

SUNTIANG AS THE CULTURE IDENTITY ON THE MARAPULAI BASUNTIANG WEDDING CEREMONY AT NAGARI INDRAPURA PANCUNG SOAL DISTRICT PESISIR SELATAN

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Abstract

*Marapulai basunti*ang it's one of the unique culture that are a groom using *sunti*ang at the middle of ceremony in marriage in *Nagari* Indrapura. This tradition has been using by the people from the old generations until now. Its became typical of *Nagari* Indrapura. The purpose of this research is to express and analysis groom is one of the identity for a community in *Nagari* Indrapura. This research use a qualitative method that held in *Nagari* Indrapura. The result of this research is tradition of groom using *sunti*ang had been life and stay at the community in *Nagari* Indrapura, its became one of the culture identity from the heritage culture at the past. Although, today is modern era but they are still using the tradition culture is groom using *sunti*ang. Its one of mandatory in *Nagari* Indrapura and that *sunti*ang symbolize of crown.

Keywords: identity, marapulai basunti

Introduction

The culture of the whole system of ideas, actions and results of the work of men in public life, which belonged to a man with learning. It means that almost all human action is a culture because only a handful of human action in public life who does not need to be familiarized with the study.

Minangkabau culture is famous for its variety of customs and traditions that are diverse, such as ceremonies, ceremonial *batagak panghulu batagak rumah*, *makan bajamba*, ceremony down bathing, as well as the wedding ceremony. Each upacara has an Ordinance that is unique and interesting. In addition, their implementation in each region also varies, as each region has its own ways and procedures that comply with customs shared by the society in carrying out the ceremony.

Wedding ceremony in *Nagari* Indrapura an angular Sub-district to question South Pesisir Regency have differences with other areas that are in Minangkabau. In other areas of *marapulai* wear *saluak*, but in *Nagari* Indrapura wearing *sunti*ang as the head covering when it held a wedding ceremony. "*Sunti*ang is a head jewelry to enhance your appearance and usually this only in the head of jewelry worn by the bride" (Effendi. 2009:47).

Based on the initial observation that researchers did interview results from one community leaders, namely Mr. Amri declared that "wedding ceremony in *Nagari* Indrapura as well as marriage ceremonies in other areas in the policy will be but the only difference being there on a groom who wear *sunti*ang. *Marapulai basunti*ang (*bersunti*ng) is a custom clothing *Nagari* Indrapura is unique and rare there are only in Minangkabau

Marapulai wear *sunti*ang occurred during the procession the procession coming down from the House of *turun bako*. This *turun bako* donations the bride brought home *bako* donations (*etek*: Sister Women's father for a bride) to the bridegroom wearing makeup. The second procession the bride accompanied by *Badiki* (*berzikir*) or *berzanji* with hit the tambourine is a music tradition who would come down since the religion of Islam came to the *Nagari* Indrapura. The new *Sunti*ang can be removed when it was entering the *basandi*ang procession. On the procession *basandi*ang *marapulai* allowed to wear *deta*.

Various forms of indigenous certainly different in every culture and various community groups. The difference is not only related to the fulfillment of the needs of aesthetics, but also with regard to the fulfillment of the other necessities of life. In this case Rohidi (2002:19) revealed that the factors that led to the difference in the form of disclosure culture on society caused by the system of stratifikasi and social

kondistribusian social forces that exist in the community. A culture formed from a connection between community groups with the natural environment, so that the culture of each region has the characteristic of each.

The tradition of *marapulai basuntiang* have a history/story behind their so *marapulai wear suntuang* when holding a wedding. This tradition is always done from ancient times to the present, as in the story/history of this tradition have functions and values for the life of the community to comply with the customs.

The Foundation of the identity, have meaning on a culture created by the community. An identity as a special character that is inherent in every culture, so that it can distinguish between one culture with another culture. The culture was appointed a cultural identity not created offhand, but require quite a long time to be known, recognized, adhered to and implemented in the environment. Identity is a distinctive sign or rub off on an individual that became his trademark.

Most of the community is a comer *Nagari* Indrapura originated from outside such as Javanese, Kerinci, Sumatra or people orang people from other traditions of Minangkabau *Nagari marapulai basuntiang* still not abandoned by the General never *Nagari* Indrapura. Minority communities trying to maintain the existing culture despite being influenced by the majority community and the development of more modern times.

In today's age the young generation in Indrapura *Nagari* does not know the value of the *suntuang* which they will later use while performing wedding ceremonies. In general, married men in Indrapura *Nagari* who use *suntuang* are only told by *Mamak*, without them knowing what the meaning of the syringe itself is. The diminished sense of care of the younger generation about *basuntiang* maritime culture has become an anxiety towards the culture which could be lost.

In an effort to preserve traditional culture it will not be perfect if it is not based on a research activity. Based on the description above, this study was conducted on a study, namely *suntuang* became the identity of the *Nagari* Indrapura community in a marriage ceremony with the tradition of *marapulai basuntiang* in the Indrapura *Nagari*, Pancung Soal, Pesisir Selatan District.

Method

This research was conducted in *Nagari* Indrapura, Pancung Soal sub-district. This study uses a qualitative approach because it tries to express and understand the reality that is in the field as it is, with the type of research is the descriptive type in which the results of the study are presented using words. The type of data used is primary data and secondary data. The method used is descriptive. According to Ratna (2012: 53), descriptive method is a method used to describe facts which are then followed by analysis.

The data of this study are words or information related to *suntuang* as the identity of the Indrapura *Nagari* community, which was obtained through informants who were directly involved in the maritime *basuntiang* marriage tradition. The researcher determined the informants in this study, namely:

1. The main informant is the informant who acts as the perpetrator, namely *Ninik Mamak, Cadiak Pandai, Alim Ulama, Marapulai*, and KAN office administrators.
2. The Indrapura *nagari* community leaders who have been interviewed are people who carry out the tradition of *marapulai basuntiang*.

The instrument used is the researcher himself so that the researcher must be "validated". The tools that the researchers used to collect data in this study were Photo Cameras used to document images of marriage, wedding ceremony processions, and the community in holding wedding ceremonies with the tradition of *marapulai basuntiang* in *Nagari* Indrapura. Handycam / DSLR was used to assist in making videos in analyzing the structure of the procession in the *Basuntiang* maritime traditional ceremony. Stationery to record data obtained from informants and resource persons according to questions / interviews submitted and in accordance with the object of research. Mobile to record information from sources where recording is done to get accurate data. This research was conducted with data analysis techniques that are guided by the models of Miles and Huberman (Sugiono, 2009 :132) in this analysis there are 3 related components (a) reduction (b) data presentation (c) drawing conclusions. Data validation is done by triangulation technique.

Results and Discussion

The Implementation of *Basuntiang Marapulai* in *Nagari* Indrapura

Marriage is a bond born of inner between a man and a woman as husband and wife with the aim of forming a family (household). The wedding ceremony is one of the very important events in the life of society, because marriage is not only the bride and groom are concerned, but also the parents of both parties, his brothers, even their families respectively. Wedding ceremony every region has its own uniqueness and differences. Although there are differences in the implementation of the wedding ceremony, but they have the same purpose and intent, namely to unite a man and a woman to build a new family.

Mr. Emral Jamal *marapulai basuntiang* culture revealed that the event will be based on the existence of an assault by fighting for territory in *Nagari* Indrapura by going war territory in the year 1563 between Kingdom of Indrapura led by King Sultan Shah Munawar with Kingdom of Srivijaya, it was in the lead by King Sri Sanggara Mawijaya Tunggawarman. The community welcomes the challenging party *Nagari* Indrapura with dance and the child of the document, which is a tactic to let the opposing side is interested in one of the older daro. Thus put on *suntiang* by the society to the opponents of *Nagari* Indrapura as the sign. So every male who married a girl there in *Nagari* Indrapura must wear *suntiang*.

Wedding ceremony in Minangkabau have a very mixed marriage procession, essentially a marriage ceremony consists of several, step one of the procession of the *maresek bilik kecil*, *maresek bilik gedang*, *manjapuik marapulai*, *turun bako*, *basandiang* and *manjalang*. It also takes place in *Nagari* Indrapura an angular sub-district to question that became part of the Minangkabau area.

The procession of *maresek bilik kecil*, stages family of prospective bride to come to the party of bridegroom candidates that will was betrothed. Usually this process is implemented in a very secret between the family of the woman with the *Mamak* (men), to find words to agree about an arranged marriage. Then proceed with the procession *maresek bilik kecil* Pawpaw which is a big family meeting between the two sides of the bride to give a sign of better known with the term fiance. Then *manjapuik marapulai* is the ceremony the bridegroom was picked up and taken to the home of the prospective bride to make a Covenant of marriage. Next *turun bako* donations is a tradition that shows compassion and support from the family father of the prospective bride (*babako*). The next *Basandiang* is the covering of the bride and groom at the altar to see customers who are present at the feast. The event usually focuses on the bride's House, so any purpose and preparation is done by the women. Furthermore the last *Manjalang*, *manjalang* is an event visit. The event was held at the House of the bridegroom (*marapulai*). Relatives await bride (*daro*) coming *manjalang*. Both the bride and groom is accompanied by relatives of the child and woman *daro manjunjung jamba*, that sort of Pan contains rice, side dishes, and so on.

The *turun bako* ceremony is a process of giving gifts or gifts for *marapulai*, this parcel is usually in the form of equipment for *marapulai* to prepare to stay in the house of the *anak daro* later, but the *turun bako* function here is also as to use *suntiang* to *marapulai*. This process before *marapulai* came to the place of *anak daro*, where marap started waiting for *turun bako* to go together came to please *anak daro*.

Chairul Saleh revealed that *Suntiang* used *marapulai* style unlike the *suntiang* who used Older *Daro*. *Suntiang* used *marapulai* oval high lower compared to *suntiang anak daro*. Then, any smaller in width than *suntiang anak daro*."

Larger *marapulai Suntiang* motive *suntiang* compared to older daro. This shows that the figure of a man who has principles and firmly in the foster household. While the child was *suntiang* his motives more subtle, reflective properties and the softness of a woman's heart. *Marapulai* memakaian *suntiang* to appreciate *Ninik Mamak* and also nicknamed Adhe, because *marapulai* did not wear *saluak* when the wedding reception. Because, *suntiang* is a form of self identity and splendor as the *urang sumando* for *mamak* home.

Identity *Suntiang* in *Nagari* Indrapura

Society always maintained a culture of Indrapura *Nagari marapulai basuntiang* as one of its own culture. In addition to the tradition of past heritage, *marapulai basuntiang* tradition is maintained as part of their credentials after going through a long period with the influx of new people that originate outside of the *Nagari* Indrapura. This is in line with the statement of Yusuf (2005:1) "requires that all persons cultural identity, especially when they do communication between cultures". More Joseph said that the ethnic minority seeks to conduct a reinforcement of their minority identity so that the identity is not lost at all. Ethnic minorities attended the cultural strategy in such a way because of their identity was defined not by force by the majority group that has greater strength.

In this regard, which is done by the people of *Nagari* Indrapura showed retaining their identity. After mingling with the many newcomers entering the modern age as well as with, they don't lost identity. According to Ş. Güzin Ilıcak Aydınalp (2012) "There are no countries, religions, cultures, parties and similar entities and may not survive without an identity". As mentioned by Erikson (1989:14) "that ethnic minority groups throughout the world maintain their current identities blend into the majority culture".

The tradition of *marapulai basuntiang* into something that is very important to be seen, as it is said Rutherford (2006:10) "that the identity explains the chain of the past and the present. Meanwhile", according to Abdullah (2006:43) "the identity of the origin of which has become part of the history of a person's life cannot be left well enough alone". Even Nehru (Daeng, 2000:303) "reveals that by finding its history people know himself or his identity because his identity is one of the basic human needs". With regard to expressed Amri that case with the indigenous culture of *marapulai basuntiang*, the wedding ceremony can show the cultural identity of the community *Nagari* Indrapura. the uniqueness of culture *marapulai basuntiang* has

been around since the days of the Kingdom of Indrapura in the 19th century XVI in contention until this present moment ". Has been the population of Indrapura *Nagari* entrants from outside such as Javanese, Kerinci, Sumatra or public from other traditions of Minangkabau *Nagari marapulai basuntiang* still abandoned by the society never *Nagari* Indrapura.

Identity is not something that is merely seen as a product, something static and fixed, but what happens in the process of social interaction. Similarly, the tradition of *basuntiang* maritime which becomes a marker for the community to keep up the value of a man who becomes the head of the family must be able to be responsible to his family later.

Based on the above exposure may the tradition *marapulai basuntiang* who have lived settled in *Nagari* Indrapura is a cultural identity that comes from the cultural heritage of the past, the other in an effort not to break the chain of linger time then. In reality it can be seen that although with the rise of more times to modern they keep leaving no tradition. They then private labeled as *Nagari Barajo* South Pesirsir by the public because of their tradition of requiring every *marapulai* wear *suntiang* symbolizes as a replacement for the Crown.

Conclusions

Marapulai basuntiang starting from the war that occurred in the area of *Nagari* Indrapura in century XVI M. *Nagari* is this Kingdom of Indrapura in ancient times, so the other kingdoms wanted to master the *Nagari* Inderapura. With a desire that occurred war over power. *Marapulai basuntiang* tradition has always been maintained by the people of *Nagari* Indrapura although there have been many entrants who enter in the middle of the community, the community Minority cultural *marapulai basuntiang* always maintained. The cultural heritage of tradition *marapulai basuntiang* is a manifestation of the identity of a society capable of sustaining Indrapura *Nagari* culture. Then the community is labeled as *Nagari Barajo* because the culture is unique and different from other cultures in *Minangkabau* who do not know the king system in the *rumah gadang* but the highest position is held by a *ninik mamak*.

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