

Bakawugh Tradition In Nagari Sumpur Kudus Sijunjung District West Sumatera Province

Hasnah Anita Putri, Febri Yulika, Mutia Kahanna
Institut Seni Indonesia Padangpanjang

ABSTRACT

This thesis entitled “Bakawugh Tradition in Nagari Sumpur Kudus Sijunjung west Sumatera Province” The purpose of this research is to regency describes the *bakawugh* tradision carried out by the community in Nagari Sumpur Kudus. The theory used in this thesis is symbolic interpretative theory by Clifford Geertz. The medhond used by the author is qualitativemethod, with data collection techniques namely observation, interview, and dokumentation. The results of the study show that the background of the bakawugh tradition comes from the idea of Syekh Ibrahim himself in 1520. In general, the meaning of the bakawugh tradition is thanksgiving, gathering and practicing the karakteristik of Syekh Ibrahim. Social, respect of mind, patience and struggle, togetherness, and hope. Furthermore there are meanings in the contents of jambaigh such as the meaning of peace, purity, freedom, simplicity and ease, unity, tenderness, kinship and closeness, closeness, brotherhood.

Keywords: Tradition, bakawugh, meaning.

Corresponding author

Name: Hasnah Anita Putri

Email: hasnahanita442@gmail.com

INTRODUCTION

Nagari Sumpur Kudus is one of the Nagari in Sumpur Kudus District, Sijunjung Regency, West Sumatra Province. Nagari Sumpur Kudus is bordered to the north by Riau Province, to the south by Sijunjung District and Koto VII District, to the west by Tanah Datar Regency, and to the east by Sijunjung District. Nagari Sumpur Kudus has various kinds of culture and also historical heritage. The people still adhere to the culture of their ancestors. This is evidenced by carrying out various kinds of cultural activities.

Sumpur Kudus is an area that is still strong with customs and various forms of traditions carried out by the community. According to Bastomi (1984: 14) the notion of tradition is the spirit of a culture, with tradition the cultural system will become stronger. If tradition is eliminated, there is hope that a culture will end right away. Every tradition has often been tested for its level of effectiveness and efficiency which always follows the course of the development of cultural elements. Various forms of attitudes and actions in overcoming problems if the level of effectiveness and efficiency is low will soon be abandoned by the

perpetrators and will not become a tradition. Of course a tradition will suit the circumstances and conditions of the people who inherit it.

Bakawugh tradition is a tradition in the form of an event of thanksgiving to God for the rice harvest obtained by the people of Nagari Sumpur Kudus after the rice harvest is finished, as well as creating the cohesiveness of the farming community in working on the fields, and also to strengthen ties of friendship between fellow Nagari Sumpur Kudus people. According to Koentjeringrat (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.

If the people in Nagari Sumpur Kudus do not carry out the *bakawugh* tradition, the farming community will not work together in working on the fields, and also the community's rice yields will not increase from before, instead it will decrease from the previous rice income because when the *bakawugh* tradition is not carried out, pests will also increase. The *bakawugh* tradition in Nagari Sumpur Kudus is also unique and interesting compared to other areas because the *bakawugh* tradition in Nagari Sumpur Kudus is carried out around ancestral graves which are located in Tanah Bato.

Based on initial observations, the authors observe that not all areas in West Sumatra, especially in Sijunjung Regency, carry out the *bakawugh* tradition after the rice harvest is finished. The *bakawugh* tradition is a unique tradition as well as a cultural element that is still being carried out today by the people of Nagari Sumpur Kudus. In this regard, the author wants to see more about the background of the emergence of the *bakawugh* tradition in Nagari Sumpur Kudus, Sijunjung Regency, West Sumatra Province and what meaning is contained in the *bakawugh* tradition in Nagari Sumpur Kudus, Sijunjung Regency, West Sumatra Province.

METHOD

The method used in this research is qualitative method. According to Creswell (in J.R. Raco's book, 2010: 7) regarding qualitative research is to define it as an approach or search to explore and understand a central phenomenon. To understand these central symptoms the researcher interviewed research participants or participants by asking general questions. Information submitted by participants is then collected, this information is usually in the form of words or text. The object of this research is the *Bakawugh* Tradition in Nagari Sumpur Kudus, Sijunjung Regency, West Sumatra Province. The primary data in this study are data obtained directly in Nagari Sumpur Kudus, Sijunjung Regency, West Sumatra Province. In the form of information obtained from informants regarding the *Bakawugh* Tradition in Nagari Sumpur Kudus, Sijunjung Regency, West Sumatra Province. Meanwhile, secondary data according to Sugiono, (2018: 456) are data sources that do not directly provide data to data collectors, for example through other people or *documents*. The data analysis technique in this study includes several stages: data collection, data analysis and data display.

FINDING AND DISCUSSION

Sumpur Kudus is a Nagari located in Sijunjung Regency, West Sumatra Province. One of the traditions that developed in Nagari Sumpur Kudus is the *bakawugh* tradition. The *bakawugh* tradition is a custom carried out by the people of Nagari Sumpur Kudus since ancient times, first made in 1520 by Sheikh Ibrahim. Based on historical records, the *bakawugh* tradition was first carried out in Nagari Sumpur Kudus, more precisely in Tanah Bato. *Bakawugh* comes from the syllable "*baka*" and the word "*wugh*", so it becomes "bakawugh". "Baka" means stock while "wugh" later means stock later.

Bakawugh is a term used by the Sumpur Kudus community. They went together and performed prayers, tahlil, tahmid and others to the grave of Sheikh Ibrahim which was carried out by the people of Sumpur Kudus. The *bakawugh* tradition is also held to express gratitude to Allah SWT for having been given an abundance of sustenance, be it rice income for the community, sustenance of dense fruits and so on. *Bakawugh* tradition has become a culture in the people of Nagari Sumpur Kudus. Culture is that complex whole which includes knowledge, art, morals, scholarship, customs, and any other capabilities and habits acquired by humans as members of society (E.B Tylor: 1917).

In the 14/15th century AD, known as Makkah Darek, namely Sumpur Kudus, who obeyed and used Islamic law, Sheikh Ibrahim developed the Islamic religion in Nagari Sumpur Kudus. Along with spreading Islam, Sheikh Ibrahim also ruled a tradition which he named the *bakawugh* tradition from 1520 to 1540. After Sheikh Ibrahim died in 1540, the *bakawugh* tradition had not replaced Sheikh Ibrahim's role. From 1560 to 1580 the government was held by Sultan Alif Khalifahtullah Fil Alam or Rajo ibadat or often called Rajo rajo tigo selo who died in 1580. Furthermore, three powers were in the government of Nagari Sumpur Kudus and the Minangkabau *bakawugh* tradition. Rajo Alam is based in Pagaruyuang, Rajo Adat in Lintau Buo, and Rajo Worship in Sumpur Kudus. Rajo Ibadat died in 1580. The following can be seen in the image below, which is a picture of the *bakawugh* tradition:



Figure 1. *Bakawugh* tradition
Documentation of Hasnah Anita Putri

Meanings in the *Bakawugh* Tradition

1. Meaning in the *Bakawugh* Tradition Procession

a. *Niniak mamak* meeting

Niniak mamak as a traditional leader is crucial because the expectations of the community have been delegated to them (Firmanzah, 2010: 7). Before giving information that the *bakawugh* tradition will be held to the people in Nagari Sumpur Kudus, the *niniak mamak* first held a meeting to agree on when the *bakawugh* tradition would be carried out. After it was agreed that the new day, at the end of the Friday prayer, was announced by one of the *niniak mamak* to the Friday prayer congregation about the day that had been agreed upon by the *niniak mamak* meeting to hold the *bakawugh* tardisi, and it was this Friday prayer congregation that conveyed to the women after arriving home that the *bakawugh* tradition will be held on the day that has been determined, the *niniak mamak* meeting means a person who is respected so that every time an event is held at Nagari Sumpur Kudus, the *niniak mamak* must know in advance so that they agree on a good day and when all the *niniak mamak* can attend it.

b. Clearing the way to the implementation of the *bakawugh* tradition

Clearing the road to the place where the *bakawugh* tradition will be held is carried out in mutual cooperation before the *bakawugh* tradition is carried out by the people in Nagari Sumpur Kudus. The meaning contained in clearing the road to the place where the *bakawugh* tradition will be held is social values such as community cohesiveness in working together.

c. Attended the *bakawugh* tradition

Attending the *bakawugh* tradition is an obligation for the people of Nagari Sumpur Kudus. If the community is not present, it is the same as not respecting Sheikh Ibrahim's orders while he was still alive, and also depicting the form of community cohesiveness in Nagari Sumpur Kudus because the rice harvest has finished. The *jambaigh* brought by the women were immediately arranged based on ethnic groups after arriving at the *bakawugh* tradition, so that it would be seen that in Nagari Sumpur Kudus the people lived in tribes. The *bakawugh* tradition is held within one day starting from after the noon prayer until the time the Asr prayer begins. Attending the *bakawugh* tradition means expressing gratitude to Allah SWT for the abundance of sustenance that has been given, and also to honor Sheikh Ibrahim for spreading Islam in Nagari Sumpur Kudus.

d. Read sentences of istighfar, tahlil, and tahmid

The reading of sentences of istighfar, tahlil and tahmid guided by Mr. Amri Alam who holds the title Khatib Aminullah in carrying out the *bakawugh* tradition in Nagari Sumpur Kudus. After Mr. Amri Alam read the sentence, the members who attended the *bakawugh* tradition also followed suit. these readings contain the meaning of peace of mind

which aims to ask for forgiveness and ask for blessings from Allah SWT in carrying out the bakawugh tradition.

e. Tells the history of Sheikh Ibrahim's struggle

Telling the story of Sheikh Ibrahim's struggle to bring his people to embrace Islam, this was told by Mr. Radifa Kudus, who holds the title Datuak Mongguang from the Caniago tribe. After Mr. Radifa Kudus told about Syekh Ibrahim's struggle, he immediately delivered a plaque to soak the seeds which aims to make the people in Nagari Sumpur Kudus simultaneously work on the rice fields later. the meaning contained in telling the history of Sheikh Ibrahim's struggle in spreading the Islamic religion, namely so that all people know and also remember the struggle of Sheikh Ibrahim and in it there are also lessons that can be taken for life such as the nature of Sheikh Ibrahim who is always patient in conveying the truth and struggle who never give up.

f. Eating together

The men eat together, after which the women eat, the aim is to show how women respect men. The meaning contained in eating together is togetherness as in eating the people in the bakawugh tradition do it together the same as the people in Nagari Sumpur Kudus who participate together in the bakawugh tradition.

g. Pray

The last event in the bakawugh tradition is to pray together around Sheikh Ibrahim in Tanah Bato led by Mr. Amri Alam who is a community leader in Nagari Sumpur Kudus. Prayer is a moral encouragement that is able to perform on everything that is beyond the reach of technology (Robert H. Thouless: 2000). After reading the prayer, all the people who follow the bakawugh tradition shake hands and go home. the meaning contained in the reading of the prayer is the hope for Allah SWT so that in the future Nagari Sumpur Kudus will get better and the people's sustenance will be a blessing, and pray for Sheikh Ibrahim to be safe in the afterlife.

2. The Meaning of Filling Jambaigh in the *Bakawugh* Tradition

a. White rice

White rice is rice that has been boiled or boiled to awaken the aroma of the rice and make it softer but maintain its consistency. Making rice with water first in the boiling process will produce porridge. White rice has a very big meaning of hope for peace to the people in Nagari Sumpur Kudus.

b. Water

The water that is brought to the *bakawugh* tradition is water that has gone through a boiling process (water that has been cooked). Water has a meaning as purity,

which means that humans have a clean heart, do not have jealousy towards others, do not have arrogant attitudes and are always honest in speaking.

c. Chip curry

The cipiuk cooked for the *bakawugh* tradition is the long cipiuk and the round cipiuk because in Nagari Sumpur Kudus it is these two types of cipiuk that people usually eat. Before the cooking process, the *cipiuk* must first be soaked overnight so that the dirt in the rice fields is no longer present when the cooking process is carried out. Cipiuk is cooked with coconut milk mixed with cooking spices. The color of the cipiuk curry when it is cooked is yellow because the *cipiuk* curry is also mixed with turmeric. Cipiuk is a rice field snail that can become a rice pest where the cipiuk can damage the growth of rice farmers so that the rice leaves can have holes. The meaning of cipiuk is the struggle of cipiuk to live in the fields by eating clumps of rice, the same as the meaning of cipiuk curry in the bakawugh tradition of Sheikh Ibrahim's struggle to spread Islam in Nagari Sumpur Kudus. Besides that, it is also the struggle of the people in Nagari Sumpur Kudus in taking cipiuk from the rice fields to fight for their rice so that cipiuk does not eat it.

d. Fish curry

Fish curry cooked for the *bakawugh* tradition is a type of water fish such as tilapia and lambau fish before cooking, this fish is cleaned first so that the dirt is removed. Fish is cooked using coconut milk and other cooking spices when it is cooked the color will be yellow because cooking also uses turmeric. Fish curry contains the meaning of freedom, like fish that live in water, in the wild with the same freedom as the implementation of the bakawugh tradition which is carried out in nature or in the open, namely in Tanah Bato at the grave of Sheikh Ibrahim which is carried out by the community in Nagari Sumpur Kudus.

e. Wood leaf sauce

The wooden leaf chili sauce is made from boiled cassava leaves and then the boiled water is removed so that the leaves don't taste bitter, and crushed so that they are cut into small pieces, after which they are mixed with pieces of petai and dried fish to make it taste sweeter and tastier. then put into coconut milk and other spices that have been heated. When it is cooked, the form of wooden leaf curry is rather dry and slightly yellowish green, the green color is produced by cassava leaves while the yellow color is produced by coconut milk liquid because it contains turmeric during cooking. Sambal daun kayu contains the meaning of simplicity and convenience, which means the same as Sheikh Ibrahim's message to his followers, please pray for him when he dies by carrying out the bakawugh tradition, even with makeshift food, just like cassava leaves which are easy to get and if not possible once in a month once a year is enough.

f. Boiled rice cake

Onde-onde is a food made from glutinous rice mixed with green coloring then given palm sugar and shaped into balls, then boiled in hot water until cooked, after boiling

it is given grated coconut to make it taste more delicious. Onde-onde means unity because it is like dumplings whose ingredients can be eaten together such as sugar, flour and grated coconut, just like the struggle of Sheikh Ibrahim who tried to unite all the people of Nagari Sumpur Kudus to convert to Islam.

g. Cake

The cake that is brought in the bakawugh tradition is sponge cake, the process of making it is by mixing flour with sugar, developer, milk and pandan water, then baking it in the oven for 20 minutes, after it is cooked the cake will turn green when mixed with pandan. Cake means tenderness. The gentleness meant here is the softness of Sheikh Ibrahim's words when spreading Islam to Nagari Sumpur Kudus. He brought his people into Islam in a gentle way, not harshly.

h. Banana

The bananas brought for the bakawugh tradition are not specified as long as the bananas are ripe which are usually eaten by the people in Nagari Sumpur Kudus. Bananas contain the meaning that we live in this world not alone like bananas that live in clusters on one stem. In the bakawugh tradition, kinship structures can also be seen in it, where all people present at the bakawugh tradition have their seats determined based on ethnic groups.

i. Lomang

Lomang is food made of glutinous rice cooked in a bamboo strip, then rolled in a banana leaf. A roll of bamboo leaves filled with glutinous rice mixed with coconut milk is then put into a piece of bamboo and then grilled until cooked. Lomang means closeness, closeness, and brotherhood. As with the nature of sticky rice, it is sticky and difficult to separate each part.

Based on the discussion above, it is analyzed with the Symbolic interpretive theory put forward by Clifford Geertz (1989: 6) to solve the research problem formulation in which there are three cultural concepts, namely as follows:

a) First, culture as a cognitive system (mode of), culture is something that is seen or done by humans in everyday life as something real. Culture as a form of action or reality. The first model represents the existing reality. Like the people in Nagari Sumpur Kudus who always carry out the Bakawugh tradition after every rice harvest.

b) Second, culture as an evaluative value system (mode for), culture is a series of human knowledge that contains models that are selectively used to interpret, encourage, and create an action. Culture is used as a guide for action. This second model does not represent an existing reality, but a reality that is still being formed or realized. As in the procession in the bakawugh tradition which is found at the niniak mamak meeting, clearing the way for the traditional bakawugh event, attending the bakawugh tradition, reciting sentences of

istighfar, tahlil and tahmid, telling the story of Sheikh Ibrahim's struggle, eating together and praying.

c) Third, culture as a symbol system, culture in this case as something that is not in the human mind, but that exists among citizens as something that must be read and interpreted. Like the food symbols contained in jambaigh filling from the bakawugh tradition such as white rice meaning peace, water meaning purity, snail curry meaning struggle, fish curry meaning freedom, wooden leaf chili sauce meaning simplicity and ease, onde-onde meaning unity, cakes means tenderness, banana means kinship and lemang means closeness, closeness and brotherhood.

So, it can be concluded that this theory contains basic terms that are used for us as humans to see ourselves as members of society, and how these basic terms are used by humans for the view of society, the function of the bakawugh tradition is inseparable from the role of society in doing so.

CONCLUSION

The results of the study entitled "The Bakawugh Tradition in Nagari Sumpur Kudus, West Sumatra Province" can be concluded, namely, the background of the occurrence of the bakawugh tradition started from the idea of Sheikh Ibrahim himself during his lifetime in 1520. Muhammad SAW who encouraged his people to visit cemeteries. So the people in Nagari Sumpur Kudus carried out the bakawugh tradition on the 13th of Safar in the Hijri year simultaneously after the death of Sheikh Ibrahim in accordance with what was ordered by Sultan Alif Khalifahtullah Fil Alam (Rajo Ibadat) or better known as Rajo Tigo Selo. In general, the meaning of the bakawugh tradition is hospitality, gratitude and so that the people in Nagari Sumpur Kudus practice the good qualities of Sheikh Ibrahim.

REFERENCES

- Bastomy. 1984. Definition of tradition. <http://www.rangkumanpustaka.com/2017/04/5-defenisi-tradisi-according-to-the-experts.html?m=1>. June 25, 2022 (13:37).
- Cresswell. 2010. Describes Qualitative Research. In J.R Raco's book: Bandung.
- Firmzah. 2010. Competition legitimacy Power niniak mamak. Indonesian torch library foundation: Jakarta.
- Geertz Clifford 1992. Cultural Interpretation. Kanisius: Yogyakarta.
- Raco J.R. 2010. Qualitative Research Methods Types of Characteristics and Advantages. PT. Grmedia Widia Sarana Indonesia: Jakarta
- "-----". 2007. Observational Data Collection Techniques. PT Grmedia Widia Sarana Indonesia: Jakarta
- Tylor E.B. 1917. Definition of culture by humans as members of society: Jakarta
- Kentjaraningrat. 2009. Several Principles of Social Anthropology. PT. People's Day: Jakarta
- Robert H. Thouless, introduction to the psychology of prayer, third check. Raja Grafindo: Jakarta

Sugiono. 2018. Definition of Secondary and Primary Data. Alfabeta publisher: Bandung.