


Tourism Potential of the Gawai Tradition Talang Mamak Tribe in the village of Rantau Langsat

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<p>Info Artikel</p> <hr/> <p>Sejarah Artikel: Diterima: Januari, 2023 Disetujui: Februari, 2023 Dipublikasi: Maret, 2023</p> <hr/> <p>Keywords: Gawai, Tourism Potential, Cultural Learning</p> <hr/> <p>Corresponding Author: Beni Ismarizal Email: beniismarizal10@upi.edu</p>	<p style="text-align: center;">ABSTRACT</p> <p>The study aims to explore the tourism potential of Gawai (marriage celebration) ethnic tradition Talang Mamak, and this provides the context for a deeper examination of the Mamak Talang tribal tradition as a tourist product. This research used descriptive methods with qualitative analysis techniques. This research utilizes both primary and secondary data. The results of the study found that the Gawai tradition in Rantau Langsat village has the potential to become one of the leading tours in Rantau Langsat village which can become the basis for developing tourism in the area. The condition of infrastructure and supporting facilities in Rantau Langsat village, such as accommodation, restaurants and transportation can increase comfort and convenience for tourists visiting Rantau Langsat village.</p> <p style="text-align: right;">© 2023 Beni Ismarizal, Enok Maryani <i>This is an open-access article under the CC BY-SA 4.0 license</i></p> <div style="text-align: right;">  </div>
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INTRODUCTION

The Bukit Tiga Puluh National Park (TNBT) area is a hilly area that has an undulating topography with a height of between 150 and 850 meters above sea level, located between the borders of Riau and Jambi Provinces (Setyowati & Siagian, 2019). TNBT is classified as a tropical forest area that is still very beautiful. In addition, it is famous for its extraordinary diversity of plants and animals. The TNT area is not only a habitat for various types of protected rare flora and fauna but also a place to live and live for several communities including the Talang Mamak (Pribadi et al., 2020).

The TNBT area does have extraordinary potential. This potential lies not only in the beauty of nature and the types of flora and fauna contained therein but also in the cultural potential and human resources of the local community. The people of the Talang Mamak, who live in the TNBT area still adhere to their customs and beliefs (Satriati, 2015). The beliefs and customs of the Talang Mamak people are also one of the cultural potentials that can be maintained and preserved because they can become tourist attractions. As for the various traditions that are still preserved today by the Talang Mamak people, such as ceremonies for pregnancy, marriage, death, and others (Mayenti & Wilodati).

in respect to the author's observation, no in-depth study on the Gawai Gadang tradition of Rantau Langsat Village has been discovered. This is evident by the lack of specialized studies on the Gawai Gadang tradition in Rantau Langsat Village. Yet, similar traditions have existed in other towns or regions that have performed comparable study, including:

Islamuddin, (2014) a study entitled Development of Talang Mamak Tribe Culture as Local Wisdom Values in the Civic Culture Section, this study explains that the culture of the Talang Mamak people is part of the civic culture as evidenced by the presence of civic cultural values, local wisdom of the Talang people. Preservation is carried out by providing knowledge about Talang Mamak culture and participating in intercultural competitions and cultural festivals. In addition to the diverse tradition examined in this study, it was discovered that the procession of performing the Gawai tradition (wedding ceremony) on the Rakit Kulim differs from that in the TNBT region of Rantau Langsat village.

Mauludea et al., (2016) a study entitled Culture of the Talang Mamak Tribe in the Civic Culture Section. According to the results of the study, the culture of the Talang Mamak tribe is a component of the civic culture, which is characterized by the Talang Mamak culture, which includes birth, Gawai Gadang (wedding ceremony), Mendanu, and death. Gawai Gadang refers to the wedding ceremony, which includes the visit, engagement, Hantaran, marriage process, cockfighting, and conclusion.

In numerous earlier research, no one has studied the Gawai ritual (wedding ceremony) of the Talang Mamak tribe from a tourism standpoint. Thus, The study aims to explore the tourism potential of Gawai (marriage celebration) ethnic tradition Talang Mamak, and this provides the context for a deeper examination of the Mamak Talang tribal tradition as a tourist product.

METHOD

This research used descriptive methods with qualitative analysis techniques (Flick, 2014). This research utilizes both primary and secondary data. Observation and interviews with local village communities consisting of village chiefs, customary heads, and youth were used to acquire primary data. The findings of scientific publications and data released by the local government were used to collect secondary data.

The location of this research is Rantau Langsat village, which is included in the TNBT area of Rantau Langsat village. The study aims to explore the tourism potential of Gawai (marriage celebration) ethnic tradition Talang Mamak, and this provides the context for a deeper examination of the Mamak Talang tribal tradition as a tourist product.

RESULTS AND DISCUSSION

1. Gawai

Begawai is a wedding ceremony performed by the Talang Mamak community in the form of a people's party. This ceremony occurs when young adults have already loved one another and committed to have a family. A lady would then enter the home carrying the man's mark. Then they will ascend to Rumah mangku and enter to rumah batin. Yet, marriages may also occur at night when young people are interacting with one another. Such phenomena are known as tergalwal and they will quickly married. The wedding ceremony Begawai has several stages that are often carried out, namely:

- a. Bertandang

Bertandang is an initial process in employee which is a meeting of two parties in the process of finding a mate. In the process of Bertandang there are several parts such as: (1) Bertandang which are facilitated by the community by bringing together prospective young men and women at night when the moon is bright at the Batin House. When this ceremony takes place, the Talang Mamak tradition requires mothers to cook rice. Then the women will put the cauldron on the stove (traditional stove), then Batin will give the signal to the girls to find a mate who is already waiting in the yard. When the rice is cooked, Batin will gather the girls. If the girl doesn't return, then the girl has already determined her match and Batin immediately informs the parents of each girl that they have found their match. In this custom, there is a prohibition in the process of getting to know each other, they cannot relate to each other like husband and wife because it violates custom. If you violate it, you will be subject to sanctions in the form of slaughtering the buffalo in the marriage process later. (2) It is done individually, that is, as an individual process, the Talang Mamak youth gives rings, cloth, and so on to the girl he has a crush on. If the girl accepts the young man, he will inform the parents. In addition, youth must submit a plate of "five pillars" consisting of betel, areca nut, gambier, lime and tobacco to become mandatory intermediaries at each stage of the Gawai of the Talang Mamak indigenous people. After an agreement can be forwarded to the wedding ceremony.

b. Melamar

After carrying out the visiting process, an application process will be carried out, the girl's parents convey their intentions and goals in rhymes. Then both parties discussed the timing of the engagement. Then a notification will be made to the Village Government until negotiations at the inheritance level of the two bride and groom, "traditional snacks" are always brought as a negotiation condition. In the tradition of the Talang Mamak Tribe, Gawai begins with a notification by the "mangku" to the highest authority at the village level.

c. Device Process

The Begawai process carried out by the Talang Mamak community is usually carried out for 3 days starting with the ritual of upholding the Tiang Gelanggang. Then proceed with the Sabung Ayam (Cockfight) with the aim of driving out demons that will disturb the minds of people who are in the event. When the Sabung Ayam starts, usually the people present will place Taruhan (gamble). This event (Sabung Ayam dan Bertaruh) is part of a series of wedding ceremonies for the Talang Mamak community. If both events are omitted, then the wedding ceremony is considered incomplete.

Then carry out the gift of goods from the man to the woman as Mas Kawin. After giving the dowry, Basajak Adat is carried out, namely an exchange of advice for the bride and groom. The goal is that the two prospective bride and groom have the readiness to be able to carry out the household.

After that, it is followed by bathing the bride and groom in lime juice, this ritual is usually called the Mandi Belimau. After all the above sequences have been carried out, the main event is carried out by giving a keris and a plate filled with betel nut by the men to the women. Then a wedding was held under a tree performed by community leaders in Talang Mamak.

On the last day, there was a closing event similar to the first day, namely bringing down the Tiang Gelanggang in a mutual cooperation manner accompanied by Sabung Ayam dan Bertarung (gambling). The function of cockfighting is still the same, namely that the devils watch the cockfighting show so as not to interfere with the process of lowering the poles of the ring. Then Silat were also performed at the closing ceremony.

2. Tourism Potential

Rantau Langsat Village, located in the Bukit Tiga Puluh National Park (TNBT) area, has very interesting tourism potential to visit, coupled with the existence of several authentic and unique traditions, one of which is the Begawai tradition. Begawai is a wedding tradition that is still being carried out from generation to generation until now. Thus, the Begawai Tradition has great tourism potential to invite tourists who want to experience a different experience and learn about the unique local culture. Previous research by Timothy, (2014) said that more and more tourists are concerned about the environment and trying to minimize their negative impact on the environment. Therefore, the development of sustainable cultural tourism is becoming increasingly popular and is expected to become a major focus in the future.ss

In addition to the potential that is quite diverse. The conditions of amenities such as homestays in Rantau Langsat Village can be said to be in fairly good condition, but the condition of the restaurant also needs to provide an opportunity for Pokdarwis to provide food and beverage facilities which become one location with the development of the Langsat overseas tourist attraction which can provide maximum service to tourists. In addition to the Amenity conditions, the Accessibility condition of the availability of transportation and road access can be said to be good. setra ancillary services the availability of various additional service options such as; Puskesmas, good telecommunications network and facilities for worship.

CONCLUSION

The results of the study found that the Gawai tradition in Rantau Langsat village has the potential to become one of the leading tours in Rantau Langsat village which can become the basis for developing tourism in the area. The condition of infrastructure and supporting facilities in Rantau Langsat village, such as accommodation, restaurants and transportation can increase comfort and convenience for tourists visiting Rantau Langsat village. However, in developing tourism, it is also necessary to pay attention to aspects of sustainability and preservation of local culture. Tourism development must be carried out wisely and sustainably, so as not to damage the environment and local culture in Rantau Langsat village. One effort that can be done is to carry out intensive tourism promotion, both through conventional media



and social media.

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