

Changes in the Form of Face-to-Face Rice in the Malay Community in Simpang Empat Village, North Labuhan Batu Regency

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ABSTRACT

This study discusses the face-to-face rice procession at the wedding party of the Malay community in Simpang Empat Village. The purpose of this study is to explain the face-to-face rice procession and the form of change in the face-to-face rice procession at the wedding feast of the Malay community in Simpang Empat Village. The research method used is qualitative research. Data collection techniques include field observations, interviews, and documentation. The theories used in this study are the theory of Tradition from Coomans and the theory of Social Change from J.L Gillin and J.P Gillin. The results of this study explain that the face-to-face rice tradition consists of a preparatory stage, then followed by an implementation stage. At the implementation stage, it begins with gathering the bride and groom, served various dishes, then begins the game of pulling flowers, looking for chicken in rice, eating and drinking together, choosing the food you like, distributing food, and finally repeating the in-laws. Along with the times, The tradition of face-to-face rice has also changed. Changes in terms of form and materials used, changes in terms of function are carried out and there are changes in the series of events of the face-to-face breastfeeding process. The cause of changes in the face-to-face rice tradition is due to technological advances, people's thinking that has begun to change, and economic factors.

Keywords: *Face-to-face rice tradition, Procession, Change.*

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INTRODUCTION

North Sumatra is a province that has several tribes and various cultural patterns. In it the terms with advice used by the community. One of the cultural features that exist among these tribes is the tradition of facing-to-front rice, or often referred to by the people as eating face-to-face. The tradition of facing-to-face rice is found in Labuhan Batu Utara, in Simpang Empat Village to be precise.

Face-to-face rice is a cultural tradition in which this tradition has meaning customs, beliefs, habits, and teachings in a society that have been passed down from generation to generation or the habits of a group of people collectively. To further explain that face-to-

face rice is a tradition (Coommans, 1987:73 or the attitude of society in a very long period of time passed down from generation to generation. Another opinion, as put forward by Funk and Wagnals (2013:78) tradition is interpreted as knowledge of habitual doctrines , which is passed down from generation to generation. In contrast to what Cannadine (2010: 79) stated that tradition is a new institution that is processed with an allure of antiquity that defies the times, but becomes an amazing creation. All of these are old societal habits that preserved but influenced by outside culture caused by modernization.

In connection with the explanation above, in Malay cultural customs, namely the tradition of marriage, there are various policies in its implementation. It aims to maintain the balance of Malay culture and preserve Malay cultural civilization, wisdom in choosing a life partner and maintaining social relations (Lubis, 2021: 41).

This is also the case with face-to-face rice, which is a tradition that has been passed down from generation to generation and is still firmly adhered to by the people of North Labuhan Batu. This tradition has undergone a change from its original form, although it is not yet certain whether it is caused by modernization or because of the wishes of the people. Apart from that, during the matchmaking ceremony for the Labuhan Batu community, the tradition of facing-to-face rice in marriage culture is the initial part of the joint meal ceremony. The aim is as a medium to establish friendly relations between the two parties. Therefore, rice face to face for the people of Labuhan Batu is important in the wedding ceremony.

The original form of nasi hadap-front still uses decorations such as carrots, kates, cabbage, which are carved, but over the development of the era, the tradition of nasi-standing has changed. Now it is common to find rice in the front-to-front tradition wearing a different decoration than before so that the original part of the tradition has changed. There is a difference between the original and present rice-facing traditions, which is thought to be very possible because the rapid development of the times has contributed to these changes. This indication of change is the basis for the author's interest in conducting research. In particular, the author's interest in this research will be related to the procession and form of change, in the procession of the rice tradition face to face at community weddings in North Labuhan Batu.

METHOD

The method used in this research is qualitative method. According to Bogdan and Taylor (Moleong, 2018: 4) define qualitative research methods as research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. The theoretical basis is used as a guide so that the research focus is in accordance with the facts in the field. Because in his research, the author goes directly to the field to conduct his research. Thus, the research report will contain data excerpts to illustrate the presentation of the report. The data may come from interview scripts, field notes, photos, videos, personal documents, notes or memos, and other official documents (Moleong, 2018: 11).

Qualitative methods are suitable for describing and explaining how the rice tradition procession face to face in Simpang Empat Village and the forms of change that occur in present-day rice traditions. The use of qualitative methods will be able to answer problems and the author will examine and see as complete and objective as possible.

FINDING AND DISCUSSION

A wedding reception is a party that is held after a religious wedding ceremony has taken place. The procession is known as a series of activities in a ceremony or tradition in a certain area, one of which is in Simpang Empat village with the name of the rice-facing tradition. The implementation of this tradition does not only apply to traditional Malay weddings in Simpang Empat Village, but all of Malaya. In carrying out the wedding reception, this tradition of rice in front is carried out during the day. The rice-facing tradition here is the initial stage of eating together between newly married husband and wife. The rice-facing event is usually only attended by women (mothers) and the closest relatives from both sides of the bride and groom, while men, according to Malay customs in Simpang Empat Village, are only partly allowed to participate because it is an absolute requirement that is a tradition. as an inheritance from their ancestors.

There are several stages at the wedding before eating rice face to face, as follows:

1. Preparation Stage

The activity begins with the host gathering all family members, starting from the oldest to the youngest, to spread plain flour to the bride and groom. After smearing plain flour on the hands of the bride and groom, then proceed with sprinkling rice over the head. This activity was carried out as a form of gratitude in the hope that blessings and safety for the bride and groom would also be an antidote to bad things.

The family of the woman who prepares the conditions that must be met in carrying out this tradition, the position that is usually done in eating rice face to face, namely the two bride and groom sit to form a rectangle which is usually done in front of the aisle. The implementation of this tradition is carried out by preparing event materials for the event which will be served in front of the aisle with a spread of mats for the families who will be seated, as well as the dishes that are available in front of them.

The event was hosted by the host (host). Before starting, prepare the ingredients in carrying out the rice tradition in front of you. There are several preparations for serving rice in front of you, as follows:

- a. Rice in a container that is stuck (plugged in) flowers for grabs
- b. Rice in a container containing chicken up for grabs
- c. Various types of food such as sponge cake with seres (meses) granules on it, in order to add to the taste of the sponge cake to make it more beautiful
- d. Jelly in the form of animals and plants, served on a plate with a variety of bright colors and shapes
- e. As well as other types of food that has a salty and sweet taste.

2. implementation stage

Before the event begins, the bride and groom will change their clothes first and be decorated as beautiful and beautiful as possible, with decorative knick-knacks and Malay traditional clothes which have become a Malay cultural tradition, so after the bride and groom are finished, the two brides go straight to the place that has been provided. Then the mother inang as the host in the rice-face-to-face tradition directly guides the event, so the event begins immediately as below:

a. The presence of the bride and groom

The master of ceremonies directs the bride and groom and both families to sit facing each other to form a rectangle in a room or in front of the aisle that has been prepared by those who have an intention.



b. Serving food

The bride and groom are served with various kinds of food in front of them with various shapes, colors and flavors. Consisting of various kinds of cakes and jelly in the form of fruits such as pineapple, grapes and corn. Apart from that, there are also variants of other forms of jelly in the form of goldfish, flowers, and there is also “Halua” (Malay sweets).



c. Flower Plucking Game

In the game, choose your favorite flower, then remove as many flowers as the presenter has ordered, and start with a rhyme. The game of pulling out flowers (scramble) flowers that are stuck on the surface of the container filled with rice, which is the main dish of rice face to face. The two brides scrambled to pick up the flowers, guided by the presenter. In the process of pulling the flowers, you have to follow the instructions from the master of ceremonies, then scramble or pull the flowers, you have to compete quickly with the intention of seeing whether the bride and groom are color blind or not. Besides that, it is also to find out the favorite color of each bride and groom. After that the flower is removed using the right hand and transferring it to the left hand, indicating that the right hand is the husband and the left hand is the wife.



d. Scramble Chicken in rice

Snatching chicken in rice is the culmination of the tradition of eating rice face to face. The chicken you are looking for is chicken that has been boiled and then grilled using traditional cooking ingredients. The two bride and groom are guided by the host to find and win over the chicken, which is hidden in the rice container that has been prepared. With the guidance of the host's rhymes, the bride and groom start looking for pieces of chicken, according to the instructions given by the host.

If the severed chicken head is obtained by the man, it is believed that he will be a good head of the household, but if the first finding of the chicken head is found by the woman, the community in Simpang Empat village is also entrusted with the belief that this

woman will lead her husband in the household. This is not expected by anyone in the community who carries out the rice-facing tradition.



e. Eat and drink together

There is eating and drinking together, carried out in the tradition of eating rice face to face. Here teaches the wife how to serve her husband and then provides rice and side dishes, and teaches a wife when cooking she must first ask what her husband wants her to cook, even if the wife doesn't like it but she must follow her husband's wishes.



f. Choose the food that each likes

For the bride and groom, they can choose the food that is in front of them, so that the couple knows each other's favorite food. Then the husband has to get it and ask the wife's favorite food. And vice versa, so that in the future the two brides will be more open about things they like and don't like.



g. Food distribution

Distributing all the food that has been prepared in the traditional rice-face-to-face procession to those who participate in carrying out the face-to-face rice procession and also distributed to invited guests who come, where all kinds of food from rice, sweets, cakes,

jelly , halua and so on. The food means that sustenance can be sought and enjoyed together. So don't throw away the fortune that has been determined, if the fortune is excessive, let's share it with each other, especially to those who need it the most.



h. Toast in-laws

The final stage is toasting the in-laws, toasting the in-laws shows the son-in-law's affection for the in-laws. That's where the first meal that the son-in-law gave to the mother-in-law. That way love for our biological parents must be equal, don't discriminate, then love shouldn't be one-sided. After eating rice face to face, then the procession of handing over the groom to the woman's family. Then do not forget to close the wedding ceremony with rhymes.



Shape changes in the process of rice face to face Changes occurred in 2007 due to a transition that changed the way of life of the community which lasted for a long time, one of which was the form of changes in the nasi tanding up tradition. For the first time, the people of Simpang Empat Village used natural ingredients to make rice face to face, then processed and formed it with interesting concepts, including carrots which were cut into pieces which were created into several shapes including the shape swans, flower shapes, bird shapes, and so on.

In line with Gillin's opinion (in Soekanto, 2009: 263), that social change occurs as a form of response from society, whether consciously or not, as a form of adaptation to the conditions that occur around them and change will continue as long as there is interaction between humans. and between communities. Likewise, in the tradition of rice facing at a wedding in Simpang Empat Village, there are several forms of change that researchers have observed while in the field, namely as follows:

a. Changes in terms of the shape of the rice procession face to face.

1. Garnish changes to rice

The decoration ingredients that are placed on top of the rice face to face have changed, previously they were made with natural ingredients, now they are made with ready-to-eat ingredients. This makes the value of cooperation in making decorations disappear, but the value of beauty in decorations remains the same and flower decorations on rice face to face are expected to be able to give a picture of life filled with happiness.





This is in accordance with Gillin's thinking (in Soekanto, 2009: 263), that social change occurs as a form of response from society as a form of adaptation to the conditions that occur around it and change will continue as long as there is interaction between humans and between communities.

2. Changes in rice used

In the past, the rice used was nasi lemak and nasi kuning. It's different from today who only use white rice, because if you use nasi lemak, the people think this rice will be redundant because they use coconut milk. Today the people in Simpang Empat Village use white rice in making rice face to face, choosing white rice ingredients gives a shift in value to the rice itself, but the purpose of using white rice is none other than so that it can be reused into other preparations, one example is to make it into fried rice after looking for chicken in the tradition of eating rice face to face.

3. Changes from complementary decorations to the traditional rice ceremony

Complementary foods used in the rice-facing tradition come from eating sweet foods. So that in ancient times the sweet dishes that were served were always created to be attractive, it can be seen that the modifications of side dishes for side dishes in the past varied greatly, judging by the various colorful decorations. The value of creativity has changed, seen from the presentation of the ancient community combining several foods into unique and interesting forms, but now the food decoration is very simple by sticking ready-made flowers in egg flower holders by the people in Simpang Empat Village.



b. Changes in terms of equipment

The equipment used in making the tradition of face-to-face rice today is different from the past. The equipment used consists of ambals, trays, glasses, containers, spoons, hand washing basins, and plates for rice. The basic material of the equipment used to eat rice face to face in ancient times was made of silver. This is because in ancient times the tradition of front-to-front rice was only reserved for the upper class and descendants of royalty and silver-based equipment was only owned by the nobility.

However, at the present time the tradition of front-to-front rice can be carried out by all Malay communities in Simpang Empat Village. So that the cutlery used is no longer

made of silver, but made of glass and plastic. The shift in value to the objects used to place rice face to face is due to community factors which make the event include all levels of the general public. Therefore, the equipment used is adapted to the capabilities of the local community when the traditional event of eating rice face to face is carried out in Simpang Empat Village.

This is in accordance with Gillin's statement (in Soekanto, 2009: 263), that change occurs because of adaptation to current conditions. This condition is what the Malay people in Simpang Empat Village do in maintaining their traditions so that they make adjustments so that the traditions survive.

c. Changes in Functional Terms

Most people in the past believed in marrying off their children through an arranged marriage, through the tradition of eating rice face to face. With the aim of bringing their children closer and establishing friendship between the two parties. Nowadays, the rice-face-to-front tradition is no longer used as a media for matchmaking, but is only used as a series of Malay community wedding processions in Simpang Empat Village as entertainment.

CONCLUSION

The tradition of nasi facing front is a part of the culture of the Malay community which has been passed down from generation to generation. Initially, this tradition was carried out to marry off their children through an arranged marriage process and introduced families through the tradition of eating rice face to face by the Malay community, so that friendship would be established between men and women. Then when brought by Mrs. Hartini's sister in Simpang Empat Village, the tradition of facing-to-face rice was used as a complementary event in a series of wedding events. The procession of nasi tanding is a series of events in the nasi tanding tradition which consists of a preparation stage and an implementation stage that has been adopted by the people of Simpang Empat Village. Influenced by the development of the times, rice face to face has changed.

One of them is in the form of changes in the face-to-face rice procession, including: changes in terms of form, changes in the form of making rice face-to-face can be seen from the ingredients, food composition and decorations used, then changes in terms of equipment can be seen from the tools used by people in the past were different from today, one of which was the plate made of silver used by the royal family, while the people in Simpang Empat Village today are free to use plastic plates and from the last seen changes in terms of function, rice was made face-to-face in the past with the aim of matchmaking while today in Simpang Empat Village as part of a series of wedding processions.

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