

Conference Paper

The Male Culture Tradition *Babali* Among Pariaman Emigrants (Reinterpretation Study on Pariaman Emigrants in Bandung City)

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Abstract

Tradition is spirit of a culture and heritage or custom, the norms which are inculcated in life. Tradition is integration of various human deeds which has been cultivated in life environment. Humans are actor who accept, reject even change a culture tradition. The culture tradition *Babali* is unique characteristic for males in Pariaman, in which the higher of position, title and his status social, the higher of his purchase price. This study aims to examine the reinterpretation of *Babali* culture preservation among Pariaman emigrants in Bandung City. The type of study is Descriptive with Survey method. Population of this study are Pariaman emigrants in Bandung City. Data collection technique use questionnaire, interview and literature study. Due to foreign culture wave which is stronger entering Indonesia, certainly it become its own challenge for Pariaman emigrants to continuously preserve the unique characteristic of their culture.

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Received: 23 January 2019

Accepted: 26 February 2019

Published: 17 March 2019

Publishing services provided by
Knowledge E

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Selection and Peer-review under the responsibility of the International Seminar on Language, Education, and Culture Conference Committee.

Tradition is spirit of a culture and heritage or custom, the norms which are inculcated in life. It is an integration of various human deeds which have been cultivated in life environment. Humans are actors who accept, reject or even change a culture tradition. The culture tradition *Babali* has unique characteristics for males in Pariaman, in which the higher their position, title and status social, the higher of their power. This study aims to examine the reinterpretation of *Babali* culture preservation among Pariaman emigrants in Bandung City. The type of study is qualitative descriptive with survey method. The subjects of this study are Pariaman emigrants in Bandung City. The data were collected by using questionnaire, interview and literature study. Due to foreign culture wave which is stronger in influencing Indonesia, it certainly becomes its own challenge for Pariaman emigrants to continuously preserve the unique characteristic of their culture.

Keywords: tradition, culture, *babali*, pariaman emigrants

1. Introduction

Custom is a habit that applies in a place that is related to behavior and pleasure. This habit is a provision that is accustomed by the *Ninik Mamak Pemangku Adat* as a favorite

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container for many people who do not contradict the custom that is condemned and do not contradict the noble character. For example, the custom of kite toys after harvest, the custom of hunting during the harvest season, the custom of playing free time after going to the fields, the custom of holding stones after several days of buried bodies (Hakimy, 2001).

The male cultural tradition of *bajapuik* in Pariaman already existed from ancient times, starting from the arrival of Islam to the archipelago. The majority of Minang people are adherents of Islam. Minangkabau traditional sources are Al-Qur'an, as the saying goes, Minang "*adaik basandi syarak, syarak basandi kitab*". So all Minang custom comes from Islamic teachings. Pariaman area is one of the places where Islam is developed, so the people of Pariaman are very firm in their religion (Yaswirman, 2006).

Bajapuik tradition comes from the story of the marriage of Rasulullah SAW. Rasulullah used to be a poor young man who worked with a large merchant, namely Siti Khadijah. Because Muhammad had a noble character, and got the title al-amen or a trusted person, Siti Khadijah put her heart in it. Finally Siti Khadijah asked her friend to ask Muhammad if he was willing to be Khadijah's husband, but Muhammad felt uneasy, because he was only a poor young man who did not have, who could marry Siti Khadijah who was wealthy. But Siti Khadijah intends to honor Muhammad, he also gave Muhammad a number of his property so that Muhammad could elevate his rank from a poor young man to a young man equal to Siti Khadijah.

Finally they got married and after they got married, Siti Khadijah was very respectful of her husband by calling his title for example sidi, bagindo or sutan. After marriage, the husband lives in his wife's house, in the house, their husband is called respectfully according to his title, not to be called by his real name.

Pariaman is one of the few regions in the Minangkabau realm that maintains the custom of '*mambali laki-laki*' in marriage. Buying with this amount of money is often called '*uang japuik*', the amount of which is determined based on the agreement of both parties. This custom is only adopted by Pariaman and Padang, while in other areas such as Payakumbuh, Bukittinggi, and Solok, do not adhere to this custom. This *uang japuik* is not the kind of marriage dowry in India there. But the duty paid by the women to bring the man to live in a female family.

Before explaining about this tradition, it is important to know how people see adat. In principle, Minang people classify adat into four types, namely: a. *Adat Nan Sabana Adat* (true traditional customs) is a basic rule and philosophy of life of Minang people who apply hereditary without being influenced by place and time, the term is panik's back deck, not a deck. In this case I gave an example, such as the materlineal system and

the philosophy of "*alam takambang jadi guru*" (the stretched nature used as a teacher) used by Minang people.

b. Indigenous Nan Diadatkan (custom made) is a local regulation which is decided by deliberation and consensus or the rules that apply in a particular country / region. For example the procedures or conditions for appointment of a headman. So that the custom of marriage between one region and another in the Minangkabau varies, the procedure for marriage in Pariaman is different from the procedures for marriage in other areas such as in fifty cities, religion and other areas.

c. Adat Nan Taradat (a custom that is civilized) is a custom of taradat which is a habit of a person in social life, for example, such as eating procedures. If people used to eat by hand, people now use spoons to eat. d. Adat Istiadat is a custom in a *nagari* or an area that follows the situation of the community.

Bajapuik tradition means mutual respect between women and men. When men are valued in the form of "*uang japuik*", then on the contrary the women are rewarded with money or gold whose value is exaggerated from the *uang japuik* or called "*agiah jalang*".

uang japuik is seen as the obligation of the woman's family to give money or several things to the male family before the wedding ceremony takes place (Welhendri, 2001). In this case, the tradition of Minangkabau marriage in the initiation process was initiated by women.

The marriage tradition in Pariaman uses the term "money and money lost". "*Uang japuik*" is given to the family of the bridegroom (*marapulai*) then returned again in the form of gold or jewelry by the family of the groom when the bride (*anak daro*) comes to the house *marapulai*. While "lost money or kitchen money" is compensation money in accordance with the agreement of the two families (interview with Mr. Helmi, August 16, 2018).

If the *ninik mamak* among two families is not found an agreement then the marriage will not take place. So it can be concluded that "*uang japuik*" is not the same as lost money. *Uang japuik* has an obligation from the family to return to their child in the form of jewelry or other gifts at the time of the Mintuo Homecoming event.

2. Research Methods

The research design is based on its type including descriptive research using survey methods that see whether pariaman marriages in the city of Bandung follow the typical

pariaman habits with the Babali tradition. Research subjects were women who used the tradition of Pariaman *Uang japuik* about Marriage in the City of Bandung.

The object of this research is the meaning of pariaman women towards the values that exist in the tradition of *uang japuik*, their knowledge and experience using the *bajapuik* tradition. Data collection techniques used to obtain data using interviews, questionnaires and literature studies.

3. Results and Discussion

3.1. The wedding tradition of Pariaman Babali men in Bandung

Every community certainly wants to always use their distinctive culture to show their existence and identity in their neighborhood. This is what is maintained by the Pariaman people who live in Bandung in the tradition of marriage. They still maintain the *tradisi mambali laki-laki* in the midst of a very strong current of globalization at this time.

Pariaman migrant wedding traditions that are in Bandung until now are still trying to maintain their existence. If there are pariaman people whose daughters are ready to marry, then their parents will start looking for a mate for their child. When they find a man who feels suitable, the female family will visit the male family, called *marantak tanggo* (stepping on the stairs), this event is the initial stage for a woman to know her future husband. If it feels suitable, then the families of both parties will negotiate and carry out the program to shorten the *hetongan*, that is, the women's family will return to the house of the bridegroom (*marapulai*) and deliberate (Yaswirman, 2006).

Before shortening the *hetongan*, the parents of the children will give their intentions to the *mamak tungganai* (the uncle of the child from the oldest mother). Usually *mamak* will ask *anak daro* prospective, is he really ready to get married, because the *baralek* fee (party) and its contents including *uang japuik* will be prepared by the woman's family. If the family is simple, the family will consider selling *Pusako* property to finance the marriage. Then in the event of shortening the *hetongan*, both parties will be discussed about the amount of the money and various other requirements.

The event continued with *batimbang Tando* (asking for money). On that day the female family will come to the man's house carrying various requirements that have been discussed before. In this event prospective brides and grooms receive a sign that they will get married. When this event is over, the discussion will increase on the issue of *uang japuik*, dowry, and wedding day (*baralek*). Then the event continued with the *petitih* proverb which was represented by the *kapalo mudo* of *Anak daro* (bride)

and *Kapalo Mudo Marapulai* (groom). *Kapalo mudo* are people who understand about Minang proverb. The course of the marriage event depends on the conversation of the mudo boat (interview with Mr. Asmuni August 18, 2018).

After the *batimbang tando* event, the event continued with setting a *uang japuik* and *uang hilang*. If you are a noble or have a degree, the value of the money will be high. Now the value of *uang japuik* is determined by the level of education, work and occupation *marapulai* (abstracted from the journal of the Ministry of Education and Culture's Directorate General of Culture, Padang 1999/2000 traditional historical and value study center titled Pattern of Padang Pariaman Community Relationship in Marriage Ceremony. Pages 29-59).

The amount of *uang japuik* is determined in rupiah, which is equal to 30 times (gold), one equal to 2.5 grams of gold. The higher the value of the *uang japuik* that is given, shows the higher social status starts. In this day and age, the value of pick-up money can be replaced with ordinary rupiah, animals or vehicles.

Big *uang japuik*, if an ordinary person, for example his profession is a carpenter or an ordinary person, he is picked up with money worth Rp. 5,000,000, whereas if he is a graduate, teacher, the doctor will be picked up with money worth Rp. 25,000,000-Rp. 60,000,000. not to mention if they also have a degree from their mamak, such as Sidi, Bagindo or Sutan (interview with Mr. Muzakir August 20 2018).

Mochtar (1984) said that Jengkok money is generally an object of economic value. In the course of money, the *uang japuik* keeps changing from model to form. In the case of the model, it is in the form of *uang japuik* in the form of gold, which was originally the initial model of rupiah and gold ringgit. Because the model is outdated, so it's not interested in society and turns into rings, bracelets and gold necklaces.

The amount of gold in this gold form ranges from 2 to 20 gold depending on the agreement and the ability of women. Then in the last decade this form of japuik is not only in the form of gold, but also in the form of other objects, such as two-wheeled vehicles or four-wheeled vehicles, to be used as houses.

Meiyenti (2010) in his research results, states that the size of the payment of money or goods to be taken depends on the social status of the man who will be taken to be a son-in-law. Traditionally, nobility is the benchmark for the size of pickup. If the person has the title *Sidi, Sutan, or Bagindo*, the pickup is bigger than ordinary people because people want their grandchildren to be flooded with royal blood. Today it tends to no longer be a noble level of measure but other social statuses such as doctors, engineers, other scholars and outstanding college graduates will have a higher status.

After the *uang japuik* was given, the event continued with the *alek randam* (preparation) and *malam bainai*. After all the preparations are finished, then on the appointed day the family of *Anak daro* consisting of *mamak*, father, older brother will pick up the bridegroom (*marapulai*) at his house with wedding clothes and requirements including broom money. Arriving at the starting house, waiting for the family to start, the *mamak* of the child will open a conversation and end with a march, while the *uang japuik* will be handed over to the mother. *Marapulai* was taken to the marriage ceremony.

After marriage, the event continued with a wedding party (*baralek*). Then the event continued after the marriage, after the two brides sat together at the house of the *anak daro*, then in full customary dress and accompanied by relatives, carrying traditional food, they visited the house of in-laws (*mintuo*) of *Anak daro*, this program was called *Manjalang Mintuo*. In this event, the *uang japuik* will be returned in the form of jewelery to the *anak daro*, which is sometimes exceeded by the mother *Marapulai* (interview with Mr. Muzakir August 20 2018).

In this study focused on the Minang Pariaman community who migrated in the city of Bandung. Of course this will be a challenge for pariaman migrants in the city of Bandung to preserve the male *mambali* tradition. Women from Pariaman of course they will wear traditional *bajapuik* if they marry men from Pariaman as well.

The system or tradition of the Minangkabau Sea wherever they go always avoids self-conflict. They always prioritize uniformity, understanding and willingness to work together so that Minangkabau people can be accepted everywhere. Nomadic people from West Sumatra, including nomads from Pariaman, also carry traditions from their native regions including the tradition of marriage. Broadly speaking, the wedding traditions of Pariaman people in Bandung still follow the tradition of *uang japuik*. Although there are many simplifications and changes found in the original tradition.

The customary process in the *uang japuik* tradition was not carried out abroad but was carried out by *ninik mamak* and traditional leaders in the camp then after the *uang japuik* agreement was reached between the *ninik mamak* of both parties and then it could be carried out overseas. So *ninik mamak* is not presented overseas but *mamak* is an emissary or an extension of *ninik mamak* it self (interview with Mr. Hardi 21 August 2018).

This is because *mamak* is responsible for niece, especially in finding a good life partner for nephews and commensurate with her family. Maybe this is rarely found abroad. Considering that his own niece is more active and selective in determining a good life partner for him. This is then in a series of Pariaman marriage traditions not for Pariaman people who find a marriage partner.

If there are Pariaman people who are married abroad, negotiations can be carried out in Overseas with the agreement of the *ninik mamak* and the parties who leave. Because to bring *ninik mamak* to *rantau*, of course it also adds to the costs that must be incurred. It will be cheaper only for *mamak* (brother from mother) to negotiate. But it could be that on the day *Baralek* (the event) will be in the *mamak nimak* now (interview with PKDP Bandung member Nasrul August 2, 2018).

One of the traditional leaders of Pariaman said that in Pariaman marriages were mainly monitored in the city of Bandung, the tradition of giving *uang japuik* was still carried out. But the implementation is not as tight as in the area of origin. Because there are various kinds of culture from Sunda, Javanese, Betawi and including Minangkabau itself, so to respect each other, there is no need to overdo customary customs. As in the word Minangkabau sounded "*adaik diisi limbago dituang*" means that the name of the custom must be carried out.

Bajapuik in the middle of change a time goes by and changes occur in people's lifestyles, the *bajapuik* tradition can change. These changes can be seen in the shifting of the essence of meaning, which at first more social value and prestige become economical things (Deliani, 2013).

At this time many people think that the *uang japuik* tradition is a "marriage business"; this phenomenon is more visible when in practice it appears that money is lost (Welhendri, 2001). *Uang japuik* has more appeal in the eyes of the community, because *uang japuik* does not only affect the increase of prestige in the family in the middle of society but also influences in economic terms. Orientation changes indirectly influence public view of the *bajapuik* tradition (Rizki Fajri, 2013).

The entry of economic value in the marriage process was slowly affecting the social status of the nobility (*sidi, sutan, and bagindo*) in Pariaman. Noble titles began to have no effect. The public is more concerned with the position, rank, degree or degree of one's economic status. So the amount of *uang japuik* must be given according to the high or not economic status in the community.

A noble title is no longer valuable when the title holder does not have a bright future. It's free to have *sidi, sutan* or *bagindo* with low education, or even don't have a definite job. This shows that people are now thinking rationally, because the title does not have an impact on family welfare in the future. The community is more appreciative of unemployed scholars than *sidi* who are only farmers. Because a scholar still has hopes and opportunities to advance his knowledge.

Changes in traditional *bajapuik* values, especially after the emergence of long-standing *uang japuik*, became a scourge for Pariaman people, and clearly troubled

women. The obligation to pay lost money causes some female families to raise and sell their rice fields, while the value of money loses higher. It is not easy to eliminate traditions that have been implemented for a long time and for generations, but pass

4. Conclusion

1. Pariaman community residing in *rantau* city of Bandung in general still practicing tradition *uang japuik*. But the implementation is not as strict and as thick the original tradition. The tradition of *money japuik* which is carried out in *rantau* is only conditional or adjust to the agreement of both sides of the family led by *mamak* of women. Absence of *mamak* involvement and *ninik mamak* in determining a good partner for his nephew is a weakness of the tradition of *money japuik* in Perantauan Bandung.
2. Social status is very decisive to the amount of *money japuik* given the women to men who will be a life guard later. The higher the social status of a Pariaman man the greater the *uang japuik* that will be received by the man. But the social status is not solely motivated by the work of the man.
3. It is possible for the *japanese* tradition to experience change in different places and times. Because the most important of these traditions are the noble values that must be maintained. Among the goals of *bajpauik* and *money lost* traditions is mutual help between the two sides of the family, to assist their children in preparing for a new family life.

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