

Local Wisdom of *Badoncek* as Oral Tradition in Pariaman Ethnic-group Wedding Ceremony

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Abstract: *Badoncek* is a type of tradition that is orally inherited in Pariaman community, West Sumatera. The term *badoncek* is a fundraising activity conducted by relatives and local residents at a wedding ceremony. This activity is usually performed at night after the invited guests come home. In this study, 20 informants of Pariaman were interviewed in two different locations, that is Pasar Sukaramai in Medan and Naras Hilir village in Pariaman. These interviews generated a total of 6 forms of local wisdom in *badoncek* and 5 forms of its weaknesses which were then recorded, transcribed, and documented. This research uses in-depth interview and focus group discussion. The focus of discussion was finding the forms of local wisdom and the weakness in oral tradition *badoncek*. These forms and weakness were analyzed based on interpretation and comparison methods. A number of attempts have been made to preserve *badoncek* tradition by approaching the local government, customary leaders of Pariaman, and Pariaman community associations. *Badoncek* tradition could also be applied to raise funds, in order to support local government program.

1 INTRODUCTION

This study aims to find the forms of local wisdom in *badoncek* and its existence in Pariaman community today. The term *badoncek* refers to a tradition which held at Pariaman tribe wedding ceremony, West Sumatra. Another terms of *badoncek* are *baretong*, *barantam*, and *badantam*. The term *baretong* is used in the northern Pariaman sub-district Marlina, (2009), *badantam* in the East Pariaman sub-district Wita, (2018), *barantam* in the southern Pariaman sub-district Fiftina, (1995).

These researchers discussed the *badoncek* tradition in three different sub-districts in the Pariaman city, namely northern Pariaman, East Pariaman, and southern Pariaman. In general, there is no difference in the performance of *badoncek* tradition in the three sub-districts, each sub-district uses its own term in the implementation of the *badoncek* tradition. In this study, more focused on the forms of local wisdom found in the *badoncek* tradition and efforts to preserve it.

Research that leads to oral tradition and forms of local wisdom in the Pariaman community have been widely done. Malik, Ameron (2013) discovered the role of *Sosoh* music at the *tabuik* ceremony in Pariaman. Local wisdom found in the *Sosoh* music

performance is the survival attitude when there is a battle between two *tabuik* groups. Faizzati (2015) found the factors that influenced the existence of the *bajapuik* tradition and *uang hilang* in the marriage of the Padang Pariaman community, related to Islamic marriage law. The local wisdom found are sociological, economic and spiritual values. Yesa, (2014) explored symbolic meanings in the Pariaman *tabuik* ceremony, such as meaning before making *tabuik*, meaning in the process of making *tabuik*, and meaning in the top event *tabuik*. Local wisdoms found in symbolic meanings were struggle, hope and respect values.

Utama, (2002) found various functions of *uang hilang* in Pariaman marriage customs. Local wisdom found in his study were the endorsement of social status, the means of social mobility, the principle of reciprocity, and the role and position of women in Pariaman community.

In principle, *badoncek* tradition is a fundraising activity from relatives, non-relatives, and local communities to lighten the burden of bride's family. *Badoncek* tradition is only found in Pariaman community, so it becomes the pride and the characteristic of its community. In Pariaman city, *badoncek* tradition is still being maintained. *Badoncek* is a part that cannot be separated from a series of marriage ceremonies in Pariaman

community. This situation is in contrast to the Pariaman community who live in Medan. *Badoncek* tradition is hardly found in Medan. It can be ascertained that one day in its origin place, it will also be forgotten by its own community Wempi Yohanes, (2015).

In *badoncek* tradition, actually there are some noble values of local wisdom that has been inherited by the ancestors. *Badoncek* tradition has a deep meaning of life philosophy, that is *barek samo dipikua, jikok ringan samo dijinjiang*, which means life must be mutual help, suffering and happiness will be shared together. Further, *badoncek* can be applied to support government programme (Mediaterobos.com 2018), (Sulaiman, TK, Rahmat <https://www.kompasiana.com/> 2015), <https://sumbar.antaranews.com/.../2014> Fundraising from local community aims to repair mosques or surau, natural disaster, orphans help, repairing village road, and so forth. *Badoncek* tradition even though it is open and tends to compete with each other, *badoncek* are not riya acts or show prestige.

2 REVIEW OF LITERATURE

2.1 Local Wisdom

Local wisdom is a wisdom that has been agreed upon by a community and passed down from generation to generation. Local wisdom can also be defined as local cultural values that can be used to regulate people's lives wisely. Local wisdom studies on local traditions have already been done in various perspectives Roikhwanphut (2012) discussed about knowledge and local wisdom of thai people in facing problems caused by development. She found Thai traditional communities still have enough knowledge to rely more on their own knowledge, on their own ways, and on nature. They live peacefully, help each other and share with others. These noble values will continue to be preserved, if possible, combine them with knowledge that comes from outside. Tambas, et (2017) found fishing tradition, inherited from ancestors. Using old equipments, and traditional ways, the fishing process can be done successfully. This tradition contains forms of local wisdom such as sense of solidarity, mutual help, and survival.

2.2 Oral Tradition

Oral tradition, according to Vansina, (1965) are all oral testimonies concerning the past which are transmitted from one person to another. Bauer and Berhneim (in Vansina,1965) has defined oral tradition is a kind of direct and indirect testimonies. Direct testimony refers to all verbal testimonies that are reported statements concerning the past, based on eyewitness process. It communicates orally. Indirect testimony refers to nonverbal testimony, based on transmission process from one generation to another, it is reported one.

For Pudentia (ed) 2015), it is spoken discourses, including literary or non-literary discourse system. Sibarani (2015) said there are three important types in studying oral tradition, namely (1) forms of oral tradition concerning the text, context, and co-text, (2) content of tradition verbal with regard to meaning and functions, values and norms, and local wisdom, and (3) revitalization and preservation of traditions verbal regarding activation or protection, management and development, and inheritance and benefit. D.A. Swanson (2008) found a connection between oral tradition and geological studies. Data obtained from the oral record about 400 years of eruptive activity at Kilauea is almost the same as the data obtained from modern research. Blackhawk,T (1990) has defined a kind of teaching using an oral tradition approach, such as storytelling, is more effective than writing style. Through this approach, it is also considered to sharpen students' thinking and their sense of audience's perspective.

3 METHODOLOGY

This study is a field research. The data was gathered from Pariaman informants who lived in Pariaman and Medan city. In collecting data, are used in-depth interview and focus group discussion methods (Sugiyono, 2013). Using in-depth interview method, the researcher interviewed the informants one by one to get detailed and in-depth information. For focus group discussion methods, the researcher collected all the informants, both in Medan and in Pariaman city separately to discuss about research subject. Discussion activities were then recorded, transcribed, and documented. A number of 20 key informants have been selected, those who really understand the customs in Pariaman. The findings obtained from them are based on their own experience, so empirically considered valid. Their

identity is also kept secret and only labeled as informant 1, informant 2 and so on.

4 DISCUSSION

Badoncek activities are usually held at night after *shalat Isya* as a closing part of the wedding. At that time, all the relatives, *ninik mamak*, and customary leaders sit together waiting for the performance of *badoncek*. The word *badoncek* comes from the word *doncek* which means jump or throw. It means the money is given by throwing it on the table. Donations are carried out openly and witnessed by *badoncek* participants. The amount of funds collected depends on the role of a *canang* (protocol). The term *canang* refers to someone who is very adept at playing the word to attract the audience. A *canang* becomes the center of attention in the activities of *badoncek*. He must be able to attract the attention, feelings and emotions of the audience in order to increase the contribution so that the funds needed can be met. Because *badoncek* was held at night, usually the only guests who were still remained were families, relatives and local communities. At that time persuasion and seduction by a *canang* was aimed at those remaining guests. The amount of donation depends on the social status of the bride's family. The higher the status in a community the more money will be collected. Through *badoncek* tradition could be seen the prestige of the family in its community.

The principle of togetherness and kinship in *badoncek* was done voluntarily and openly by the community in the village or from outside the village. Donations were given in the form of money or material according to needs. If the contributor were not present, just entrusted the envelope to someone, then it was called *masuk angin*, which means he did not enjoy the party meal at that time.

Here is an example of implementing *badoncek*. The opening words by a *canang*. "*dek ninik mamak alah duduak kami minta kapado urang pangka, kamudian jo urang sumando yang dak kami sabuikkan gala satu persatu kami harapkan dapek duduak kalapiak. Nah kalolai kami sampaikan kapado sidang bapangka, dek karano niniak mamak alah duduak di lapiak kami mintak dapek yang mewakili atau jo urang sumando yang dak kami sabuikkan gala satu persatu yo kami harapkan dapek duduak kalapiak*". Because *ninik mamak* already sat we asked the host, then to the in-laws that we do not call the title one

by one, we expect to sit on the mat. Well then we submit to the *sidang berpangkal*, because *ninik mamak* already sitting on the mat, we ask the representation or with in-laws that we do not call the title one by one, yes we expect to be sitting on the mat".

At this stage, *canang* urges *ninik mamak*, host and *sumanda* to join them on stage. Furthermore, there is a dialogue or what is called *petatah-petitih* between the host (*sipangka*) and *canang*, witnessed by other relatives. At the next stage, *canang* began to receive money from participants, mentioning the name, title, residence and the amount of money given.

The *canang* :

- *kemudian dari si upiak di pasia, saratuuh ribu rupiah*
- *dari Sutan Malim, urang Sumando limo puluah ribu rupiah*
- *dari uncu Malim Jakarta saratuuh ribu rupiah*
- *aa.. iko ateh namo ipa bisan yang berasal dari Nareh, kamudian yo tamasuak urang sumando baiak sumando padusi maupun sumando laki-laki sabanyak tujuh ratuuh ribu rupiah, ateh namo ipa bisan ko ah, nan berasal dari nareh, tujuh ratuuh ribu rupiah*
- *kemudian ditambah eh dek Sariani, anak minantu ko ah, yo tu datuak leman, dari ni Sariani anak minantu tigo ratuuh ribu rupiah, jadi jumlah satu juta rupiah.*
- then from *si upiak di pasia* (place name), one hundred thousand rupiah
- from Sutan Malim, orang *sumanda* (in-laws' side) fifty thousand rupiah
- from *makcik Malim Jakarta* one hundred thousand rupiah
- this is on behalf of the parents in law who came from Nareh, then including the *sumando* people both *sumando* from the women and *sumando* men for seven hundred thousand rupiah, on behalf of brother-in-law and parents-in-law who came from Nareh, seven hundred thousand rupiah
- then added by Sariani, this son in law, that is *datuk leman*, from *uni Sariani* daughter in law three hundred thousand rupiah, so the amount of one million rupiah

At this stage, the *canang* starts playing his role, encouraging people to contribute more. If the amount of money collected is less than the party budget that has been spent, then the party is called *merugi* (get loss). If the amount of money collected is more than the party budget, it's called *baruntuang* (get lucky). If the party loses, *canang* will continue to raise funds through *badoncek*. At that time, *ninik mamak* and close relatives were provoked and persuaded to give more money so that the lack of party funds could be covered.

5 FORM OF LOCAL WISDOM

The results of discussions with a number of informants in the Pariaman and Medan city, there were five forms of local wisdom, as follows:

1. Mutual Help

Badoncek tradition is a representation of mutual help attitude of Pariaman community. This is in accordance with their life philosophy, ie “Barek samo dipikua, jikok ringan samo dijinjiang”, which means life must be mutual help, suffering and happiness will be shared together. This activity was found when giving money with full sincerity.

2. Openness

At the time of *badoncek* activity, *canang* urged the audience to donate and then he mentioned one by one the name and the amount of money that was donated. While others record and calculate the total amount of money collected. This situation indicates a transparency in fundraising. By mentioning the name and the amount of donations given, the whole family and the audience immediately know the amount of the donation.

3. Harmony

Badoncek activity is usually held at night after the invited guests come home. At that time the whole family gathered, chatting, cheering, and be happy. This situation shows the intimacy of the family. This situation is seen when *badoncek* supporters chat with relatives who come from inside and outside the area

4. Mutual Cooperation

Before *badoncek* activity starts, the whole family helps to prepare places, equipment, and snacks to support *badoncek* activities. This situation shows the sincerity of providing power assistance.

5. Deliberation and Consensus

Before *badoncek* begun, *ninik mamak* and close relatives did deliberations regarding to the budget problem that would be informed to the *badoncek* committee. After having deliberation, there was a

word of consensus that should be conveyed to the committee.

6 ENTERTAINMENT

Badoncek tradition gives a very special attraction to Pariaman community. This is because the atmosphere is full of fun especially the *canang* style when in action. The *badoncek* performance is the peak session of the party that is really awaited by Pariaman community.

6 THE WEAKNESS

After discussing with the informants, there were a number of weaknesses in the *badoncek* tradition. These weaknesses are the obstacles that arise both in Medan and Pariaman city Pariaman, as follows;

1. The lack of *badoncek* socialization

The term *badoncek* is hardly known by its own community especially those who live in big cities. In this case, the role of traditional leaders and local government is needed to socialize it. Socialization of *badoncek* is one way to maintain the oral tradition in Minangkabau.

2. *Badoncek* is considered an old tradition

Most of the Pariaman wedding ceremonies especially in big cities almost no longer hold *badoncek* tradition now. Pariaman community are more interested in music performance than *badoncek* activities. They said that *badoncek* tradition was only suitable in the village.

3. Lack of parent role in motivating young generation. At the time of *badoncek* activities, most of the audience were old age. Parents did not ask their children to go with them. Parents assume that the *badoncek* tradition is only for the old age or married person not to the young.

4. Lack of knowledge about oral tradition culture

The role of the community, government and parents is very important to give local culture insight knowledge to the children so that they usually love their own culture compared with foreign culture, thus the local culture can be sustained forever and remain intact.

5. Lack of empathy to contribute

Awareness to preserve local culture seems to be decreasing nowadays. People prefer foreign culture that is considered more trendy or practical. Feelings of empathy to help others are getting worse now especially in urban community. This situation can be seen in *badoncek* tradition which almost lost and forgotten.

7 CONCLUSIONS

The philosophy of the Minangkabau community *barek samo dipikua jikok ringan samo dijinjiang* which means suffering and happiness must be shared together, can be found in the badoncek tradition. *Badoncek* tradition is basically to ease the financial burden of the bride when holding a wedding party. The role of a *canang* is very important in conducting badoncek. *Badoncek* traditions in urban areas are difficult to find, but in the city of Pariaman itself, this tradition is still being carried out and maintained. *Badocek* tradition must be preserved especially in urban areas, if not sooner or later, this tradition will be abandoned by its own community. There were six forms of local wisdom found in *badoncek* and five forms of weakness. *Badoncek* tradition can be applied to support government programs, such as raising funds to build mosques, prayer rooms and other public facilities.

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