

The Terms of Wedding Tradition in Minangkabau Isolect in *Nagari Pariangan* and Its Development

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Abstract— This study aims to describe the terms of wedding tradition used in Minangkabau isolect in *Nagari Pariangan*. *Nagari Pariangan* is located in Pariangan sub-district, Tanah Datar Regency, West Sumatera Province, Indonesia. There are series of events in the wedding tradition. Each of these events is different from one *nagari* ‘village’ to another. It is implied from the phrases that spread in the community, *adat salingka nagari*, which means a tradition only applies in one *nagari*. Conversational and observational methods were used to obtain the data. The conversational method consisted of stimulating technique by asking some questions to the informants and interviewing several social leaders in the local area. The observing technique was conducted by identifying the terms used by informants and other speakers. The data were analyzed by using identity method, which is by comparing the terms that have been identified. Results showed that there are variations and differentiations found in the terms of wedding tradition. Lately, these terms are only understood by a small group of people, which caused by lack of understanding of the tradition and culture itself and the influence of other cultures. Moreover, the marriage between people from different region and culture also has a significant impact on a declining knowledge of terms.

Keywords— *variation; term; wedding tradition; Minangkabau isolect; development*

I. INTRODUCTION

Based on kaba (folklore) in society and tambo (written history) Minangkabau, *Nagari Pariangan* was the place of origin of Minangkabau people in West Sumatera. Therefore, this area is interesting to be researched in any aspect. One of the aspects is the language variation used in this place. The present study focuses on the variation of term usage in the ceremonial tradition, especially wedding tradition.

In wedding tradition, there are various series of events. The series of events in wedding conducted in one *nagari* is different from another *nagari*. It is reflected through phrases that spread in the community, *adat salingka nagari*, which

means a tradition only applies in one *nagari*. The difference of these variations is sometimes even found in one *nagari*, as in *Nagari Pariangan*.

Nagari Pariangan is located in Pariangan sub-district, Tanah Datar regency, West Sumatera province, Indonesia. *Nagari* as stated by Naim (1984:64), is the smallest autonomous government. Therefore, *nagari* is used as a symbol of government and also the customary unity. Next, there is also region called as *orong* as ‘part of *nagari*’. *Nagari Pariangan* consists of four *orong*; they are *Jorong Pariangan*, *Jorong Guguak*, *Jorong Sikaladi*, and *Jorong Padangpanjang*.

Based on initial observations that have been done in *Nagari Pariangan*, there were variations or differentiations found in the wedding tradition, not only the term used but also the implementation of the ceremony itself. The variation was found in one *orong* to another. The present paper aims to describe the terms used in the wedding tradition in the four *orong* of *Nagari Pariangan*. This research is essential considering that these terms nowadays are only understood by a small group of people. This is due to lack of understanding toward the tradition and culture, massive influence of other cultures, and the tendency of people to choose something more practical. Therefore, documentation is absolutely necessary in order to prevent these terms disappear.

II. REVIEW OF RELATED LITERATURE

The study about the terms and lexicons in several languages has been done by some reserchers. Yayuli (2017), for example, studied about the terms of education from Al-Quran and *hadith* perspective. Bua (2008) studied about the used of Arabic lexicons and terms in the text of Mallinrunna Nabitta Muhammad *Shalallahu'alaihi wa sallam*. The other study has been done by Hadiyanto & Wulandari (2017) about the used of terms by Kerinci community in the field of agrarian culture in the aspect of the wet rice field. The study is done as an effort to preservation Kerinci Malay as a local language.

Furthermore, Nadra and Wahyuni (2008) conducted the research focusing on lexicon and term in Minangkabau language. This research discussed variation of kinship system,

tribe names, and address terms in the place that has similar name in three regions of West Sumatera province. Their findings show that the same name of the place was not significantly correlated with those terms.

Others related research were about idiom in Minangkabau language, specifically the series of words (Nadra & Reniwati, 2012) and the change of clothing names in Muara Sungailolo dialect (Nadra, 2012). Nadra also conducted study about the lexical change in Payakumbuh dialect (2014) and some cases in Minangkabau language associated with identity (2015). Furthermore, Nadra et al (2016) conducted a study about the form of food lexicon in Minangkabau language based on verb and type of ingredients. In the next year, Wahyuni et al (2017a) conducted a research about the mensural numeral classifier based on the local wisdom of Minangkabau community at Tanah Datar Regency and (2017b) about the noun classifier used in food ingredients based on local wisdom of Minangkabau in the Halaban isolect, Lima Puluh Kota district. The newest research was about words and terms of Minangkabau language used in Whatsapp (Nadra, 2017). These researches need to be continuously developed, not only based on the place or region, the age, and the level of speaker, but also the context of its usage.

III. METHODOLOGY

Data were collected directly in the location. Data collection were done by using conversational method. This was done by using stimulating technique by asking questions to some informants and interviewing some of public figures from the researched location. On the other side, tapping technique was also implemented in this method which was done by tapping the terms related to the object of research and it was then noted into the data cards.

The data were analyzed by using identity method. It was applied in order to discover the differences and similarities of the data. In this case, identity methods used were intra-lingual identity method and referential identity method.

IV. RESULTS AND DISCUSSION

In general, the term used for wedding ceremony tradition in *Nagari Pariangan* is *balek kawin* 'wedding ceremony'. But, there are some term variations used to show the series of events in the wedding tradition. The variation was found in the different *lorong*. Even the same term has different implementation.

The wedding tradition in *Nagari Pariangan* consists of the series of events, which the first step to do is *maminang* 'marriage proposal'. This term is used in the four *lorong* of *Nagari Pariangan*. Besides, in *Jorong Guguak*, it is also known as the term *raso aia raso minyak*, which means that the process of asking each other between *mamak* 'mother's brothers' from the men and *mamak* 'mother's brothers' from the women about their nephews that would be mated. The men who come is the closest brothers. Meanwhile in *Jorong Sikaladi*, this is also known as the term *maninjau* or *maraso-rasoi* 'the men's family come to the women's house to convey their intention, which is to propose the daughter of the host'. In *Jorong Pariangan*, the men (the closest mother's brothers)

who come to the women's house is known as *Janang*. In those *lorong* above, marriage proposal is done by the men to the women. It is different from *Jorong Padangpanjang* which allows the women to come first to the men's house or the way around. If the marriage proposal is done by the women family to the men, then the women who come is should be the ones who have already married. If the agreement is already made which is known as the term *lah masak etongan* 'both sides have made agreement', they will find *hari baiak kutiko nan elok* 'good days and good times' to hold an engagement which is called as *batando*.

The term variations of marriage proposal in *Nagari Pariangan* can be seen in table 1.

TABLE I. TERM VARIATIONS OF MARRIAGE PROPOSAL IN *NAGARI PARIANGAN*

Jorong Pariangan	Jorong Guguak	Jorong Sikaladi	Jorong Padangpanjang
<i>maminang</i> 'marriage proposal'	<i>maminang/ raso aia raso minyak</i> 'marriage proposal'	<i>maminang/ maninjau/ maraso-rasoi</i> 'marriage proposal'	<i>maminang</i> 'marriage proposal'
<i>mamak/janang</i> 'mother's brothers' (from the men's family who come to the women)	<i>mamak</i> 'mother's brothers' (from the men's family who come to the women)	<i>mamak</i> 'mother's brothers' (from the men's family who come to the women)	<i>mamak</i> 'mother's brothers' (from the men's family who come to the women) or <i>dunsanak padusi ibu</i> 'mother's sisters' who has already married (If the women's family is the ones who come to the men)
<i>lah masak etongan</i> 'both sides have made agreement'	<i>lah masak etongan</i> 'both sides have made agreement'	<i>lah masak etongan</i> 'both sides have made agreement'	<i>lah masak etongan</i> 'both sides have made agreement'

The term *batando* 'engagement' is known in all *lorong* in *Nagari Pariangan*. Even though there is variation found in its implementation. In *Jorong Pariangan*, *batando* 'engagement' ceremony is done by *mamak* which means that the men's family who come to the women (around two persons) bring *maniak* 'necklace' which is also called *kaluang baralek* 'necklace for ceremony' or *galang panjang* 'long bracelet'. In *batando* ceremony, it is agreed when *baralek* 'the wedding day' will be held.

In *Jorong Guguak*, the engagement ceremony is done by *mamak* 'mother's brothers' which means that the men's family come to the women. The thing that is carried by the men is called *barang lamo* 'old stuffs'. There are for example *maniak kudo-kudo* 'silver jewelry', *galang perak* 'silver bracelet', or *kain balapak* 'traditional shawl' wrapped by handkerchief.

However, it happens the other way around in *Jorong Sikaladi* where *bundo kanduang* from the women of the same tribe come to the groom's house by carrying *kampia siriah* 'a place for lemongrass' and *kain tando* or *kain balapak*

‘traditional shawl’ which are carried by *didukuang* ‘lifted on the body’ with long shawl. Before *batando* ceremony is started, there will be previous event called *mangadu* which means the notices to the family in *Jorong Sikaladi*. It is done by father to *bako* ‘his close brothers’: by mother to her close brothers (*sadarah* ‘siblings; *sapayuang* ‘tribes’ and *sumandan* ‘sisters-in-law’): by *mamak* ‘mother’s brothers’ to *urang sumando* ‘brothers-in-law’ which in the same tribe and leader of the tribe; and by the groom to all of *mamak* in the tribe, *bako*, siblings, friends, *penghulu* ‘headman’, muslim scholars, *cadiak pandai* ‘scholars’, and public figures. This process is called *manyiriah* ‘to invite people to come to the wedding ceremony’. There is also *mangadu manjinjiang kampia siriah* which means to tell the community about the wedding ceremony after the *mangadu* is done.

The ones who come in *Jorong Padangpanjang* are one of women in the tribe or *bundo kanduang* to the men’s house. The stuffs carried are *ameh babongka/barang lamo* ‘old stuff’ like *galang* ‘bracelet’ or *kain balapak* ‘traditional shawl’, *siriah pinang* ‘lemongrass and areca nut’ with *kunyak* ‘a piece of turmeric’, *ambalau* ‘a kind of adhesive that used to set the knife or hoe holder’, and *atah bareh* ‘7 grains of rice’. All of the items are wrapped with a piece of cloths that consist of cut collar tied with seven kinds of yarn. It means that the engagement has strongly bound and hoped to skimp after the wedding. The parcels carried by the women’s family is given to the men or mother’s groom by *dijujuang* ‘lifted on the head’ to show that the engagement is sacred. The parcels are shown to all of the invited guests. When the parcels are accepted by the men’s family, then the engagement has already completed.

For more explanation, the term variations used in the engagement ceremony above are stated in the table 2.

TABLE II. TERM VARIATIONS OF ENGAGEMENT IN NAGARI PARIANGAN

Jorong Pariangan	Jorong Guguak	Jorong Sikaladi	Jorong Padangpanjang
-	-	<i>mangadu</i> ‘notices to close relatives’	-
-	-	<i>manjinjiang kampia siriah</i> ‘to tell every aspect of community in the village’	-
<i>batando</i> ‘engagement’	<i>batando</i> ‘engagement’	<i>batando</i> ‘engagement’	<i>batando</i> ‘engagement’
<i>mamak</i> carries: 1. <i>manikah</i> ‘necklaces’/ <i>kaluang baralek</i> ‘necklaces for ceremony’/ <i>galang panjang</i> ‘long bracelet’	<i>mamak</i> carries: 1. <i>barang lamo</i> ‘old stuffs’ (such as: <i>manikah kudo-kudo</i> ‘silver jewelry’/ <i>galang perak</i> ‘silver bracelet’/ <i>kain balapak</i> ‘traditional shawl’)	<i>bundo kanduang</i> carries: 1. <i>kampia siriah</i> ‘lemongrass and its place’ 2. <i>kain tando/kain balapak</i> ‘traditional shawl’	<i>bundo kanduang</i> carries: 1. <i>ameh babongka</i> ‘a piece of gold’/ <i>barang-barang lamo</i> (old stuffs, such as: <i>galang</i> ‘bracelet or <i>kain balapak</i> ‘traditional shawl’) 2. <i>siriah pinang</i> ‘lemongrass and areca nut’, 3. <i>kunik sakarek</i> ‘a piece of turmeric’

			4. <i>ambalau</i> ‘a kind of adhesive that used to set the knife or hoe holder’ 5. <i>atah bareh</i> ‘7 grains of rice’
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After the event *batando* ‘engagement’, there are also different terms and procedures found in every *jorong*. The entire events are included in the series of events called *baralek* ‘wedding festivity’. There are several terms used in *Jorong Pariangan* such as: *babalian tando*, *bapulangan*, *balarak/manampuah*, *babalian*, *makan pamali*, and *bakirim*. *Jorong Guguak* uses terms *tagadai*, *manikah*, *ari bakayu*, *maituang pambali*, *mamasak samba jo nasi lamak*, *mamanggia urang*, *baralek*, *maantaan marapulai*, and *maantaan pamali*. *Jorong Sikaladi* used the terms *manikah*, *maantaan uang piak*, *makan buah lunang*, *mamanggia kadapua*, *maantaan katidiang*, *baralek* (*malakekan gala*, *malapeh marapulai*, *mananti marapulai*), *manampuah* (*mamintak nasi*), *maantaan pitih pamali-mali*, *maimbauan katidiang*, *maulang jajak*, *manyilau kandang*, and *makan pangek*. Next, there are different terms used in *Jorong Padangpanjang* depending on the size of the festivity, which is distinguished to *alek gadang*, *alek lamo*, *alek biaso* (also called *alek ketek*), and *mando’a pulang musajik*. *Alek gadang* is done the day before the event of festivity, which includes *rapek nagari*, *batagak marawa*, *bakayu*, and *mamasak samba*. *Alek* is held on Friday night. In the afternoon, the women’s family pick up *bareh biak* to the men. The day after the wedding ceremony/festivity, which is Saturday, the next series of event is *manampuah*, and *mando’a pamali* is held on Monday. The terms *rapek pasukuan*, *alek*, *manampuah*, and *do’a pamali* are used if *alek lamo* is conducted. The terms *rapek sakaum* or *sapayuang*, *alek*, *manampuah*, and *do’a pamali* are used if the *alek biaso* or *alek ketek* is conducted. Compared to three forms of ceremony/festivity discussed before, there will be no dais on which the bridal couple sits, a dish like in the festivity, and half of customary money from *alek biaso* ‘regular ceremony’ in *mando’a pulang musajik*.

For more explanation, the term variation used in the series of event of *baralek* ‘wedding ceremony’ above are stated in the table 3.

TABLE III. TERM VARIATIONS OF THE SERIES OF WEDDING CEREMONIAL EVENT IN NAGARI PARIANGAN

Jorong Pariangan	Jorong Guguak	Jorong Sikaladi	Jorong Padangpanjang
<i>babalian tando</i>	<i>tagadai</i>	<i>manikah</i>	<i>alek gadang</i> : <i>rapek nagari</i>
<i>bapulangan</i>	<i>manikah</i>	<i>maantaan uang piak</i>	<i>batagak marawa</i> ,
<i>balarak/manampuah</i>	<i>ari bakayu</i>	<i>makan buah lunang</i>	<i>bakayu</i>
<i>babalian</i>	<i>maituang pambali</i>	<i>mamanggia kadapua</i>	<i>mamasak samba</i>
<i>makan pamali</i>	<i>mamasak samba jo nasi lamak</i>	<i>maantaan</i>	<i>bareh biak</i>

bakirim	mamanggia	katidiang	alek
	urang	baralek	manampuah
	baralek	manampuah	mando'a
	manam-puah	(mamintak nasi)	pamali
	maantaan	maantaan piti	alek lamo:
	marapulai	pamali-mali	rapek pasukan
	maantaan	maimbauan	alek
	pamali	katidiang	manampuah
		maulang jajak	do'a
		manyilau kendang	pamali
		makan pangek	alek biaso/alek ketek: rapek sakaum/ sapayuang
			alek
			manampuah
			do'a
			pamali
			mando'a
			pulang
			musajik

Based on the explanation above, it shows that the four *jongong* in *Nagari Pariangan* have term variations whether they are similar or different terms. Even the similar term has different implementation. For example, the term *batando* 'engagement' is used in all *jongong* (parts) of *Nagari Pariangan* but has different implementation in particular *jongong*. As explained before, the *batando* 'engagement' in *Jorong Pariangan* and *Guguak* is done by *mamak* where the men come to the women's house by carrying various kind of items. On the contrary, the ones who come in *Jorong Sikaladi* and *Padangpanjang* is *bundo kandung* from the women's relatives of the same tribe to the men's (groom's house) by also carrying different kind of items and different ways as well. There is also a specific term used in one *jongong* only, such as the term *tagadai* is used in *Jorong Guguak* only. On the contrary, there is also the term used in all *jongong* (parts) of *Nagari Pariangan* such as *manampuah*.

If it is correlated to the phrase in the Minangkabau community, *adat salingka nagari* which means that is a tradition only applies in one *nagari*. In fact, it cannot be applied in *Nagari Pariangan* because the tradition only applies in one *jongong*. It means that the application of tradition in *Jorong Pariangan* is much narrower compared to the phrase that has been known in public. It shows that so many terms are used in the customary event, in this case, the wedding tradition. In other words, it can be said that Minangkabau language is very rich in terms in the wedding tradition.

Nowadays, the terms are only understood by a small group of people. It happens because of lack of understanding to the tradition and culture itself. Besides, the ease of communication makes the influence of other cultures become

stronger, not only from the same native speakers of Minangkabau language, but also from the other language and culture.

Moreover, the marriage between people from different region and culture also has a significant impact on a declining knowledge of terms. Both side, either groom or bride, did not strictly followed their wedding custom and tradition, they even tend to eliminate some events from a series of wedding ceremonies. Therefore, the terms related to the marriage tradition are not used anymore or become archaic.

V. CONCLUSION AND SUGGESTIONS

Based on the analysis above, it shows that there are variations of terms in the wedding tradition. Beside the term variation, there are also the difference in procedures and the implementations. A particular term can be found in one *jongong* only and the other term can also be found similar in all *jongong* (parts) of the *Nagari Pariangan*. The tradition applies much narrower in *Jorong Pariangan* compared to what we have been known in public as phrase, *adat salingka nagari*. It shows that Minangkabau language is very rich in terms in the wedding tradition. These terms are now starting to disappear and only understood by a small group of people. Therefore, the present study have very important role to prevent and bequeath these terms as one of cultural richness.

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