

## Tradition of Mandoa Catampek and Ratik Tagak on Rayo Anam Day in Jorong Sikaladi Nagari Pariangan Flat Land District West Sumatra Province

Miftahul Hasnah, Septriani Septriani  
Institut Seni Indonesia Padangpanjang,

### ABSTRACT

This research was conducted in Jorong Sikaladi Nagari Pariangan, Tanah Datar Regency, West Sumatra Province. The aim of this research was to find out the background of the Mandoa Katampek and Ratik Tagak traditions and to describe the process of implementing the Mandoa Katampek and Ratik Tagak traditions on Rayo Anam Day. Tradition by Victor Turner. The method the author uses is a qualitative method, with data collection techniques namely observation, interviews and documentation. The results of the research show that the emergence of mandoa katampek and ratik tagak in Jorong Sikaladi Nagari Pariangan began around 400 years ago and was passed down to children nephews in each subsequent generation. The process of implementing this tradition can be grouped into three stages, namely the grave cleaning stage, the second stage of carrying out the tradition and the third stage of eating together,

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#### **Corresponding author**

**Name:** *Miftahul Hasnah*

**Email:** *miftahulhasnah4@gmail.com*

### INTRODUCTION

West Sumatra consists of a variety of ethnic groups and cultures. Each ethnic group in West Sumatra creates, disseminates and passes on its own culture from one generation to the next. The diversity of ethnic groups, traditions and culture essentially provides a special identity and becomes capital. basis for cultural development. Each region in West Sumatra has different cultural characteristics such as the Mandoa Katampek and Ratik Tagak traditions.

The tradition of mandoa katampek and ratik tagak on Rayo Anam day is a tradition that has been passed down from generation to generation since ancient times. This tradition aims to summon the spirits of people who have died by means of ratik tagak which is done only for men by praying while standing. This tradition is carried out based on the agreement of the Datuak-Datuak tribal chiefs who had consulted with their respective tribes.

The customs in the tradition of Mandoa Katampekan and Ratik Tagak on Rayo Anam Day have a history and process of implementing these traditions. This tradition can be carried out by children, teenagers and adults. The tradition of Mandoa Katampekan and Ratik Tagak on Rayo Anam Day is carried out at Pandan Pakuburan. (pusara) which only comes from Jorong Sikaladi Nagari Pariangan, this tradition is also related to a traditional event and community beliefs in the environment. If you don't carry out this tradition, it will feel lacking, especially for the nomads

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 verbally and in writing, because without this, a cultural tradition will become extinct. Traditions are considered as tools, beliefs and habits of a society for certain activities which are believed to have real power and influence on life so that they are always carried out from time to time. Humans as social creatures cannot walk alone and depend on each other. These social needs can be channeled to the traditions carried out by the community, and not all existing traditions that will survive in people's lives are traditions that have been passed down from generation to generation.

Based on initial observations, the author observes that not all areas in West Sumatra, especially in Jorong Sikaladi Nagari Pariangan, carry out the Mandoa Katampekan and Ratik Tagak traditions on Rayo Anam Day. This tradition is one of the cultural elements that is still implemented because in this culture there are values, norms. In this tradition there is a lot of history and implementation processes. Based on this background, the author is interested in further research related to the title "Tradition of Mandoa Katampekan and Ratik Tagak on Rayo Anam Day in Jorong Sikaladi Nagari Pariangan, Tanah Datar Regency, West Sumatra Province".

## **METHOD**

Spradley (2007:4) the type of research carried out is qualitative research by going directly into the field. Qualitative research is research used in researching a scientific object. Spradley Ethnographic method is used to research human behavior related to the development of social communication technology and certain cultures. Based on the description above, the researcher observed a group and studied the behavior, customs, cultural values found in Jorong Sikaladi Nagari Pariangan, the community as practitioners of the Mandoa Katampekan and Ratik Tagak traditions on Rayo Anam Day.

## **FINDING AND DISCUSSION**

### **History of the Mandoa Katampekan and Ratik Tagak traditions on Rayo Anam Day**

According to Mamak Pakiah Batuah (13/6) said that this tradition has become a tradition from the ancestors in Jorong Sikaladi and still survives to this day. He said celebrating Rayo Anam Day began under the leadership of Kampung Panji Datuak Tanjung, then passed down to Datuak Garang from generation to generation until today. It is

estimated that this event was passed down approximately 400 years ago and will be passed down to nieces and nephews in each subsequent generation.

Usually, the Sikaladi community celebrates it on the first Thursday after fasting for six months of Shawwal, and culminates on Thursday evening at the Sipuan Raya Pisang Tribe cemetery by holding prayers, dhikr and tahlil together. They believe that Thursday evening is the time for the spirits of their ancestors to return to their homes. world to see their children and grandchildren. Apart from that, Rayo Anam Day is also a form of knitting ties between the people of the tribe. Meanwhile, one of the residents of Sikaladi Sukarni (56 years old) said, usually this tradition is estimated at 200-250 trays brought to the pandam Pakuburan (pusara) Sipuan Raya is because everyone related to the Pisang tribe will come to this tradition.

According to Labai Sampono, he also said that before the pilgrimage was carried out, precisely on Thursday, the grave owners of their respective clans cooked lamang (lemang) and cleaned the pandam Pakburan (pusara) and also set up tents at each Pakburan. After that, usually in the morning each Each group will go to Pakburan to pray together while carrying trays containing food to eat together after praying. Those who are present at the Mandoa are not only the nuclear family, but also Sumando and other relatives, so that the sacred and familial feel is very strong, apart from The family and close friends from overseas also came to pray for the family of the deceased.

When performing the Ratik Tagak, the participants are also guided by community leaders and also Siak people (Alim Ulama) who do it together, they shake their heads and swing their arms while praying together, sometimes resulting in unconsciousness or fainting.

The tradition of mandoa katampek and ratik tagak has become a habit that until now for the people of Jorong Sikaladi, has never been abandoned or replaced by other traditions because it has been a tradition handed down from the ancestors of the Sikaladi people. The tradition of mandoa katampek and ratik tagak in Jorong Sikaladi Nagari Pariangan "Manuruik adaik is istiadaikan" means that it has been recognized and obeyed by society since ancient times, and according to tradition, it is Sunnah, which means that if you do it you will get a reward, if you leave it you will not get a sin.

The tradition of mandoa katampek and ratik tagak is not only for people from Jorong Sikaladi Nagari Pariangan, both men and women and there are also people from overseas who came during this tradition. The tradition of mandoa katampek and ratik tagak is a tradition that is very lost. or it really feels inadequate if it is abandoned by the people in Jorong Sikaladi Nagari Pariangan because this tradition is carried out only once a year after Eid al-Fitr.

According to Sutan Batuah: "Initially this tradition was carried out at the Pandan Pakburan (pusara) of each tribe, then in the afternoon it was carried out at Pakuburan. The Pisang tribe, this tribe is the most paliang gadang (large) tribe and the Datuak of this tribe is the one who still leads the Rayo Anam tradition. The Datuak of the Banana tribe is called Datuak Fierce." (interview, 9 April 2024).

According to the results of the interview above, initially this tradition was carried out in the Pandan Pakburan (pusara) of each tribe, then in the afternoon it was carried out in the Pakuburan Pisang tribe. This tribe is the most paliang gadang (large) tribe and the Datuak of this tribe is the one who still leads the Rayo Anam tradition. Datuak of the tribe This banana is called Datuak Garang. So from the interview it can be concluded that this tradition is the biggest event in the afternoon at the Pandam Pakburan (pusara) of the Pisang Tribe.

## **The Process of the Mandoa Katampek and Ratik Tagak Traditions**

### **A. Preparation stage for the Mandoa Katampek and Ratik Tagak traditions**

The celebration of Rayo Anam Day is called the grave cleaning stage or the mutual cooperation stage of cleaning graves together with community members which is carried out before the implementation of this tradition. Sometimes a few days before the implementation of this tradition a tribal meeting is held to ensure the smooth running of the event on Rayo Anam Day. especially in the banana tribe.

According to Sutan Batuah: "This tradition is that the people in Jorong Sikaladi work together to clean the pandam Pakburan (pusara) of their respective tribes. They clean it a day or several days before this tradition is carried out. So that at the time of implementation the grave will look clean and good for other people to see".

According to the results of the interview above, the preparatory stage before carrying out this tradition is that the people in Jorong Sikaladi work together to clean the pandam Pakburan (pusara) of their respective tribes. seen by other people. So it can be concluded that before carrying out this tradition, the people first clean the pandam pakuburi of their respective tribes so that at the time of the tradition it will look clean.

### **B. Implementation Stage**

#### **Day or time of implementation**

This tradition is carried out on the eighth day of Shawwal which coincides with Thursday. The time for carrying out this Rayo Anam tradition is different for each pandam Pakburan (pusara) in accordance with mutual agreement. held in the afternoon at around 16.00 WIB at the pandam Pakburan (pusara) called Sipuan Raya.

Performers participate in the Mandoa Katampek and Ratik Tagak traditions on Rayo Anam Day All people, both men and women, including children, teenagers and adults, are allowed to carry out the mandoa katampek tradition. However, only men can participate in the ratik tagak.

The place for carrying out the tradition of Mandoa Katampek and Ratik Tagak on Rayo Anam Day. For the implementation of the Mandoa Katampek and Ratik Tagak on Rayo Anam Day, it is usually done at Padam Pakuburan Pasukuan (the graveyard of each tribe) which is located in several places. Except for the Banana tribe, they have one person. Datuak namely Dt.Garang and also one padam Pakburan namely at Sipuan Raya, which is the culmination of this traditional event. Especially for the Sikumbang tribe, first

According to Datuak Garang: "The tradition of mandoa katampek and ratik tagak is held at the Pandan Pakburan (pusara) place of each tribe in the morning and in the afternoon it is held at the Pandam Pakburan (pusara) of the Banana tribe called Sipuan Raya. This place is the biggest in the Banana Tribe So this is where the tradition of Mandoa Katampek and Ratik Tagak peaks.

According to the results of the interview above, the mandoa katampek and ratik tagak traditions are held at the Pandan Pakburan (pusara) place of each tribe in the morning and in the afternoon at the Pandam Pakburan (pusara) of the Banana tribe called Sipuan Raya. So it can be concluded that the Mandoa This katampek and ratik tagak is done in Sipuan Raya.

Clothes worn during the Mandoa Katampek and Ratik Tagak traditions on Rayo Anam Day. Clothes worn during this tradition are Muslim clothes, trousers, sarongs and caps for men. For women, it is recommended to wear kuruang clothes (Muslim clothes.) The important thing is to wear clean, polite and neat clothes. Because the Rayo Anam tradition is a religious tradition and is a form of worship

## **CONCLUSION**

The results of the research entitled "Tradition of Mandoa Katampek and Ratik Tagak on Rayo Anam Day in Jorong Sikaladi Nagari Pariangan, Tanah Datar Regency, West Sumatra Province" can be concluded, namely that this tradition has become a tradition from the ancestors in Jorong Sikaladi and still survives until now, it is said to celebrate Hari Rayo Anam began under the leadership of Kampung Panji Datuak Tanjung, then passed down to Datuak Garang from generation to generation until today. It is estimated that this event has been passed down approximately 400 years ago and will be passed down to nephews and nieces in each subsequent generation. In the tradition of Mandoa Katampek and Ratik Tagak on Rayo Anam Day in Jorong Sikaladi consists of three stages, namely the preparation stage (cleaning the grave stage), the stage of implementing the Mandoa Katampek tradition and the Ratik Tagak on Rayo Anam Day, the stage after the Rayo Anam tradition, namely eating together.

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