

Balimau Tradition in the Wedding Procession in Nagari Koto Alam, Pangkalan Koto Baru District, Limapuluh Kota Regency, West Sumatra Province

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ABSTRACT

This study examines the "Balimau Tradition in the Wedding Procession in Koto Alam Village, Pangkalan Koto Baru District, Lima Puluah Kota Regency, West Sumatra Province". The purpose of this study is to describe the implementation of the balimau tradition in the wedding procession in Koto Alam Village and to describe the meaning of the balimau tradition. The theory used in this study is the symbolic interpretative theory of Clifford Geertz. The method used in this study is a qualitative method. Data collection in this study was carried out using observation, interview, and documentation methods. The data analysis technique in this study uses steps including data reduction, data presentation, and drawing conclusions and verification. The results of this study indicate that the balimau tradition is a bathing tradition carried out by the bride and groom after carrying out the marriage contract, this tradition is carried out during the village barolek event. The implementation of the balimau tradition is to prepare the tools and materials for balimau, the bride and groom are paraded to the river, read prayers, shave the bride's hair, rub the boreh kasai on the bride and groom, rub the bungo kiambai, the bride and groom dive, wash the bride and groom's hair, bathe, use pamanih oil, distribute kotan kuniang, and wash away the remaining materials from the balimau tradition. The meaning contained in the balimau tradition is to cleanse and purify the bride and groom. The tools and materials used in the balimau tradition have meanings that are intended for the good of the bride and groom.

Keywords: *Wedding Procession, Balimau Tradition, Balimau Meaning*

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INTRODUCTION

Pangkalan Koto Baru is a sub-district located in Lima Puluah Kota Regency, West Sumatra Province with the capital of Pangkalan Koto Baru. This sub-district has many rivers that are used by the community in carrying out daily activities, for example as a place to bathe and wash. Pangkalan Koto Baru Sub-district is also famous for its diverse traditions. Traditions in this sub-district differ in each region. One of the differences can be seen from the implementation of the wedding procession. According to Bachtiar in (Pratiwi, 2018: 8), marriage is a door for two people to meet in the shade of a long-term social life, in which there are various rights and obligations that must be carried out by

each party to get a decent, happy, harmonious life, and have children. Marriage is a strong bond, which is based on a very deep feeling of love from each party to live together in order to maintain the continuity of humanity on earth. Every wedding held in Pangkalan Koto Baru Sub-district has differences, including differences in the traditions carried out during the wedding procession.

Tradition is a habit that exists in society that is passed down from generation to generation. The tradition is in accordance with the customs and behavior that exist and apply in the midst of society. Society plays a very important role in maintaining and preserving a tradition. According to Soebadio in (Esten, 1999: 22), in a tradition it has been regulated about how humans relate to other humans or a group of humans with other groups of humans, how to act towards the environment, and human behavior towards other nature, tradition develops into a system that has patterns and norms, as well as regulating the use of sanctions and threats against a violation or deviation. One of the traditions originating from Pangkalan Koto Baru District is the Balimau tradition.

The balimau tradition is a custom that exists in the community in Nagari Koto Alam, Pangkalan Koto Baru District. The balimau tradition in Nagari Koto Alam is different from the balimau tradition in other areas. Generally, the balimau tradition in the Minangkabau community is carried out to welcome the holy month of Ramadan as a form of self-purification ritual, but in Nagari Koto Alam the balimau tradition is part of a series of traditional ceremonies in the wedding procession. The balimau tradition in the community in Nagari Koto Alam has existed since ancient times and has been passed down from generation to generation. The balimau tradition is still carried out by the community in Nagari Koto Alam to this day. Balimau as part of the wedding procession will be carried out after the bride and groom have carried out the marriage contract. The implementation of the balimau tradition is usually carried out in the rivers in Nagari Koto Alam, the bride and groom will be bathed by the female family members of the bride and groom. The implementation of the balimau tradition for the male and female brides will be carried out in separate places, namely in different rivers, and using tools and materials to support the implementation of the tradition.

The balimau tradition is mandatory for the community to be carried out if both the bride and groom are from Nagari Koto Alam. Both brides and grooms who are from Nagari Koto Alam if they do not carry out the balimau tradition are considered to have violated the customs. For both brides and grooms who are not both from Nagari Koto Alam, but only one of them is from Nagari Koto Alam, the balimau tradition is not mandatory to be carried out, in the sense that it is permissible to carry out and also permissible not to carry out the balimau tradition. Carrying out the balimau tradition is not mandatory for brides and grooms who come from outside Nagari Koto Alam because in carrying out the balimau tradition it is based on beliefs and values that are inherited from generation to generation in Nagari Koto Alam. For brides and grooms who come from outside Nagari Koto Alam if they carry out the balimau tradition, this is a form of respecting the traditions in their partner's area. Based on the description above, the

author is interested in conducting research on the balimau tradition in the wedding procession in Nagari Koto Alam, Pangkalan Koto Baru District.

METHOD

The method used in this study is a qualitative method. According to Bogdan and Taylor in (Moleong, 2001: 3), qualitative methods are research methods that produce descriptive data in the form of written or oral sentences from the observed objects. According to Bogdan and Taylor, qualitative methods are directed at the background and individuals holistically (whole). In qualitative research there are several techniques for collecting data. The data collection techniques used in research on the balimau tradition are:

1. Observation

According to Arikunto (in Gunawan, 2013: 143), observation is a data collection technique in research that is carried out by means of careful research and recording the information obtained systematically. The observation used in this study is direct observation. Direct observation is an observation that is carried out directly on the symptoms that are the object of a study, in this study the researcher went directly to the field to observe the balimau tradition in the wedding procession in Nagari Koto Alam.

2. Interview

According to Moleong (2001: 135), an interview is a conversation with a specific purpose. The conversation is carried out by two parties, namely the interviewer who asks questions and the interviewee who provides answers to the questions given. Interviews in research on the balimau tradition were conducted with community leaders, traditional leaders, and people who understand the balimau tradition.

3. Documentation

Documentation is a method used in research that is useful for tracing data. Documentation is useful for ensuring the conformity of the data obtained. Sugiyono (2008: 240), states that documents are records of past events. The documents are in the form of writings, pictures, or monumental works from someone.

In addition, in qualitative research using several data analysis techniques including data reduction, data presentation, as well as drawing conclusions and verification. Research using qualitative methods, encourages the author to be able to dig up in-depth information related to the balimau tradition in the wedding procession in Nagari Koto Alam, Pangkalan Koto Baru District.

FINDING AND DISCUSSION

A. Balimau Tradition in the Wedding Procession in Koto Alam Village

1. Preparation Stages of the Balimau Tradition in the Wedding Procession in Koto Alam Village

The implementation of the wedding procession in Nagari Koto Alam is the same as the wedding procession carried out by the Minangkabau tribe in other areas, namely placing marriage as the business and responsibility of relatives. Relatives are responsible for all matters in the wedding from the preparation stage until the wedding ceremony is completed. Wedding preparations in Nagari Koto Alam have been carried out one week before the event, preparations made such as preparing a place and food for the wedding. The stages carried out in marriage according to customs in Nagari Koto Alam, namely :

a. *Maanta Siriah Ketek*

Maanta siriah ketek is the initial stage carried out before the implementation of the wedding in Nagari Koto Alam. The main purpose of maanta siriah ketek is to establish kinship between the two families of the prospective bride and groom. The groom's family will come to the house of the bride's family bringing betel wrapped in a bag. When maanta siriah ketek also agreed how many piti sasuduik will be given by the groom to the bride.

b. *Manggi Mamak*

After maanta siriah ketek, the next stage is manggi mamak. The man's family comes to the woman's family's house with the aim of proposing to the woman. The man's family comes with a ring worth 1 mas or weighing 2.5 grams and a piti sasuduik that has been agreed upon at the time of maanta siriah ketek. The giving of the ring and piti sasuduik is proof of the man's seriousness in proposing to the woman of his choice. Both families at the time of manggi mamak also discuss and determine the time of the wedding.

c. Marriage Contract

The marriage contract is a sacred ceremony carried out in accordance with religious and customary rules in Koto Alam Village to legitimize the relationship between a man and a woman. The purpose of marriage is to form a happy and loving family, and to have legitimate offspring. The marriage contract will be attended by the extended families of both prospective brides and grooms. The marriage contract in Koto Alam Village is usually held at the mosque, at the KUA, or at home.

d. *Barolek Kampuang*

Barolek kampuang is an event held after the wedding. Guests invited to the barolek kampuang event are family and neighbors. In the afternoon during the barolek kampuang event, the balimau tradition will be held. Balimau is a

bathing tradition that is carried out after the bride and groom have completed their marriage contract. The balimau is carried out in the river in Nagari Koto Alam, but if it is not possible to carry out the balimau tradition in the river, the balimau can be carried out at home.



Figure 1. Implementation of the Balimau Tradition

Documentation: Rilda Yunisa, Koto Alam Village, February 9, 2024

The balimau tradition is usually held in the afternoon around 17.00 WIB. The bride and groom will be bathed by the bako in a separate river for the groom and the bride. The bako who will bathe the bride and groom must also meet the requirements. The requirements for the bako who will bathe the bride and groom are that they must have good behavior and character, because the people in Nagari Koto Alam believe that the behavior and character of the bako who bathes the bride and groom can be passed down to the bride and groom. The Koto Alam community still carries out the balimau tradition today, because the people believe that carrying out the balimau tradition will eliminate all the bad things in the bride and groom and make the bride and groom a better person.

2. Implementation of the Balimau Tradition in the Wedding Procession in Koto Alam Village

The implementation of the balimau tradition in the Koto Alam Nagari community is as follows:

- a. Prepare Tools and Materials

The people responsible for preparing the tools and materials for the Balimau tradition are the parents of the bride and groom and the bride's bako. The tools and materials used in the balimau tradition are mangun-mangun leaves, bungo kiambai, boreh kasai, kotan kuniang, lime puruik, pamanih oil, and shaving tools.

b. The Bride and Groom are Paraded to the River

After all the tools and materials needed for the balimau tradition are collected, the bride and groom are paraded to the river where the balimau tradition is held.

c. Reading a Prayer

After arriving at the river, the bako who is responsible for bathing will read a prayer first before the tradition is carried out.

d. Shaving the Bride's Hair

Both the bride and groom will have their hair shaved. The hair that is shaved is the hair on the front or forehead of the bride and groom.

e. Applying Boreh Kasai to the Bride and Groom

Applying boreh kasai to the bride and groom is done by applying boreh kasai using mangun-mangun leaves from the forehead to the shoulders of the bride and groom.

f. Rubbing Bungo Kiambai

Bungo kiambai is rubbed on the bride and groom using mangun-mangun leaves from the bride's forehead to her shoulders.

g. Diving Bride and Groom

The bride and groom are asked to dive, both bride and groom will be asked to dive 3 times.

h. Washing the Bride's Hair

The water used to wash the bride's head is water mixed with lime or what is better known as purut lime.

i. Bathing

After finishing pairing the materials used in the balimau tradition, the next stage is that the bride and groom will be asked to take a bath.

j. Using Pamanih Oil

The bride and groom will both wear pamanih oil. The bako who is responsible for the balimau tradition will apply pamanih oil to the bride and groom.

k. Distributing Kotan Kuniang

After carrying out the balimau, the kotan kuniang will be distributed to the people at the place where the balimau tradition is carried out.

l. Washing Away the Remaining Materials from the Balimau Tradition

The final stage carried out is washing away the remaining materials used in the balimau tradition.

After the implementation of the balimau tradition, the next day a wedding reception will be held. A wedding reception is a party held after the bride and groom have performed the marriage contract. A wedding reception is slightly different from a village barolek. The difference lies in the invited guests, if in a village barolek only close family and neighbors are invited, at a wedding reception the invited guests are more diverse.

B. The Meaning of the Balimau Tradition in the Wedding Procession in Koto Alam Village

The balimau tradition has an important meaning for the people of Nagari Koto Alam. Balimau has the meaning of cleansing and purifying the bride and groom. The meaning contained in the balimau tradition also contains the hope that the bad traits of the bride and groom will disappear after carrying out the balimau tradition, the bride and groom will behave well, be given smoothness and blessings in running their married life, and be given happiness in their household. The balimau tradition not only has meaning for the bride and groom, but also has meaning for the extended families of the bride and groom. For the extended families of the bride and groom, carrying out the balimau tradition has the meaning that the extended families of the bride and groom are ready to let their children go through married life. In addition to the meaning contained in the balimau tradition as a whole, there is also the meaning of the symbols contained in the tools and materials used in the balimau tradition. There are 7 types of tools and materials used in the balimau tradition, namely mangun-mangun leaves, bungo kiambai, boreh kasai, kotan kuniang, limau puruik, pamanih oil, and shaving tools.

To find out the meanings contained in the tools and materials used in the balimau tradition, in this study the author uses symbolic interpretive theory. Symbolic interpretive theory emphasizes attention to the concrete form of the meaning of a human culture, to capture the meaning of a culture requires knowledge of how to interpret the symbols used at all times in human life (Gertz, 1992: 6-7). The meaning of each tool and material used in the Balimau tradition, namely:

a. Mangun-Mangun Leaves

Mangun-mangun leaves are usually planted in the yard by the Koto Alam community. Mangun-mangun leaves have thin and wide leaf shapes, and have serrated leaf edges. When cut, mangun-mangun leaves will emit a distinctive aroma. The meaning of mangun-mangun leaves is to increase the bride's confidence.

b. Bungo Kiambai

Bungo kiambai is freshly grated old coconut flesh. Bungo kiambai that has been grated is put into a container, and arranged in a tray. The meaning of bungo kiambai in the balimau tradition is for the bride and groom to have a blessed life and be useful in their married life.

c. Boreh Kasai

Boreh kasai is made from rice mixed with turmeric. The method of making it is to wash the rice first to remove dirt and dust on the rice. The washed rice will then be soaked until soft, when it is soft the rice will then be pounded until half crushed. The pounded rice is mixed with ground turmeric. The meaning of boreh kasai in the balimau tradition is that it is hoped that the bride and groom will eat something healthy and halal and it is also hoped that the bride and groom can get through difficult times in their married life.

d. Kotan Kuniang

Kotan kuniang is made from sticky rice and the yellow color of the sticky rice comes from turmeric. The meaning of yellow sticky rice in the balimau tradition is to describe the life of the bride and groom in their household, the household of the bride and groom is likened to sticky rice that has a sticky texture, it is hoped that the bride and groom will continue to be together in happy and sad times.

e. Limau Puruik

Limau puruik or better known as jeruk purut, in the implementation of the balimau tradition, the jeruk purut will be cut into three or four parts, then the jeruk purut will be soaked in water. The meaning of jeruk purut in the balimau tradition is as a fragrance for the bride and groom and cleanses the bride's heart from all bad traits, such as envy and jealousy.

f. Pamanih Oil

Pamanih oil is an oil made from coconut. It is called pamanih oil because the people of Nagari Koto Alam believe that using this oil makes a person look sweeter than usual. Pamanih oil in the balimau tradition has a meaning, namely so that other people are happy to see the bride and groom because after using pamanih oil the aura of the bride and groom will be more radiant.

g. Shaving Tools

The shaving tools used in the balimau tradition should use new shaving tools. The meaning of shaving a child's hair using a shaving tool in the balimau tradition is to eliminate the bad traits in the bride and groom.

Based on the meaning above, it can be analyzed using three concepts contained in the symbolic interpretive theory. According to Clifford Geertz (in

Sudikan, 2007: 38-39), the three concepts contained in the symbolic interpretive theory are as follows:

a. Culture as a cognitive system (mode of)

Culture is something that is seen or done by humans in everyday life as a form of action. Like the people in Nagari Koto Alam who always carry out the balimau tradition every time a bride and groom get married.

b. Culture as an evaluative value system (mode for)

Culture is human knowledge that is used to interpret, encourage, and create something. Like the balimau tradition which is carried out based on community beliefs, the people in Nagari Koto Alam believe that by carrying out the balimau tradition, they can cleanse and purify the bride and groom.

c. Culture as a symbol system

In this case, culture is not in the human mind, but culture is among the community as something that must be interpreted and read. Like the balimau tradition which has the meaning of cleansing and purifying the bride and groom. After carrying out the balimau, it is hoped that all the bad traits in the bride and groom will disappear so that the bride and groom can behave better and the household of the bride and groom will be given blessings and happiness.

CONCLUSION

The balimau tradition in the Koto Alam Nagari community has existed since ancient times and is still carried out today. Balimau is part of a series of traditions found in the wedding procession in Koto Alam Nagari. The balimau tradition will be carried out after the bride and groom have carried out the marriage contract, which will be carried out on the day of the village barolek event. In the afternoon during the village barolek event, the balimau tradition will be carried out, namely around 17.00 WIB. The balimau tradition must be carried out if the bride and groom are both from Koto Alam Nagari. The balimau tradition aims to cleanse and purify the bride and groom.

The implementation of the balimau tradition begins with finding the tools and materials needed for the balimau. The tools and materials needed for the balimau tradition will be arranged in a tray. Next, the bride and groom will be paraded to the river where the balimau tradition is held and continued by reciting prayers. The next step is to shave the bride's hair, apply boreh kasai, apply bungo kiambai, and the bride and groom are told to dive. After diving, the bride's hair will be washed using water mixed with lime. Next, the bride and groom are told to take a bath and are given pamanih oil. The next process is to distribute kotan kuniang to the people at the balimau venue and wash away the remaining materials from the balimau tradition.

The tools and materials used in the balimau tradition have meanings that are intended for the good of the bride and groom. First, the mangun-mangun leaves have the

meaning of increasing the bride and groom's self-confidence. Second, the bungo kiambai has the meaning that the bride and groom have a blessed life and can be useful in their married life. Third, the boreh kasai has the meaning that the bride and groom should eat something healthy and halal and it is also hoped that the bride and groom can get through difficult times in their married life. Fourth, the kotan kuniang has the meaning that the bride and groom will continue to be together in good times and bad. Fifth, the limau puruik has the meaning as a fragrance for the bride and groom and cleanses the bride and groom's hearts from all bad traits, such as envy and jealousy. Sixth, pamanih oil has the meaning that other people are happy to see the bride and groom. Seventh, the razor used to shave the bride's hair has the meaning that aims to eliminate bad traits in the bride and groom.

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