called the *moantar nasi* tradition. This *moantar nasi* tradition was originally carried out only at the marriage of the king's child in the Hindu era. However, gradually the Hindu kingdom and its followers began to shrink due to the times that no longer looked at caste. However, the *moantar nasi* tradition remains attached to the Rao people and has developed to the present day.

Another purpose of implementing *moantar nasi* is to introduce newly married couples to the community. If *moantar nasi* is not carried out, the women will receive sanctions. The sanction is in the form of bad views towards women who will be considered uncivilized and have no manners and do not respect the man's family as his new family. In addition, it will become a byword for the people in Nagari Tanjung Betung because they do not carry out the *moantar nasi* tradition.

In the *moantar nasi* procession, the interesting thing is that there is a symbolic meaning that exists in every food and equipment brought during the *moantar nasi* procession. The implementation stage in the *moantar nasi* procession is that there is an initial agreement between the *anak daro* and *marapulai* at the time of *timbang tando*. After the *anak daro* and *marapulai* parties had agreed to carry out the *moantar nasi* procession, during the *baralek* event, the *anak daro* carried out the *moantar nasi* procession to the *marapulai* house.

METHOD

The type of research used in this research is qualitative research. Qualitative research is an approach that produces data in the form of oral data from the research object to be observed and written words. Spradley (2007: 4) the type of research that will be carried out is qualitative research by going directly into the field. The object in the research that will be examined by researchers is *moantar nasi*, a procession in the *baralek* event for the community in Nagari Tanjung Betung, Rao Selatan District, Pasaman Regency, West Sumatra Province. Sugiyono (2018: 221) the object of research is a scientific target to obtain data with specific goals and uses about an objective, valid and reliable matter about a matter (certain variables). This research was conducted in Nagari Tanjung Betung, Rao Selatan District, Pasaman Regency, West Sumatra Province. Primary data in this study are data obtained directly from the field in the form of information such as photos, recordings, videos obtained from research results regarding the meaning of the *moantar nasi*

procession in the *baralek* event for the people of Tanjung Betung, Rao Selatan District, Pasaman Regency, Sumatra Province West to be used as material for analysis in research. Secondary data in this study are data obtained from existing sources in the form of books, journals, theses related to the *moantar nasi* procession in Nagari Tanjung Betung, Rao Selatan District, Pasaman Regency, West Sumatra Province. This study uses several techniques in data collection, these techniques include; Literature Study, Field Study, Field Study is a process of data collection activities carried out by going directly to Nagari Tanjung Betung. As for what was done in the field study, among others: First, observation is part of data collection. Observation means collecting data directly from the field, observation also means that researchers are with the community in Nagari Tanjung Betung. So researchers are not just passing by, being together will help researchers obtain a lot of information that is hidden and may not be revealed during interviews (J.R. Raco. 2010: 7). Second, interview J.R. Raco (2010: 116) says that interviews are conducted to obtain information, which cannot be obtained through observation or questionnaires. This is because researchers cannot observe everything. Not all data can be obtained by observation, therefore researchers must ask questions to participants. Third, the documentation used by the researcher was in the form of a voice recorder (audio), camera, and stationery during the interview of the *moantar nasi* procession. The data analysis technique in this study includes several stages; Data Collection, Data Reduction and Data Display.

FINDING AND DISCUSSION

The Procession of the Moantar Nasi Tradition in the Baralek Event

According to Bastomi in Nur Muhammad (2019) the notion of tradition is the spirit of a culture, with traditions the cultural system will become strong. If tradition is eliminated, there is hope that a culture will end right away. Each tradition has often been tested for its level of effectiveness and efficiency. According to Sutan M Zain (1996: 92). Procession is the course of an event from beginning to end or still ongoing about an act, work and action.

1. Preparation Stage

The following are some of the preparatory steps that were carried out before the *moantar nasi* procession was held at Nagari Tanjung Bentung:

a. *Timbang Tando*

Timbang Tando is an event to exchange signs in the marriage process in the minangkabau community in Nagari Tanjung Betung. Besides that, *timbang tando* is also a form of seriousness in forming a relationship and continuing the relationship to a more serious level for both parties between the *marapulai* and *anak daro*.



Figure 1. *Tando timbang-in* event

b. Preparing Food

Preparing food is one of the preparatory stages in the *moantar nasi* tradition, where at this stage the mothers share the work of cooking yellow rice and rendang chicken.



Figure 2. Preparing food

c. Preparing Tools and Materials

Preparing tools and materials is an activity of preparing tools and materials used for carrying out the *moantar nasi* procession according to the requirements needed for the *moantar nasi* procession.



Figure 3. Preparing tools and materials

2. Implementation Stage

As for the implementation phase, which was carried out during the *moantar nasi* tradition in Nagari Tanjung Betung, among others, the following:

a. *Monoguar* Activities

After all the preparations to be brought to the *marapulai* house have been completed, the family from the *anak daro* side immediately departs for the *marapulai* house, then when they arrive at the *marapulai* house, the *anak daro* will be greeted by the *marapulai* family while *monoguar* which contains advice on the bride and groom. Then the *monoguar* will be reciprocated by the *anak daro*, where the meaning of the *monoguar* also contains advice for the bride and groom and also contains the meaning of happiness because it has been welcomed and happy by the *marapulai*.



Figure 4. *Monoguar* event

b. Submission of *Kotidiang*

After the *anak daro* family finished handing over the betel nut to the *marapulai* family, the *anak daro* then began to hand over the rice along with chicken rendang and shampoo to the *marapulai* to bathe in *balimau* before being picked up by the *anak daro*. After the ceremony of giving betel nut and food and other equipment was finished, the *marapulai* family invited the *anak daro*'s family to eat the dishes that had been prepared by the *marapulai* family.



Figure 5. Eating together at the *marapulai* house

c. Goodbye Home

Going home is the last procession of the *moantar nasi* tradition. Where did the *anak daro* say goodbye to go home to the family from the *marapulai* side. One of the *marapulai* and the *anak daro* shake hands while reciting traditional rhymes.

The Symbolic Meaning of Food and Equipment in the *Moantar Nasi* Tradition

after conducting interviews with the people in Nagari Tanjung Betung regarding the *moantar nasi* tradition, there are several meanings contained in some of the food and equipment in the *moantar nasi* tradition, which include:

1. Yellow Rice

Nasi kuning is a typical food of the Minangkabau people which is made from rice cooked using turmeric as a natural coloring agent.



Figure 6. The shape of yellow rice

The meaning contained in yellow rice contained in the tradition of *moantar nasi* is that the yellow color symbolizes that for the bride and groom, after being married, they have prosperity and facilitate their sustenance in the household. Meanwhile, yellow rice in the form of a cone or cone rice means that no matter how difficult the problems faced when they are married, a husband and wife will always be united and will never give up to the top.

2. Coconut Oil

Coconut oil is an oil that comes from processed coconut milk which is cooked for several hours to produce oil.



Figure 7. Form of coconut oil

Where the symbol contains a hope for marriage, especially in the Nagari Tanjung Betung area. The hope in question is that the marriage between the bride and groom will always sparkle and always radiate happiness forever until death do them part.

3. Banana Leaves

Banana leaves are leaves of stone bananas which have been smoked for a few seconds over hot coals so that the banana leaves wither and start to shine.



Figure 8. The shape of the smoked banana leaf

Where this banana leaf is believed by the people in Nagari Tanjung Betung to contain meaning for the bride and groom, namely, among other things, as a symbol to protect and as a symbol of sustainable life as is the condition of a banana tree which changes leaves every time. For the people in Nagari Tanjung Betung it is interpreted as a continuation of the lineage. Such is household life, it is hoped that husband and wife will always be together, to complement each other's deficiencies.

4. Shawl and Songket

Shawl and songket are rectangular cloths used as decoration for baskets or yellow rice *kotidiang* which will be carried during the *moantar nasi* procession.



Figure 9. The shape of the shawl and songket

While songket is a symbol that is intended for a man. Where scarves and songket for the people in the Nagari Tanjung Betung area carry meaning for the bride and groom. Among them, the first is that the scarf in the basket of yellow rice has the meaning that Minang women who wear the scarf can continue their descent in the form of children and grandchildren and another meaning of this scarf is that as a wife, it is hoped that she can be a good role model for her children and grandchildren and always be vigilant. for everything, both now and in the future. The two songkets contained in *kotidiang nasi kuning* which are intended for men have the meaning that a husband should have knowledge and courage so that he can become a leader in a good household.

5. Flowers

Flowers are flowers made of colorful paper shaped like flowers which are used as decoration and then placed on top of yellow rice in the procession of *moantar nasi*.



Figure 10. The shape of the flower

The meaning contained in flowers for the bride or her daughter is a sign that the bride or her child is still a girl or has never been married. Then the colorful flowers contain meaning, namely in building a household in order to provide beauty and peace for the bride and groom.

6. One Tail Chicken

One tail chicken is a whole chicken cooked using rendang seasoning with a mixture of young coconut that has been cut into small pieces as a side dish of cooked yellow rice.



Figure 11. The shape of a single chicken

The symbol of the one-tailed chicken actually contains the meaning that if you are already married, it is hoped that in the future the bride and groom will never fight or get divorced and will always be a complete family until death picks up and always be together until old age. This meaning is the same as chicken rendang where the contents of the chicken are whole and nothing is lacking.

7. Shampoo

Shampoo is one of the symbols contained in the *moantar nasi* tradition. However, in ancient times, the people in Nagari Tanjung Betung used limes, due to the development of the times, the role of limes was replaced with shampoo to make it look more practical. Where the shampoo is used for the *marapulainya* to bathe in *balimau* before being brought to the *anak daro*'s house. So that the people in Nagari Tanjung Betung believe that shampoo means getting rid of bad luck for *marapulai*.



Figure 12. Shape of the shampoo

8. Betel Leaf, Tobacco, *Gambir*, Areca Nut And Soda

Betel leaf, tobacco, *gambir*, areca nut and soda are the ingredients used as a complement to the *moantar nasi* procession. It is used for *manyiriah* for both sides from the *marapulai* and also for the anak daro. The *manyiriah* is not obligatory for every family and guests of the bride and groom, but betel leaves are for anyone who wants them.



Figure 13. Betel leaf, tobacco, *gambir*, areca nut and soda

It can be concluded that everything that is odd as contained in the *moantar nasi* tradition, starting from the odd number of rice cones, the odd number of flowers, the odd number of shawls, and the odd number of chickens, all have meaning, namely that a husband and wife must always have a sense of love and like towards their partners until death do them part.

The researcher uses the symbolic interpretive theory of Clifford Geertz. The concept of culture according to Geertz is essentially a semiotic concept. According to Geertz (1973: 52), Culture is a set of symbolic behavior controllers. Culture is nothing more than a guideline used by humans to behave and interact and encourage the emergence of various innovations that humans use to meet their needs. In addition, Geertz stated that culture is an arrangement of meanings that people interpret from their experiences. A concept repeatedly emphasized by Geertz, namely that culture focuses on cultural values that guide humans to behave.

According to Geertz (in Sudikan 2007: 38) culture is a form of symbolic objects associated with symbols that are available to the public and are known to members of the community concerned. Symbols are objects, movements, sounds and lights that can have meaning if they must be connected to something else first. Symbols are an important aspect that allows humans to act humanely. Historically, culture refers to a set of meanings conveyed in the form of symbols, a system that is a means for humans to transmit, preserve, and develop knowledge about attitudes to life. That's what it means to be a symbol. these symbolic forms are called culture. Interpreting culture means interpreting a system of symbolic forms (Ibnu Mas'ud Masudi, 2021).

Culture according to Geertz is not only symbols in the form of language, images, sound and music but also in the form of natural objects as social controllers for human interaction. As is the case with the symbol system in the *moantar nasi* tradition, the meaning is contained in the food and also the equipment in the *moantar nasi* tradition.

CONCLUSION

Based on research that has been conducted in Nagari Tanjung Betung, Rao Selatan District, Pasaman Regency, West Sumatra Province, the conclusions are as follows:

This *moantar nasi* tradition is closely related to Hinduism because at that time Rao was dominated by Hinduism which entered from the 13th-14th centuries. Then after that then enter the teachings of Islam. The *moantar nasi* tradition still survives in the Rao area and the surrounding areas, one of which is Nagari Tanjung Betung. Where the tradition of *moantar nasi* in Nagari Tanjung Betung originally came from Hinduism because Hinduism once ruled in Rao. From the arrival of Hinduism, the *moantar nasi* tradition emerged in Nagari Tanjung Betung, therefore the people in the Rao area use the *moantar nasi* tradition as one of the traditions that has survived to this day.

Then what is meant by the *moantar nasi* tradition in Nagari Tanjung Betung, Rao Selatan District, Pasaman Regency, is that there is a reciprocal relationship between the male family and the female family, so initially the men bring chicken or fish and also coconut when *timbang tando* to the house the *anak daro*, and during the *baralek* (wedding) event the chicken or fish and coconut brought by the *marapulai* were cooked by the *anak daro*'s family and then delivered back to the *marapulai*'s house, so that is what is said about the *moantar nasi* tradition.

The preparatory stages carried out before carrying out the *moantar nasi* tradition in Nagari Tanjung Bentung include the following: *Timbang Tando*, the women cook and prepare tools and materials. Then the implementation stages of the *moantar nasi* tradition in Nagari Tanjung Bentung include the following: *monoguar* activities, handing over the *kotidiang* and saying goodbye.

Furthermore, the symbolic meaning of food and equipment is contained in the *moantar nasi* tradition in Nagari Tanjung Betung, Rao Selatan District, Pasaman Regency. First, yellow rice, the meaning contained is that the yellow color symbolizes prosperity and makes it easier for sustenance, and rice shaped like a *tumpeng* rice symbolizes never giving up every time you face problems and always together. Second, coconut oil contains the meaning that after being married, happiness always radiates. Third, the meaning contained in the banana leaf is as a symbol to protect. Fourth, the shawl and songket have the meaning that the shawl means being a good role model for their children and grandchildren in the future, and songket means that a husband must have the courage to become a leader when he is married. Fifth, flowers that contain meaning, namely that the bride is still a girl. Sixth, one chicken implies that the bride and groom are always a complete family. Seventh, shampoo means to get rid of bad luck for *marapulai*. Eighth, betel leaf, tobacco, *gambir*, areca nut and soda contain the meaning that the procession of *moantar nasi* has been

customary. Finally, the odd number means that a husband and wife must always have love and affection for their partner.

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