

Changes in the Oil Maantaan Tradition: Case Study in the Community of Nagari Ampuan Lumpo District IV Jurai Pesisir Selatan Regency, West Sumatra Province

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ABSTRACT

This research aims to explain the procession of the oil maantaan tradition as well as changes in the oil maantaan tradition. The theory used in this research is Gillin's Theory of Social Change. The method used in this research is a case study method with a qualitative approach. The results of this research show that the oil maantaan tradition consists of 4 stages. The first stage is maucok (inviting) the nagari community. Second, fill the tray. The third stage is delivering the oil (baggage) from the bako party to the pangka (the baby's parents). At the end of the procession, the oil is handed over to the pangka. However, over time, this tradition has also changed. These changes can be seen from the implementation stage, especially the items brought by the community in this tradition. These items include kerosene which is replaced with long cloth, betel leaves replaced with the use of gulo-gulo, the addition of gold in luggage, and transportation.

Keywords: Tradition, Oil Maantaan, Change

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INTRODUCTION

IV Jurai District is a sub-district that has 20 Nagari whose capital is in the city of Painan. This sub-district is an area that is not only famous for its natural tourism, it also has a diversity of arts and culture ranging from traditions, customs and distinctive dances. One area that still maintains customs and traditions is Nagari Ampuan Lumpo. In the community of Nagari Ampuan Lumpo, the presence of a child or baby is one of the things that everyone in this area longs for and looks forward to the most. Therefore, the birth of a baby into the world after going through a long process of struggle experienced by both parents will definitely come out with an impression of emotion and full of joy.

As a form of gratitude, it is not surprising that the moment a baby is born into the world is always followed by traditional celebrations in accordance with the beliefs held by the community. According to Koenjaraningrat (2003: 165), tradition is a true inheritance or legacy of the past. a tradition is something that is done repeatedly or passed down

from generation to generation and has become a habit of ancient people. More specifically, traditions that can give birth to community culture can be known from the form of the tradition itself.

Nagari Ampuan Lumpo is one of the Nagari in IV Jurai District which has several traditions that still exist and are carried out by the community today. Like the tradition carried out by bako in welcoming the birth of a brother's children (Pisang children), namely the tradition of oil maantaan. For the local community, the oil maantaan tradition is a procession that is carried out when a new baby is born until the baby has not been given the aqiqah by its parents. With this tradition, traditionally children have been recognized as banana children by the bako.

The Minangkabau people know the term bako, which is a term for a woman's father's family. Meanwhile, the children of brothers are called banana children. Even though he is not close in everyday life to his brother's children, bako has an equally important role in their lives. The role of bako in Minangkabau began when the banana child was born into the world. That's when the bako anak banana kinship was first created. This can be found in Nagari Ampuan Lumpo, namely in the oil maantaan tradition which is an activity to maintain this relationship.

The word Maantaan comes from the Minang language which means (bringing, delivering) so, maantaan oil is a tradition of seeing a baby who has been born by bringing several items with kerosene as the main medium and followed by other items. Based on an interview with Syahrial, 55 years old, 18 April 2024, he said that in the oil maantaan tradition, Bako, as the organizer of the event, would invite the people of his village to bring kerosene and several baby equipment. Previously, kerosene was used as a symbol of community care and support in caring for babies. This was adjusted to the conditions of Nagari Ampuan Lumpo, which at that time did not yet have electricity. So this tradition is called the oil maantaan tradition.

Judging from the development of the times, oil plantations have undergone changes starting from the media used and the importance of the existence of oil plantations in maintaining kinship and social relations. Usually, oil harvesting is done by bringing kerosene as a medium, but as time goes by and the development of increasingly modern times and lighting tools are increasingly developed, the people of Ampuan Lumpo replace kerosene with other media and of course it is more useful and useful in this day and age. This is a form of community effort to maintain traditions that still exist today. However, in such conditions, people are sometimes unaware of the changes that have occurred or what things have been lost in a community group.

METHOD

The method used by the author in this research is a qualitative approach with the type of research used is a case study. The qualitative case study approach is a research method that emphasizes a deeper understanding of certain phenomena in individuals. Case studies are useful in exploring problems that are unknown or little is known about certain phenomena (Sugiyono, 2022: 293).

The conclusion of case study research is research that is used in depth about an event to obtain in-depth knowledge about the selected event using a descriptive approach to collect data using observation, interviews and documentation methods, the object is natural and to describe the social situation being researched in detail. clear, comparative various events from one social situation to another social situation from one time to another.

Field observations. Researchers made this observation by looking directly at the oil source. Field observations can be carried out in the following way: 1) the researcher is actively involved in oil mining activities, 2) the researcher will observe without being involved in oil mining. In-depth interview. The parties interviewed in this research were the community, people who carry out traditions, owners of odong-odong vehicles, community figures and the Wali Nagari Ampuan Lumpo. Documentation. Authors must obtain relevant documents with the aim of collecting more accurate and clear data. Such as taking photos, community data, recording devices (HP) related to the things to be researched. The writing technique in this thesis is guided by the sources provided and photographs during the implementation of the oil maantaan tradition.

Data collection includes selecting informants, recording data regarding changes in oil mining traditions in the Nagari Ampuan Lumpo community, IV Jurai District, Pesisir Selatan Regency, West Sumatra Province. After the data collection process, the results of observations, interviews and documentation, the data was then classified by summarizing and providing a pattern for changes in the tradition of oil consumption in the community of Nagari Ampuan Lumpo, IV Jurai District, Pesisir Selatan Regency, West Sumatra Province. After reducing the data regarding the oil maanta tradition in Nagari Ampuan Lumpo, IV Jurai District, Pesisir Selatan Regency, West Sumatra Province, it was then combined and coded and then explained in descriptive form so that it is easier to understand as a whole so that data presentation needs to be used to make it easier for researchers to make reports as a whole. systematic. The data presentation stage also needs to be carried out to present structured information related to the Maantaan Minyak tradition so that the data is easier to convey to other people. Data on oil resources that have been reduced will show changes in society. The existing data will be explained in narrative form with an explanation of Gillin's theory of change. And the last one is Conclusion Drawing. Drawing conclusions aims to provide a basis for researchers in making decisions and as reference material for further research.

DISCUSSION

The results of the research explain that the oil maantaan tradition is part of the tradition of welcoming the birth of a baby which is carried out when the baby is still breastfeeding. Transporting oil itself means delivering oil (goods) such as kerosene and other baby equipment. Oil maantaan is done when the baby's father (bako) visits the baby's house in a crowd. The more people who attend this tradition, the more items the baby will receive.

The use of oil is an illustration of life and an effort to maintain kinship relations between one family by showing that the matrilineal system does not alienate children from their father's family. Even though he is not close in everyday life to his brothers' children, bako has an equally important role in their lives. This tradition reflects awareness of the behavior of mutual respect, giving attention and loving each other regardless of age. The community views the banana child as something very important, so its birth is considered a blessing in the family.

Based on information obtained from Yaldi, 57 years old (interviewed on April 26 2024), he said that the oil maantaan tradition is a legacy from ancestors to their children and grandchildren so that they always maintain good relations with their families, both far and near, both small and large, as well as maintaining social relations and has been carried out long before Nagari Ampuan Lumpo was formed and established itself. The tradition of using oil has been around since the 20th century. This quote was reinforced by Dahniar 72 Years (interview on 26 April 2024) who said that the tradition of oil maantaan has existed since ancient times and was passed down from ancestors, it is not clear what year or when this tradition was first carried out, this was confirmed by Syahrial Wali Nagari Ampuan Lumpo .

“samanjak ambo pindah ka nagari ko lah adoh juonyo tradisi maanta minyak ko. Sampai kini taruih dilakukan dek masyarakat siko. Sapangatahuan ambo iko dak adoh taun jaleh bamulonyo do. Tapi carito urang dulu nyo eh, dulu tu adoh sapasang suami istri melahirkan anak yang alah di tunggunyo salamo 10 tahun. Sahinggo katiko mandapek an anak tu, sadoe keluarganyo datang mancaliak jo mambaok minyak tanah, makonyo disabuik jo maanta minya. Di zaman tu pas bana lampu alun masuk makoe bako-bakonyo ko mambaok minyak tanah pakai boto kaco.”

The interview above explains that if we look at its history, the oil maantaan tradition has existed since ancient times, where the oil maantaan tradition was first carried out as a form of gratitude for a family that has been given offspring. So in practice they brought goods as an effort to help their relatives with the main medium, namely kerosene. This media was brought because it was remembered that at that time Nagari Ampuan Lumpo was still not electrified. In the past, the use of kerosene was quite important in carrying out daily activities, both in terms of cooking and taking care of babies at night, so that at that time people carried this media as their carry-on when they saw the birth of a child. This was also confirmed by Sawir, a community leader:

“Minyak tanah tu pulo dibaok sabagai tando baso keluarga dari pihak lakinyo peduli dak lapeh tangan se katiko lah diagiah katurunan. Dak hanyo minyak tanah dibaok do, bako pun mambaok salimuik, banta, baju, badak, jo sabun”.

Meaning: kerosene is brought as a sign that the husband's family cares and will not let go when they are given offspring. Apart from kerosene, the items brought

included blankets, pillows, clothes, powder and baby soap (Sawir, interview, 24 April 2024).

Based on the interview above, it can be seen that kerosene is used as a symbol by the husband's family (bako) as a sign of their care and support when welcoming new members into the family. Apart from kerosene, the family also brought other items such as blankets, pillows, clothes, powder and baby soap. All of these items are important equipment in caring for and taking care of babies. The act of bringing these items shows the sincerity and care of the bako in welcoming new members to their family as well as a symbol of eternal relationships that can be used as provisions or initial capital for the life of the child whom they call their banana child.

The tradition of oil maantaan has an implementation process that is closely related to the history of oil maantaan which has been described previously. The traditional oil maantaan procession is part of the tradition of welcoming the birth of a child in many areas, including in the Minang community in Ampuan Lumpo. There are several stages in the oil maantaan tradition carried out by the community, the stages are divided into four, namely, the first is to want the nagari community to appreciate the existence of the nagari community, the second is to fill the tray, the third is to deliver the oil (goods) to the pangka's house, and the last is to hand it over. oil at the pangka's residence, the series of stages can be seen as follows:

Former Oil Maantaan Procession

- a) Maucok (invite) the nagari community. Previously, people used betel leaves because these leaves had an important role in various traditional events, especially the people in Nagari Ampuan Lumpo. Betel leaves are not only used as symbols to open words but are also used as a medium in carrying out maucok activities. In the maucok activity, betel leaves are not only brought alone but also accompanied by other ingredients such as tobacco, gambier and lime.
- b) Filling the tray. Previously, the main baggage in this tradition was kerosene, as has been explained, this was very related to the situation and conditions of Nagari Ampuan at that time, whose lighting was very dependent on damma (kerosene lamps), in other words, carrying kerosene as a symbol of the bako's care and support in take care of the baby at night. Apart from that, they also brought other equipment that could be used, such as clothes, octopus, soap, powder and long cloth.
- c) Delivering Oil. In the past, all parties involved, whether bako or the nagari community who were present, would all deliver the oil on foot together. At that time, Nagari Ampuan Lumpo did not have adequate transportation. So in practice they chose to walk to the pangka's house.
- d) Delivery of oil. The bako will hand over the oil or their belongings directly to the pangka and the oil will be placed in the middle of the house. This tradition also has

meaning and purpose, namely as a tradition passed down from generation to generation which is always carried out by the Ampuan community to introduce and show the nagari community that one of their brothers already has children.

Oil Maantaan Procession Now

- a) Maucok. As time goes by, bako parties no longer use betel leaves and their langkok-langkok because now people rarely find them and are not used to eating betel so they have decided to use other media, namely candy (gulo-gulo).
- b) Filling the tray. As time goes by, bako parties have abandoned kerosene as their mandatory baggage because now people no longer use kerosene in all their activities, whether in caring for children or cooking. So in this modern era they decided to fill the tray with long cloth. The long cloth was obtained from the people present. Each long piece of cloth will be collected and arranged on a tray. For other items there are various types such as clothes, pillows, towels, mattresses, powder, soap, gold and blankets which have previously been wrapped in wrapping paper and then placed on a tray. Everything that comes from the bako party is a symbol of an eternal relationship which can be a provision or initial capital for the future life of the banana child. The more bako you have, the more goods the pangka (the child's parents) receive.
- c) Deliver oil. The implementation of the oil maantaan tradition in Nagari Ampuan Lumpo has changed from year to year, but this has not dampened enthusiasm for carrying out the tradition, even now the community is very enthusiastic about participating in enlivening this event. Because now they deliver oil by car. To get to the banana child's house, bako will use a car that they have rented long before the day of the event. The more village people there are, the more costs you have to pay or provide more than one car. So that it can accommodate all the people who have attended.
- d) Delivery of oil. The end of the oil harvesting process is placing a ring on the banana child. For people who attend this activity, putting on a ring is considered a sign to indicate the gender of the baby. Giving small amounts of gold, such as rings or earrings, is considered jewelry for banana children. Apart from that, people also believe that giving gold to banana children can be capital in helping the pangka (the baby's parents) in supporting their children.

Changes in the Oil Maantaan Tradition

As for the form of change observed in the oil maantaan tradition in the people of Nagari Ampuan Lumpo, IV Jurai District, Pesisir Selatan Regency, West Sumatra Province, in the form of changes in terms of the implementation process, it can be concluded that the form of change is in the form of transportation, goods carried by bako and the use of gulo - gulo when want to. If this is related to the theory of anthropologists J.L Gillin and J.P

Gillin, the changes that occur are due to changes in material culture, ideology, as well as diffusion in the Nagari Ampuan Lumpo community.

1. Transportation. If you look at the process, the tradition of oil harvesting in Nagari Ampuan Lumpo has changed. This change lies in the vehicles or transportation used by society today. This change is actually aimed at making the implementation process easier. According to the KBBI, transportation is the movement of people or goods from one place to another using a vehicle driven by humans or machines. Transportation was created to make it easier for people to carry out daily activities. These changes are included in changes due to changes in material cultural conditions.

Material culture is a culture that refers to all creations of society that are real or have a form and there are several categories such as the terms food, buildings, clothing, vehicles, daily equipment and artistic tools (Mustawhisin, 2019: 28). The people of Ampuan Lumpo now tend to change the way they carry out the oil maantaan tradition. In the past, to carry out this tradition, people had to travel the distance from the bako house to the banana child's house on foot. However, now people prefer to rent odong-odong cars as a means of transportation because they are considered more practical, efficient and save time and energy. This change reflects society's adaptation to current developments in the 2000s. The values contained in the oil maantaan tradition are still maintained and upheld by the Ampuan community. The community hopes that the presence of odong-odong cars will make transportation easier during oil harvests. The oil maantaan tradition continues to develop following the changing times without losing its meaning and beauty. People can celebrate the birth of children in a more modern way but still maintain the essence of the traditions inherited from their ancestors.

2. Items carried by bako. Judging from the procession of the oil maantaan tradition, it can be concluded that there have been changes in the items carried by the bako. These items often change according to the views they hold, their attitudes and social life to achieve a more useful life. This view often changes, following changes that occur in the place where they live. Basically, humans are social creatures who need each other, there is interaction, activity, shifts, so these changes become part of community activities.
3. Use of gulo-gulo when playing. In modern times, the people of Nagari Ampuan Lumpo have mingled a lot with outside society or have had contact with people outside the village so that the habit of eating betel leaves is no longer found and the environment in which they live has made the people decide to replace this item with gulo-gulo. This change has of course been through mutual agreement between the communities that will carry out this tradition. It is also said that a certain society cannot accept the emergence of new policies and findings unless

there is mutual agreement. These changes reflect that the oil maantaan tradition can develop according to the time in which the tradition is carried out. The media brought will continue to be adapted to the conditions experienced by the community. So this media can change at any time along with developments over time. Without losing the meaning and purpose of this tradition.

CONCLUSION

Based on the description above, it can be concluded that the oil maantaan tradition has 4 process stages. First stage, want to join or invite the local community. Second, fill the tray and collect the long cloth. The third stage is delivering oil (baggage) from the bako using odong-odong as transportation. Fourth, handover and installation of rings and earrings. The form of change in the oil production tradition consists of material culture, ideology and diffusion which can be seen in use during preparation and implementation, namely during maucok, betel is replaced with gulo - gulo, kerosene is replaced with long cloth, the addition of luggage in the form of gold and transportation first by walking now using a car.

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