

# THE ROLE OF YOUTH IN MARTAUKOPI INDIGENOUS ACTIVITIES WEST PASAMAN, SILAPING JORONG

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## Abstract

The purpose of this study is the basis for the existence of youth in the Martaukopi activities in Silaping village. Those are the tatus and role of youth in Martaukopi activities. The impact of Martaukopi's activities on the wedding party in the Silaping community. This type of qualitative research, young and young research informants involved in martaukopi activities at weddings. The techniques of data collection are interviews, observation and documentation. The techniques of data analysis includes the process reduction, presentation and conclusions. The results of the study illustrated that the status and role of youth in Martaukopi's activities in how young men and women are involved, especially in Martau coffee, is a form of meeting in preparation for the wedding party in the Silaping community in West Pasaman District, where NAPUJING NAPOSO or young men meet at home family that will hold a wedding. In the meeting they held an agreement and notification about the family celebration that will hold a wedding party, determining when the date, time and place and entertainment will be held at the event. The family of the party provided a compulsory meal for martau coffee namely, SIPULUT (sticky rice), GULO BARGOT (palm sugar) and PINANG

**Keywords:** Role of Youth, Adat Martakaupi

## Introduction

Culture is a form of activity and ideas or human behavior with his work that fills human civilization itself. Every human being who lives in groups and nations has the culture that he created for the benefit of his civilization. Thus, all ethnic groups in the world have culture as the guidance of their lives in their lives which are community, group and state. Along with that traditional culture has been inherited from generation to generation by a community, and at the same time become their cultural heritage, at that. Culture grows in an area based on the agreement of the people who have the culture, so that the culture they inherit is a representation of their characteristics and behavior

AsHerskovits and Bronislaw in Jacobus (2014: 5) suggests that: "Everything contained in society is determined by the culture that is owned by the community itself". Herskovits views culture as something passed down from one generation to another, which is then called superorganic. Along with that, Andreas Eppink, in Yendriani (1997: 10) says that "culture contains an overall understanding of social values, social norms, science and the overall social, religious and other structures, additionally all intellectual and artistic statements which is characteristic of a society".

Indrayuda (2013: 89) say the culture is all actions and thoughts of the people that he is aware of, and has certain goals that are used for his life, where these actions and thoughts are guided and continued to be used continuously in his life. Referring to the above problem, the Pasaman Barat is an ethnic community found in the Province of West Sumatra, which has been inherited by their ancestors in various cultures, such as language, livelihood, technology, religion, customs and community systems, traditional knowledge, and art. All these cultures have been inherited by the people of West Pasaman today, and until now the culture is still valid in the socio-cultural of the people of West Pasaman. Silaping one of the countries or villages located in Pasaman Barat regency, where the Silaping area has a variety of cultural features, both cultural forms of activity, materiality and ideas. One culture that has developed to this day is the Martaukopi ceremonial culture. According to information from the traditional Silaping elders, Martaukopi culture had existed before the entry of Islam into Silaping, the meaning of culture would last a long time in the Silaping community.

Based on the grand tour that researchers conducted from July 17 to August 29, 2018, the Martaukopi culture is a unique culture carried out by the Silaping community. The unique thing is this event is a

deliberation program for young people in determining various forms of events and division of labor ahead of wedding party held by a member the Silaping community. This Martaukopi program must be held before the wedding party, because the Martaukopi event is an event that has the role of designing all forms of activities and division of tasks from all the committees that will be in charge of the wedding party.

Uniquely, this activity is because those who gather and design the activities of the wedding party to be held are young men and women from the village. All matters related to organizing parties are designed by local village youth. The unique thing is that the gathering for young people, called the Martaukopi event, is a deliberation activity that is carried out through word-telling events such as pantun. For people who can reply this word are people who have been chosen traditionally, and they are called Namora. Namora is the person who has the right to determine the flow of the discussion in the meeting

This activity is called Martaukopi, because the deliberations are carried out while drinking coffee together and light meals. The meaning of the activity must be treated with coffee, because this event is held at night. Because of that coffee always served in the event, therefore this activity is called Martaukopi. During the grand tour that researchers did, researchers found so many young people in Silaping village who were involved in Martaukopi's activities. Something unique is rarely found in other villages in the Pasaman Barat district area regarding the Martaukopi. However, if there are people who don't hold Martaukopi in their marriage customs, the person is considered a person who is not a community and does not know the customs. However, it's very rare for members of the Silaping society not hold Martaukopi activities if they are going to hold a wedding. Because Martaukopi activities invited many young people in the village, this certainly had an impact on economic problems, such as the cost of eating and drinking these young people. Referring to the phenomena that have been explained previously, researchers see that there is something of concern to researchers, namely the extent of the role of young people or young people in Martaukopi's activities. This means why should young people do these activities, why not adults or older people, or traditional elites? This is a concern for researchers, so the researchers focus their attention on studying the role of the youth in Martaukopi's activities in Silaping Pasaman Barat village.

## **Research Methodology**

The type of this research is qualitative approach. This research will qualitatively examine the problem of the phenomenon of youth's presence as a driving force for traditional culture in Silaping. In addition, qualitatively this research discussed the problem of the role of youth in Martaukopi activities in Silaping, Pasaman Barat district. The research method was descriptive, the researcher described qualitatively the data and interpretations and meanings of the role of the youth in the Martaukopi activities in Silaping. The location of the study is the location of the research in the Silaping area of West Pasaman district. Informants Research is people who are directly involved in the implementation of Martaukopi activities. Besides that, they are traditional elders and community leaders in Silaping. Other informants are people who have held a wedding. The key informants in this study were Namora, namely people who lead the proceedings or deliberations in the Martaukopi activiti.

Data collection techniques Observations used in this study are active participation, namely direct researchers in the location where Martaukopi activiti are carried out. As is commonly the case in qualitative research, researchers themselves are the main instrument in finding and collecting data and by being involved in various activities carried out by the object of research. Observation is a direct observation or activity that focuses attention on an object by using all sensory devices (Arikunto, 2002). Direct observation of the object under study is information that has already been realized validly, which is able to answer the research phenomenon. Observations made were about the pattern of Martaukopi activities, the atmosphere that occurred, management, management system, youth involvement, the role of youth, and the impact of Martaukopi's activities on the wedding party in Silaping, West Pasaman district. Making observations cannot be alone, meaning that they cannot be done without recording the data. Some important instructions given by Guba and Licon (in Moleong 2011) regarding making notes such as the following: (1) Making field notes, (2) Making experience diaries, (3) Notes on thematic units, (4) Chronological notes, ( 5) Context maps, (6) Taxonomy and system categories, (7) Schedules, (8) Voice recorders, and so on. Interviews are in-depth interviews (indepeteha interview) in an unstructured manner (interactive interview). Documentation techniques are carried out to trace and collect data based on existing documents or archives. The results of these documentation will be used as evidence from the object of the researcher. Validation Techniques data is the responsibility of scientific objectivity that needs to be prioritized in research. Moleong (2011) said that to determine the validity of the data required inspection techniques. The implementation of this technique is based on certain criteria, consisting of: credibility, transferability, dependability can be confirmed Data Analysis Techniques, Data Reduction, Presentation or Display (Display) and Conclusions.

## Research Result

Based on the formulation and objectives of the study, the results were obtained relating to the role of Youth in Martaukopi Indigenous Activities in Jorong Silaping Pasaman Barat which underlies the existence of youth in Martaukopi activities in Silaping village. In the preparation of the wedding party at the Silaping Community in West Pasaman Regency, where Naposo Dodot Nabujing or young men held a meeting at the family home that would hold a wedding party

The event in the meeting, begins with a HATA (opening word) by NAMORA POSO, to invite young men to start eating at meals that have been provided by the party who is holding the party. After Namata Poso passed the greeting was immediately greeted by NAMORA BUJING with the same contents as the one uttered by namora poso. Then the family also invited the young man to eat the food that had been provided. For the first hand washing, Namora Poso should start, if anyone violated then he would be punished for eating 2 times the portion of food should be. The data from Namora Poso and Namora Bujing are: *santabi sapulu noli marsantabi tu namora naposo dohot namora bujingsantabi sapulu noli marsantabi tu natoras naposo dohot natoras nabujingtu hita sasudena adong di ruangannon baen adongma hidangan na diadopan nita marsamo arop ita parrasokion ma,marbasu ma salaos mangan sipulutngamarsipataradona be,nga marsipaioan gorar be.*

The essence of this matter is to invite young men to start a banquet together. Usually this young man meeting is also a moment to approach each other (MARGITICS) for young women in attendance, even some of them find his soul mate at the meeting martau coffee. Namora Poso is a Call for a young man from a royal descendant through the father's lineage, because the custom in Mandailing lineage is from Ayah (Patriakat). Namora Poso was also appointed in the community as a regulator of poso (youth) before the party, to receive carano and betel as a sign of the holding of martau kopi and marolek (party). In addition, Namora Poso also has a representative, if Namora is unable to attend, is represented by Natoras na poso, which means representative of Namora Poso who is also a descendant of the king. Similarly, the namora Poso Namora bujing is also a Call or title for a young woman born from a king's descendant through the father. The budgeting nora is also appointed in the community as a budget bing before the party, to receive betel carano as a sign of martau coffee. and marolek (party). In addition, Namora Bujing also has a representative, if the budget namora is unable to attend.

The status and role of youth in Martaukopi adat activities, Martau coffee is pushed by Silaping, West Pasaman District, we find the structure and function in the community, namely: Namora Poso is a Call or title for youth born from the king's descendants through the father's lineage, because in Mandailing lineage is from Father (Patriakat). Namora Poso was also appointed in the community as a regulator of poso (youth) before the party, to receive carano and betel as a sign of the holding of martau kopi and marolek (party). In addition, Namora Poso also has a representative, who, if Namora is unable to attend, is represented by Natoras Na Poso, which means representative of Namora Poso who is also a descendant of the king.

Similarly, the Namora Poso Namora Bujing is also a call or title for a young woman born from a king's descendant through the father. The budgeted Namora is also appointed in the community as a budget bing before the party, to receive betel *carano* as a sign of Martau Coffee. and Marolek (party). In addition, Namora Bujing also has a representative, if the budget Namora is unable to attend, then it is represented by Natoras na bujing which means representative of Namora Bujing who is also a descendant of the king impact of Martaukopi's activities on the implementation of the wedding party in Silaping community from observations and interviews with several young people related to Martaukopi activities had a positive impact, meaning that it can established friendship and sometimes find a mate for those who have not yet found a mate, marriages carried out provide benefits for people who has a party and has an impact on young men and women in Silaping, Pasaman Regency.

## Conclusion

The status and role of youth in Martaukopi's activities in the way young men and women are involved, especially in Martau coffee, is a form of meeting in preparation for the wedding party for the Silaping society in West Pasaman District, where NABUJING or young girls hold meetings at family homes that will hold wedding party. In the meeting they held an agreement and notification about the family celebration that will hold a wedding party, determining when the date, time and place and entertainment will be held at the event. The party's family provides compulsory meals for Martau coffee, namely SIPULUT (sticky rice), GULO BARGOT (palm sugar) and PINANG.

Besides Namora also the young people who have been directly involved in the Mataukopi activities. Research Instruments Research instruments are researchers themselves, assisted with tools related to research, such as recording devices, stationery, cameras, and supporting instruments in the form of

observation and interview questions. The things that will be included in accordance with the focus of the research are on the role of youth in Martaukopi activities in Silaping.

The impact of Martaukopi's activities on the wedding party in Silaping society was held at the meeting, beginning with the HATA (opening word) by NAMORA POSO, to invite young men to start eating at feast provided by the party holding the party. Poso passed then was immediately greeted by NAMORA BUJING with the same contents as the one uttered by Namora Poso. Then the family also invited the young man to eat the food that had been provided. For first hand washing, Namora Poso should start, if anyone violating then he will be punished for eating twice as much as the portion of food should be.

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