

The Myth of Rain in Wedding Ceremonies Jambak Tribe Community in Nagari Canduang Koto Laweh

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ABSTRACT

This research discusses "The Myth of Rain in the Wedding Ceremony of the Jambak Tribe in Nagari Canduang Koto Laweh". The purpose of this research is to find out how the background of the formation of myths and describe the views of the community related to the myth of rain in the wedding ceremony of the Jambak tribe in Minangkabau. The theory used in this research is the theory of Levi-Strauss Structuralism. The method used is qualitative method, with data collection techniques of field observation, interviews and documentation. The results of this study show that the myth of rain in the marriage of the Jambak tribe in Minangkabau originated from stories passed from mouth to mouth. The arrogant nature of the Jambak tribe in ancient times who insulted an old man who came asking for a little food because he saw they were holding a wedding party. In the end, the insult given by the host to the grandfather received an oath which eventually became a myth in the midst of society. At this time the people of Nagari Canduang Koto Laweh still believe in the myth. However, for the people of Nagari Canduang Koto Laweh, this myth is only believed and becomes a knowledge and is not fully believed even though it did rain when the Jambak tribe had a wedding. The community believes that whatever happens on earth happens with the permission of Allah SWT despite the myth. As an oral tradition, the rain myth in the wedding ceremony of the Jambak tribe in Minangkabau certainly has a meaning contained in it such as symbolic meaning, family meaning and customary meaning.

Keywords: Rain Myth, Wedding, Jambak Tribe

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INTRODUCTION

Indonesia is an archipelago that has a diversity of ethnic groups, languages, customs and cultures. Starting from Sumatra, Java, Kalimantan, Sulawesi, to Papua, there are various ethnic groups with their respective cultures. This culture consists of traditional houses, arts and traditional ceremonies, such as the piriang dance from West Sumatra, Batagak Pangulu from West Sumatra, Tabot which is a traditional ceremony of Bengkulu Province, Matompang Arajang from Sulawesi, Gasing Kutai from Kutai Kartanegara Kalimantan, and Reog Ponorogo Dance from Ponorogo, East Java Province. Of the many

cultures that exist in Indonesia, there are several unique things stored in it. One of the things that is quite interesting when discussing culture and tradition is myth.

Myth is a type of folk prose story, in addition to legends and fairy tales (Danandjaya, 1991: 50). Myths usually contain the origins of the universe, gods, and other supernatural things. Myths aim to continue and stabilize culture, provide life guidance, and legalize cultural activities that are difficult to explain with reason.

Myths as part of culture are owned by almost all ethnic groups in Indonesia. One of the tribes in Indonesia is Minangkabau, which is an ethnic group located in West Sumatra. The Minangkabau tribe is divided into several tribal groups such as: Koto, Piliang, Bodi, Caniago, Tanjung, Guci, Sikumbang, Jambak, Kampai, Malayu, Bendang, Panai, Pitopang, Payobada and Panyalai. A myth that is often heard in Minangkabau is the myth of the Jambak tribe, where when the community performs a wedding ceremony it will always rain.

In the Minangkabau social structure, the tribe (clan) is the most important unit. Tribe implies a genealogical sense that is calculated based on the mother's line. As such, people from the same tribe are considered brothers and sisters. Initially there were four main tribes in Minangkabau, each of which was paired into two *kelarasan* (customary law units). The first is the Bodi and Caniago tribes and the second is the Koto and Piliang tribes. The four main tribes then developed into several sub-tribes, in accordance with the increase in population, and the expansion of the Minangkabau region. The four main tribes above developed into ninety-six tribes spread throughout the Minangkabau nagari (C. Westenenk in Hardi, 2020: 22).

In its development, the Bodi Caniago and Koto Piliang lineages gave birth to tribes that are used by the Minangkabau people today. The development of these two lineages gave birth to the Koto, Piliang, Bodi, Caniago, Panyalai, Jambak, Guci, Sikumbang, and many others. The Jambak tribe as one of the tribes that is an expansion of the two previous marriages is still believed and embraced by the Minangkabau people until now. The existence of the Jambak tribe today is evidenced by the fact that there are still many people who have the lineage of the Jambak tribe.

The myth of rain in the wedding ceremony of the Jambak tribe in Minangkabau departs from oral literature that has existed since the beginning and is cultured among the Minangkabau people. This rain myth has become known by the general public in Minangkabau. When it rains when someone is having a wedding, the community will assume that the person who is having the wedding is a member of the Jambak tribe.

This myth becomes interesting when it happens to the Jambak tribe. Whereas naturally rain is a gift from God and we as humans cannot predict when the rain will come. In some cases, rain was also found to fall on the wedding ceremonies of other tribes in Minangkabau. However, it was only the Jambak tribe that became the talk of the town. This has led to perceptions from the community regarding the rain in the wedding of the Jambak tribe in both positive and negative sides depending on how the community sees the myth. The presence of the rain myth in the wedding ceremony of the Jambak tribe with various perceptions given by the surrounding community and the Jambak tribe itself,

can be found meaning based on the current knowledge of the community why the myth can be present in the midst of society.

METHOD

The type of research used is qualitative, by producing descriptive data in the form of written or spoken words, and people and behaviors observed. Yusuf (2017: 43), explains that a qualitative approach emphasizes an object in its context, finding meaning or a deep understanding of the problem at hand, which appears in the form of qualitative data, in the form of pictures, words, and events as well as in manual settings. While the object of this research is the Myth of rain in the wedding ceremony of the Jambak tribe in Nagari Canduang Koto Laweh. The data sources used are primary and secondary data. Then the data collection techniques are field observation, interviews, and documentation. Finally, to analyze the data using several stages, namely data collection, data reduction, data presentation, and conclusion drawing.

FINDING AND DISCUSSION

A. Overview of the Research Location

1. History of Nagari Canduang

Before the name Canduang, this village was called Mulo-mulo, which means the country that was first occupied in the northern region of Mount Marapi. From the stories of the old people, the first people who came to Canduang were 37 people. These 37 people descended in the balai-balai area (Pariangan) and then deliberated in a place called Galanggang Dunia. After the deliberation it was agreed that 30 people would go down towards Bukittinggi or towards the Banto market. From Banto Market 7 people went to the Kamang area and 7 people left for Pintu Kabun so that 16 people stayed at the Banto market, while the 7 people who stayed at balai-balai continued manaruko (Opening new land) in the area. During the manaruko they made an agreement in the area of -nan Gantiang bukik manompang so that near that place a hall of urang nan batujuah was built. After that they agreed to expand the Taruko area eastwards to Rimbo Bayua which is located near Tabek Patah or Talang in Tanah Datar. After the Taruko area was wide enough, the seven people returned to the place of deliberation to determine the area of residence or kampuang starting from the Cumantiang area in the West to Koto Laweh in the East (Nagari Canduang Profile Data, 2022).

B. Background to the Emergence of the Myth of Rain in the Marriage of the Jambak Tribe

1. History of the Jambak Tribe

Initially, there were four main tribes in Minangkabau, namely Koto, Piliang, Bodi, and Caniago. In the customary system, there were two foundations that developed in Minangkabau in the past, namely the Bodi Caniago foundation and the Koto Piliang foundation. The Bodi Caniago court system was led by Datuak Parpatiah Nan Sabatang and the Koto Piliang court was led by Datuak Katumungguangan. The tribe or matrilineal is the main unit of the Minangkabau social structure. A person cannot be considered a

Minangkabau if they do not have a tribe. But a tribe usually consists of a paruiik (community of peers) headed by a kapalo paruiik (leader of the community). Paruiik may also be divided into jurai (families), and jurai are further divided into mande (mothers). The main scope of the tribe is not regional. Tribes serve as the basis of political, social and economic units. Wealth, power, achievement, and social position are determined by the owner of family land, property and other resources known as Harato Pusako which aims to protect all family members from poverty (Undri, 2014: 32).

Based on the results of an interview with Desmizar (71 years old) who is a Datuak of the Jambak tribe in Jorong 100 Janjang, on June 04, 2024 said that:

"If we discuss the history of tribes in Minangkabau, maybe we have learned together before, and in many books it is said that the origin of tribes in Minangkabau was born from two harmonies, namely the Bodi Caniago harmonization and the Koto Piliang harmonization. The Bodi Caniago Harmony and the Koto Piliang Harmony are what eventually developed into the tribes used by the Minangkabau people today. Likewise with the Jambak tribe. The Jambak tribe was born due to the development of the two previous alignments. The story that says that the Jambak tribe came from China is just a joke from the community. Because basically every tribe in Minangkabau comes from Bodi Caniago and Koto Piliang."

From the results of the interview above, it can be found that the tribes that first inhabited the land of Minangkabau were the Bodi Caniago and Koto Piliang kelarasan. Likewise, the Jambak tribe is one of the tribes that is still owned by the Minangkabau people to this day. The Jambak tribe was born due to the expansion of the Bodi Caniago lareh and Koto Piliang lareh.

Based on the results of an interview with Bulkanedi (60 years) who is one of the niniak mamak of the Jambak tribe in Jorong Gantiang Koto Tuo, Nagari Canduang Koto Laweh, on June 02, 2024 said that:

"The history of the Jambak tribe certainly comes from the Bodi Caniago and Koto Piliang kelarasan. In Minangkabau there used to be only four tribes, namely Bodi, Caniago, Koto, Piliang. As the times progressed, the community also grew, so the two regions expanded. Bodi Caniago developed into Bodi, Caniago, Panyalai, Jambak and others. Similarly, Koto Piliang developed into Koto, Piliang, Malayu, and others."

Minangkabau is a land full of history and diverse stories from its ancestors. Kelarasan Bodi Caniago and Koto Piliang were the first kelarasan in Minangkabau with four parent tribes namely Bodi, Caniago, Koto and Piliang. Along with the times and the growth of the surrounding community, the four parent tribes also developed and divided into several parts.

Kelarasan Bodi Caniago and Koto Piliang were led by two datuaks. Kelarasan Bodi Caniago was led by Datuak Parpatiah Nan Sabatang and kelarasan Koto Piliang was led by Datuak Ketemanggungan and these two Minangkabau figures formulated the four main tribes. Bodi Caniago means preciousness, as a mirror of the elevation of Datuak Parpatiah

Nan Sabatang and Koto Piliang means the choice word of the aristocratic Datuak Ketemanggungan, also meaning selective command. Bodi Caniago sees human beings as equal, while Koto Piliang, which lives in stages, with its word of choice sees people according to their level. This tribal parent developed into tribal children, totaling approximately 128 names. Some of these tribal names come from plant names such as Jambak, object names such as Guci, village names such as Padang Datar (Taufiq, 2019: 147-148).

Based on the results of an interview with Mr. Bulkanedi, it was found that the Jambak tribe is a tribe that originated from the expansion of the Bodi Caniago kelarasan. This means that the Jambak tribe is the grandchildren or the result of the expansion of Bodi Caniago which is under the auspices of Datuak Parpatiah Nan Sabatang.

At the beginning of the formation of culture in Minangkabau by Datuak Parpatiah Nan Sabatang and Datuak Ketemanggungan there were only four tribes, namely Bodi, Caniago, Koto and Piliang. The widespread spread of the Minangkabau region and the increasing development of society so that the Bodi Caniago and Koto Piliang families expanded to reach hundreds of tribes. The Jambak tribe as one of the results of the expansion of the kelarasan is under the lareh Bodi Caniago, which means that the Jambak tribe is the result of the expansion of the Bodi Caniago kelarasan. The tribes closest to the Jambak tribe are the Kutianyie and Pitopang tribes, which are also the result of the expansion of the Bodi Caniago family (Editorial Center, 2022).

2. Background to the Emergence of Myths

Myths are oral traditions formed in a society about events that determine the ritual relationship between humans and their creator or sacred stories in symbolic form that tell a series of real and imaginary events concerning the origin and changes in nature and the world. Myths have the purpose of continuing and stabilizing culture, providing life guidance, giving meaning to life and providing a model of knowledge to explain things that are difficult to explain with reason (Endraswara, 2010: 193).

The beginning of the creation of the rain myth in the wedding ceremony of the Jambak tribe community departed from the stories of previous people who were passed on from generation to generation so that the story about this myth is still known by the community today. The origin of the rain myth in the wedding ceremony of the Jambak tribe in Nagari Canduang Koto Laweh refers to past events.

But basically even though the Jambak tribe community has a myth of rain during the wedding ceremony. At this time it does not affect the smooth running of the wedding ceremony itself and there are no rituals performed to anticipate the myth or differences from the wedding procession that they will perform. According to Asmaniar (2018: 132) in Minangkabau custom, marriage is one of the important events in the life cycle and is a very meaningful transition period in forming a small group of new families to succeed their descendants. For Minang men, it is also a process to enter a new environment, namely his wife's family. While for the wife's family, it is one of the processes in adding members to their Rumah Gadang community.

The beginning of the creation of the rain myth in the wedding ceremony of the Jambak tribe community departed from the stories of previous people who were passed on from generation to generation so that the story of this myth is still known by the community today. The beginning of the formation of the rain myth in the wedding ceremony of the Jambak tribe in Nagari Canduang Koto Laweh refers to past events. Based on the results of an interview with Mr. Bulkanedi (60 years) said that:

"People now say the Jambak tribe definitely does a rainy day because of the actions of the old people. Starting from the story of his great-grandfather until it is passed on to his children and grandchildren later. The story of this myth will not disappear if there is still a wedding of Jambak people who happen to be raining at that time."

Based on an interview with Mr. Bulkanedi (60 years old), he said that there used to be a story about a family from the Jambak tribe who were going to get married. This story says that the person who will perform the wedding is a respected person and has a high caste in the area. The host of the wedding party was someone who had a higher social status than other people in the area so he wanted a luxurious wedding with magnificent decorations. The decorations that were carried out for days finally produced the results desired by the host so that the wedding ceremony looked really luxurious.

The day of the wedding ceremony arrived and there were many invited guests who came from among people with high social status. The host who held this wedding ceremony felt very satisfied with the event he held. When the wedding ceremony was held, there were still mothers who were malamang (making sticky rice using bamboo) next to the house of the person who held the wedding so that the wedding party did not lack food to be served to invited guests. At that time there came a grandfather who approached the women who were malamang. The grandfather begged the women to be given food on the grounds that he had not had any food for the past few days. Out of pity, one of the women immediately called the host to ask permission to give food to the grandfather. However, the host unexpectedly chose to meet the grandfather in person.

Instead of giving food to the grandfather, the host cursed and chased the grandfather away after seeing him in his shabby and inadequately dressed state. The ruckus created by the host drew the attention of everyone at the party, but they didn't dare stop the host due to the social status factor. Even so, at first the grandfather begged to be given some food and endured all the abuse thrown by the host. In the end, the grandfather who was already disappointed with the remarks made by the host felt hurt because he could not listen to the remarks. While walking away from the location of the party the grandfather prayed to God and gave an oath to bring disaster to the host, relatives and their children and grandchildren later if they were going to have a party.

After the grandfather left the party location, it suddenly rained so hard that it disrupted the wedding party procession. Everyone who was at the party location felt very panicked by the sudden arrival of the heavy rain. The host who remembered the grandfather's words felt very uneasy and looked for the grandfather to apologize. But the

host's regrets were useless because the oath given by the grandfather had already happened and the grandfather was no longer to be found.



Figure 4.4 Rain conditions during the wedding ceremony of the jambak tribe community
(Documentation: Muhammad alfarezi, May 11, 2024)

Judging from the documentation above, the myth of rain in the wedding ceremony of the Jambak tribe is really happening at this time. The previously sunny weather suddenly rained when the wedding ceremony was in progress. This is evidenced by one of the invited guests who wore a raincoat when going home from the wedding party of the Jambak tribe. The existence of a rain myth in the Jambak tribe ceremony in Jorong Gantiang Koto Tuo, Nagari Canduang Koto Laweh which is known by the community, does not prevent invited guests from still attending the wedding.

Judging from the explanation previously described, the myth of rain in the wedding ceremony of the Jambak tribe in Minangkabau, precisely in Nagari Canduang Koto Laweh, was conveyed orally from mouth to mouth from ancestors and passed on to the next generation. The words of the people who say that when one of the Jambak tribe performs a wedding ceremony are not just words that are just thrown out but there is a story that comes from the oath of a grandfather who felt humiliated because of the treatment of the Jambak tribe in the past and of course it became a knowledge for the current Jambak tribe community regarding the historical background of the emergence of myths in their tribe. Although the community knows about the myth, they also do not perform a ritual to anticipate the myth.

Various cultural phenomena are basically a manifestation of human reason. However, not all phenomena are as easily dissected with a certain analytical knife to find their structure. The phenomena of kinship and marriage systems are manifestations of the existence of structures in human reason, but to say that these phenomena are entirely under the control of human reason would certainly cause a lot of debate, because elements of the material world, such as demography and ecology, more or less determine

the pattern or form of the system at the empirical level. Therefore, this social phenomenon is not strong enough to be used as a basis for showing the existence of structural constraints behind cultural phenomena. It is necessary to find another phenomenon that is more suitable and that is myth (Ahimsa-Putra, 2012: 76).

C. Community Perception

The perception of the rain myth in the wedding ceremony of the Jambak tribe in Minangkabau depends on how people see and believe it. Myths as something that cannot be ascertained certainly have different perspectives from the community. We as the next generation of oral traditions that have been given by previous ancestors must certainly be wiser in sorting out in what perspective we see the myth.

Myth is a linguistic phenomenon that has its own grammar. If myth is seen as something meaningful, then this meaning is not found in its elements that stand alone or separate from each other. However, these elements are combined with each other so that they present a meaning. In other words, the meaning conveyed by a myth is implicit (Levi-Strauss in Ahimsa-Putra, 2012: 93).

People who believe in the myth of rain in the wedding ceremony of the Jambak tribe in Minangkabau, precisely in Nagari Canduang Koto Laweh, because they follow the culture of the community that they get from generation to generation and are believed by their ancestors and respect the oral traditions that have existed in a tribe since the beginning.

1. Perceptions of the Jambak Tribe

The myth of the rainfall in the wedding ceremony of the Jambak tribe is something that has been passed down from generation to generation by ancestors who still exist today. People still believe in the myth because of the stories passed down from ancestors to the next generation. According to the results of an interview with Mr. Bulkanedi (60 years) who is a niniak mamak of the Jambak tribe in Jorong Gantiang Koto Tuo, Nagari Canduang on June 02, 2024 said that:

"The myth of rain in the Jambak tribe is a cultural heritage, stories of the old people who were passed on to their children and grandchildren. Automatically when there are people who want to know about why this myth can appear in the community, they will also find answers to how the origin of the Jambak tribe itself, especially for people who have Jambak tribal lineage, of course they must know how their tribe originated. If we read the good or bad of a myth, we also cannot be shirk, but more or less the words of the elders in the past did happen a lot. So however this myth occurs if it does not bring disaster to the people around us, we only take the positive, because rain is a blessing from God."

Mr. Bulkanedi's opinion is supported by the results of an interview with Mr. Basri (72 years old) who is a young man from the Jambak tribe in Jorong Bingkudu, Nagari Canduang Koto Laweh by saying:

"When it rains during a wedding party, we can only surrender to Allah SWT. However, the stories of people in the past whose names were myths should not be trusted too much because if you believe in it too much, shirk will arise. Even if it

does rain during the wedding of the Jambak tribe, it is the power of Allah SWT and we cannot demand it. Indeed, it often rains when the Jambak tribe performs weddings, but we don't know when it will rain on that day, but for people who know this story, it is always associated with the myth. But according to your experience, it does rain a lot when the jambak people get married, but it is not heavy rain, it does not disturb the surrounding community and the wedding ceremony can run smoothly. According to the father, if the myth is true, it is not good. It means that the person is barai, barai in the sense of the word here, hopefully all their affairs and sustenance will run smoothly in the future. Isn't the intention of getting married good, which knows it is a sign that they get grace from God. However, the stories of the parents of the past just take the positive side and discard the negative side. But with this myth, we feel grateful because when people from the Jambak tribe get married, many of their relatives will come to the party. Because if it really rains, the host does not feel dizzy alone because there are already many relatives who will help."

Based on the results of interviews with several informants, it can be concluded that myths as a cultural heritage from ancestors used to exist until now and are believed by the community. But we as humans can only surrender to Allah SWT, because everything related to nature certainly happens by his will, we as humans also cannot trust too much something that happens because of a myth.

2. Perceptions of traditional leaders

The perceptions of traditional leaders in Nagari Canduang Koto laweh vary according to their respective experiences and knowledge. According to the results of an interview with Mr. Harmenzal (69 years old) who is the datuak of the Sikumbang tribe in Jorong III Kampuang, Nagari Canduang Koto Laweh on May 30, 2024 said that:

"People who say that it rains when the Jambak tribe performs weddings are wrong, how can someone who is going to do a wedding can call the rain. It is true that the Jambak tribe is famous as Jambak auh and there is also a story that the Jambak tribe is exposed to an oath that if they perform a wedding ceremony it will rain, but that does not mean that it rains when they perform a wedding because of this myth. Whether or not the rain falls is in the hands of God and we cannot precede God because of this myth. It could be that they get married during the rainy season, or they get married during the hot season, but if God has willed it to rain, it will still rain, even by calling ten rain charmers to move the rain, it will still not be possible if God has willed it."

This contradicts the results of an interview with Joni Hendra (41 years old) who is a niniak mamak of the Guci tribe in Jorong Gantiang Koto Tuo on June 09, 2024 who said that:

"The myth of the rain of the Jambak tribe has existed since the beginning, believe it or not but there are indeed many incidents of rain when the Jambak people perform weddings even though it is only drizzling, it is because I have experienced it. The weather was good but suddenly it drizzled, the day was bright, the weather

was good, immediately it drizzled, but the incident was only briefly like rain that was just passing by. But because I knew about the myth of rain in Jambak weddings, I thought it was because of the myth."

Joni Hendra's opinion is supported by the results of an interview with Samsul Bahar (83 years old) who is a niniak mamak from the Sikumbang tribe in Jorong Batu Balantai, Nagari Canduang Koto Laweh on June 10, 2024 who said that:

"This story has existed since the beginning, the ancients when talking a lot comes true. Rain is not our power, whatever tribe performs a wedding if God wants rain at that time it will still rain. But the story of the ancients circulating in the community until now is that only the Jambak tribe performs rainy weddings, this is due to an oath from their former king. But not every Jambak who performs a wedding also rains, there are also people of the Jambak tribe who perform weddings but it does not rain at all. But what I have seen so far does happen a lot, so it can be said that this myth has some truth too, the rain that falls does not last long. Just surrender to Allah SWT, if it rains during the wedding then just be grateful, that means the Jambak barai tribe, hopefully their sustenance will be smooth in the future, and we also must not look bad because rain is a blessing given by God."

In essence, rain is a blessing given by Allah SWT to his people, every thing given by God certainly has a wisdom. As the myth of the rain in the wedding ceremony of the Jambak tribe in Minangkabau, precisely in Nagari Canduang Koto Laweh, is a story that has been passed down from generation to generation, some believe it and some do not believe it and the myth can happen and can also not happen.

3. Perceptions of Religious Leaders

Belief in myths is something that is difficult when juxtaposed with belief, sometimes there is a mythical belief that is contrary to religious studies but there are also those that are in line with religious teachings depending on what myths are discussed and from which point of view someone sees the myth. Canduang Koto Laweh is a Nagari whose people adhere to Islam. In the teachings of Islam, of course, every thing that happens on earth happens with the permission of Allah SWT. The myth of rain in the wedding ceremony of the Jambak tribe which is present in the midst of the Canduang Koto Laweh community solely occurs with God's permission. Even when people who are descendants of other tribes who will hold a wedding ceremony will still rain if Allah SWT has willed. Rain is a blessing given by Allah SWT to his people and we as humans should be grateful for it. The current community's belief in the rain myth in the wedding ceremony of the Jambak tribe is a way of respecting the traditions that their ancestors have believed in the past.

4. Common People's Perception

The myth of rain in the marriage of the Jambak tribe in Minangkabau in Canduang Koto Laweh village is not only known by traditional leaders and niniak mamak. But some people from teenagers to parents who are ordinary people also know the myth. According to the results of an interview with Adli zil (23 years) who is a student at Imam Bonjol

University Padang, on June 08, 2024 in Jorong Gantiang Koto Tuo, Nagari Canduang Koto Laweh said that:

"If we believe in myths then we will be said to be shirkers, but in fact I myself experienced this. When my sister got married yesterday, I did not think it would rain, because the weather conditions were good at that time, but it turned out that after sunset it suddenly rained. Before and even until now I still believe and do not believe that the rain fell at that time because of a myth, because it really does not make sense logically when someone gets married it rains. Besides, the rain that fell when my brother got married was not too heavy, it didn't last for more than five minutes and after that the weather was good again."

The next common people's perception of the myth of rain in the wedding ceremony of the Jambak tribe is the result of an interview with Mrs. Fitriyani (58 years old) who comes from the Koto tribe in Jorong Labuang, Nagari Canduang Koto Laweh on June 09, 2024 said that:

"Initially, my mother never heard that the Jambak people got married and it would rain, but it turns out that whether this is the same as what people tell or not, but my mother feels like she has experienced it. At first nothing happened, everything went on as usual, but in the evening after Isha it rained quite heavily, but fortunately this rain fell at night and according to the mother at that time there were no more invited guests who would come. Suddenly uni Ras, who was next to mom, said, "lah auh lo urang Jambak, lah ujan ari". But at that time I felt that it was normal, no matter what people said, I still believed that the rain that fell was by the permission of Allah SWT, we just prayed that the bride's sustenance would be smooth and until now, thank God, nothing happened to their family."

D. Makna Mitos

Claude Levi-Strauss developed myth analysis by utilizing linguistic models. Myths are conveyed through language and contain messages. Messages in a myth are known through the storytelling process, just as messages conveyed through language are known from their pronunciation (Ahimsa-Putra, 2012: 79-80). The myth of rain in the wedding ceremony of the Jambak tribe in Minangkabau as an oral tradition that is believed to have existed since the beginning by a community group, is a message conveyed by previous people through a language. Some of the meanings contained in the myth of rain in the wedding of the Jambak tribe are:

1. Symbolic Meaning

The symbolic meaning that appears in this myth is that when Minangkabau people who do not know each other and see a wedding ceremony accompanied by rain, they will immediately think that one of the brides has a lineage of the Jambak tribe.

2. The Meaning of Kinship

The presence of the rain myth in the wedding ceremony of the Jambak tribe in Minangkabau is interpreted by the people of the Jambak tribe Nagari Canduang Koto Laweh as strengthening their family ties. The existence of this rain myth causes relatives

of the Jambak tribe people who will perform this marriage to feel a responsibility so that the wedding party goes smoothly.

3. The Meaning of Custom

The meaning of adat refers to the values, norms and customs that are passed down from generation to generation in a society. Customs include unwritten rules that govern people's lives as well as ceremonies and traditions that are carried out to maintain social harmony.

Similar to the rain myth in the wedding ceremony of the Jambak tribe in Nagari Canduang Koto Laweh, which raises various perceptions from the community, these perceptions are combined so that it can be seen how this myth is interpreted by the people of Nagari Canduang Koto Laweh.

CONCLUSION

A. Conclusion

The Jambak tribe is one of the tribes in Minangkabau that originated from the expansion of the Bodi Caniago and Koto Piliang kelarasan. The descendants of the Jambak tribe are still widely spread throughout the Minangkabau land until now. The Jambak tribe has a uniqueness that is well known to the Minangkabau people where when the Jambak tribe community performs a wedding ceremony it will rain. This story circulates in the midst of the community to this day based on word of mouth stories that pass from one generation to the next. The background of this myth originates from a story passed down from generation to generation about an oath made by an old grandfather to the Jambak tribe at that time who insulted this grandfather just because he asked for a little food.

The myth of rain in the wedding ceremony of the Jambak people in Minangkabau occurred due to the actions of the Jambak people in the past. Rain in the wedding ceremony of the Jambak tribe comes in the form of a myth known by the Minangkabau people in general. The presence of this myth gives a unique impression to people who have Jambak tribal lineage. This myth presents perceptions from the Jambak tribe community, traditional leaders, religious leaders to ordinary people in Nagari Canduang Koto Laweh. The presence of the story about the rain myth in the wedding ceremony of the Jambak tribe in Minangkabau, resulted in the perception of people's knowledge of the myth in the present, so that it can be seen how the community interprets the myth based on the perceptions previously described. Thus, these perceptions give birth to implied meanings for the people of Nagari Canduang Koto Laweh such as Symbolic meaning, family meaning and customary meaning.

B. Suggestion

From this research, the author sees that the myth of rainfall in the ceremony of the Jambak tribe in Minangkabau, precisely in Nagari Canduang Koto Laweh, Canduang District, Agam Regency, West Sumatra is still believed by the community. As an oral tradition, this myth makes a characteristic of the Jambak tribe in Minangkabau. The author hopes that the community with the existence of this myth which is seen based on its historical background to always maintain an attitude towards anyone. Differences in

social status in society should not make someone have an arrogant nature. The author also hopes that if future researchers conduct the same research, hopefully this paper can be a guideline so that it can be further developed and can complement the shortcomings of this research.

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