

The Function of Baundi Tradition in Nagari Pandai Sikek, X Koto Sub-District, West Sumatra Province

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ABSTRACT

Thesis entitled " Tradisi *Baundi* di Nagari Pandai Sikek Kecamatan X Koto Provinsi Sumatera Barat". Purpose this study is for describe the form of implementation *baundi* tradition and function from *baundi* Nagari Pandai Sikek Kecamatan X Koto Provinsi Sumatera Barat. The theory used in this thesis is Radcliffe Brown's structural functionalism. The method that the author uses is a qualitative method, with data collection techniques namely observation, interviews and documentation. Study result found that there are three stages in implementation *baundi* tradition is negotiating preparations (*barundiang*), said yes (*mampaiyoan*), and (*mampamanggia*). Implementation started from wich offering (*pasambahan*), *baundi* and last wich eating together. Next last stage also there are part function from implementation *baundi* tradition this is function from *baundi* this tradition is 1). kinship function, 2). family function, 3). education function, 4). cultural preservation function

Keywords: Tradition, *baundi*, Function.

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INTRODUCTION

Minangkabau is an ethnic group of the archipelago that speaks a language and upholds customs. The region of its culture includes West Sumatra, half of Riau, the northern part of Bengkulu, the western part of Jambi, the southern part of North Sumatra, South west Aceh. Minang people are often equated with Padang people, referring to the name of the capital of West Sumatra province, the city of Padang. However, this community will usually refer to their group as *urang awak* (meaning the same as the Minang people themselves). Minangkabau is more of an ethnic culture of a Malay family characterized by a family system through the female line or matrilineal. (Asmaniar, 2018:12)

Tradition is a way of passing on thoughts, habits, beliefs, art. Judging from the concept, culture is the result of human work that is carried out repeatedly based on a certain time with other community members. The results of the work done repeatedly have

become a habit called tradition, so tradition is a description of human attitudes and behavior that has been processed for a long time and carried out from generation to generation from ancestors. Tradition is influenced by the tendency to do something to repeat something until it becomes a habit. A tradition will continue to be implemented and preserved as long as its supporters still see the benefits, otherwise the tradition will be abandoned or changed if it is no longer felt to be beneficial to the community that owns it. (Kosim: 2006: 27)

The state regulates the issue of marriage, in the 1974 Marriage Law. To fulfill the purpose of marriage, the parties to the marriage must be physically and mentally mature. That is why Law Number 1 of 1974 sets a minimum age for marriage, the age provisions are contained in Chapter II Paragraph 7 Paragraph 1 of Law Number 1 of 1974 which states. "Marriage is not valid unless the man is 19 years old and the woman is 16 years old". (Zulfiani: 02: 2017)

In addition to having a variety of weaving handicrafts, the Pandai Sikek community also has traditions that they must do every time they are going to do a wedding, one of which is the *baundi* tradition, seen in terms of the origin of *baundi* comes from the word "undi" and is added with the suffix-an to become a lottery which sounds a little strange and unfamiliar, it can be said to be part of a gambling but this is not gambling but a deliberation to find a prospective mate for girls. It is drawn to see who wins the lottery who will get something promised by someone, or people involved in the implementation of the lottery. (Yulisman, 2018: 02)

How the implementation of the *baundi* tradition in the past and now remains the same until now, the only difference is that in the past *baundi* was carried out and a mate was found by the *mamak*, and what happens now with women looking for their own mate after that the smell is held in the *baundi* tradition. Although it has changed, the *baundi* tradition is still being carried out because people in the past made traditions that must have good goals and intentions.

Baundi tradition is a deliberation in Nagari Pandai Sikek to find a prospective mate for an adult daughter who is able to marry according to the Marriage Law. According to one of the traditional leaders of the Pandai Sikek community, *baundi* is a gathering to deliberate in a woman's house with *mamak* under the leadership of panghulu or niniak *mamak*. To hold deliberations or consensus to find prospective matches for girls in Nagari Pandai Sikek. by considering the ethnicity, descent, religion, economy, education and behavior of the prospective man.

Nagari Pandai Sikek has a tradition before girls will marry, the family will carry out a tradition called *baundi*, which is a deliberation to find candidates for girls who come from Nagari Pandai Sikek. The *baundi* tradition has a series of implementation of *barundiang*, *mampaiyoan*, *mampamanggia*, and *baundi* until it ends with eating together.

This tradition includes the Law of Nagari Pandai Sikek District X Koto Tanah Datar Regency Number 02 of 2013 article 24 and section 10 states, the community carries out this *baundi* tradition if the family is able, but if they cannot afford this tradition, it is still carried

out at other wedding events, for example in the engagement ceremony, the event of eating *singgang ayam* or the event before the wedding because to save costs, and with the approval of the family and tribal chief. The existence of the *baundi* tradition in Nagari Pandai Sikek is unique and the tradition that is still maintained to this day is an attraction for the author to find out more and conduct research in Nagari Pandai Sikek, X Koto District, Tanah Datar Regency, to describe the implementation and function of the *baundi* tradition.

METHOD

The method used in this research is qualitative research methods. Sugiyono's qualitative research (2018: 213) is a research method based on the philosophy of postpositivism, which is used to research on scientific conditions where the researcher himself is the instrument, data collection techniques and qualitative analysis emphasize the meaning of the approach that produces descriptive data in the form of written or spoken words from people and observed behavior to obtain information related to the *Baundi* Tradition Function in Nagari Pandai Sikek, X Koto District.

The object of research is the target of the issue to be studied. Sugiyono (2014: 20) explains that the object of study is an attribute or quality or value of a person, the object of researchers in the study is the people who participate in the *baundi* tradition and the local government of Nagari Pandai Sikek, X Koto District, West Sumatra Province.

The data sources used in this study are primary data sources and secondary data. Primary data in this study will be data that the author collects while in Nagari Pandai Sikek, X Koto District, West Sumatra Province. Secondary data is obtained indirectly through reports, books, or processed data, such as data that has been published both in the form of newspapers and literature related to the problem under study. The data collection techniques that researchers use are by means of field observations, interviews, documentation.

FINDING AND DISCUSSION

A. *Baundi* Tradition in Nagari Pandai Sikek

Tradition can also be said to be a habit that has been passed down in a society, with its broad nature, the most basic thing about tradition is the existence of information that is passed on from generation to generation both written and oral, because without this, a tradition will become extinct, (Juliana 2017: 09).

The former and current *baundi* traditions are different because women can already find their own prospective partners, still with the blessing of their parents. the *baundi* tradition that used to be to find prospective mates for the community has changed in 1980 until now. Although women have been able to find their own mates, the name of the tradition is still carried out, such as the *baundi* tradition carried out by the Nagari Pandai Sikek community as the *baundi* tradition is still carried out today. The *baundi* tradition is now carried out by looking for a prospective partner first after getting a prospective partner, a *baundi* event is held. the aim is to signify that this child is an adult (girl). With the

agreement of the family and the head of the community, the baundi tradition is carried out by deliberation to find a mate.

A. Structure of Baundi Tradition Preparation in Nagari Pandai Sikek

The implementation of the baundi tradition is included in Nagari Pandai Sikek Regulation Number 02 of 2013, this tradition is included in chapter VII in the marriage procedure part one, namely batunangan. People who have the right to attend the baundi tradition are:

1. The head of the family, namely: In the baundi tradition functions to decide on a decision, at the baundi event it plays a very important role because in baundi there must be a head of the family.
2. Mamak yiatu: Brother either younger brother or older brother of the mother. The role of the mamak of the house is to organize and make decisions with the approval of the head of the community. In the event, it is the mamak who gives the name of the male candidate in the baundi event.
3. Female family: relatives of the mother's family who also play a role as family, such as the mother's father who attended the baundi event.
4. 4.Bako father's family: are relatives of the bako father. They are present at the baundi and may suggest names of potential partners at the baundi for their daughters.

The people involved in one family who have a sibling relationship and are involved in the baundi tradition which must certainly be present in the baundi tradition, namely: the head of the family, the mamak, the woman's family and the bako father's family. The baundi carried out has preparation and implementation, as for the preparations made are described in the description below.

a. Barundiang

Barundiang is a small meeting held by the family that talks about when the children and nieces are grown up, the family consults and asks the daughters. Barundiang is just a small meeting held to ask the girl whether she agrees with her choice or the parents' choice later. In barundiang later when the woman already has a partner then that is where the good or bad is considered, from the parents if the parents agree with the choice of their daughter's partner the baundi tradition is still carried out by later whispering to the mamak and mentioning the name of this woman's partner later.



Figure 1 Barundiang family

b.) Mampaiyoan

The purpose of this mampaiyoan is at the initial stage before holding the event, discussing or discussing notifying the family or relatives who are one tribe that the daughter has grown up and is suitable for baundi. Mampaiyoan goes to each relative's house one by one, mampaiyoan is included to maintain a close relationship between families This is called discussing or informing relatives that the daughter is suitable for baundi. After the family has agreed that the baundi will take place.



Figure 2 Mampaiyoan to the family home

c). Mampamanggia

Mampamanggia is a gathering of women's families, who must be present at the mampamanggia event, namely the person concerned who will hold the baundi event, one of the bako or closest father's family, mamak and the closest mother's family. In the mampamanggia event will discuss whose family is closest to be invited to the baundi event and the names are recorded and will later be invited to the brother's house with the call mamanggia ka baundi.

Stages of the baundi tradition

a.) Pasambahan

The point that is explained in the baundi pasambahan is like a mamak has a niece who has grown up and deserves to be found a good partner, and considers the good and bad of the candidate for her niece, so that's why everyone deliberates on who is a suitable candidate for the niece.

a.) Kinship Function

The kinship system explains that the baundi tradition is full of deep meanings contained in community life, namely, how the implementation prioritizes a sense of mutual cooperation. Brothers, which means that community members prioritize a sense of kinship in the form of togetherness and are supported by social attitudes, as brothers foster a spirit of mutual cooperation and tolerance, which is high among themselves. Tolerance encourages curiosity, and the community demonstrates the value of reflection to reach consensus. Kinship symbolizes good thinking, order and at the same time is the seed of seriousness in raising awareness and attitudes to adapt to change. If you look at the baundi tradition, it can be seen that in every implementation of mampaiyoan, mapamanggia and baundi, the kinship of the community is very strong, and it can be seen that the residents of Nagari Pandai Sikek apply the principle of kinship naturally and positively.

b.) Family function.

Geertz (1982: 153) states that in every society the family is a bridge between the individual and his culture. Some shared social values give meaning to kinship. The same social values are an important element. Respect is a guideline for social behavior in different contexts, to government officials, at school, in organizations, among neighbors and others. Related to another value, maintaining harmony in social aspects is called rukun.

The function of kinship in the baundi tradition that occurs in the Nagari Pandai Sikek community, which can increase the bond of brotherhood and can strengthen the bond of brotherhood because of differences, so this attitude can grow well. In the implementation of the baundi tradition, the community helps each other and respects each other with their sense of kinship.

The function of baundi is seen in that before the wedding ceremony all relatives are present in the baundi tradition, namely Niniak Mamak, Mamak of the house, Urang Sumando, Bako, Induak Bako and surrounding neighbors. So the principle of Minangkabau custom is to always maintain friendship and family relationships. The baundi tradition has a close relationship with the family in the implementation of the baundi event, the relationship is for the family to meet each other.

1. Functions of Culture

a.) Educational Function (Education)

As explained by angku datuak basa as a Minang person who is wise and able to predict things that will happen tau in dahan nan ka maimpok tau in rantiang nan ka malatia, so with the baundi tradition, a Minang girl must obey the customs used, especially in mingling and looking for a life partner. The life partner is not sought by the girl herself but is sought by the mamak and urang sumando with various considerations, Alue jo Patuik sarato Maybe.

So with the baundi tradition, girls are spared from the delinquency of teenage relationships that education is guidance or knowledge given by generations to generations to achieve a goal, the form of education that exists in the baundi tradition from the

ancestors first taught to choose a partner from seeds and weights in the implementation. There is education in how to respect parents by raising the seat in the baundi tradition.

The figurative word above explains the importance of the mamak to go to ask questions and return home to give news, because it is the mamak who has a great responsibility to his nephew, from childhood to marriage. It is the mamak who is responsible for customs, behavior, and advice. Mamak plays an important role in the baundi tradition event. who will ask and run this baundi tradition event is the mamak. And all depends on the mamak's decision.

The baundi tradition that the mamak plays an important role and has a great responsibility to his children and nephews and protection so that later they can become useful people. Therefore, the mamak is responsible for finding a match for his niece in Nagari pandai Sikek. From small nieces and nephews are guided to adulthood and will later marry in order to become good people.

Messages about good socialization in neighboring, socializing, and socializing life, the function of helping each other in helping and taking care of weddings, carrying out and listening to good words to be carried out and bad ones to be abandoned, and learning customs, teaching nieces or daughters in ba rundiang to give good advice that applies in the baundi tradition of Nagari Pandai Sikek X Koto Tanah Datar Regency.

b.) Cultural Preservation Function

The baundi tradition of Nagari Pandai Sikek X Koto Tanah Datar Regency.

This is one of the local cultures that needs to be preserved and maintained its authenticity as a characteristic of an area. This baundi tradition is carried out when the daughter is grown up and is suitable for baundi then the tradition is carried out. Evidence that the baundi tradition is still being preserved is by making this tradition a Nagari regulation that has been made and to be maintained so that the baundi tradition is not lost. The baundi tradition has been carried out for generations by the people of Nagari Pandai Sikek to preserve culture.

The core of Radcliffe-Brown's conceptual perspective in the functional structural theory he developed and used is (Soekanto & Lestari, 1988: 25-26).

1. Culture actually arises because of the demands of the conditions necessary to maintain the existence of a society which means that human culture is not inherited biologically or genetically, but culture is obtained through socialization and internalization due to associating and interacting with other humans in a group aimed at meeting the needs of individuals and community groups in the baundi tradition, in the barundiang process until eating together shows a group that aims to meet the needs of girls and families, and still maintain the cultural customs of Nagari Pandai Sikek.
2. Functional structural analysis must be developed based on assumptions:
 - a) Community resilience can only be realized if there is integration between its parts, namely by social integration, it can be realized by the success of community members in the baundi tradition to fill their needs by deliberating to

find a mate for their nephew's children, and in a mutual agreement on the norms and values that are widely contained in the baundi tradition function, namely the kinship function, family function, educational function and cultural preservation function. In the baundi event, it must be in mutual agreement, and the consistent implementation of values and norms carried out in this baundi tradition must be carried out continuously to maintain existing sustainability.

- b) b). The level of integration of these functions must always be maintained by the majority of community members with order and security in the community. Order and security in the community can be seen from this baundi tradition such as maintaining and implementing Nagari regulations regarding baundi. What has existed from the descendants of ancestors in Nagari Pandai Sikek until now is still being done, and has become a rule for the people of Nagari Pandai Sikek by making rules that can be understood and obeyed by all members of the Nagari Pandai Sikek community so that it is maintained.
- c) Structural features in society that are useful for maintaining social solidarity are abstract, meaning that social structures cannot be seen or felt. In the baundi tradition that plays a role in following the baundi tradition, each has a task, the mamak who plays an important role in the baundi tradition to organize and carry out baundi in the guidance of the head of the people from the barundiang process to eating together, and of course every preparation from barundiang is nothing more than to maintain kinship, kinship, education and cultural preservation. Part of the system of rules of behavior and patterns of community relations is dynamic, always evolving, and can change covering culture in society.

CONCLUSION

The baundi tradition in Nagari Pandai Sikek X Koto Tanah Datar Regency, West Sumatra, has been carried out for generations and has become a local tradition. The purpose of the baundi tradition is to weigh the good and bad prospective matches for Pandai Sikek girls through deliberation and consensus, as in Nagari Pandai Sikek Regulation No. 02 of 2013 concerning the Implementation of Nagari Pandai Sikek Customs, Chapter VII, those who must be present at the baundi tradition event are Mr. Sumando, Mamak, Bako, heads of families and surrounding families. The implementation of the baundi tradition is as follows :

The implementation of the baundi tradition has several stages, namely Barundiang, mampaiyoan, and mampamnggia, carrying out the baundi tradition of gathering for deliberations of prospective female partners, opening with pasambahan, and deliberations of female candidates (baundi), and finally closed with eating together.

Traditions always have their own functions that are considered important for each user of activities that take place in the baundi tradition, namely family functions, educational functions, kinship functions, and cultural preservation. The tradition of looking

for a mate in the past is no longer visible, because women look for candidates themselves, and however still in consideration of parents, that is what happened to the Pandai Sikek community in the baundi tradition that they continue to maintain.

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