

# THE CHANGES AND SUSTAINABILITY OF ALEK BATONJONG TRADITION IN CUSTOMARY MARRIAGES IN NAGARI SOLOK KUBUANG TIGO BALEH

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## Abstract

This study analyzed the changes and sustainability of marriage system of tradition custom for local villagers of Solok *Kubuang Tigo Baleh* called *Alek Batonjong*. The study was conducted in subdistrict of IX Korong and KTK of Solok regency. The purposes of the study were to describe the continuity and changes of the process by comparing the party held in 1988 and 2015. The results showed the shape of implementation *Alek Batonjong* Dt. Sati Koto Darek in 1988 that after being compared the party in 1988 and 2015 were found some changes, namely the days used in 1988 was 7 days and 7 nights, but in 2015 use only 2 days and 2 nights, and the people involved in 1988 was involved all societies of *Nagari Solok* and community *Kubuang Tigo Baleh*, but in 2015 was only ethnic group leader, the leader of woman from ethnic group, and the society around IX Korong in Solok.

**Keywords** : Alek Batonjong, Tradition, Marriage

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## Introduction

Culture is the result of the work of human beings develop from generation to generation. Culture is an important part in the life of the community, as being part of the practice of public life. It is also the cultural identity of a group or community, which continued to be maintained within the group. Culture as a result of the human mind, which will become a habit that is difficult to change. Something that becomes a habit in society usually inherited hereditary, and if still maintained its presence in the community will become a tradition.

The tradition is hereditary customs of ancestor that still maintained his presence in the community. The tradition in a society typically takes the form of the ceremony of the birth, death, memorial ceremony cultivation in agricultural societies, musical instruments and folk games and so on. One of the traditions of the societies that have been widespread in helat is the tradition of marriage. Before the marriage, by marriage, even after marriage ceremonies or the celebration of the *mengadakan* society (tradition) held hereditary in the form of feasts and processions-processions, dances are accompanied by the music traditional.

The *Minangkabau* society is a society which compounds, one result of the prulality is there are many ritual customs and traditions that are implemented and maintained by individual supporters, according to the *pepatah adat* (malay saying) "*Lain lubuk lain ikannyo, Lain padang lain bilalangnyo, Lain nagari lain adatnyo*". Each region has different habits included in the exercise of a tradition in the community. The rituals of the traditional ceremony and tradition has the form or manner of preserving and intents and purposes varies between groups of people who are one with the community more. This is caused by environmental differences of residence, customs and traditions in the inherit is hereditary. Rituals and traditions in the *Minangkabau* tribe culture is usually a cultural element that most look was born. Customs and traditions is the magical nature of the religious habit of a life of an indigenous population that includes culture, norms and rules that are inter-related and then into a system or traditional settings.

The *Minangkabau* society known as the cultural uniqueness of self identity. One of the uniqueness of it is a system of matrilineal inheritance of the tribes, in the property inheritance, and an oversized custom. Local wisdom looks real from the *Minangkabau* life patterns society that menjunjung high customs and religions,

making it appear the phrase "*Adat Basandi Syarak, Syarak Basandi Kitabullah*". This is the identity of the *Minangkabau* society hereditary inherited from generation to generation. From the tradition of the *Minangkabau* area owned one of them is "*Alek Batonjong*" in the *Solok Kubuang Tigo Baleh*.

The ceremony and the tradition of marriage society *Solok Kubuang Tigo Baleh* has Customs and habits that are the same as the other *Minangkabau* communities alike is knotted in the "*Adat Nan Ampek*" in *Minangkabau*. However, there is a unique community of *Solok Selajo* which is *induak* or *payung panji* (umbrellas unfurled) from natural *Kubuang Tigo Baleh* they already get from generation to generation. The uniqueness of the *Solok Selajo* whose descendants of those *Ampek Jiniah*, and people that function in the custom house or his family, always held a ceremonial tradition that's been rarely performed by the people *Solok*. That tradition named *Alek Batonjong* (*Alek Rajo-Rajo*)/ceremony man's Chief Today man's Chief of the night.

According to the history in the town of *Solok Alek Batonjong* ever held in a large ceremonial (*Alek Gadang*) in 1988 by the *Dt. Sati*. According to the story of *ninik mamak* indigenous elders *Nagari Solok Alek Batonjong* in 1988 implementation is said to be perfectly intact and still apply the Customs and traditions that still prevail in the *Nagari Solok Kubuang Tigo Baleh*, in addition all the objects inheritance and *nagari* (regional), and folk art are removed (shown) and performed in the middle of the community *Kubuang Tigo Baleh*, as *pidato panjang* (tradition long speech), *tunduak jambua alai*, *marapaulai indak babaju bakudo gadang*, scene *samun-manyamun* (rob) eradicate the robbers in stealing *saluak rajo ameh* (headscarf) in the middle of the street, and others.

The development of the Natural population *Kubuang Tigo Baleh* rapid as well as time and cost expenditures for this very large helat, so *Alek Batonjong* that is the result of culture society *Solok* has already started to eroded by the influence of age and already starting to disappear its existence in the middle of the community. *Alek Batonjong* after years of 1988 never again held and displayed in the middle of the community *Solok*. By the end of 2015, *Alek Batonjong* which is one of the community's identity *Kubuang Tigo Baleh Solok*. Thanks to the cooperation of the tribal society with *Caniago Koto Darek Solok* with organization of the indigenous town of *Solok (KAN and LKAAM Bundo Kanduang Solok City)* deploying and showing more *Alek Batonjong* to the surface of society *Solok*, which tradition has been almost 28 years past never again displayed, precisely December 25 2015 *Alek Batonjong* held and displayed publicly in *Solok*. The purpose of this tradition by showing as a form of manifestation of the preservation of local culture to the younger generation of *Solok* so that later on this culture is not lost and drowned out by the times.

The excavation (research and seminars) and writing as well as other scientific work aimed at the task of preservation. Many among the alarming part of this cultural patrimony will disappear in line with the rapid development of technology and globalization now, thus leading langkanya customs and teller as life history text (Narrator of history as the content of life) in nature *Kubuang Tigo Baleh Solok*.

## Method

The methods used in the writing of this using the Merge method of analysis-Ethnography. Form of disclosure through this study will generate descriptive writing-analysis in accordance with the norms of belief are required by social science. According to Moleong (2007:6) the qualitative research is research that intends to understand the phenomenon of what is experienced by the subject for example behaviors, perceptions, motivations, actions, etc. Descriptive research is trying to describe a social symptom. This research was conducted a descriptive study based solely on facts or phenomena that are indeed empirically performed by the community he said in the oral tradition. With other research aims to describe the properties of something that was underway at the time of the study.

The qualitative method provides cutting edge information so that it is beneficial to the development of science and more can be applied to a variety of problems. The research is descriptive-analytical content, namely analyzing based phenomenon in the field based on the change and continuation in *Alek Batonjong* in the tradition of the indigenous perkawinan in *Nagari Solok Kubuang Tigo Baleh*.

Content analysis method is a method that gives attention to the content of the message, carried in dense documents content, definition of the content of the communication is oral, the symbolic content of memaknakan interactions that occur in the event of communication (Ratna, 2010:48-49).

This research data are words or information associated with the change and continuation happens to *Alek Batonjong* tradition in Customary marriages in *Nagari Solok Kubuang Tigo Baleh*, obtained through purposive technique based on informant sampling. The instrument used is the recording device, recording sheets, and guidelines for the interview. Research data were analyzed through four stages, namely, identification, classification, interpretasim and reporting. Pengabsahan data is done with the technique of triangulation.

## Results and Discussion

*Alek Batonjong* is a tradition that developed in *Nagari Solok Kubuang Tigo Baleh* since ancestral times and include one form of customary manifestation (*adat nan taradat*). According to Hakimi (1988:42) *adat nan taradat* is customary regulations simultaneously by the *ninik mamak* and indigenous Ministers within a *nagari*, both in the political, social, economic, cultural, legal, and others who poured in the form of *petatah-petitih*, *mamangan*, *bidal* (thimble), *pantun* (poetry), and *gurindam* (couplets). Procedures, forms, and the implementation of custom (*adat nan teradat*) also adapted to the situation and condition of the *nagari* (regional) as well as meet the needs of *nagari* itself. Neither in the implementation of *Alek Batonjong* at *Nagari Solok Kubuang Tigo Baleh*.

*Alek Batonjong* at *Nagari Solok* is as a form of identity identity community *Solok* in the sublimity of the nature that have been created by God Almighty. *Alek Batonjong* known as part of the cultural objects not in *Nagari Solok* rarely even is no longer displayed in the *Nagari Solok Kubuang Tigo Baleh*. According to informant *Alek Batonjong* last displayed or held in *Nagari Solok* in 1988 by the *Dt. Sati* as the ruler of the tribe of indigenous *Caniago Koto Darek*, and according to the history of *Solok Alek Batonjong* new 2 times in the early 19th century displayed in the *Nagari Solok Kubung Tigo Baleh* in 1928 by the *Dt Bandaro* tribe *Caniago Tabu* and in 1988 by the *Dt. Sati* Tribe *Caniago Koto Darek*.

*Alek Batonjong* in 1988 organized by the *Dt. Sati* which is the ruler of the tribe of *Caniago Koto Darek Solok*, when he married the son of nephew he called Dra. Puti Rosavella with a young man from *Nagari Kinari Kab. Solok* named Drs. Syahrul Efendi. This marriage took place on 20 May 1988.

*Alek Batonjong* reason in 1988 because it is long this *alek* is not shown again in *Nagari Solok* more or less already 28 years not shown to the people Won. In addition Dra. Puti Rosavella is a direct descendant of a tribal King *Caniago Koto Darek* who *Solok* in the custom is a direct descendant of *Dt. Sembilan* (nine) in *Nagari Solok Kubuang Tigo Baleh*. So that's why *Alek Batonjong* held in 1988 when the child's nephew marriage *Dt. Sati Nagari Solok* in exactly the home residence of *Dt. Sati* in the *Lubuk Sikarah Koto Darek Solok*. *Alek Batonjong Rosavella* held on 14-21 December 1988, *alek* was known as *alek nan most gadang* (largest) in *Nagari Solok*.

### *Change and Sustainability Alek Batonjong at Nagari Solok Kubuang Tigo Baleh*

Development of *Alek Batonjong* from time to time have many changes, which in practice has ever occurred several times in the *Nagari Solok Kubuang Tigo Baleh* in 1988 and the year 2015 are having good continuity of discontinuity. Continuity and discontinuity in the meaning of the *Alek Batonjong* implementation is there a implementation that still continues and does not continue from its implementation in 1988 until the year 2015. Continuity and discontinuity occurs a result of diffusion has occurred (the spread) that *alek* in the implementation of cultural, and so in 2015 has been extensively *Alek Batonjong* implementation changed the result of cultural diffusion. Examples of continuity and Discontinuity that occur on *Alek Batonjong* a result of diffusion of culture from the year 2015 year 1988 and one where the execution occurred changes cutting or shortening implementation *Alek Batonjong* as originally the execution of 7 days 7 nights summarized into 2 days 2 nights. Furthermore, in terms of personnel simply involves *ninik mamak*, *bundo kanduang*, and society *IX Korong Solok community* is no longer the *Nagari Solok Kubuang Tigo Baleh Solok*.

## Conclusions

Based on the results of the previous discussion and then in this research concluded that changes that occur on *Alek Batonjong*, when *Alek Batonjong* be shown back in the year 2015. Changes that occur on the *Alek Batonjong* adalah cutting/shortening implementation *Alek Batonjong* which in 1988 implementation 7 days 7 nights when shown in 2015 be summarized into 2 days 2 nights. In addition custom *Alek Batonjong* procession in the year 2015 is just doing *rarak tunduak* (visiting in-laws home) and *pidato panjang* (long speech) only. And likewise with the personnel involved on *Alek Batonjong* year 1988 still call the area *Kubuang Tigo Baleh*, since *Alek Batonjong* considered as *Alek Nagari Solok*. Very different from the year 2015 calls no longer *Kubuang Tigo Baleh* region just call *Nagari Solok*, because the year 2015 *Alek Batonjong* considered the people's no longer performing as *Alek Nagari*.

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