

THE EXISTENCE OF THE PERAHU BAGHANDUANG IN SUBDISTRICT KUANTAN MUDIK (LUBUK JAMBI), KUANTAN SINGINGI REGENCY RIAU PROVINCE

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Abstract

Kuantan Singingi County area, has many diverse art forms, such as tradition *Randai* and tradition *Perahu Baghanduang*. One form of the tradition in Kuantan Singingi Regency is a tradition of *Perahu Baghanduang* in sub District Kuantan Mudik (Lubuk Jambi). *Perahu Baghanduang* in the form of a parade of traditional canoes decorated various custom symbols that are colorful and *Perahu Baghanduang* this is a two/three boats chained or tied into one that is why it is said (*dighanduang*). Research on by qualitative data. The existence of this *Perahu Baghanduang* can be seen from the sustainability of the existence of a tradition of *Perahu Baghanduang* that exist in district of Kuantan Mudik (Lubuk Jambi) Kuantan Singingi Regency. There are several aspects that may be in review to see the existence of a tradition of *Perahu Baghanduang* these are: (1) aspects of history, (2) aspects of religion, (3) aspects of customs, (4) aspects of the Community (5) aspects of education.

Keywords: The Existence of the *Perahu Baghanduang*

Introduction

Kuantan Singingi County area, has many diverse art forms, such as tradition *Randai* and tradition of *Perahu Baghanduang*. There are also games or traditional race include *Pacu jalur* and *Pacu sampan*, and many more other arts that became the hallmark of the pride of the local people and thus remain guarded and preserved so as not to become extinct.

Art is one of the elements of the development of the whole person, which may develop and require a sense of aesthetics and ethics, as well as improving national discipline. Because art is an important element in the formation of a moral nation, in an effort to the creation of high culture, the arts have a role greater than previous times.

One form of the tradition in Kuantan Singingi Regency is a tradition of *Perahu Baghanduang* in district of Sub District Kuantan Mudik (Lubuk Jambi). *Perahu Baghanduang* it is tradition and as entertainment for the community in sub district Kuantan Mudik, where *Perahu Baghanduang* in the form of a parade of traditional canoes decorated various custom symbols that are colorful and *Perahu Baghanduang* it is two/three boats chained or tied into one that is why it is said (*dighanduang*). *Perahu Baghanduang* activities carried out after a month of fasting and implemented when dawn ahead of the Idul Fitri. These activities as well as a unifying moment and gatherer society. But the celebration tradition *Perahu Baghanduang* can also be enjoyed by communities outside of the Sub District of Kuantan Mudik (Lubuk Jambi) in widths of 6 that holding the festival *Perahu Baghanduang*.

The tradition of *Perahu Baghanduang* is a ritual that reflects the greatness of the indigenous community of Kuantan Singingi. It can be seen from his enthusiasm the arrival of ornate trinkets Kuantan, community *Perahu Baghanduang* used in this *Perahu Baghanduang* festival where boat built house built with custom symbols that are colorful, which is often called by local people with the name of *gulang-gulang*. The House is equipped with *umbul-umbul* traditional inheritance and equipment which adds flavour to the celebration of this festival. Every *ornament-ornament* in the *Perahu Baghanduang* has the meanings of dissociated.

The tradition of *Perahu Baghanduang* every village which is in the area of sub district Kuantan Mudik (Lubuk Jambi) usually sends an annual representative so that the Government party will make a *Perahu Baghanduang* festival events normally attended by 15 of the existing village in district Kuantan Mudik.

The tradition of the *Perahu Baghanduang* there was made an example of to tie a silahturrahi bond between tribes and villages. For it is expected for the community of Kuantan Singingi Regency especially the younger generation to be able to preserve traditions that exist in its territory by coaching-coaching in various facets of life primarily in terms of the art of the region. Construction, development, and preservation of the

art of the region at this time is a matter of urgency, because it needs to be widely good handling by the Government, society, and science that examines the issue of art and culture in generally.

In an attempt to do the construction, development, and preservation of the art of the area will not be done perfectly if not troubled with research activities. Research and researchers against the traditional art is a thing that is important to support the construction and development of the arts of the region. Research and study of the deep facets in terms of life-the art of the area will provide an understanding of the meaning of existence of life Arts areas, and also provide a significant contribution in the preparation of wisdom about preservation.

The Review of Related Literature

Theory of Existence

The existence of the latin interpret appeared, there, arise, have actual existence. There is some notion of existence which can be described into four understanding. First, the existence is what is. Second, the existence is what is owned by aktualisi. Third, the existence of all things is experienced and stressed that something is there. The fourth is the perfection of existence. Khayam (1981:30) expresses "Existence is as existence or presence of something, be it a social life or personal life" is parallel with that, the Katsoff (2004:50) menjelas that the existence of is more specific circumstances of something, that is to say the existence of something that exceeds the existence of other things.

Human existence is viewed as a single entity, namely as the unity of the individual and his world. It is well diungkapkan Heidegger (in Friedman &Schustack, 2008) that existence is the meaning of human existence that posed the problem of being-in-the-world, that human beings are not aka tone without the world and duni will not exist without being mempresepsikannya. The human world is not just the physical world, but the world of meaning, i.e. the definition of the individual to the world. Therefore, no human could understand mungkkin without memahamidunia the place of human existence (missalnya individual dwelling house and a place where he felt the meaning as individuals; others against whom he talked or revealed his feelings; the workplace where he expresses his ability and feeling of being human; the school where he studied and express its existence; and so on). Through dunianyalah the meaning of existence looks for himself and others (Abidin 2002).

Cultural Theory

In this study, researchers used the theory of Symbolic Interatif Clifford Geertz. According to Clifford Geertz (1995:3) culture is:

A pattern of the meanings that are forwarded a historically embodied in symbols, a system of concepts inherited that unfold into symbolic forms by which humans communicate, preserve and develop knowledge they are about life and attitudes about life.

It means to understand a culture that exists in a society, a person is required to learn the symbols that are present in the community.

According to the Interpretive Theory Geetz stressed the significance of a partikulasi culture and holds that the goal of social studies Central is the interpretation of the human practices which means an event or social practices in particular social contexts. The interpretive theory associated with the concept of symbols, so Geetz developed the theory with the theory of symbolic interpretativisme interpretative looks at humans as a carrier of products at once the subject of a system of actions and applicable symbol as a means of communication to convey knowledge and messages the symbol and guidelines to act and behave. Symbol according to Geertz is object, sound, sound, studies or other forms of writing are given meaning by humans. The symbol can be seen as the concepts are regarded by humans as pengkhasan something else containing quality-the quality of the analysis-the logical or through the Association – an association in the mind and facts.

Geetzmefokuskann concept of culture to cultural values into guidelines the community to act in the face of various problems of life. So in the end the concept of culture is more of a guideline as assessment of symptoms that is understood by the perpetrator of the culture. In culture, the meaning is not the individual but the public, when the system of meaning then belong to the collective of a group.

Culture is a system of ideas and actions and works of man order people's lives which belong to a human study. According to Kontjaraningrat (2005:72) suggests that culture is a complex whole which includes knowledge, belief, art, law, morality, mores. As well as ability with other habits studied by man as a member of society.

The Theory of Tradition

According to Eddy Soetrisno (2007:209) tradition is everything in the form of the customs, beliefs and customs. Then the customs, beliefs and customs that become the teachings or understand-understand the hereditary of predecessors to the generations of their post. While according to Imam Bawani (1993:29) tradition is the norm and the habits of the past that hereditary recognized, in practice, be kept, preserved by a community group, so it is a totality that is inseparable from the pattern of life them everyday.

Koentjaraningrat (1994:1-2) explained that the tradition is the elements of universal culture and the culture itself is a whole from the mind of man.

According to Abdul Syani (1993:29) for sure, the tradition was born along with the emergence of man upfront. The tradition evolved into the culture. That is why both personify. Culture is a way of life followed by members of the community on the basis of mutual agreement. According to j. m. Henslin (2007:48) value is the idea of the life that you want. The value is a standard people determine good and bad, beautiful or ugly. Norms are expectations of how properly to reflect the values in a group.

Method

Research on *Perahu Baghanduang* on society Sub Distict Kuantan Mudik (Lubuk Jambi) Kuantan Singingi Regencyis done by qualitative approaches. Through a qualitative approach to this, researchers can obtain information that is broader and more in depth about the tradition of *Perahu Baghanduang* community perpetrated by sub district of Kuantan Mudik (Lubuk Jambi). Research location is a place where researchers do research to obtain data required. The location of the research done in Sub District of Kuantan Mudik (Lubuk Jambi) Kuantan Singingi Regency. Reasons why the writer doing research in Sub District Kuantan Mudik (Lubuk Jambi) Kuantan Singingi Regency is caused due to the implementation of the tradition *Perahu Baghanduang* these are only implemented in Sub District of Kuantan Mudik (Lubuk Jambi) Kuantan Singingi Regency so that this choice of location can simplify the process of research on the tradition of *Perahu Baghanduang*. To obtain accurate data, then the necessary informants in this study. In the research that discusses the *Perahu Baghanduang* on society Sub Distict Kuantan Mudik (Lubuk Jambi), selection of purposive sampling conducted in the informant i.e., withdrawal of the informant intentionally aiming to collect information research in accordance with the research objectives. the Informant has been estimated to have knowledgeable and have personal experiences about the tradition of *Perahu Baghaduang*.

Results and Discussion

Sustainability is the durability of a system and process. Where this is the endurance power to continue or resume a culture has existed since first then can be maintained and berlangsung up to now still maintained its implementation. Organizing principle of sustainability is a sustainable development, which encompassed four interrelated areas, namely: ekologo, economy, politics, and culture

Existence is the idea or the idea that intangible or immaterial presence is something of an event object or art events which can be shown or dipertontonkan. Whereas the existence was the presence of art works created with the expertise of such extraordinary dance.

The whereabouts of the *Perahu Baghanduang* in Sub District Kuantan Mudik (Lubuk Jambi) Kuantan Singingi Regency of Riau Province as a unifying and strengthening the tangle of silahurrahi between fellow citizens in Sub district of kuantan mudik (Lubuk Jambi).

Based on the results of interviews with one of the informasnts namely Tuak Tomo, the sustainability of *Perahu Baghanduang* can be viewed from several aspects. (Personal communication, 25 agust 2018) :

1. The existence of a tradition of *Perahu Baghanduang* of the historical aspect

Where is the tradition of this history was originally *Perahu Baghanduang* that is used for transportation of the King or could be said as to *Menjalang Rajo*. Then as *menjopuik limau* (lime) for the wedding ceremony, after the passage of time and the changing times of the *Perahu Baghanduang* is used for the vehicle at the time of the season *Batobo manuai*. And now this *Perahu Baghanduang* to perform as an Eid reception at prayer before dawn to perform eidfitri is implemented. In 1811 he was stacking in the shape of the *Perahu Baghanduang* according to sharee'ah and the prevailing motif 11 kinds.

2. The existence of a tradition of *Perahu Baghanduang* of the religion aspect

Perahu Baghanduang tradition can be reviewed through the religious aspects of the *Penghulu* by contending that have a *malin nan berampek* (foursome) that uphold the religion and traditions of corresponding run by Shariah religion. Proven also by the Association, the society of Islamic elements. The *Perahu baghanduang* number boat towed three cords symbolizes *nan tigo sapilinan* or tigo *sajorangan*. Strap this *nan tigo sapilin* is the definition of custom *syarak bersendikan*, *syarak bersendikan kitabullah*, meaning that Customs should be in accordance with the teachings of Islam.

Then in the tradition of the *Perahu Baghanduang* didn't leave provisions of the religion in his attributes with there might symbolize the Moon Star to always remind people that wherever the presence of cruise boats remain the community Remember God Almighty. where the Crescent Star attributes that is used at the top of the *Perahu Baghandung* has the meaning of symbol attributes, or Godhead. This has meant since the first *Perahu Baghanduang* was created.

3. The existence of a tradition of *Perahu Baghanduang* of the indigenous aspects

From the aspect of Customs is very evident the existence of this tradition in the customs that existed in Sub District of Kuantan Mudik. in case its like a *menjopuik limau* tradition is in one part of the *Perahu Baghanduang* Tradition. That's where the tradition of *menjopuik limau* is the ritual customs that existed in Sub District of Kuantan Mudik (LubukJambi) even *Menjopuik limau* is one-one of his customs that exists only in Sub District of Kuantan Mudik (Lubuk Jambi) Kuantan Singingi Regency. *Menjopuik limau* is the Customs before the wedding ceremony or as a interest event. Judging from how to interact, the tradition of the previous very creamy *Manjopuik limau* will the rules and customary norms. The communication process within this tradition more use of *petatah-petitih* in the language custom, *pantun*, and reciprocated through non verbal symbols of each procession.

4. The existence of a tradition of *Perahu Baghanduang* of the community aspect

The where abouts of the *Perahu Baghanduang* in a review of aspects of society can be tough to maintain the traditions of the societies of community *Perahu Baghanduang* Ceremony. This *Perahu Baghandung* contains values royong.

The community working together to make the *Perahu Baghanduang* from the beginning of creation until the end of the manufacturing process even when tradition takes place very enthusiastic community witnessed the process of *Perahu Baghanduang* tradition was carried out before dawn praying eid al-Fitr lasts even willing community situated on the River starting from early morning until completed the procession tradition *Perahu Baghanduang*. then Boat community together see *hilirnya Perahu Baghanduang* River which passes through in Sub District Of Kuantan Mudik (Lubuk Jambi).

5. The existence of a tradition of *Perahu Baghanduang* of the education aspect

From the aspect of education may in review with an education system that is in the neighborhood who always instilled and instruct the students that this tradition of *Perahu Baghanduang* are property of culture *Sub Distict* Kuantan Mudik (Lubuk Jambi) they preserve should and must take care as the successor of they ancestor of ancestors who had preceded her before. Look also for existing moral cultivation in the school environment can be proven when the kids are still in school enthusiastic succeed the tradition this *Perahu Baghanduang* carried out. Even in one of the existing schools in Sub District of Kuantan Mudik (Lubuk Jambi) SMA NEGERI 1 KuantanMudik participated in the festival *Perahu Baghanduang* which join protege such events as performers at the event. Even in the SMA N 1 KuantanMudik created a dance with filmed the story of a *Perahu Baghanduang* tradition process where in the end the dance carrying a name of Sub-district Kuantan Mudik level district and even become Kuantan Singingi District Representative for the province and finally grabbed the victory that made the province of Riau Representative dance in National kanca.

Conclusions

Based on the results of the study conducted by the previous author yan, the author outlines and formulate the conclusions in this study that the existence of a tradition of *Perahu Baghanduang* in district of Kuantan Mudik (Lubuk Jambi) Kuantan Singingi Regency is still Regency awake. It can be seen from several aspects, namely: (1) the historical aspect, which, on aspects of the history of the existence of this *Perahu Baghanduang* tradition has been around since ancient times that is around the year 1811. In 1811 his bunk early in the form of a *Perahu Baghanduang*in accordance with customs and syara '*Perahu Baghanduang* in use for transportation of the King renamed the process *menjopuik Limau* (lime) then amended as batobo time of harvest and is now funded welcome feast holiday idulfitri. (2) the religious aspects, in the aspect of religion, the tradition of *Perahu Baghanduang* very creamy with the religion of islam can be seen from the order attribute of the *Perahu Baghanduang* one of his coat of arms mean the Moon deity. (3) the Customs aspects, aspects of the Customs *isitiadat* the existence of this tradition is very strong also with the customs which in part from the tradition of *Perahu Baghanduang* there are rituals of community mores Sub Distict Kuantan Mudik (Lubuk Jambi) *manjopuik limau*.(4) the Community aspect, in the clay community to maintain the tradition of community *Perahu Baghanduang*. Ceremony*Perahu Baghandung* contains values royong.

The community working together to make the *Perahu Baghanduang* from the beginning of creation until the end of the manufacturing process even when tradition takes place. (5) educational aspects, can be in the review with the existing education system in surroundings that are always instilling and instruct the students

that this tradition of *Perahu Baghanduang* are property of culture Sub District Kuantan Mudik (Lubuk Jambi) they preserve should and must take care as the successor of their ancestor of ancestors who had preceded her before. Education in the area strongly supported tradition of *Perahu Baghanduang*.

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