

Silek Pangian in the Bolek Laman Tuo Tradition in The Social Structure of The Nagari Sungai Dareh Community, Dharmasraya District, West Sumatra Province

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ABSTRACT

This research, entitled "Silek Pangian in the Bolek Laman Tuo Tradition in the Social Structure of the Nagari Sungai Dareh Community, Dharmasraya Regency, West Sumatra Province", is research on the Silek Pangian performance which is performed on a page tuo in the Bolek Laman Tuo tradition in the Nagari Sungai Dareh community. This research uses performance studies theory by Richard Schechner which is assisted by the concept of performance by Milton Singer. Performance studies theory is used to investigate the Silek Pangian performance in the Bolek Laman Tuo Tradition in the social structure of the Nagari Sungai Dareh community, as a performance that can be observed from various aspects, both from the aspect of the person performing, the audience, and the people who was accidentally present at the incident. Milton Singer's concept of cultural performances helps to analyze that a cultural performance has: (a) limited performance time; (b) beginning and end; (c) organized activity events; (d) a group of players; (e) a group of spectators; (f) performance venue; (g) the opportunity to demonstrate it. This research uses an ethnographic method, which makes the researcher a participant observer in this research. The results of the research show that Silek Pangian in the Bolek Laman Tuo Tradition is a show and performance that has always been part of the social structure of society and has become a tradition that is proud of the local community of Nagari Sungai Dareh, Dharmasraya Regency, West Sumatra Province.

Keywords: *Silek Pangian, tradition, Bolek Laman Tuo, social structure*

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INTRODUCTION

Bolek Laman tuo Silek Pangian is a tradition found in Nagari Sungai Dareh, Dharmasraya Regency. The Bolek Laman Tuo Silek Pangian tradition is a face-to-face event for silat warriors and all students who come from various regions to display the moves and skills of their teachers. The silat is displayed on the page tuo (old yard), which is the "stage" where the Bolek Laman Tuo Silek Pangian tradition is carried out. Apart from being a face-to-face event, this meeting also carried out a grave pilgrimage to the graves of the Datuak Mangku as the Silek Pangian professors whose graves are located at the site of the Tuo page.

The Bolek Laman Tuo Silek Pangian tradition is a party for the children of Sungai Dareh village which is routinely held every year in the month of Dzulhijjah by all students who are in the "Batang Hari region". This is the name for Silek Pangian students who live along the Batang Hari river. This tradition has been going on for approximately 125 years, but is still carried out today (Datuak Pucuak, Interview, March 2023). The regional government of Dharmasraya Regency really appreciates this activity, so that every activity carried out by the regional government always attends, and even supports it by providing moral and material assistance.

Silek Pangian is a traditional self-defense skill combined with kanuragan science, namely mysticism. Silek Pangian is not just a martial arts art to be performed, but is used to defend oneself from crime. To learn Silek Pangian, prospective students must meet certain requirements, namely a lime, a knife, a ring made of white iron, black trousers, a two meter long black cloth, and a rooster for shared meals for Silek Pangian students. and teacher Silek Pangian. Lime is the main requirement to become a student of Silek Pangian, because on the lime a mantra is read by the Silek Pangian teacher called ma'ateh lime, which is a procession to find out the intentions or goals of people who want to join Silek Pangian (see also Hirja Hidayat: 2021).

The Silek Pangian performance presented at the Bolek Laman Tuo Tradition begins with various activities, including the polak kunik process, which is a deliberation of the Silek Pangian teachers in Nagari Sungai Dareh to determine when the Bolek Laman Tuo Tradition event will be held. After determining the day for the implementation of the Bolek Laman Tuo Tradition, Silek Pangian students will ask for donations from the people of Nagari Sungai Dareh and at the same time inform the community of the schedule for implementing the Bolek Laman Tuo Tradition.

Before the Bolek Laman Tuo Tradition is carried out, various kinds of preparations are made. Usually this preparation is carried out for three days and three nights or seven days and seven nights, it all depends on agreement of traditional leaders. During the preparations leading up to the peak of the Bolek Laman Tuo Silek Pangian Tradition, the canang is sounded continuously from a tall house which is commonly called palai-palai, which is a special house built on the tuo page as a place for the canang to be played. Every evening before the peak activity, Minangkabau arts such as Saluang Dendang, Randai and Minangkabau dances will be displayed.

The Bolek Laman Tuo Silek Pangian tradition always begins with the sound of the canang which will again be rung from the high house where the canang canang is played. The sound of canang is a sign that the Bolek Laman Tuo Silek Pangian tradition is about to begin. Even though the page (the term for a silek pangain group or training place) from various regions are already present in the performance arena, as an effect of the canang sound, people who want to watch the performance will flock to the page tuo to watch the Silek Pangian performance. The Bolek Laman Tuo tradition is so important that migrants take the time to return home so they can watch the performance.

Before the Silek Pangian performance, Pandekau Sidiq and Pandekau Bungsu, who are Silek Pangian teachers in Nagari Sungai Dareh, will do silat on the tuo page. The

performance of these two silat teachers is called the open page procession as a sign of the opening of the tuo page. After the two teachers finish silating, the Silek Pangian students will take turns silating on the tuo yard. Silek Pangian students will display moves and skills taught by their respective teachers.

The Silek Pangian performance is not a competition between Silek Pangian students, but there are still winners and losers. Silek Pangian students who excel in the performance will receive appreciation from the people watching in the form of applause and cheers. Silek Pangian students who excel in performing will receive recognition from the community and Silek Pangian teachers that this person has greater abilities in silat. They will also take their winnings to their respective pages. Teachers from this page will also feel proud of the excellence of their silat students.

The Silek Pangian performance in the Bolek Laman Tuo tradition is a unique and interesting cultural phenomenon. Therefore, it is very appropriate to study it using performance studies theory. Performance studies theory has studies that are not only limited to the spectacle that takes place on stage, but also what happens off stage, even studying the audience and the space. Performance studies is a new discipline or an interdisciplinary approach that brings together various disciplines, including historical studies, linguistics, literary criticism, anthropology, dance anthropology, ethnomusicology, folklore, semiotics, theater and choreography.

Richard Schechner stated that performance is a process that requires time and space. A performance also has a beginning, middle and end. Then the basic structure of the performance includes stages, namely: (a) Preparation; (b) Staging; and (c) Aftermath (Schechner in Murgiyanto, 1996: 156). The concepts offered by Schechner will be analyzed through Silek Pangian in the Bolek Laman Tuo Tradition.

One anthropologist, Milton Singer, stated that various forms of cultural organization are called "cultural performances", consisting of wedding ceremonies, temple ceremonies, recitations, dance performances, music and drama. Each cultural performance has: (a) limited performance time; (b) beginning and end; (c) organized activity events; (d) a group of players; (e) a group of spectators; (f) performance venue; (g) the opportunity to show it (Milton Singer in Murgiyanto, 1996: 164-165). Singer's opinion will also be applied in the Silek Pangian performance in the Bolek Laman Tuo Tradition.

To facilitate the development of Silek Pangian in Nagari Sungai Dareh, four sites were created as Silek Pangian practice areas, and the tuo site is only used for the Bolek Laman Tuo Silek Pangian Tradition event which is held once a year. In the four pages, teachers are trained who are called *urang nan ompek suduik* "people of the four corners" who have their respective titles: a) Pandekau Sati; b) Pandekau Kayo; c) Pandekau Sidiq e) Pandekau Youngest.

Silek Pangian expanded to the Sijunjung Regency area: Silokek, Takuang. Dharmasraya Regency: Sungai Kambut, Kampung Surau, Pulau Punjung, Sikabau, Siguntur, Taratak, Koto Tuo, Sitiung, Sungai Duo, Koto Padang, Tiumang, Batu Rijal, Sipangku, Timpeh, Bonjol. Kuansing Regency: Ibul, Sungai Besar. Tebo Regency: Tanjung Samalidu, Musang Island.

Various types of food are available at Laman Tuo, such as Lomang Otun, Lomang Tapai, Bojik, Dodau Banana and others. Visitors can taste typical Minangkabu culinary delights. This is one of the potentials that can attract public interest and participation in attending the Bolek Laman Tuo Silek Pangian Tradition event. Food is not only to fulfill a person's needs so that they can survive, but there is also a function and meaning of food which is a symbol in the Bolek Laman tuo Silek Pangian tradition of the Nagari Sungai Dareh community. Traditional food is a form of culture that provides characteristics to society.

The presence of a ceremony in a society is a particular expression related to various events that are considered important for that society. The placement of interests in society is not always the same for other community groups. Events that are considered important are carried out as a ceremony with a series and procedures. The forms of expression used to welcome or in connection with this important event also vary according to the beliefs and traditions that have been passed down from generation to generation (Kusmayati, 2000:1)

The aesthetic aspects of performing arts contained in the Bolek Laman Tuo Silek Pangian Tradition are carried out with processions. Beauty is manifested in the Bolek Laman Tuo Tradition as a form of spectacle that presents aspects that are displayed and heard which can underlie a manifestation that is called performing art (Kusmayati 2000: 75)

There are various differences in the social structure of cultures in the world according to the order of social values. Structure means referring to the arrangement of relationships between components, such as the structure of the earth's crust, chemistry which studies molecules, or like the structure of a sentence. This structure is also found in human social life, having components that are interconnected with each other. Society is a social structure consisting of a complex network of social relationships between its members. A social relationship between two particular members at a particular time, in a particular place, is not seen as an independent relationship, but is part of a broad network of social relations, which involves all members of that society. The relationship between the two people above must be seen as part of one social structure. This is the principle and object of social science study (Radcliffe-Brown 1940).

The social structure is in a space of traditional order that shapes the character of their lives, space is a container that includes land space, sea space and air space, including space inside the earth as a unified territory, where humans and other creatures live, carry out activities, and maintain their survival. Spatial structure is the arrangement of residential centers and a network system of infrastructure and facilities that function to support socio-economic activities of the community which hierarchically have functional relationships.

on target for what students need. Students' perception toward e-learning implementation is necessary to consider. Lorenzi and Riley (2002) stated that student perceptions, as a behavioral element in learning, are more significant than technical variables in an approach's success. Then, by considering students' perceptions, it can give good motivation to students in joining E-learning.

Perception is the thought of understanding something that has been done through the senses. According to Mulyani (2020), perception is a process followed by receiving a

stimulus through the senses. Regarding achieving the goals of the implementation of new teaching and learning such as online learning it is necessary to know the students' perceptions. Perception also would be used as a way to evaluate to achieve the goals of the learning process such as students' or teachers' perceptions.

METHOD

As a way to formulate a solution to a problem in the study, a method that is qualified according to the field is needed. The method used in this paper to dissect and analyze the Silek Pangian performance in the Bolek Laman Tuo Tradition is a qualitative method. This qualitative research will be explained with a description of the analysis. Qualitative research is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symbols, symptoms and descriptions of a phenomenon; focused and multi-method, natural and holistic; prioritizes quality, uses several methods, and is presented narratively (Yusuf, 2014:329)

In looking at how the event occurred, of course we see it from the perspective of the community as part of the performance. More specifically, Spradley then defines culture as a system of knowledge that humans obtain through the learning process, which they use to interpret the world around them, and at the same time to develop behavioral strategies in dealing with the world around them (Spradley, 2006:xiv)

In this research, Spradley's ethnographic method was used to approach the figures involved in the Silek Pangian performance in the Bolek Laman Tuo Tradition. Ethnography is the work of describing a culture. The main aim of this activity is to understand a view of life from the perspective of native people, as stated by Bronislaw Milanowski, that the purpose of ethnography is "to understand the point of view of native people, relating to life, to get their view of the world" (Spradley, 2006: 25) .

The research design is a procedural part of the research so that data collection aims to process data in accordance with the research object so that the data is relevant to the research context. In general, research design is defined as the entire process of designing and implementing research, in a narrow and specific sense it means procedures for data collection and data analysis (Supranto, 2003: 54). Based on the explanation above, data collection carried out in this research uses observation, interviews and documentation.

In research that uses a qualitative approach, the researcher uses a research instrument (Yusuf, 2014: 372). This is then supported by an interview guide that refers to the main problem. Apart from supporting instruments, this research used a cellphone camera, voice recorder, notebook and laptop.

Data types and data sources

The type of data used in this research refers to the types of primary data and secondary data. Primary data is data obtained from the Silek Pangian performance in the Bolek Laman Tuo Tradition by observing the performance directly, from initial preparation to completion. Then direct interviews with Silek Pangian teachers, Silek Pangian students, and figures involved in the Silek Pangian performance in the Bolek Laman Tuo Tradition.

Meanwhile secondary data was obtained from various articles, the results of previous research that were relevant to the research.

The data sources for this research were obtained from various sources with subjects related to the research topic. In Lofland's quote in Misradona (2001: 112) that the main data source in qualitative research is words, and the rest of the actions are data additional items such as video documents, photo documents, books and others. Examples of data obtained for research are notes or documentation contained in the Nagari Sungai Dareh archives, silek pangian historical archives kept by silek pangian teachers, as well as books related to this research.

Data collection techniques

a. Observation

One technique that can be used to find out or investigate non-verbal behavior is by using observation techniques (Yusuf, 2014: 384). Observation is an important substance in carrying out research. according to Bogdan and Taylor, a method of collecting data by involving oneself in the subject's environment, systematically and unobtrusively, thus creating a period of intensive social interaction between the researcher and the subject. So far, observations have been made on the research object of the Silek Pangian performance in the Bolek Laman Tuo Tradition. Observations of the formal object, namely the Silek Pangian performance, have been carried out in the Bolek Laman Tuo Tradition.

b. Interview

Interviews are one technique that can be used to collect research data. In simple terms, it can be said that an interview is an event or process of interaction between an interviewer and a respondent or other person being interviewed (interviewee) through direct communication (Yusuf, 2005:278). Ethnographers may interview people without the person's awareness. -the person is just having an ordinary conversation, but in that conversation the ethnographer includes ethnographic questions (Spradley, 2006: 85). In this research, interviews collected data from the perspective (subjects) of Silek Pangian teachers discussing the Silek Pangian performance in Tradition. Bolek Page Tuo.

c. Document

A document is someone's notes or work about something that has passed. Documents about people or groups of people, events, or occurrences in social situations that are appropriate and related to the research focus are very useful sources of information in qualitative research. The document can be in the form of written text, artefacts, images or photos. Written documents can also be in the form of life histories, biographies, written works and stories (Yusuf, 2014:391)

d. Data analysis technique

The data analysis technique used in this research functions on data found in the field on material related to the research object. Apart from that, data analysis also concerns the issue of searching for data as reference material, sources and references in searching for data related to the research object. In contrast to quantitative research analysis which is carried out at the end of the activity after all the data has been collected; In qualitative

research, data analysis is carried out from the beginning of the research (ongoing). Researchers do not wait for all the complete data to be collected and then analyze it (Yusuf, 2014: 400).

Fossey, cs., stated the limitations of analysis in collecting qualitative research data as follows; Qualitative analysis is a process of reviewing, synthesizing and interpreting data to describe and explain the phenomenon or social worlds being studied. He emphasized that qualitative data analysis is a process of reviewing and examining data, synthesize and interpret the collected data so that it can describe and explain the phenomenon or social situation being studied (Yusuf, 2014: 400)

Based on the opinion above, in analyzing research data for the Silek Pangian performance, several opinions are used, each of which is a fairly efficient way of analyzing data originating from phenomena. So that the data as a source for this research can be analyzed properly according to context

RESULT AND DISCUSSION

Understanding Silek Pangian

Silek Minangkabau is different from pencak silat and silat in general. Even though it is played as a martial sport, it tends to be exposed as a fighting skill. Silek Minangkabau is a representation of the core of traditional teachings, not for display and far from being aimed at provoking conflict. This is due to silek, teaching traditional Minangkabau philosophy (Hasannudin 2019:2) For the Minangkabau people, silek has two roles. First, silek is a martial art and is called silek. Second, silek is a game called pancak. Pancak is a ladder or an initial stage in learning silek, there are various kinds of silek in Minangkabau (Saputra, 2011:74).

Silek Pangian itself is a traditional self-defense skill combined with kanuragan science, namely mysticism. Silek Pangian is not just a martial arts art to be performed, but is useful for defending oneself from crime. Silek Pangian College also deepens the teachings of the Islamic religion, such as studying Islamic creeds. To learn Silek Pangian, prospective students must meet certain requirements in the form of a lime, a knife, and a ring made of iron. white, black trousers, two meter long black cloth, rooster (interview Datuak Gompo 07 May 2023).

Teacher Nan Ompek Suduik

To facilitate the development of Silek Pangian in Nagari Sungai Dareh, four pages were created as Silek Pangian practice areas, and the tuo page is only used for the Bolek Laman Tuo Silek Pangian Tradition event which is held once a year in the month of Duhijjah. These four names trained by teachers sent from the four tribes in Nagari Sungai Dareh. The four names consist of: Pandeka Sati from the Caniago tribe; Pandeka Kayo from the Piliang Tribe; Pandeka Sidiq from the Malay Tribe; Pandeka Bungsu and the Pitopang Tribe. Everyone who wants to join Silek Pangian in Nagari Sungai Dareh can choose silek teachers who are called guru nan ompek suduik (teachers with four corners). Each teacher has their own site or place to practice silek. (Marlis, interview 23 May 2023).

Every page from Guru Nan Ompek Sudiuk has the same movements taught by the teacher, namely silat movements which still maintain their purity, without adopting or taking modern silat movements nowadays. What's unique about Silek Pangian's movements is that he has very careful footsteps and graceful hand movements so that it looks like he's just dancing. The goal of this dance is body harmonization and the development of strength, skills in performing all body and muscle movements quickly for self-defense. This dance can sometimes be deadly with a lock that makes the opponent unable to move or

C. Silek Pangian Student Rules

Silek Pangian students have certain rules in their training based on the agreement of the Silek Pangian teachers which must be obeyed. One of these rules is that it is not permissible to carry out training on Saturday evenings and Tuesday evenings because according to the beliefs of Silek Pangian teachers these nights are considered not good. According to the beliefs of Silek Pangian teachers, practice should be held on Friday nights because that night is considered a special day because on that night it is thought that the spirits of previous teachers who have died have returned home. When studying Silek Pangian, you not only learn silat but also deepen your knowledge of the Islamic religion, for example, students of Silek Pangian are prohibited from missing the five prayers. time, prohibited from using silek knowledge for evil, and always obeying parents and teachers (Marlis, interview 07 May 2023).

Understanding Page Tuo

Laman tuo or old yard is a place where Silek Pangian performances are held in the Bolek Laman Tuo Tradition, located in Nagari Sungai Dareh. The tuo page is only used once a year precisely in the month of Dzhulhijjah. On the tuo page there are traditional halls which are used for traditional deliberations and watching Silek Pangian performances by Silek Pangian teachers. On the tuo page there are also the graves of previous Mangku Datuaks, namely Datuak Mangku Duli, Datuak Mangku Lani, and Datuak Mangku Sahid. The tuo page can only be used once the page opening process has been carried out. Bukak page is a silat performance performed by Pandekau Sidiq and Pandekau Bungsu who are Silek Pangian teachers from Nagari Sungai Dareh. The martial arts performance of these two martial arts warriors on the Tuo page is a sign that the Tuo page has been opened. All students of Silek Pangian Rantau Batang Hari will bersilat on the tuo page after opening the page. In the following picture you can see the tuo page in Nagari Sungai Dareh (Datuak Pucuk, interview 23 May 2023).

The performing arts that are often found today are the result of a process of inheritance from generation to generation. This art was created through the creativity of the artists, so that the art is able to survive to this day. The inheritance process carried out by previous artists was more of an oral culture, making it difficult to obtain written data. As expressed (Jakob Sumardjo 2001:10). Alfred Gell believes that art, including performance art, is a technology of enchantment. The charm that Gell refers to comes from inside and outside of everyday life,

The existence of one type of performing art in the past and present is spread over a wider area in different forms and structures, due to the oral inheritance of this art. This happens especially with the types of performing arts that have been passed down from generation to generation in rural communities. Performing arts are not created without intention, but are created based on the values, world views, and beliefs of artists and the public as part of a society's sociocultural activities. Artists create, package and create performing arts as part of creative efforts carried out by a constructive spirit through symbolic (Jaeni, 2012:2),

Preparations Before the Bolek Laman Tuo Tradition

Before explaining the process of the Bolek Laman Tuo tradition from preparation, performance, to the end, it is important to first explain the meaning of the Bolek Laman Tuo tradition, and the meaning of the page tuo. Each of them will be explained as follows. In the Nagari Sungai Dareh community there are several social structures that are carried out in daily life as follows:

1. Panghulu, Datuak, Niniak Mamak

A Panghulu (Ind: Penghulu) is a traditional leader in Minangkabau society who is responsible for protecting the children of his relatives. M. Sayuti revealed that a penghulu is a traditional leader in his people or tribe who always tries to protect the interests of his children and his community. M. Rasjid Manggis likened the prince to the wood of the gadang in Tengah Koto, the ureknyo tampek baselo, the stemnyo tampek basanda, the dahannyo tampek barangtuang, the daunnyo silver suaso, the bungonyo ambiak kasuntiang, the fruit of the buliah being eaten, the tampek bataduah kutiko ujan, the tampek balinduang kutiko paneh (like a large tree in the middle of the koto, the veins are a place to cross legs, the trunk is a place to lean on, the branches are a place to depend on, the leaves are silver, the flowers are made into edits, the fruit can be eaten, a place to take shelter when it rains, a place to take shelter when it is hot) (M. Rasjid Manggis, 1985:127).

Penghulu is a person who takes one step first and is elevated by a branch by his children, as the saying goes "diamba gadang, diampang Tinggi", meaning that his words are heard, his orders are obeyed, as long as the headman is still on the right path or adhering to the customary lines that have been determined. based on consensus according to the flow and appropriate actions and actions. If his actions are outside the applicable norms, he will receive reactions or challenges from the people he leads, either directly or indirectly. In accordance with the traditional saying which says; Just kings are worshipped, unjust kings are refuted' (Nur Anas Zaidan 1982:19).

Datuak or also known as Penghulu is a traditional title given to a man to lead a people. Datuak is given to men or usually traditional leaders. The title of Datuak is inherited through matrilineal descent or maternal lineage. The title of Datuak for the people of Nagari Sungai Dareh is a title that is highly respected because it holds the title of being a step elder in society. Every community is required to follow the orders of the leaders of their people.

The orders that must be followed are orders that are in accordance with Islamic teachings, which enjoin good and forbid evil.

The role of the datuak in Nagari Sungai Dareh in supporting regional resilience is carried out by providing an example and issuing calls that invite children to improve welfare, participate in maintaining peace in the Nagari and avoid conflict so that harmony and peace in the community are well maintained.

The Datuak in the Nagari Sungai Dareh community also has a role in deciding all matters within the clan. Starting from the issue of inheritance of the family and the issue of the wedding party, Niniak Mamak must have permission, such as the time when the wedding reception will be held. The interests of the community in the nagari become the basis for the datuak in taking action, and the action that emerges ultimately becomes a joint decision agreed upon by the tribal community. Therefore Ninik Mamak has the authority to legitimize the interests of her nephew's children in the nagari. Which can later be realized in efforts to advance the nagari.

2. Scholars

The leadership of the ulama is a bright light in the nagari, a palito whose arrows are extinguished, which is manunjuak to teach how to sell luruih, baka bana. Ulama scholars have an obligation to guide their people to live safely in this world and the afterlife in accordance with the teachings of the Islamic religion. The main clerics must have adequate knowledge of the Islamic religion and have knowledge of tools, namely Nahu, Sharaf, and so on, to master Arabic in studying obligatory, circumcision, and must, valid and void, as well as halal and haram things from the original source. They also have the task of monitoring whether the traditional mamakai mangato syarak is running well in their community (Musril Ahari, 170-171).

In the Bolek Laman tuo Silek Pangian tradition, the presence of a religious scholar is very important, especially his role in leading prayers during the pilgrimage to Datuak Mangku's grave. Where the pilgrimage was carried out by Silek Pangian teachers, students, and all the guests who attended. In Minangkabau in particular, religious scholars have several main functions.

3. Smart Cadiak

Cadiak Pandai (Cerdik Clever) in Minangkabau culture is a people or group that is considered clever and clever or has extensive knowledge. The Cadiak Pandai group has a high or honorable place in the life of Minang society. Cadiak Clever is a person who is able to solve problems with the knowledge or knowledge he has. For this reason, Cadiak Pandai is not inherited like Panghulu, Datuak, or Niniak Mamak, but is based on recognition of his intellectual abilities in society. The Cadiak Pandai group needs to be invited and encouraged to participate in building society with its synergy with Ninik Mamak and Alim Ulama in creating qualified human resources for the progress of the nagari. The Clever Cadiaks are expected to produce applicable concepts that can elevate honor and dignity society in facing various challenges that are increasing day by day getting heavier (Mas'oed Abidin, 25).

3. Bundo Kanduang

Women in Minangkabau language are called padusi. In Minangkabau customs, women have a very special portion and position because all decisions are in the hands of women. This means that without permission from women, all plans that have been decided in a deliberation cannot be implemented. Minangkabau women who are married are referred to as Bundo Kanduang (biological mother). In simple terms, Bundo Kanduang is an informal leader for all women and their children and grandchildren in a people. This leadership grows from its own abilities and charisma which are supported and recognized by the members of its people

CONCLUSION

Silek Pangian is a traditional self-defense skill combined with kanuragan science, namely mysticism. Silek Pangian is not just a martial arts art for display, but is useful for defending oneself from crime in the Silek Pangian school as well as deepening the teachings of the Islamic religion. To learn Silek Pangian, prospective students must meet certain requirements in the form of a lime, a knife, a ring made of white iron, black trousers, a two meter long black cloth, and a rooster.

The Bolek Laman Tuo Silek Pangian tradition is a tradition found in Nagari Sungai Dareh, Dharmasraya Regency. The Bolek Laman Tuo Silek Pangian tradition is a face-to-face event for silat warriors and all students who come from various regions to display the moves and skills of their teachers. The silat is displayed on the page tuo (old yard), which is the "stage" where the Bolek Laman Tuo Silek Pangian tradition is carried out. Apart from being a face-to-face event, this meeting also carried out a pilgrimage to the grave of Datuak Mangku as a professor at Silek Pangian, whose grave is located at the site of the page tuo.

The Bolek Laman Tuo Silek Pangian tradition is routinely carried out every year. In this tradition there were Silek Pangian teachers, student Silek Pangian students, as well as the government consisting of: the Department of Culture, the Department of Tourism, Youth and Sports of Dharmasraya Regency, as well as the general public, both those invited and those who deliberately came without being invited. The presence of all members of the community makes the Bolek Laman Tuo Tradition an event that is truly a spectacle. One reason is because this tradition is carried out deliberately, with the intention of being seen by other people, it is displayed or held. So, the desire to show something is the first characteristic of a spectacle. However, why do some people often accidentally watch things that the perpetrators did not intend to actually watch? It turns out that these events presented something unusual. Based on that, the second characteristic of spectacle is unusualness as an attraction for the audience. The combination of these two characteristics then gives birth to a third characteristic, namely an event that brings together the presenter's intention to present something unusual with the hope that the audience will experience something unusual. This is the nature of a performance performance.

The relationship between Silek Pangian and the social structure of society. In the Minangkabau world, society is a unit that is divided according to sub-tribe differences, (and according to position in customs such as pangulu, Alim ulama Cadiak Pandai, Bundo

Kanduang. With such conditions it requires every member of society to be "careful", by The intention of being clever in placing oneself in the social environment, of course, even if one has taken precautions, it is still very possible for conflicts to occur from small scale to individuals to a wider scale, but to anticipate such things so that they do not happen or minimize them, some kind of efforts that can control the way of behaving and behaving in society. Traditional structures are very influential in silek pangian because it is something that will be held in Nagari Sungai Dareh with the participation of traditional.

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