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 Fiflina, (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. Tambahs, 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 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 istr 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 doneck 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 gula satu persatu kami harapkan dapek duduak kalapiak. Nah kalolai kami sampaikan kapado sidang banapangka, dek karano ninia makam alah duduak di lapiak kami mintak dapek yang mewakili atau jo urang sumando yang dak kami sabuikkan gula 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, saratuih ribu rupiah
- dari Sutan Malim, urang Sumando lino pulua rubi rupiah
- dari uncu Malim Jakarta saratuih rubi rupiah
- aa.. iko ateh namo ipa bisa yang berasal dari Nareh, kamudian yo tamasuak urang sumando baiai sumando padusi maupun sumando laki-laki sabanyak tujuah ratuih rubi rupiah, ateh namo ipa bisa ko ah, nan berasal dari nareh, tujuah ratuih rubi rupiah
- kemudian ditambah eh dek Sariani, anak minantu ko ah, yo tu datuak leman, dari ni. Sariani anak minantu tigo ratuih rubi 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, i.e. “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 djiang 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. Badoncek 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 tradition which means suffering and happiness must be shared together, can be found in the badoncek tradition. Badoncek traditions can be applied to support government programs, such as raising funds to build mosques, prayer rooms and other public facilities.

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