

The Symbolic Meaning of *Kayah Baarak* Tradition in Bengkulu Indigenous Wedding

Nisbatun Nisak, Endrizal

Institut Seni Indonesia Padangpanjang

ABSTRACT

This research discusses the *Kayah Baarak* tradition in the traditional marriage process in the Tunggang Village community. This research aims to find out how the *kayah baarak* procession in the marriage procession and the meaning in the *Kayah Baarak* tradition in the traditional marriage process of the Tunggang Village community. This research uses qualitative methods and the data collection techniques are observation, interviews, and documentation. The findings in this study are that the *Kayah Baarak* tradition has several meanings that can be taken in this procession, one of which is social meaning and religious meaning. The participation of the surrounding community in the *Kayah Baarak* procession, there can be seen how social values are applied in the procession.

Keywords: *Wedding Procession, Tradition Meaning, Kayah Baarak.*

Corresponding author

Name: Nisbatun Nisak

Email: nisbatunnisak710@gmail.com

INTRODUCTION

Indonesia consists of various ethnic groups. With more than 300 ethnic groups or tribes, Indonesia has a very diverse cultural wealth. The tribes in Indonesia have unique characteristics, both in terms of customs, arts, and so on. According to Koentjaraningrat (1996:74), there are three forms of culture, namely, ideas, activities or behaviors, and cultural objects.

Indonesia is famous for its rich cultural traditions, one of the most famous cultures is the wedding tradition. Wedding traditions in Indonesia also consist of various kinds of processions, in the wedding procession also has its own meaning for people who carry out the procession. One of the unique wedding traditions is the wedding procession in the Tunggang Village community, namely the *Kayah Baarak* tradition.

The *Kayah Baarak* tradition is a procession carried out by the people of Tunggang Village before a wedding. *Kayah Baarak* is a hereditary legacy from the ancestors to this day. *Kayah Baarak* is the process of the bride and groom being carried by a group of people from the house to the river accompanied by singing verses from the book of Al-barzanji and tambourine beats. In the procession of *Kayah Baarak*, usually residents and neighbors around the bride's house will participate in parading the bride and groom.

Another purpose of the *Kayah Baarak* tradition is to purify themselves in the river before the wedding. In the interesting *Kayah Baarak* tradition, there is a meaning contained in the procession of the *Kayah Baarak* tradition in the wedding customs of the Tunggang Village Community.

The initial stages of the *Kayah Baarak* procession are, before being paraded to the river Nakdaro (bride) and Marapulai (groom) get ready first by wearing clothes that are in accordance with existing customs, while the community group that will parade is waiting in front of the house to parade the bride to the river.

In this paper, the researcher will try to explore further the meaning contained in the *Kayah Baarak* tradition in the wedding customs of the Tunggang Village Community.

METHOD

This research is guided by qualitative research methods. The data collection technique is by direct observation in the field or supported by literature study. According to Moleong (2007: 6) Qualitative research is research that aims to understand the phenomena experienced by research subjects. This means that this method is used to examine matters relating to behavioral research, attitudes, motivations, perceptions and actions of the subject. The object of research that will be studied by researchers is *Kayah Baarak* in the wedding procession of the people of Tunggang Village, Pondok Suguh District, Mukomuko Regency, Bengkulu Province.

Primary data obtained directly from the field in the form of information such as photos, video recordings obtained from research results regarding the meaning of the *Kayah Baarak* tradition in the marriage procession of the Tunggang Village community. Secondary data obtained in this study is data taken from existing sources in the form of books, journals, theses, which are related to the wedding tradition.

FINDING AND DISCUSSION

A. *Kayah Baarak* Procession in the Traditional Wedding of Tunggang Village Community.

The *Kayah Baarak* tradition in the traditional wedding tradition of the Tunggang Village community is a procession before the marriage ceremony that has existed since ancient times and has been passed down from generation to generation. This tradition only exists in the wedding customs of the Tunggang Village community and is not found in other villages, this is the uniqueness of the wedding customs in Tunggang Village.

Kayah Baaraak is a process where the bride and groom before the wedding are paraded by a group of people from the house to the river accompanied by singing verses from the book of Al-Barzanji and tambourine beats.

The process of the *Kayah Baarak* tradition begins in the morning before the consent of marriage. The procession begins when the bride and groom are ready to get ready by wearing traditional clothes to be paraded from the house to the river with a parade accompanied by singing and tambourine beats, the songs that are chanted come from verses from the verses of the book of Al-Barzanji. The tambourine march and the chanting of the verses of the book of barzanji for *Nakdaro* (bride), is carried by the taklim

assembly group or mothers. As for *Marapulai* (groom), it is paraded by a group of dikir or fathers.

The equipment used during the *Kayah Baarak* procession is Kasai which is made of rice flour using fragrant spices that are made colorful. Kasai has been used since long ago as an additional tool in the Kayah Baarak procession. From ancient times *kasai* was a powder to be used after every bath.

Limau / Oranges, in the *Kayah Baarak* procession the oranges used are grapefruits which are rather large in size. The oranges are then carved and decorated with flowers made of paper. The decorated oranges are given by *Nakdaro* to *Marapulai* to be floated in the river during the Kayah Baarak procession.

Umbrellas are used to protect the bride and groom from the sun or raindrops when the bride and groom are carried from the house to the river during the *Kayah Baarak* procession.

Talam and *Tudung*, in the *Kayah Baarak* procession the existence of this *talam* is a place to carry the equipment needed during the *Kayah Baarak* procession from the house to the river. While the hood is used to cover the equipment in the *talam*. *Limau/lime* water is used to purify oneself from dirt and impurities before the bride and groom get married.

After the tools that will be brought have been prepared, around 10 am usually *Nakdaro* and *Marapulai* will be escorted by their respective groups with tambourine beats and strains of verses from the book of Al-Barzanji, which are chanted while walking to the River.

When arriving at the river the bride and groom are dressed in kasai and lime water that has been prepared from head to toe, as for those who dress kasai and lime for the bride and groom is *Nakniang* (the term in modern language is called MUA).

The difference in the *Kayah Baarak* procession between *Nakdaro* and *Marapulai* in the *Kayah Baarak* tradition in the Tunggang Village marriage custom lies in that there are limes that must be washed down the river by *Marapulai*, the limes have been decorated and given by *Nakdaro* to *Marapulai*.

In the past, the people who carried out this *Kayah Baarak* tradition when they arrived at the river did take a bath, along with the times because the bride and groom who were carried to the river wore good clothes and wore a lot of beads, so if for bathing it would take a long time, the alternative that was taken was, the bride and groom only washed their hands and feet after that did ablution in the river.

After bathing or purifying themselves in the river, the bride and groom will be escorted home as they are escorted to the river. After arriving home the bride and groom will take a short break to prepare for the next few hours to continue the Ijab Kabul procession.



Figure 1. *Procession Kayah Baarak*

B. The Meaning of *Kayah Baarak* Tradition

The procession in a tradition has meaning for the people who carry out the tradition. The *Kayah Baarak* procession carried out by the people of Tunggang Village has various meanings. The meaning contained in the *Kayah Baarak* tradition is able to change the behavior of the people who carry out the procession of the tradition.

In this discussion, researchers will try to examine what meaning is contained in the *Kayah Baarak* procession in the marriage customs of the Tunggang Village Community.

1. Social Meaning

Humans are known as social creatures because their lives are always related to society and other individuals. Social values are values that become the basis or measure by a society in determining goodness, for example when people consider that helping has good value and lying has bad value.

In some traditions, the social meaning of the tradition can be in the form of appreciation, kinship, respect, cultural symbols, social status, and respect for family and community. The social meaning in the *Kayah Baarak* tradition in the traditional marriage of Tunggang Village has significant implications in the culture and life of the Tunggang Village Community itself, where in the tradition of marriage in the village of Tunggang, those who will get married will definitely need other people to carry out the procession in accordance with the customs that have existed since long ago (Alpi Sumarni, 2024: 04). In the *Kayah Baarak* tradition, it can be seen how the implication of the community in the *Kayah Baarak* procession is that the bride and groom are escorted by the majelis taklim group (for the bride) and the *Dikir* group (for the groom). In this tradition, the participation of the surrounding community in the *Kayah Baarak* procession is very necessary, from there it can be seen that the meaning contained is social meaning.

2. Religion

Religion is all a system of human actions to achieve goals by realizing themselves in power. Religiosity is a coherent unity of elements, which makes the person a religious person, a human relationship with what they consider Holy, absolute sacred, spiritual, lillahi or worthy of respect.

In the *Kayah Baarak* tradition, the bride and groom are paraded with chants from the book of Al-barzanji. In the book Al-barzanji contains the story of the Prophet Muhammad's life history starting from his genealogy of life from childhood, being appointed as a Prophet, to death. In the tradition of *Kayah Baarak* in the Tunggang Village community, the bride is expected to later follow in the footsteps of the apostle's life and apply it in everyday life.

Kitab Al-Barzanji contains various religious values related to Islamic teachings. Some of the religious values contained in the book include:

Sincerely: The value of sincerity means clean, clear, and pure, and doing good deeds solely expecting the pleasure of Allah SWT. Ikhlas is measured from its high and low based on its purity. In the household life of the bride and groom who have just entered into marriage, they should later instill the value of Ikhlas. The value of ikhlas in question is "obedience" or "loyalty", playing an important role in maintaining harmony and stability in the household for newlyweds. The value of ikhlas in the lives of newlyweds asks them to show obedience and loyalty in various aspects of life, including husband-wife relationships, finances, communication, and facing challenges. Thus, the value of ikhlas should be instilled in the household life of newlyweds, because the value of Ikhlas is important in maintaining harmony and stability in the household.

Motivation: The value of motivation is related to the human ability to do good deeds with a clear purpose and based on trust in Allah SWT. Overall, motivation plays an important role in helping new couples build a strong, happy and lasting marriage. With the right motivational values, couples can better cope with the early challenges of marriage, keep the relationship warm, and achieve the goals they dream of together.

Patience: The value of patience is related to the human ability to refrain from something sinful. In marriage, patience is an important quality for newlyweds to possess. The value of patience will help in facing challenges, resolving conflicts, and building lasting relationships for newlyweds.

CONCLUSION

The tradition of the Tunggang Village community in the custom of marriage, namely *Kayah Baarak*, is still being carried out. In this tradition, the community and neighbors around the bride and groom's house participate in parading the bride and groom from the house to the river to carry out the *Kayah Baarak* procession.

In the *Kayah Baarak* tradition, it can be concluded that this procession holds meaning in the implementation procession, namely social meaning. The social meaning in the *Kayah Baarak* procession can be seen from the procession. The bride and groom are paraded by the majelis taklim group (for the bride) and the *Dikir* group (for the groom). In this tradition, the participation of the surrounding community in the *Kayah Baarak* procession is very necessary, there can be seen how social values are applied in the *Kayah Baarak* procession.

Furthermore, the religious meaning contained in the *Kayah Baarak* procession is found in the verses of the Al-barzanji book which is chanted during the Kayah Baarak procession. In the book Al-barzanji contains the story of the Prophet Muhammad's life history starting from his genealogy of life from childhood, being appointed as a Prophet, to death. In the tradition of Kayah Baarak in the Tunggang Village community, the bride is expected to later follow in the footsteps of the apostle's life and apply it in everyday life.

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