

# Perjodohan in Laghouk Tradition in Padang Pariaman Regency

M. Yunis<sup>1</sup>, Elly Delfia<sup>1</sup>

<sup>1</sup>Indonesia Literature Department, Universitas Andalas, Padang, Indonesia

Keywords: Anthropolinguistics, Laghouk, Language, Symbols, And Values.

Abstract: Laghouk is a part of the community's tradition in Padang Pariaman. It is used in the determination of fate of the couples who are getting married. Laghouk is a traditional method used to predict the future of a couple. It shows that people need to be aware of their moves and acts. Laghouk, as a symbol system is made to bind the society with the prevailing social institutions. As a system of 'palangkahan', the name is used as a reference to determine the compatibility of the couple. For instance, 'Karakok mamanjek batu' as a symbol system found in Laghouk, one part of the sign systems found in laghouk when there is a mismatch between couples. It is believed that if the marriage is continued, a disaster could strike the two sides. In the system of the above sign, it is clearly visible that to mark a forbidden thing, the community must reverse the logic of their thinking. This is one of the unique aspects of the Laghouk tradition.

## 1 INTRODUCTION

Laghouk is one part of the community's old traditions in Padang Pariaman Regency. This practice is hereditary as it is passed down from generation to generation. Laghouk is a way of predicting future events. Individuals and group must put on the concern of their behavior. This attitude is indeed reflected in the Minangkabau philosophical traditional, 'ingek dek rantiang kamancucuak, ingek dek rabo kamalantiang'.

Laghouk as a system of symbols deliberately created to bind the community with social institutions. The younger generation cannot only act freely based on its preferences even though it is said 'alah gadang' (he/she has reached adulthood). All attitudes and actions cannot be separated from the attention of family and community. Therefore, Laghouk is considered to represent the value system that needs to be maintained in the social life of the communities in Padang Pariaman regency.

Laghouk is also called as 'palangkahan', a system that is more similar to a method of divination. This method can be used to predict the goods and bads of one's future. In practice, the name of the individual is the basis of this prediction system to apply. The process starts with the initial letter of the name and the number of the position of the letter that is contained in Qur'an.

Mangupak, is one of the sign systems used to describe the incompatibility between couples. It is believed that the mismatch between a couple could result in death on either side once the couple marries. Overview of the system notes that the above sign has nothing to do with logic (Dillistone, 2002; Drakard 1999). However, it is quite touching and brings us into the realms of the imagination that cannot be digested. But this can guide the experience into a system that is connected and there is a broad relationship between the parts (Fairlough, 2003; Yunis, 2012; Jung, 2018; Piliang, 2018). On the one hand, the love match is both a gift of God and a fate. On the other, a love match is tied to the relationship and social relationship which is built by the community.

## 2 METHOD

This anthropolinguistic research aims to uncover the meaning of culture through a linguistic phenomenon. The phenomenon of language is seen as a major archive to read philosophy and value system at a deep constructive level. As a field research, qualitative methods along with the ethnomethodology approach is used in this research. Ethnomethodology is a way of looking or the study of how individuals create and understand their every day's life. Ethnomethodology also seeks to understand how people are starting to

see, explain and elaborate the regularity of the world in which they live (Moleong, 1998:15). This method is beneficial for the writer in obtaining and process data naturally by using a predetermined analysis.

### 3 RESULT

*Laghouk* belongs to one of the *palangkahan* models in *Minangkabau*, Padang Pariaman in particular. *Palangkahan laghouk* is used in measuring and seeking the harmony of the couples who are getting married. Before a couple holds a marriage ceremony, both partners must be invited. *Melaghouk's* task is taken over by the *mamak* as senior men in families. The *mamak* can give his blessing to his nephew if he has the expertise and or the bad man comes to someone who is considered to have the ability to understand, such as the *silek* teacher or the *alim* people (Tuanku).

#### 3.1 Calculate Hand Finger

The counting of letters starts from the mother's little finger and continued on the palm at the end. If the letters have not yet depleted, the counting is continued to the thumb. The calculation is more like a clockwise.

In the process, the front letter of the name becomes the basic consideration in *laghouk*. Each letter in the name has a relation with another sign system outside the owner's name. The relations of the sign outside the name of the owner of this name are used as the main sources in matching the nature, behavior and temperament.

For example, the name starts with the letter M (e.g., Mulyadi), which is related to the letter MIM in Al-Qur'an. The letter MIM as the 24th letter in Al-Quran also pairs with the letter MIM (e.g., Misnawati) totaling 48. These 48 letters equal the number 48. By this calculation helps find the pattern of steps in the lagoon used. This continues until the combination of MIM 48 letters is calculated. Once the calculation of the other letters, such as RA, DO, JIM, HA, and etc. is achieved, each calculation will stop at the end point, for example on the index finger, ring finger, or little finger.

In the process, the first letter of the name becomes the basic consideration in *laghouk*. Each letter in the name has a relation with another sign system outside the owner's name. Sign relationship outside the name of the owner of this name is used as the main source in matching the nature, behavior and

temperament. The above pattern can be observed in the explanation below:

##### 1. Index Finger (*angkuah*)

If the counting stalled at the index finger, this is a bad alert. One of the pair is identified as having a bad personality, and unwilling to take risk to harm themselves therefore oriented to self-profit. The community call it '*talunjuak 'luruiah kalingkiang bakaik, angkuah ka inyo*'. *Laghouk* sign systems as this will affect the sustainability of couple relationships. In this condition, marriages are usually canceled.

##### 2. The Middle finger (*talago di ateh gunuang*)

If the counting stalled at the middle finger, then it is called *talago di ateh gunuang*. As the nature of water pond, it will never dry up and become a source of life. This condition is symbolized as a source of livelihood that never breaks. Happiness will be reached by the couple who is getting married.

##### 3. The Ring Finger (*bakasiah-kasiah*)

If the calculation falls on the ring finger, this is a sign of a mediocre pairing. The results of the livelihood are only enough for everyday consumption. The Couples spend time making out and slacker.

##### 4. The Pinkie (*Sakalingkiang*)

If the last count falls on the little finger, this indicates an inconvenience to both parties. The bride's family will always underestimate the groom. Likewise, the wife will also be underestimated by the groom's family. This condition will affect the continuity of household relations. Usually, the marriage will be canceled by both parties.

##### 5. The Point of Palm (*Talago di bawah gunuang*)

The count that falls on the Palm of the hand is referred to as "*talago di bawah gunuang*". This position is believed to be right by the public, as a source of nature springs that never dry even in a prolonged drought. The Lake below the mountain becomes a source of life that never breaks.

##### 6. The Thumb (*niniak mamak*)

The position of the counting that falls on the thumb is very desirable by everyone. According to its position, both sides will be appreciated and highly regarded by their family in law. If the groom is positioned as a *sumando*, then he will always involve in the deliberation of the family. It means

that his opinion will always have consideration in the family of his wife. Likewise, if the bride has similar position, her opinion will be needed urgently in her husband's family.

### 3.2 Counting the Pebbles

Not much different from the above, the calculation is based on the number of pebbles with a combination of the number of the letters between the two couples. For example, the initial name of the letter N (e.g. Nurdin') paired with the letter R (e.g. Rubiyah). The letter N symbolize the letter NUN in Al-Qur'an and the letter R equals the letters RO. The ordinal number is 22nd to the NUN in Al-Quran and the letters RO at the position 8. The total number of letters was obtained from 30 letters obtained from the combination of the two-letter numbers in the Qur'an. In contrast to the above, the calculation using pebbles as many as 30 pieces of stone. The pebbles are divided into five groups which respectively amounted to 6 pieces of stone. As the picture below:

Identify applicable sponsor/s here. If no sponsors, delete this text box (*sponsors*).



Figure 1: Pebbles distribution

In the picture above there is a sequence of numbers 1-5 to indicate the time division round starts from number 1 to number 5. The *laghouk* model of the pattern is divided into 5 symbols. The remaining stones after being divided into 5 pieces of 6 pieces were divided into turns starting from first sequence until the pebbles were divided. Time-division is counterclockwise. If the stone was split and stopped at number 4, the 4 group number 4 of the stone is separated.

The distribution of time is continued by re-establishing 5 and 5 groups of stones. The rest of the stones from the division are divided in sequence until they are split up. As previously if the stone is split and the division is stopped on the 2<sup>nd</sup> group and the 1<sup>st</sup> group is separated from his group. That is how the

time division continues until each group of the pebbles is left with 1 piece each.

If the distribution of the final 5 groups left 1 stone that did not belong to the 5<sup>th</sup> group, the rest of the pebbles of this so called excess. The advantages here are considered as a symbol of the excess of livelihood. This excess is referred to as an excess of Allah and Muhammad. After the completion of the Division of stone, the stone among groups that were separated are glorified. The selected stone in the bad category is grouped as one group and vice versa. Both groups of stones are counted, if the sum of two groups of stones leads to odd or even it is said to be a good sign. If both groups of stones leads to odd and even-numbered groups, it is said to be a bad sign.

The result of pebbles distribution above shows that there are five symbols or markers of good and bad situations, as explained below:

1. *Talago di Bawah Gunuang*

The first new group is considered as the symbol of goodness, the time division that is allocated to this group is called '*talago di bawah gunuang*'. The lake, as a symbol of life's water will never run out, this means that married couples are will always be happy and satisfied.

2. *Mantari Suko*

The second groups of pebbles are considered as a symbol of goodness. The distribution of the pebbles that are used in this group is called *mantari suko* (good sun). This also symbolized happiness in the household, good life and lack of conflicts.

3. *Bulan Purnamo*

The third group of pebbles considered as a symbol of goodness symbolized by *bulan purnamo* (full moon). These conditions explain that couple will always be blessed, happy, and live a good life.

4. *Karakok Mamanjek Batu*

The fourth group of pebbles considered as a symbol of evil. The distribution of stones that are used in this group is referred to as *karakok mamanjek batu*. This condition describes the difficulties of the life that will be experienced by the couple. Destitute life, and constant conflicts.

5. *Rumah Gadang Katirisan/Mangupak*

The fifth group of stones is also said to be a symbol of evil. The Division of time used in this group called *rumah gadang katirisan*. If the marriage is carried out, chances are the couple dies. This is referred to by the public as

*mangupak*. The fifth group of stones is also said to be a symbol of evil. The division of time spent in this group is called *rumah gadang katirisan*. If the marriage continues, one of the families will die. This is referred to by the community as *mangupak*.

There are two patterns of *Laghouk*; each of which has a different symbol. The first model is not familiar with the term of *mangupak*, but there are 3 symbols of badness: *angkuah*, *bakasih-kasih* and *sakalinkiang* (abused). Three symbols of goodness: *gunuang*, *diateh talago talago bawah gunuang*, *niniak* and *mamak*. While on the second model, there are only two symbols of evil and 3 symbol of goodness. The symbol of badness is among *karakok mamanjek* and *rumah gadang katirisan*. The symbol of goodness is among *talago bawah gunuang*, *bulan purnamo*, and *suko mantari*. So, both patterns of *Laghouk* agree to use the same symbol to denote the symbols of goodness: is *talago bawah gunuang*.

#### 4 CONCLUSION

The public trusts in the symbols which direct and guide their benevolent acts. From the results of the analysis, it can be seen that the very first community avoided hasty acts in determining the selection. Secondly, an individual must not only obey his/her own free volition, and any action should comply with the views and suggestions of others. Third, individuals must always be wise in attitude and learn from experience.

The *laghouk* pattern is formed based on the needs of the local community to make the future as good as possible. This is reflected in the prohibitions and restrictions that were already established. In the *laghouk* pattern, sanctions are imposed on individuals who violate, the first of these sanctions is *mangupak*, which implies the death of a family member. The second is *bakasih-kasih* which implies a lazy life. The third is *karakok mamanjek batu* which refers to a poor life. The fourth is *sakalinkiang*, which means life is abused. And the fifth is an attitude, which implies an unfair attitude.

#### REFERENCES

- Al-Fayyadl, Muhammad. 2018. *Filsafat Negasi*. Yogyakarta, Aurora.
- Dillistone, F. 2002. *The Power of Symbols*. Yogyakarta, Kanisus.
- Drakard, Jane. 1999. *A Kingdom of Words, Language and Power in Sumatra*. New York, Oxford University Press.
- Fairclough, Norman. 2003. *Language and Power, Relasi Bahasa, Kekuasaan, dan Ideologi*. Gresik, Boyan Publishing.
- Jung, Carl.G. 2018. *Manusia dan Simbol-simbol*. Yogyakarta: Basabasi.
- Moleong, Lexy J. 1998. *Metode Penelitian Kualitatif*. Bandung, PT Remaja Rosdakarya.
- Noverita, Diah, ‘‘ Semantic Analysis of the Minangkabau Classical Proverb Based on the Model of the Proverb Tree’’. *Macrothink Institute International Journal of Linguistics*. United State, Vol. 10, No. 1, pp 108—121, 2018.
- Piliang, Yasraf Amir, and Jejen Jaelani. 2018. *Teori Budaya Kontemporer, Penjelajahan Tanda dan Makna*. Yogyakarta, Aurora.
- Yunis, M., ‘‘Makna Sebagai Tanda. Padang’’ *Polingua*, Vol 1, pp. 21—25, 2012