

'BAJAPUIK' TRADITION IN THE PARIAMAN PEOPLE'S MARRIAGE IN BINJAI CITY, NORTH SUMATRA

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Abstract, *This study aimed to determine the change of Bajapuik tradition in the marriage of Minang Pariaman people in Binjai city. The research was conducted using qualitative method. The findings in this study: (1) The implementation of the marriage tradition of Bajapuik Minang Pariaman took place with a number of variations and simplifications in it, (2) Changes in the structure of Minang Pariaman people at least marked by shifting structure in their kinship system from the concept of extended family to the form of nuclear family, (3) The changes that occur in the social structure of Minang Pariaman people has implications for the change of cultural values orientation in the implementation of Bajapuik tradition. In addition to the influence of the external and social culture of people of Minang Pariaman (external factors) changes in bajapuik traditions are driven by internal needs factors (internal factors). Efforts made to maintain bajapuik tradition is done by the process of fostering and development of culture and traditions of Minang Pariaman people in Binjai City.*

Key Words: *Bajapuik Tradition, Marriage, Pariaman People*

INTRODUCTION

Bajapuik tradition is actually a small part of a series of traditional ceremonies of marriage in the community of Minang Pariaman. However, economic transactions that occur in this tradition has led to various assessments that diantaranya considered negative of some people Pariaman. Especially from outside society Minang Pariaman.

There was a change in the implementation of the marriage tradition of Bajapuik carried out by Minang Pariaman people in Binjai City. In addition, there are variations in the implementation of bajapuik tradition, the marriage has been shifted and there has been a change where the money pickup and money lost does not become the main requirement in marriage. The problems in this research are formulated as follows: (1) How is the implementation of Bajapuik tradition of Minang Pariaman people and among other Minang tribes in Binjai City?, (2) How is the change in social structure and cultural values orientation in the implementation of bajapuik tradition ?, (3) The

factors that cause change and efforts to maintain the existence of Bajapuik tradition of Minang Pariaman people in Binjai City?

LITERATURE REVIEW

Sztompka stated that tradition includes the survival of the past in the present day rather than merely pointing to the fact that the present is from the past but is truly present, not destroyed, destroyed, discarded, or forgotten¹. According to Esten that tradition shows how members of society behave, both in worldly life and things of an occult or religious nature ².

The function of tradition according to Sztompka is as follows: (1) hereditary policy in which there is awareness, belief, norms, and values adopted at this time; (2) Provide legitimacy to existing views, beliefs, rules, and rules to be binding on its members; (3) Provide a convincing symbol of collective identity, strengthening primordial loyalty to nations, communities, and groups; (4) Helps provide a refuge from complaints, discontent, and the disappointment of modern life³. Tradition is born in two ways. The first way, coming from below through the mechanism of emergence is spontaneous and unexpected and involves many individuals. The second way, tradition comes from above through coercion mechanisms.

Anthropologists understand that tradition as culture is dynamic. According to Sztompka ⁴ tradition undergoes change when people define certain fragments of the heritage of the past as traditions and traditions change when people pay particular attention to certain tradition fragments and ignore other functions.

Acoording to Esten⁵ that the wider and more developed a traditional society, then there is contact with other societies, so the more likely and looser the binding systems of the citizens. So the traditions become more varied, although among the various variations there will always be binding or red-bound threads that relate to one another.

The change of tradition as mentioned in Masinambow is: (a) removing existing things, (b) replacing, (c) transforming them, and (d) adding new ones.

¹ Piotr Sztompka. (2004). *Sosiologi Perubahan Sosial*. Jakarta: Prenada Media. p. 69

² Mursal Esten. (1993). *Minangkabau: Tradisi dan Perubahan*. Padang: Angkasa Raya. P.11

³ Piotr Sztompka. (2004). *Sosiologi Perubahan Sosial*..... p. 74-76

⁴ Piotr Sztompka. (2004). *Sosiologi Perubahan Sosial*..... p. 71

⁵ Mursal Esten. (1993). *Minangkabau* p. 12

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METHODOLOGY

This research is qualitative descriptive research. The research was conducted in Binjai City, Binjai Kota District, North Binjai and East Binjai. The selection of this location is based on the fact that in these three suspicions most people found Mianang Pariaman. The process of obtaining primary data used observation method, depth interview (depth interview). While the secondary data obtained from library research (library research) and recording data support from the office or institution associated with this research.

The data and information that have been collected through in-depth interviews and subsequent observations are processed and analyzed qualitatively. The validity of research data is done by using triangulation techniques that check the validity of information collected by utilizing other sources such as observation, interviews, literature and archives.

FINDINGS

1. Implementation of *Bajapuik* Tradition in Binjai City

Basically, the tradition of marriage of Minang Pariaman people in Binjai still follow the bajapuik tradition. Although there has been much simplification, and a change from the original tradition. But the pattern generally still follow the tradition of Minang Pariaman people in carrying out the marriage. This can be seen from the custom procession that is still maintained although not as complete as the original custom procession.

The changes are adjusted to the social and cultural conditions of the region they live in today. Because in Binjai they not only interact with fellow Minang people but with many people like, the Malays, Karo, Java, Aceh and others. Even their offspring have already married offspring with different ethnic backgrounds. Hence, customary customs and ethnic customs are customized. This is in accordance with the character of the open Minagkabau, as stated by Sairin⁶ that:

Minangkabau people are well aware that society and culture are always changing. The Minang saying that "sakali aia gadang sakali apian baraliah" is a reflection of

⁶ Sairin, Satri. (2002). *Perubahan Sosial Masyarakat Indonesia: Perspektif Antropologi*. Jakarta: Pustaka Pelajar.

the awareness of the change. This is what causes the Minangkabau people are relatively open it views change is as normal and reasonable events.

Even some of the Minang Pariaman people in Binjai today are in the process of marriage their children no longer fully follow this bajapuik tradition. Precisely more simplified than the original form and process. As explained by Bagindo Suwardi Pilliang (58 years) below:

In general this time has changed this is caused by the many people who migrated Pangasi Minang. Umang Minang Pariaman people who are in the village still wearing custom events and who go abroad have many who do not wear them anymore. Very few people Pariaman using custom way. Many baralej events are no longer consistent with tradition. Minang pariaman people are many who have followed the progress of modern times today, especially those in the rantau. (Interview, November 25, 2016).

In addition to this change in the marriage process is done because of economic considerations and practical side. Because marriage that follows the actual process in addition to requiring a long time also requires a relatively large custom cost as well. Meanwhile, limited funds and support in the rantau area will be an issue that can not be ignored. Although the Minang Pariaman people in the overseas area continue to establish communication and cooperation relationships with their relatives in their hometown.

Conceptually, almost the same as the Minangkabau people most people Pariaman in Binjai City views that a marriage is not only the affairs of the bride but also the affair between the two families. It is proved that most Minang Pariaman people still involve nini mamak and their relatives in the marriage process of their family members.

It can be said that the Minang Pariaman people in general are still marked by bajapuiknya tradition. Although already outside the area of Padang Pariaman. People in Binjai and North Sumatra generally know that this tradition is a tradition in the marriage of Minang Pariaman people, Minangkabau people widely. For Minang Pariaman people customs and traditions are closely related to their daily lives even though they are in overseas areas.

As well as people Minang Pariaman in Binjai. Some of them are still very strict in holding the tradition. Especially the parents who still possess the love and strong adherence to customs. Especially if the marriage is done between fellow Minang Pariaman people.

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Can not be denied, other than there are still holding this bajapuik tradition also there is a refuse even against it. Included in Padang Pariaman in the area of origin bajapuik tradition. Especially for those born in overseas areas and have no direct history with this tradition in their home region of Padang Pariaman. But this tradition until now in Binjai is still found with a number of variations and adjustments. Bias also said this tradition is still used Minang Pariaman people although not fully follow the original tradition.

Based on the information and written materials found that in the Padang Pariaman region even this tradition has changed a bit and adjustments with the development. Although this tradition is seen more strictly run in Padang Pariaman than outside this area. As explained, despite the changes and variations in these customs and traditions, the marriages of Minang people in Binjai still follow the tradition and as stated by the following Bagindo Nasir Koto (61 years);

At the present time is much different implementation of marriage customs in accordance with the progress of the times. Already many people Minang Pariaman no longer fill this event with traditional music. This custom is practiced, just not in accordance with the circumstances that exist in his hometown. Many Minang Pariaman people are again wearing the customary event entirely. Yes some of it is still a custom event done. More adjustments, not as strict as custom. (Interview of November 25, 2016).

The same view about the marriage of Minang Pariaman people in Binjai is expressed by Sabirin Sikumbang (54 years) below:

The picture used to use traditional customs and is now using sara that is in accordance with the progress of the times. In general, they use some of the customs of the hometown and added with the event in accordance with the conditions in which they are domiciled. (Interview of November 17, 2005).

Changes and variations in marriage customs found in the reference to adaptive processes and strategies for social change existing in society. As revealed by Sutan Amiruddin (60 years old) one of Minang Pariman's traditional leaders in Binjai:

The customs in this marriage apply to Minang people in general, it's just different practices. Of course there will be adjustments, in accordance with the agreement that has been discussed between the two sides. Of course there are changes because marriages are different tribes. Yes, adapted to other ethnic customs that have been agreed upon. (Interview December 2, 2016)

Although it does not completely dissolve its customary elements with a number of variations, it is understood that the tradition of marriage of Bajapuik Minang Pariaman people in general has undergone many changes. This is evident from the many stages of the marriage custom procession which is not carried out anymore. Or if done is no longer completely perfect the original custom.

In general, the marriage stages in the marriage of Minang Pariaman people in Binjai is not different from the marriage of the common people in Binjai. The marriage stage is not so much and complicated. Although in principle all the stages of adat must be passed, but this can be discussed between both parties how and what tahapan will be passed. Based on the findings in the field it was found that the Minang Pariaman people in Binjai were more pleased with the changes and variations in the implementation of this marriage custom.

If described in detail, generally the marriage stages of Minang Pariaman people in Binjai simplified as follows: (1). Marantak tango or maresek-resek as well as apply, (2). Deliberation between two families, (3). Wedding party (baralek). For clarity the stages are described below:

First, marantak tango or maresek-resek as well as apply. The long stages of the original awala procession of its traditions by Minang Pariaman people in Binjai further shortened the time and activity. After a match between the two bride-to-be performed activities maresek-resek and application. Usually these two stages are distinguished. With consideration of time and so on these two stages are combined.

Second, deliberation between families. After the process of applying, at the agreed time is made a follow-up meeting between the two sides of the family to determine the amount of money pick up and the time of marriage. Traditional processes and activities are initially shortened. After the agreement is reached, then proceed at the time of handover of money.

Third, the wedding party (baralek). After the appointed time arrives, the wedding ceremony is usually held with a wedding party. Not many custom events are held at this stage. Like marriage parties are generally found in the community. Only the bridal clothing and wedding decorations that are underway is the marriage of Minang Pariaman people. The rest is not much different from the party of most people in Binjai.

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Likewise, many things change if this wedding party, the clothes worn by both brides one of them. Where the traditional wedding dress of Minang Pariaman people in Binjai City is not the only wedding dress to be worn by the bride. Usually also wear a wedding dress like modern bridal pakaian wearing a suit, tie, and sailor clothes. This is done with the desire to follow the development of wedding party procession that took place in the community.

After the wedding, usually and this activity is generally done Minang Pariaman people in Binjai is a collection and fund raising event called badoncek. Badoncek is a gathering event ninik mamak from both parties and the two families are intended to collect funds and expenses party that has been issued. This budoncek event was held at the house of the bride on the night after the wedding. About this hasoncek many Minang Pariaman people who are less interested to implement it. Because it is considered less ethical, because on the night of this meeting is large and the amount of donated money is announced directly in front of the invitees. So it looks very economical nuance is to restore marital capital that has been used.

Based on the description of the implementation of the Bajapuik tradition of Minang Pariaman people in Binjai City, there are many stages and activities of marriage that have been abandoned. The marriage ceremony activities that have been abandoned are: bakampuang-kampuangan, alleles randam, night bainai (night mangukui), badantam (baturun-down), call bainduk bako. Cuddling marapulai, marriage ceremony, basanding at eumah child daro, manjalang maintuo, manduo, come home tonight. Among activities after abandoned marriage ceremonies such as: mangantar limau, berfitrah, mangantar perbuka, and lemong moon or moon bareh. The tradition of marriage is usually done in case of marriage anatar people Minang Pariaman, or all Minangkabau people. If marriages with other ethnic traditions are not valid or tend not to be executed. Her stages follow the public marriage ceremony generally where they live. Like other members of the community in Binjai.

2. Bajupuik Tradition of Minang Pariaman People with other

As mentioned above, the Minang Pariaman people in Binjai not only interact with Minangkabau but also with many ethnic groups, Malay, Batak, Karo, Javanese, Aceh and others. The process of interaction is followed by the process of mawin mawin or umulgumusj between them.

The children of Minang Pariaman descendants not only married with Minangkabau but they have done mawin marriage process with offspring who have different background. So that the customization process is done and the customs of each.

This bajapuik tradition is a marriage tradition among the Pariaman people. This means that this tradition should not apply if there is a marriage between a male Minang Pariaman with women of other ethnicities. Under such circumstances it is not possible for them to impose their customs on other people of different customs. Thus the implementation of this tradition does not apply absolutely. As stated by H. Sutan Ramli Naim (64 years) in the following interview:

Basically this tradition occurs in people Mianang Pariaman. For Minang people themselves are actually marriages are different ethnic this less favored. Because this is considered to inhibit the development of customs and traditions that exist. If marriage is done with other ethnic groups then it should be based on the discussions discussed and agreed upon by both parties on which customs to use. Tailored with the customs of others as well. Because marriages are ethnically different. Meanwhile, Minang people also have many customary adjustments. (Interview December 7, 2016).

The adaptation of this marriage tradition to the traditions of other ethnic marriages outside Minang Pariaman is a logical consequence of their interaction process. As Esten pointed out that the more widespread and developed a traditional society in the sense that the community is in contact with other communities, the more likely it is to loose the system that binds its people.

At times, the traditions become more varied. Between the various variations there will always be a binding factor from one to the other. There will always be a reference to cultural values that are still the scope of tradition as a whole or not.

3. . Efforts to Maintain Bajapuik Tradition in Binjai City

Based on the general view of Minang Pariaman people found during the research process in Binjai City, they hold the view that changes, variations and adjustments to the bajapuik tradition are considered normal. From this it is understood that generally they have a relatively open attitude with change, especially for the young of them.

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This is not to show that their love for tradition and their customs is absent. But this is regarded as a consequence of the progress of the age that goes on. They also still have an emotional bond to tradition. Because the Minangkabau adat philosophy also sees that changes to cultural phenomena are a common phenomenon and can not be avoided. More important than that is the essence of that culture which should not lose its essential value.

Associated with Bajapuik tradition, although many have changed and adjusted in its implementation among Minang Pariaman people in Binjai, but the tradition is still found and not lost at all. It's just that some of the procession stages are more simplified and adapted to the social context of the community.

Although in Padang Pariaman itself according to observations and some research that has been done by some researchers, there have been several stages and elements of marriage bajapuik which is not followed again because it is considered less relevant to the development. But things of essence and principle are still maintained. The change of bajapuik tradition does not mean that the custom will be lost, but it is renewed according to the demands of the times.

This change in culture is not something foreign in the development of Minang Pariaman culture. As the teachings of Islam dating and evolving in the social system of Minang Pariaman people, the joints of tradition and custom also experienced adjustments. The adjustment essentially resulted in changes in the structure and culture of Minang Pariaman people. However, such changes will always be accompanied by consensus.

The change thus in addition to making the Minangkabau culture as a subject also on the other hand becomes the object of inevitable change. With the record back that the essential value of culture is not lost but not shut down.

In the process of cultural change and social structure is more important is how the guidance and cultural development is still executed. In this context the roles of Minangkabau adat and cultural institutions play a large role. Responding to this, the people of Minang Pariaman do the process of fostering and cultural development in the city of Binjai. Some of the real steps taken by Minang Pariaman people in Binjai City to maintain the culture and traditions of Minang Pariaman people to keep running one of them is by establishing customary institutions, associations of Minang Pariaman nomads, and ninik mamak associations.

This is in accordance with that delivered by Sutan Ramli Naim (55 years) as a public figure Minang Pariaman and leaders of Minang Binjai Community Consultative Council below:

Yes, we want the Minang Pariaman people everywhere to avoid losing their identity as Minang people. Sticking to their culture and tradition. Do not let our descendants do not know and forget the culture. With this BM3 container we collect all components of Minang people in Binjai. Cultivate silaturahmi, nurture and develop, also deliberate the problems that arise. (Interview January 5, 2017).

In addition, indigenous deliberations to discuss adat issues were also developed. At present Minang Pariaman people in Binjai City have a number of customary institutions, ninik mamak associations and the like. The motivation and purpose of the establishment of the association is as a tool of friendship and make efforts to maintain and develop Minangkabau culture and tradition in Binjai. The customary institutions and ninik mamak associations in Binjai are:

First, the Mining Community Consultative Body or abbreviated as BM3. This deliberation was formed in early 2004 under the leadership of Sutan Ramli Naim. This container is an association of ninik mamak as a city of Binjai. In BM3, the customs and development issues, especially in the overseas areas, are discussed. At this time, the board of BM3 Binjai is building a rumah gadang in Kelurahan Jati Negara which will serve as a kind of secretariat and gathering place of customary, religious, community and ninik mamak leaders.

Second, the Minang Public Communication Forum. This container was formed as a place of friendship and fostering the familiarity of Minang fellow nomads in Binjai. The forum is also actively communicating with Minang Prang village in West Sumatra. Presently, the Public Communication Forum of Minang is led by Ir. H. Haris Harto Tanjung.

Third, Padang Pariaman Family Association or abbreviated IKPDP. This organization is a more specialized container for the Minang Pariaman people in Binjai even though it is open to Minang people in general. IKPDP was founded with the motivation of friendship and gathering Minang Pariaman people in one container. As a place of musyawarah and communications custom and other practical issues of life. IKPDP is currently under the leadership of Mr. Sabirin Koto.

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Thus, in addressing the changes that occur in Minangkabau culture, customary institutions and cultures have a strategic role. This is to keep the change from undermining the value of cultural existence. Customary institutions and cultures must be able to explore and find the essential values to then link and offer to the social system of people who are changing pariaman Minang.

DISCUSSION

The process of shifting a place which in Minang tradition is called merantau and social interaction with overseas territory has resulted in a number of changes and shifts in the way of thinking, judging, seeing and attitude of Minang Pariaman people in Binjai City to their culture and tradition. The process of renewal in tradition is something that can not be avoided as a result of the development of the human race itself and due to the increasingly tebuak communication process.

Changes and shifts are one of them driven by adaptation strategies to local customs and traditions (external factors). Changes and shifts in the tradition are also supported by the desire to follow developments in society as well as practical considerations (internal factors).

This change of bajapuik tradition does not mean that the Pariaman will lose the custom, but the custom is renewed according to the demands of the times. The process of progress in culture. Changes in bajapuik oang Pariaman tradition in the city of Binjai is a process of reinterpretation of adat that is part of the Pariaman adaptation strategy towards the social and cultural environment of the growing community.

CONCLUSION

Implementation of marriage tradition bajapuik Minang Pariaman people underway with a number of variations and simplifications in it. It can be seen as follows:

1. Changes in social structure Minang Pariaman people marked at least marked by shifts in the structure of their kinship system from the concept of extended family to the form of nuclear family.
2. The changes that occur in the social structure of Minang Pariaman people have implications for the change of cultural values orientation in the implementation of bajapuik tradition.

3. The change in the implementation of bajapuik tradition in the marriage of Minang Pariaman people in Binjai City is accrued by internal factors and external factors. Internal factors: First, the development level of education (formal and non formal) Minang Pariaman people, Second, the relatively large customary cost. Especially for the female family. External factors: First, social mobility of society. Second, the process of acculturation and adjustment between Minang Pariaman adat and ethnic customs outside it.
4. Efforts to maintain the tradition of bajapuik done with the process of fostering and development of culture and traditions of Minang Pariaman people in Binjai City done by functioning the role of customary institutions, associations of people Pariaman perantau, ninik mamak associations and deliberations.

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