

Mamantai Kambiang Tradition in Wedding Events in Nagari Silantai Kecamatan Sumpur Kudus Kabupaten Sijunjung Provinsi Sumatera Barat

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ABSTRACT

This thesis is entitled “The Mamantai Kambiang Tradition in Weddings at Nagari Silantai, Kecamatan Sumpur Kudus, Kabupaten Sijunjung, Provinsi Sumatera Barat”. The mamantai kambiang tradition is a tradition that has existed since ancient times. When the ancient ancestors were still around, but the tradition is still valid and carried out until now. The purpose of this study is to describe the procession of the mamantai kambiang tradition at a wedding in Nagari Silantai. The theory used in this thesis is the theory of symbolic interpretive by Clifford Geertz. This study uses qualitative methods with data collection techniques, namely observation, interviews and documentation. In the procession of the Mamantai Kambiang tradition, there are 2 prisonerts that have just been carried out, namely (preparation and holding), and mamanggigh (calling/ inviting). And in the implementation taban there are also several sections, namely, mamantai kambiang, cooking. Cooking, aka ukah, wine from bako house, sitting in mananti marapulai, and arak ka bako house. The meaning of the tradition of mamantai kambiang for the Nagari Silantai, mamantai kambiang symbolizes the meaning of an award, which is because it uses a goat that has four legs, why does it have to have four legs, because apart from animals that most valuable at that time in Nagari Silantai. In addition, the body part of the kambiang is most needed is the head, which is a form of respect. Some of the meanings of the kambiang head and the meaning of diamond and sipuluik food in the mamantai kambiang tradition.

Keywords: *The tradition of mamantai kambiang, the procession, meaning*

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INTRODUCTION

Sijunjung Regency is one of the areas located in Provinsi Sumatera Barat. Kabupaten Sijunjung has various kinds of traditions that have existed until now, one of which is the Sumpur Kudus area. In the Sumpur Kudus area, there are five Nagari namely Nagari Unggan, Nagari Silantai, Nagari Sumpur Kudus, Nagari Sumpur Kudus Selatan (Calau), and Nagari replace. An area has a culture which is an amalgamation or classification of ethnic groups with diverse cultures (Koentjaraningrat, 2009: 221). Because culture includes

a system of shared ideas, a system of concepts, rules and meanings that underlies and is expressed in the ways of human life (Kessing, 1981: 68-69).

Furthermore, tradition according to Koentjaraningrat (1954: 103) tradition or custom is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. The most basic thing about tradition is the existence of information from generation to generation both orally and in writing because without this a cultural tradition will become extinct. Traditions are considered as customs, beliefs, and habits of a community for certain activities that are believed to have real power and influence on life so that they are always carried out from time to time. Humans as social beings cannot walk alone and are interdependent on one another. This social need can be channeled into the traditions carried out by the community, and not all existing traditions will survive over time. Traditions that will survive in people's lives are traditions that have a function for the community.

Among the five Nagari in Sumpur Kudus, Nagari Silantai also has traditions that are no less unique when compared to other nagari, one of which is the tradition of *mamantai kambiang* at weddings. The uniqueness of the *mamantai kambiang* here is that if one of the Nagari Silantai people is going to carry out a wedding ceremony, but does not carry out the *mamantai kambiang* tradition, then that person is not allowed to sound the *oguang* (gong) art during the wedding ceremony (rather, only allowed to sound the *talempong* only 6). If *talempong* is sounded without an *oguang* (gong), the sound will not sound good. So from that the researcher feels that this is the uniqueness of this tradition. The *mamantai kambiang* tradition is a tradition that has existed from ancient times, when the former ancestors were still around, but it is still carried out today at weddings. According to Subekti (1994: 231) marriage is a legal relationship between a man and a person for a long time. Marriage is one of the most important event orders in the life of our society, because marriage does not only concern the prospective bride and groom, but also the parents of both parties, their siblings, even their respective families.

Furthermore, the purpose of the *mamantai kambiang* to be carried out at a wedding ceremony in Nagari Silantai is for the *kambiang* to be cooked into *rendang* and then to be served to the *niniak mamak* of the person who will carry out the wedding. This is done so that the *mamak* can taste it. Because it has become a tradition and as a matter of respect, *niniak mamak* is not respected. This tradition is very important to do, because if it is not carried out or not carried out it will lose respect or respect for nephews towards *niniak mamak* and will eliminate traditions or customs that exist in Nagari Silantai, even that person is considered to have violated existing customary rules.

METHOD

The research method used in this research is qualitative research. The research method to be carried out is qualitative research by jumping directly into the field. Qualitative research is research used in examining a natural object. According to J.R. Raco, (2010: 7) regarding qualitative research is to define it as an approach or search to explore and understand a central symptom. The object in the research that will be examined by

researchers is the *mamantai kambiang* tradition at a wedding in Nagari Silantai, Kecamatan Sumpur Kudus, Provinsi Sijunjung, Provinsi Sumatera Barat Sumatra. According to Hamid Darmadi (2011: 52), the research location is the place where the study process used to obtain research problem solving takes place. This research was conducted in Nagari Silantai, Kecamatan Sumpur Kudus, Kabupaten Sijunjung, Provinsi Sumatera Barat. The primary data in this study are data obtained directly from the field in the form of information such as photos, recordings, videos obtained from the results of research on the meaning in the *mamantai kambiang* tradition in weddings for the people of Nagari Silantai, Kecamatan Sumpur Kudus, Kabupaten Sijunjung, Provinsi Sumatera Barat 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, which are related to the *mamantai kambiang* procession in Nagari Silantai, Sumpur Kudus District, Sijunjung 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 Silantai. The field studies carried out included: Observations, Interviews and Documentation. Observations, according to Natzir (1988: 56) the survey method (observation) is an investigation conducted to obtain facts from existing phenomena and seek factual calm, both regarding social, economic, or political institutions of a group or an area. Interviews according to Sugiyono (2008: 137-140), interviews are used as a data collection technique when researchers want to conduct a preliminary study to find problems that must be examined. Documentation is the method used to track data. In this method, the writer uses audio recordings, cameras and stationery in interviews. Research will take pictures directly at the time of data collection as supporting evidence. The data analysis techniques in this study included several stages; Data Collection, Data Reduction and Data Display.

FINDING AND DISCUSSION

A. Mamantai Kambiang procession at a wedding ceremony in Nagari Silantai

In the wedding ceremony at Nagari Silantai there are several steps that must be carried out before the *mamantai kambiang* tradition is carried out, including:

1. Preparation

In this stage, the family that will hold the wedding will prepare the tools and materials that will be needed and needed when the event will take place later. The preparations area.

a. Installation of *Goduang*/ Tents for Cooking



Figure 1. Installation of *Goduang*/tent for cooking

Installation of *goduang* is done a week/two weeks before the wedding ceremony. Because in the near future it will not be possible to prepare it, because the family will also be busy doing other things such as preparing to buy goats and ingredients to be cooked. *Goduang* was installed as a place for the mothers to cook for the wedding. The preparations for the installation of the *goduang* were also assisted by the *sumando* and their families.

b. Buy *Kambiang*



Figure 2. The process of buying and selling *kambiang* for slaughter

Always before the *mamantai kambiang* tradition is carried out, the family buys the *kambiang* in advance, which later the *kambiang* is the animal that will be slaughtered for weddings. At a wedding ceremony in Nagari Silantai there is no requirement for the goat to be slaughtered, the important thing is that the goat is healthy and suitable for slaughter.

c. Buying Ingredients for Cooking



Figure 3. Buying cooking equipment/ingredients for a wedding

Two or three days before the event is carried out, the family that will hold the wedding prepares ingredients and tools that will be cooked later during the event. In general, the family buys ingredients to be cooked at Kumanis Market/Balai Jumak Market. Because people generally think that prices in the market are cheaper than prices in stalls and the ingredients are more complete than in stalls.

d. *Duduak Kenek* (Deliberation)

The *duduak kenek* event is held at night before the *duduak mamak* event, so the *duduak kenek* event is carried out first. The purpose of the *duduak kenek* event is to record the gentlemen/persons who will be called (invited) for the *siduak mamak* event the following night. In the *duduak kenek* event, the people who must attend are the *sumandos* and *niniak mamak* who are concerned with the person who will carry out the wedding ceremony.



Figure 4. The implementation of the *duduak kenek* (deliberation)

e. *Duduak Mamak*

The *duduak mamak* event is held at night in Nagari Silantai. In the afternoon the mothers/family prepare food to be served at the *duduak mamak* event. The food that will be prepared includes curried obau (bamboo shoots), potato/peanut rendang, and fried fish sauce. At the time of the *duduak mamak* event, after the mothers have prepared the food that is ready to be served, the *sumandos* are in charge of serving the invited guests.



Figure 5. *Duduak mamak* event

f. Installation of *Kain Sampai* / Tabigh (Tadbir)



Figure 6. Installing the *kain sampai*

The cloth is a cloth with a gold pattern and has a hanging curtain and is installed on the ceiling or on the roof of the house. Fabrics are usually yellow, green, blue, red and black. Cloth is always worn at every wedding in Nagari Silantai, if someone uses custom/does the *mamantai kambi* tradition at their wedding.

g. *Mamangigh* (Calling/ Inviting)



Figure 7. *Mamangigh* activities

Mamangigh is inviting mothers to attend the wedding at the time determined by the families of the people who are getting married/*baralek*. The person who will be *mamangigh* is the parents (mother) of the person who is getting married, but may also be assisted by other family members if the parents (mother) who will carry out the wedding ceremony cannot.

2. Implementation of *Mamantai Kambiang*

At this stage of implementation, several main activities were carried out, namely, watching *kambiang*, and cooking. The description of these activities is as follows:

a. *Mamantai Kambiang*



Figure 8. The procession of slaughtering *kambiang* by Malin Adat

Mamantai kambiang is done after the *duduak mamak* event. Because the *duduak mamak* event has finished, the *mamantai kambiang* tradition can be carried out. The time for carrying out the *mamantai kambiang* tradition is the day before the wedding reception is held. The *mamantai kambiang* tradition will later be carried out by one of the *niniak mamak* who is concerned with the person who will be carrying out the wedding ceremony and assisted by the *sumandos*.

b. Cooking



Figure 9. Cooking activities

The cooking is done two days before the wedding. The cooking work is carried out by relatives, neighbors and other people who are invited by the families who carry out the

wedding ceremony. Foods that are cooked are obash (bamboo shoot) curry, rendang *kambiang* with potatoes or peanuts, fried fish, crackers, wajik and *sipuluik*.

3. Wedding Events

After the procession of carrying out the *mamantai kambiang* is complete, then the wedding ceremony can begin with the following stages:

a. Marriage contract

The marriage contract is the process of consent granted which is carried out by shaking hands with the prospective marapulai's parents (father) of the prospective anak daro. The purpose of the consent granted is so that the prospective marapulai and anak daro legitimately become husband and wife. The marriage contract in Nagari Silantai is usually held at the daro's house. In Nagari Silantai, many people choose their wedding day on Friday and carry out their wedding at the mosque.



Figure 10. Implementation of the ceremony at the mosque

b. Arak from *Bako House*



Picture 11. Arak from *bako house*

Before being paraded from the *bako* house, the marapulai and anak daro will first be picked up by the *bako-bako* accompanied by talempong arts. Arriving at their respective bako houses, they will be dressed in traditional clothes. If marapulai use *soluak*, while anak daro wear *suntieng* (edit). Half an hour after that, the marapulai and anak daro will be paraded by *bako* and other invited guests to their respective homes.

c. Duduak-duduak Mananti Marapulai



Figure 12. The event of the *duduak mananti* marapulai

After the procession from the bako house, in the evening a sit-down event is held. At this time the *kambiang* head will be served before the *niniak mamak* and also sipuluik food with diamonds. Where the head of the goat symbolizes a nephew's meaning of respect and respect for his mother's *niniak*.

Then the food is in the form of wajik and *sipuluik*, in which these wajik and *sipuluik* symbolize the meaning "*lah tacampuah lamak jo manih*", meaning that in customary calculations in Nagari Silantai, the calculation is considered to have been completed and has been authorized by the *niniak mamak*. This food is a must-have food and is to be served at the time of the wedding at the *mananti*-marapulai sit-down event amid *niniak mamak* and other invited guests at Nagari Silantai.

d. Arak Ka Mintuo's House

The *arak ka Mintuo* house event is held on the second day, in the afternoon the anak daro will be paraded again by bako and other people to the marapulai house. The goal is to *manyombah mintuo* (shake hands and kiss and ask permission from parents and family). After that, the marapulai and anak daro will be paraded again to anak daro's house with *basandiang duo* (side by side).



Figure 14. *Basandang duo (arak ka Mintuo's house)*

The meaning of the *mamantai kambiang* tradition for the people of Nagari Silantai interprets the *mamantai kambiang* as a symbol of respect and appreciation, which is because it uses a *kambiang* that has four legs, why does it have to have four legs, because apart from being the most valuable animal at that time in Nagari Silantai. In addition, the part of the goat's body that is most needed is the head, which is a form of respect. The Minang people say "*ditakuakkan kapalo nan satu*" which means, that is, it is a sign showing respect and respect for *niniak mamak*, guests and so on.

After conducting interviews with the people in Nagari Silantai regarding the *mamantai kambiang* tradition at weddings, there are also several meanings contained in the *mamantai kambiang* tradition, namely the meaning of the *kambiang* head and the meaning of *wajik* and *sipuluik* food in the *mamantai kambiang* tradition, the explanation is as follows:

1. Meaning of Head of *Kambiang*

The meaning contained in the *mamantai kambiang* tradition includes the meaning of the head of the *kambiang*, in which the head of the *kambiang* is served or served before the *niniak mamak* as a mandatory food to be served.



Figure 14. *Rendang kambiang head*

The head of the *kambiang* symbolizes that someone uses the customary tradition of the *mamantai kambiang*. This *kambiang* head symbolizes respect for *niniak mamak* in Nagari Silantai.

2. The Meaning of *Wajik* and *Sipuluik* Foods



Figure 15. Wajik food



Figure 16. *Sipuluik* food

Wajik is a sweet and delicious food. In addition, this diamond is a special food in Minangkabau. Wajik is a food made from *boghe puluik* (glutinous rice) which is steamed and boiled with *gulo onau* (brown sugar) and coconut milk. While *sipuluik* is a delicious and delicious food to eat. *Sipuluik* is also made from glutinous rice and cooking oil made from coconut milk.

Based on the analysis above, Geertz in Arofah (2017: 4-5) defines culture as a system of meanings and symbols compiled and formed by individuals or groups in defining the world, expressing feelings, and providing judgments. Culture is a symbolic system, therefore culture 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 the tradition of *mamantai kambiang* at weddings in Nagari Silantai. In the *mamantai kambiang* procession, there are several processions of activities which form an inseparable unit. Starting from the preparation stage to the wedding ceremony.

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In the preparatory stage as the researcher explained in the previous discussion, where in the preparatory stage there is the installation of *goduang* or tents, buying *kambiang*, buying ingredients to cook for *duduak kenek* (deliberation), *duduak mamak*, installing cloth until, *mamangigh* or inviting. Furthermore, the implementation stage is *mamantai kambiang*, cooking, finally the wedding ceremony stage is the marriage ceremony, wine from the bako house, *duduak-duduak mananti* marapalai, and *arak ka Mintuo* house.

Then referring to Gertz's opinion regarding the symbolic interpretative in interpreting symbols or those found in the *mamantai kambiang* tradition at weddings in Nagari Silantai. In this study, the writer went into the field and mingled with the community and conducted interviews about the meaning of the *mamantai kambiang* tradition. Where the meaning contained in the *mamantai kambiang* tradition is the meaning of the head of the *kambiang* which symbolizes the appreciation of the nephew for the niniak mamak. Then, the meaning of food is in the form of wajik and *sipuluik* which symbolizes that in customary calculations, the *niniak mamak* considers the calculation to have been completed and has been made official.

CONCLUSION

This research is entitled "The *Mamantai Kambiang* Tradition in Weddings in Nagari Silantai, Kecamatan Sumpur Kudus, Kabupaten Sijunjung, Provinsi Sumatera Barat", it can be concluded that the *mamantai kambiang* tradition is a tradition that has existed from ancient times, when the ancestors were still around. , but it is still carried out until now in a wedding ceremony in Nagari Silantai. The *mamantai kambiang* procession has several stages that must be carried out, including the preparation stage. In this preparatory stage it is also divided into several parts, namely, installing *goduang* (tent), buying *kambiang*, buying ingredients for cooking, *duduak kenek* (deliberation), *duduak mamak*, installing cloth until (home decoration)/ *tabigh* (veil), and *mamangigh* (to call/ invite).

Then there is also the implementation stage, in this implementation stage there are also several parts, namely *mamantai kambiang*, and cooking. After the *mamantai kambiang*

procession is carried out, then the wedding ceremony can also be carried out with several stages, namely, the marriage contract, wine from the bako house, *duduak mananti* marapulai for men, and *arak ka Mintuo* house. The meaning of the *mamantai kambing* tradition at a wedding at Nagari Silantai, Kecamatan Sumpur Kudus, Kabupaten Sijunjung, Provinsi Sumatera Barat.

The meaning of the *mamantai kambing* tradition for the Nagari people, interprets the *mamantai kambing* as a symbol of respect and appreciation, which is because it uses a *kambiang* that has four legs, why does it have to have four legs, because apart from being the most valuable animal at that time in Nagari Silantai. In addition, the part of the goat's body that is most needed is the head, which is a form of respect. The Minang people say "*ditakuakuan kapalo nan satu*" which means, that is, it is a sign showing respect and respect for *niniak mamak*, guests and so on.

The meaning contained in the *mamantai kambing* tradition is the meaning of the *kambiang* head and the meaning of *wajik* and *sipuluik* food. The *kambiang* head symbolizes that someone uses the traditional *mamantai kambing* tradition at weddings in Nagari Silantai. The head of the *kambiang* symbolizes the hope for the *niniak mamak* in Nagari adat and indicates that someone is wearing adat at weddings. Then the meaning of *wajik* and *sipuluik* food, where the *wajik* and *sipuluik* symbolize the meaning that in all customary calculations carried out in the wedding procession in Nagari Silantai, it is considered that the calculation has been completed, is legal, and has been officially considered by the *niniak mamak*.

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