

The Tradition of *Maantaan Nasi Jujuang* of The Wedding Ceremony In Jorong Tanjung Balik Nagari Salimpek Sub-District Gumanti Solok Regency

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ABSTRACT

The research entitled "The tradition of *Maantaan Nasi Jujuang* at the wedding ceremony in jorong Tanjung Balik Nagari Salimpek, Lembah Gumanti District, Solok Regency aims to describe the form of the procession *maantaan nasi jujuang* and the symbolic meaning contained in the *juadah* (delivery) in the procession *maantaan nasi jujuang* at a wedding ceremony the theory used in this research is symbolic interpretive the theory by Clifford Geertz on Dolgin et al. 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 the wedding ceremony was carried out with the stages of the wedding procession, namely *maresek*, *mancaliak jerek* (membuat kesepakatan), *maantaan siriah*, *manduduak mamak*, *batak tando* (batimbang tando), *manjapuik marapulai*, *baralek* dan *maantaan anak*. The *maantaan nasi jujuang* procession is a form of hospitality from the *anak daro* and family to the *marapulai* family with the aim of strengthening the relationship between the two parties. The procession has three stages, namely the *tengah jalan* field (arakan), the *tengah countryard* field (speech), the *tengah field of the house* (eating together). In addition, there meaning in the *juadah* (delivery) a *dulang siriah*, the *kamaloyang*, *pinyaram*, *ampiang*, *buah kubang* (*godok-godok*), *barek nan sasukek*, *nasi kunik*, *paruik-paruik ayam*.

Keywords: Tradition, *maantaan nasi jujuang*, meaning

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INTRODUCTION

Nagari Salimpek is a nagari in Lembah Gumanti District, Solok Regency, West Sumatra Province, Indonesia. This Nagari consists of seven jorongs namely, Taratak Baru, Salimpek, Lipek Pageh, Aia Karuah, Sungai Talang, Sibubua and Tanjung Balik. Nagari Salimpek is crossed by Batang Gumanti, its boundaries include west of Nagari Alahan Panjang, north of the Sungai Nanam, east of Nagari Talang Babungo, Hiliran Gumanti District and south of Nagari Air Dingin. Nagari Salimpek is located in the Bukit Barisan mountains. It is about 70 km from the city of Padang, with an average daily temperature of 18°C.

Nagari Salimpek has various forms of culture, arts, customs, traditions, languages and historical heritage. Nagari Salimpek generally has 5 tribes namely: Caniago, Malayu, Kutiyayae, Tanjuang and Panai. The people still adhere to culture, this can be proven by the continued holding of various forms of community activities such as traditional ceremonies or certain traditions that are still carried out by the community.

Maran (2000: 15-16) explains, culture is a universal phenomenon. Every society has a culture, even though the form and pattern varies from one society to another. Culture clearly shows the similarity of human nature from various tribes, nations, and races. As a human creation, culture is a whole system of ideas, and as a result of human creation, culture is an expression of the existence of society.

Samovar (2010: 31) explains, culture is inseparable from what is called tradition, because tradition comes from habits created by society which are also symbolized as part of culture. It is clear that tradition is indeed an important part of culture that needs to be taken into account. Tradition is very important for social life, as explained by Shils (in Sztompka, 2010: 74) humans cannot live without tradition even though they are mutually dissatisfied with tradition.

One of the traditions that is still carried out by the people of Jorong Tanjuang Balik is the tradition of *maantaan nasi jujuang* at wedding ceremonies. *Maantaan nasi jujuang* is a tradition of expression of thanksgiving or *pai mando'a* from the *anak daro* family to the *marapulai*. In addition, *maantaan nasi jujuang* is also a form of hospitality carried out by the *anak daro* to the *marapulai*, the aim is to strengthen the kinship between the *anak daro* family and the *marapulai* family.

METHOD

The method used in this research is qualitative method . According to Sugiyono (2008:2) the research method is basically a scientific way to obtain data with the aim of proving, solving or anticipating problems. The method used in this study is a qualitative method, which produces descriptive data in the form of a systematic description of the subject matter. The object of this research is the Maantaan Nasi Jujuang Tradition at the Wedding Ceremony in Jorong Tanjuang Balik Nagari Salimpek, Lembah Gumanti District, Solok Regency. The primary data in this study are data obtained directly in Jorong Tanjuang Balik Nagari Salimpek, Lembah Gumanti District, Solok Regency. According to Nasution (2003: 43) Research location of social location which is characterized by the presence of three elements, namely, actors, places of activity. That can be observed the central for conducting this research was Jorong Tanjuang Balik Nagari Salimpek Kematan Lembah Gumanti Kabupaten Solok. In the form of information obtained from informants regarding the Maantaan Nasi Jujuang Tradition at the Wedding Ceremony. Secondary data in this study were data obtained from existing sources in the form of books, journals, theses related to the maantaan nasi jujuang tradition at a wedding ceremony in Jorong Tanjuang Balik Nagari Salimpek, Lembah Gumanti District, Solok Regency. This research uses several techniques in data collection, namely field studies, while those carried out in field studies

include: observation, interviews, and documentation. The data analysis technique in this study includes several stages; data collection, data analysis and data display.

FINDING AND DISCUSSION

A. The History of *Maantaan Nasi Jujuang* at the Wedding Ceremony

The Minangkabau people view marriage as an important event, which means that marriage does not only concern the two candidates, but also the parents and the entire family of the *anak daro* and *marapulai* in carrying out the marriage. In Minangkabau weddings there are several traditions that exist in every Minangkabau area such as in Nagari Salimpek Jorong Tanjuang Balik, Lembah Gumanti District, Solok Regency, West Sumatra Province, namely the *Maantaan Nasi Jujuang* tradition at weddings.

Maantaan Nasi Jujuang is a form of expression of gratitude after the completion of a marriage. *Maantaan Nasi Jujuang* is also often referred to as going to pray at the Marapulai house. With the aim of strengthening the relationship between parents and the whole family of *anak daro* and *marapulai*. *Maantaan Nasi Jujuang* is very important in a small or large wedding. *Maantaan Nasi Jujuang* will still be carried out because if someone does not do it, it is a wrong act. (Interview with Mr. Walfadri Syahni 01 March 2023). A *niniak mamak* in Jorong Tanjuang Balik Nagari Salimpek.

Based on the results of historical research or the emergence of the *maantaan nasi jujuang* tradition in Jorong Tanjuang Balik Nagari Salimpek, Lembah Gumanti District, it is not known exactly when this tradition began to be carried out, but the people in Nagari Salimpek have been carrying out this tradition for generations because it has become an *adaik* (adat) that is still done at this point. Reinforcing the above, Hanafi (2003:29) says that tradition shows how community members behave, both in worldly life and towards those who act supernaturally or religiously. In tradition, it is regulated how humans relate to other humans, how humans act towards the environment and how humans behave towards other nature, in fact traditions are normative, traditions that become a kind of guide and reference which are generally regarded as a reference in each of its supporters as a reference. , then it is considered as an ideal but that ideal must of course be implemented in accordance with the focus and conditions that are suitable.

B. The Form of the *Maantaan Nasi Jujuang* Procession at the Wedding Ceremony in Jorong Tanjuang Balik Nagari Salimpek

1. Preparation Stage

1. *Maresek*

Maresek is an activity where *mamak* and *urang sumando* will come to the woman's house to convey their intentions and goals to propose to the woman. After getting an answer whether or not the good intentions that have been conveyed are accepted.

2. *Mancaliak Jerek* (make a deal)

Mancaliak Jerek is carried out on the third day after the *maresek* of the *urang sumando* party along with the male *mamak* will come back to the woman's house after the

woman has received a proposal or *resek* from the man to determine when an event such as *maantaan siriah* will be held.

3. *Maantaan Siriah*

Maantaan Siriah is a procession that is carried out before the wedding ceremony which aims to ask permission and pray for the blessing of the elder family members and also aims to bind both parties and cannot be canceled unilaterally.

In this procession, the prospective bridegroom will bring *kabaju* (kebaya clothes) *siriah*, *pinang*, *gambia*, *sadah* as seven pieces as a sign. Below is a picture of *siriah* that will be given by the *marapulai* to *anak daro*.

4. *Manduduak Mamak*

Manduduak mamak is a procession involving *niniak mamak*, *sumando*, parents, relatives and other members of the community. In this procession, the family will ask permission directly from the *niniak mamak* to carry out the wedding ceremony.

5. *Batak Tando* (Batimbang Tando)

This *Batak tando* further strengthens the agreement that was agreed upon during the *Maantaan Siriah*. In the *Batak Tando* event, which has been agreed upon by the two different tribes, each party will give a *tando*.

All permits to carry out the wedding ceremony will also be made at the *Batak Tando* event. Later all will be asked by *niniak* such as the bride will be asked if she is ready to be the wife of the groom, the parents will be asked if they are ready to accept the groom as son-in-law, the *sumando* will be asked if they are ready to accept the bridegroom the man as *sumando*, and *induk bako* are also asked whether the bride will be paraded together or will only be waited for at home by the bride. Everything will be done so that the marriage that will be carried out will happen because we both like it without any doubts.

6. *Manjapuik Marapulai*

Manjapuik marapulai is a procession starting from the groom to be picked up and brought to the bride's house to hold the marriage contract. In this procession, the one who picks up the prospective groom is the *sumandan* (wife of the mother's brother or older brother's wife) from the women's side. This procession must be carried out if the house is not too far away but if the house is far enough away the procession may not be carried out upon the agreement of both parties.

7. Marriage Contract

This marriage contract will be held according to Islamic religious law. Beginning with reading the holy verses, asking for parental blessing, consent granted, marriage advice and prayer. This event is generally held on Friday afternoons or according to the schedule given by the Office of Religious Affairs (KUA). Usually the marriage ceremony is held at the KUA office, the mosque, the bride's house according to the wishes of the bride and groom.

8. *Baralek*

Baralek is a procession that is carried out after the marriage contract is completed, the bride and groom will side by side in the aisle at the *Daro* or *Marapulai* children's house.

Anak daro and *marapulai* will be waiting for Alek's guests and accompanied by music from the yard.

9. *Maantaan Anak*

Maantaan Anak is a procession carried out by the bako when a child from a male relative gets married. Bako means the family of the bride's father. This event begins with the bride being picked up and taken to her father's family's house. After that, the bride will be paraded back to her house accompanied by her father's family and other members of the community, bringing various kinds of goods from the bako. After finishing the bako event in the afternoon, the bride's party will *Maantaan Nasi Jujuang* to the groom's house.

2. Implementation Stage

After all the preparations are complete, the procession will be carried out in stages with the following stages:

1. *Medan Tengah Jalan* (procession)

Medan tengah jalan (procession), namely the daro children and their entourage will go to the marapulai's house in a procession around the village accompanied by cecek (talempong). There is also accompanied by plate dance. The purpose of this procession is to introduce the bride and groom to society. The procession is usually attended by many people, the procession participants will line up and walk carrying trays filled with various types of food. In this procession, all women who participate as accompanists or *manjujuang dulang* are required to wear *basiba* clothes or traditional nagari clothes that have been mutually agreed upon, namely green *basiba* clothes, songket skirts, yellow headscarves and shawls. you are not allowed to wear other clothes even though that also includes *basiba* clothes, this rule has been established since the end of 2019 and even now this shirt has also become a symbol or identity of the people of Jorong Tanjuang Balik.

2. *Medan Tengah Halaman* (Speech/Pasambahan)

Medan Tengah Halaman means that it is done after the procession is over and arrives at Marapulai's house. *Medan Tengah Halaman* this page is in the form of a speech or kato pasambahan. Speeches or pasambahan are usually performed in the yard of the marapulai house as a form of giving thanks for the goods brought by the anak daro family to be given to the marapulai family.

Speech or kato pasambahan is a conversation between the two parties, namely a dialogue between the host (sipangka) a person with an lidah alek (speechmaker) who is chosen from the same tribe as the Marapulai for example the Caniago tribe and a guest (the alek) someone who is appointed to be the lidah alek (speaker) from the Anak Daro tribe, for example the Malayu tribe, to convey intentions and objectives with respect. In the Minangkabau language, speech (pasambahan) is a type of Minangkabau oral literature

used by the community in weddings, funerals, and other events. The cultural values contained in the speech (pasambahan) include humility, deliberation, thoroughness, obedience to custom, in which it is illustrated how we speak politely, respect each other even though there are differences but still one live a good life and harmonious.

3 . *Medan Tengah Rumah*

Medan Tengah Rumah means that this event is carried out after the Medan Tengah yard (speech) is finished, the *Anak Daro* family will be brought into the house accompanied by a *Urang Sumando* who carries Siriah on a plate. Inside the house, both *sialek* and *sipangka* parties will also give eating speeches. From the discussion above, it can be concluded that the implementation of the *maantaan nasi jujuang* tradition in marriage has a long enough time. In line with that referring to the notion of Cultural Anthropology according to Koenjtraningrat (1993: 9) it is explained that humans themselves are directly related to the culture and civilization that already exists in the community environment itself which consists of several elements, namely the religious system, organizational system, social system, knowledge system, language, art system, livelihood system, and technology and equipment system

C. The Symbolic Meaning of *Juadah* (Hantaran) in the *Maantaan Nasi Jujuang* Procession at the Wedding Ceremony

Culture is a pattern of meaning that has been historically transmitted, embodied in symbols. Culture also becomes a system of concepts that is inherited and expressed in symbolic forms with which humans communicate, preserve, and develop their knowledge about life and attitudes in life (Geertz, 1992:3).

Minangkabau has various cultural concepts, traditions, customs that are still strong and are used today. Culture becomes a pattern of meaning that is historically transmitted through symbols. Culture also becomes a system of concepts that is inherited and expressed in symbolic forms by which humans communicate, internalize, and develop their knowledge about life and attitudes towards life (Geertz, 1992:3).

From the explanation of the meaning and symbols above, the symbolic meanings contained in *juadah* (delivery) in the *maantaan nasi jujuang* tradition at wedding ceremonies are as follows:

1. *Dulang Siriah*



Figure 1. *Dulang Siriah*

Dulang siriah according to custom is siriah limo badunsanak which consists of: *Siriah* , *buah pinang*, *sadah*, *gambia* , *bungo siriah* (money). *Dulang siriah* is an important part of the procession because it has the meaning of the greatness of the *niniak mamak* so that it is located at the very front which is called the *kapalo* (head) of the *arak*. *Niniak mamak* is a person who is a leader in tribal affairs within the *nagari*.

2. *Pinyaram*



Figure 2. *Pinyaram*

Pinyaram is a kind of traditional cake that is always or must be present at a wedding ceremony. The basic ingredients of *pinyaram* are made from white and black rice flour, granulated sugar, vanilla, salt, and water. The black *pinyaram* is usually for dishes and *jamba* (handicrafts) for people who go to *baralek* while the white *pinyaram* is given by the *anak daro* to the *marapulai*. *Pinyaram* symbolizes a *marapulai* who will become a leader in a family so that he becomes a wise leader. As the traditional saying goes, "*kok pipiah lah dapek dilayangkan*", which means that in the future the head of the family can lead and be wise in his family.

3. Kamaloyang



Figure 3. *Kamaloyang*

Kamaloyang is a type of food that must also be present at a wedding ceremony. *Kamaloyang* which is made from the basic ingredients of rice flour, coconut milk, salt, and eggs which are stirred and then printed with a mold and then fried. *Kamaloyang* is also often used as a side dish at weddings, as a *juadah* (offering) that will be given by the *anak daro* to the *marapulai* and for the contents of the tray that will be given to every guest who comes. *Kamaloyang* which symbolizes the role of an *angku manti* in Nagari is like the traditional saying "*biang tabuak gantiang putuih*" which means that every small or big problem can be solved "*Pantang kusuik indak ka salasai pantang karuah indak ka janiah*". Manti is a needle of cino (unifying) for the people in Nagari.

4. *Bareh Nan Sasukek*



Figure 4. *Bareh Nan Sasukek*

Bareh nan sasukek is included as a gift or gift that will be given by the *anak daro* to the *marapulai*. *Bareh nan sasukek* contains 1 liter of glutinous rice and 1 *karambia* (coconut) placed on a tray, 1 liter of rice is likened to the Nagari people and 1 coconut is likened to a *niniak mamak*. *Barek nan sasukek* symbolizes the *niniak mamak's* mutual agreement on what is happening in society.

5. *Sipuluik*



Figure 5. *Sipuluik*

Sipuluik is a complementary food which at weddings, *Sipuluik* is made from cooked glutinous rice and then shaped using a basin. *sipuluik* is also the stuffing of the *dulang* that will be given by the *anak daro* to the *marapulai*. *Sipuluik* symbolizes the greatness of the *bundo kanduang* in Nagari.

6. *Ampiang*



Figure 6. *Ampiang*

Ampiang is a food made from rice that is *rendang* then piled up and separated from the dregs and then fried again. *Ampiang* symbolizes the many people who attend weddings. As the saying goes "*Sialek kito nan baateh babaruah, bailia bamudiak*". *Sikambang rang namokan, sialek banyak* in the nagari.

7. Buah Kubang (godok-godok)



Figure 7. Buah Kubang (godok-godok)

Buah Kubang (godok-godok) is a food made from glutinous rice, coconut milk and sugar which is stirred and then shaped into rounds and then fried. *Buah Kubang* is a complementary food that is always present at wedding ceremonies. This food symbolizes the role of a *mamak* in social life. *Mamak* who has responsibility to her brother in every matter and life. "*Bulek nak digolekkan bulek aia dek pambuluah bulek kato dek mufakek dek mamak kito in nagari mamak nan has a role*". It implies that the agreement is essentially obtained from the results of negotiations in deliberations.

8. Paruik- Paruik Ayam



Figure 8. Paruik-paruik Ayam

Paruik-paruik ayam is a food made from glutinous rice, coconut milk and granulated sugar which is stirred after that it is shaped like the contents of a chicken stomach and then fried. *Paruik-paruik ayam* are also a complementary food that is always present at weddings, these *paruik-paruik ayam* are also used as a filling for the tray that will be given by the woman to the man. Not everyone can make *paruik-paruik ayam*. making it only part of the mothers who can make it because they have been trained. In the manufacturing process, no special tools are used, only simple tools such as plastic are then printed by themselves. *Paruik-paruik ayam* this symbolizes the greatness of *niniak mamak* as the saying goes "*kok tagang baleo-leo kandua badatuak-datuak, Pantang karuah indak kajaniah pantang kusuik indak ka salasai*". Every problem that exists must have a solution

and therein lies the role of the *niniak mamak* in solving the problems of children and their nephews.

It can be concluded that this *juadah* (delivery) is mandatory in the wedding ceremony. This food cannot be replaced with other foods because it has become a tradition and has meanings that have been used by past ancestors and are believed to be carried out by today's society.

Meaning contains hopes and values that cannot be understood by other people individually, so there must be an in-depth interpretation, as stated by Geertz in Arofah (2017: 04-05) defines culture as a system of meanings and symbols compiled and shaped by individuals or group in defining the world, expressing feelings, and providing judgment. Culture is a symbolic system, therefore culture must be read, translated and interpreted in order to know its true meaning.

In Geertz's thought, culture is something that is seen or done by humans in real terms in everyday life. Culture as a form of activity or reality that exists in society. One of them is like the object of research that researchers are doing related to *maantaan nasi jujuang* at wedding ceremonies. In the *maantaan nasi jujuang* procession, there are several processions of activities which form an inseparable unit. Starting from the preparation stage to the implementation stage.

In the preparatory stage as the researcher explained in the previous discussion, where in the preparatory stage there are *maresek, mancaliak jerek* (making a deal), *maantaan siriah, manduduak mamak, batak tando* (batimbang tando), *manjapuik marapulai*, akad nikah, *baralek, maantaan anak*. Then at the implementation stage, namely the *Medan Tangah Jalan* (processor) from Anak Daro's house to the *Marapulai* house, the *Medan Tangah Halaman* (speech), and the *Medan Tangah Rumah* (eat and pray together) after that go home

Then referring to Geertz's opinion regarding the symbolic interpretative in interpreting symbols or foods contained in *juadah* (delivery) in the tradition of *maantaan nasi jujuang* at wedding ceremonies in the community in Jorong Tanjung Balik sees a symbol in *Juadah* (delivery) must be interpreted in a deep. In this study, the authors went into the field and mingled with the community and conducted interviews regarding the meaning contained in the *juadah* (delivery)

CONCLUSION

Based on the results of the study entitled "The Tradition of *Maantaan Nasi Jujuang* at the Wedding Ceremony in Jorong Tanjung Balik Nagari Salimpek, Lembah Gumanti District, Solok Regency" it can be concluded that the holding of the wedding at Jorong Tanjung Balik is a form of hospitality carried out by the *Anak Daro* family to the *Marapulai* family. The meaning of this tradition is an exchange between the *anak daro* family and the *marapulai* family, which aims to strengthen friendly relations between the two parties. This tradition is carried out in three stages, namely 1. *Medan Tangah Jalan* (carving) 2. *Medan Tangah Halaman* (speech/pasambahan) 3. *Medan Tangah Rumah* (eating and praying together).

As for the meaning of the *juadah* (delivery) carried by anak daro in the *maantaan nasi jujuang* tradition, namely 1. *Dulang siriah* represents the *niniak mamak* and urang tuo tribe 2. *Pinyaram* symbolizes a *marapulai* who will become a family leader 3. *kamaloyang* which represents an *angku manti* 4. *bareh nan sasukek* symbolizes the leadership of the *niniak mamak* 5. *sipuluik* represents bundo kanduang 6. *ampiang* symbolizes the guests attending the wedding 7. *buah kubang (godok-godok)* symbolizes a *mamak* 8. *Paruik-paruik ayam* symbolizes the greatness of the *niniak mamak*. Each symbol contains a meaning, so that meaning becomes a reference for society in their daily life as a civilized society.

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