Symbols and Values in the Traditional Wedding Ceremony Baralek Kosik in Sungai Aur District, West Pasaman Regency, West Sumatra Province

Yesi Syafitri1, Agusti Efi2
1Postgraduate Program, Universitas Negeri Padang, Padang, Indonesia
2Postgraduate Program, Universitas Negeri Padang, Padang, Indonesia
*Corresponding author: yesisyafitri04@gmail.com

Abstract: The traditional wedding Baralek is the result of the culture and traditions of the people in Sungai Aur District, West Pasaman Regency, West Sumatra Province. This study aimed to explain the Baralek Adat Kosik in Sungai Aur District. Baralek Adat Kosik is one of the traditional weddings prevailing in Nagari Sungai Aur. This study used a qualitative method. Research data were collected from several informants, such as ninik mamak, puti adat, and community leaders. This research was focused on: the procession of the ceremony Baralek Adat Kosik, the traditional symbols in the Baralek Adat Kosik as a means of cultural activity in the ceremony Baralek Adat Kosik in Nagari Sungai Aur, and the values contained in the ceremony Baralek Adat Kosik in Nagari Sungai Aur. The findings of this study were that the procession of Baralek Adat Kosik in Sungai Aur District had a series of processes of Duduk Ninik Mamak, Koun-Koun, Bokayu, slaughter Kambiang, Bokureh Cooking, Monyambut Marapulai, Baarak Tamat Kaji, Tamat Kaji, Baarak Gadang, and Monutup Olek. In the traditional ceremony Baralek Kosik, there are several traditional symbols, namely, Kambiang, Marawa, Carano, Tabie, Bokayu, Manyirak Bareh dan Kunyit, Carambaki, Anak Daro and Marapulai’s Umbrella, Khatam Al-Quran, Dike-e, Nasi Sojamba Kunyit, and Ayam Panggang Soikuo. These traditional symbols contain sacred values, religious values, moral values, entertainment values, and social values. All this is summarized in the procession Baralek, custom symbols, and values contained in Baralek Kosik custom.

Keywords: Procession, Baralek Kosik custom, symbol, value.

I. INTRODUCTION

A wedding ceremony is a traditional ceremony held to celebrate the event. A wedding marriage is an important event for humans. It is felt that it needs to be sacred and remembered so that there needs to be a ceremony. Indonesia has many tribes, each of which has its wedding ceremony tradition. In a mixed marriage, the bride and groom usually choose one of the customs, or sometimes the two customs are used in separate events. The wedding ceremony is traditionally carried out according to local customary rules. Likewise, the marriage custom in the Minangkabau community is called baralek. Baralek, which means "party," like Basanding (sitting together), Baralek is held as a sign of gratitude because one of the children in the family has married.

Baralek is a series of Minangkabau traditional ceremonies in carrying out weddings, where each region in Minangkabau has a different ceremony in a series of procedures. baralek. Each region (land and coast) has its own set of procedures baralek. In general, it always refers to the standard customary rules in each Minangkabau area that do not violate Islamic law.

While the Baralek Adat Kosik is a series of traditional ceremonies of the Sungai Aur in carrying out the wedding party, each area in Nagari Sungai Aur, West Pasaman Regency, has a different ceremony in the procedure baralek. The implementation of the baralek traditional in Nagari Sungai Aur uses the traditional Kosik (closely) agreed upon by the nyinyiek mamak in their respective areas. Kosik custom (closely) must comply with the provisions of the baralek "Adat diisi lembago dituang." The first provisions are that the baralek must be approved by the nyinyiek
mamak. The second is that the baralek must also be approved by Puti. The third is that the goat must be slaughtered (cut the movieh), and the fourth is that there must be diki-e traditional art. These four components are mandatory requirements for baralek in West Pasaman. The opinion above is based on Bosa Mr. Nasran (January 13, 2021).

Oral traditions contain symbols concerning meaning. We can see this from the proverb " Rupo nak diliek suaro nak di danga" (The face wants to be seen, the voice wants to be heard). The proverb is used in the context of baralek in Nagari Sungai Aur. The meaning of the face you want to see here is the face of the anak daro and marapulai (bride and groom). What is meant by the sound of wanting to be heard is the voice of diki-e (drum performance and singing at the same time), art diki-e this tradition is one of the requirements of baralek (wedding party) in West Pasaman.

From the description above, it is clear that the oral tradition of the West Pasaman community contains symbols. Furthermore, from the proverb, it can be interpreted that the West Pasaman community obeys the rules that have become a tradition in society.

However, as development progressed, in the interview with Mr. Abdul Hadi as cadiak pandai (January 14, 2021), the community loosened the Baralek Adat Kosik. The community also did not remind each other of this. So that the ceremony at the custom Kosik will experience changes, one of the series of ceremonies is not carried out. Because of these changes, the Kosik traditional ceremony is feared to be extinct one day. In fact, in the series of ceremonies, many contain symbols that are values that exist in the Sungai Aur community. The meaning in Baralek Adat Kosik is the many blessings of good prayers given by the community to the bride and groom, anak daro, and marapulai. It is hoped that the bride and groom will be blessed with marriage.

II. METHODS

This study used a qualitative method. The qualitative descriptive method creates a systematic overview of the relationship between other phenomena with the object under study. The research results are not expressed in the form of numbers. Meanwhile, qualitative research is research in a natural setting. It means that research data is natural from the object of research[1]

Research data were collected from several informants: ninik mamak, puti adat, and community leaders. This research is focused on: the form of the procession of the ceremony Baralek Adat Kosik, the traditional symbols in the Baralek Adat Kosik as a means of cultural activity in the ceremony Baralek Adat Kosik in Nagari Sungai Aur, and the values contained in the ceremony Baralek Adat Kosik in Nagari Sungai Aur.

The instrument in this research was the researcher himself assisted by supporting instruments such as stationery and camera. In qualitative research, humans are the main instrument because they are planners, implementers, data collectors, and in the end, they become the pioneers of the research results [2]. Data collection techniques were carried out using library research, observation, interviews, and documentation. The steps to analyze the data were data collection, data reduction, data display, and concluding.

III. RESULTS AND DISCUSSION

1. Traditional Procession Baralek Kosik in Nagari Sungai Aur

The traditional ceremony Baralek Kosik is customary ceremony carried on by the public Sungai Aur. As a basis, "custom diisi lombago dituang" by fulfilling the applicable provisions, namely: Sepangkalan (people who are at the party) asking permission from the nyiyeck Mamak and to the puti traditional, slaughtering goats, using the traditional art of diki-e. The series of implementation of the baralek ceremony is divided into three stages, namely; 1) The stage of preparation for the ceremony baralek Kosik; 2) The stage of the implementation of the ceremony Baralek Adat Kosik; 3) The final stage of the ceremony Baralek Adat Kosik. Baralek Adat Kosik has a series of processions: 1. Duduk Ninik Mamak, 2.Duduk Koun-Koun, 3. Bakayu, 4. Slaughter Kambiang, 5. Cook Bokureh, 6. Monyambut Marapulai, 7. Baarak Tamat Kaji, 8. Tamat Kaji, 9. Baarak Gadang, 10. Penutup Olek.

2. Traditional Symbols and Values at the ceremony Baralek Adat Kosik in Nagari Sungai Aur
a. Slaughtering a Goat
Symbol: Cutting a goat is a symbol of the conditions for the occurrence of the Baralek Adat Kosik. Goat head curry section for bosa traditional as a symbol of the leader of the penghulu. Then, the goat tongue curry is given to the mangku—the Symbol mangku as a mouthpiece (as a spokesperson).

Values: The values contained are sacred values and religious values. This process has sacred value because of the way it is slaughtered. Meanwhile, religious values teach spirituality and belief to the creator. So, giving charity is proof of gratitude to the creator because he has been given a mate.

b. Marawa Flag
Symbol: Based on the opinion above, each color in Marawa has its symbol. Marawa symbolizes the event baralek at the sepangkalan house (the house that holds the baralek). The yellow color has a symbol of majesty, laws and is related to the greatness of Luhak Tanah Datar. The red color symbolizes courage, taste, and feelings associated with the greatness of Luhak Agam. The black color symbolizes endurance and has reason and character associated with the greatness of Luhak Limopuluah Kota.

Values: marawa has moral values. Each color on the Marawa flag contains moral values to guide life in society.

c. Carano
Symbol: Symbol of a tool used as a means of respecting customs
Values: Carano has sacred value based on its main function as an object of customary sacred respect.

d. Baleong
Symbol: Baleong is a symbol of social status. That is the seat of the ninik Mamak.
Value: There is a sacred value in baleong. It is based on the meaning as a seat of honor for ninik Mamak then baleong.

e. Tabie
Symbol: On the black tabie, there is a pattern of waves called cacak kuka. This nail chip motif symbolizes someone resistant to scorn. This motif symbolizes the aspect of self-introspection

Values: In tabie, there is a moral value because, in tabie, there is good and becomes a guide for the community's life in Nagari, namely someone who introspects himself before insulting others.

f. Bakayu
Symbol: Bakayu is a symbol of cooperation
Value: Bakayu contains a social value, namely looking for a wood which is carried out in cooperation by all local people

g. Manyirak Bareh Kunyik
Symbol: Manyirak bareh kunyik has a symbol of respecting the arrival of marapulai
Value: Sirak bareh has sacred value in its sequences. Manyirak bareh kunyik, which is sprinkled with the traditional puti.

h. Carano tray
Symbols: Carano tray is a symbol of custom objects to give the dish to guests. Carano tray with red dulamak symbolizes the taste and feeling of welcoming guests from marapulai. Carano tray with dulamak black has a symbol of having reason and mind.

Value: The sacred value of the carano tray containers is a traditional object for welcoming guests and is only used for food places ninik Mamak.

i. The umbrella of the anak daro and marapulai
Symbol: The umbrella of the child of daro and marapulai is one of the symbols of greatness as anak daro and marapulai. The red umbrella for anak daro symbolizes a strong woman in running the household. The black umbrella for Marapulai has a symbol of a responsible household leader

Values: We can see the sacred value based on the use of the umbrella, which is only for the anak daro and marapulai.

j. Khatam al-Qur'an
Symbol: Khatam Quran is a religious symbol
Values: Religious values based on "adat basandi syarik, syarik basandi Kitabullah" means that customs must be encoded to Islamic law, which in turn is based on the Qur'an and sunnah

k. Diki-e
Symbol: diki-e is a symbol of the traditional art of Sungai Aur
Value: In diki-e, there are traditional entertainment values and religious values. The entertainment value is found in its function as a means of traditional arts. Religious values are found in the lyrics of diki-e in the form of prayers (shalawat of the prophet) which are strong with Islam vibes.

1. Nasi Kunyik Sojamba Grilled Chicken Soiko
Symbol: A golden symbol that means wealth (blessing).
Value: Sacred and religious values contained in the chanting of prayers by ninik Mamak during the moupah-upah of anak daro jo marapulai so that the household becomes a happy family in the world and the hereafter

Discussion
1. Ceremony Procession Kosik Traditional Baralek in Nagari Sungai Aur


Culture is a view that aims to make life easier by “teaching” people how to adapt to their environment [6]. Culture is a system of shared meanings learned, improved, maintained, and defined in the context of interaction [7]. On the other hand, culture is a means of control for human behavior and actions.[8]

It was judged from the procession and implementation of the Kosik Traditional Baralek. In the ceremony Baralek Adat in Nagari Sungai Aur community, which is the result of the culture of the people in Nagari Sungai Aur. The Baralek Adat Kosik is currently considered a reflection of noble cultural activities and as a manifestation of the traditional values that still apply in Nagari Sungai Aur. Baralek Adat Kosik is also considered a form of culture that appears physically and is also a symbol as an embodiment of the traditional values and culture of the Nagari Sungai Aur community.

2. Traditional Symbols Found in the ceremony Baralek Adat Kosik in Nagari Sungai Aur

The symbol is part of the relationship between a sign and its reference. This relationship will explain the meaning of a particular reference in life in general or a work of art as a replica of life (pierce). Humans live amid millions of symbols with forms, values, and meanings. Sometimes, they understand the meaning of a symbol reflexively. At the same time, others need to do an in-depth analysis to get the expected meaning. The presence of semiotics, or semiology in Barthes's terms, opens a shortcut to understanding the meaning sometimes in a symbol along with the systems, rules, and conventions that allow the signified to have meaning. The elements of semiotics that must be mastered by everyone who wants to learn about semiotics are langue and parole, signifier, and signified. For example, the Baralek Adat Kosik in Nagari Sungai Aur explains the traditional symbols contained in the ceremony Kosik Traditional Baralek, with the marker "Adat diisi Lombago dituang" as a sign that the sepangkalan must fulfill the requirements, baralek namely slaughtering the goat. The traditional ceremony of Baralek Kosik symbolizes the traditional wedding Nagari Sungai Aur.

Symbolism is a more abstract concept of meaning[11]. The essence of symbolism lies in acknowledging something as a substitute for something (something stands for something else). With the power, symbols appear to restore and receive effects or something else or to protect an object (target) that has a high emotional level. Symbols are used in expressions of words, objects, or certain symbols to express meaning that is visible and related in every event of life widely and intensively.

The traditional symbols contained in the Baralek Adat Kosik are as follows: 1. Kambiang is a symbol of the conditions for the Baralek Adat Kosik,2. Marawa symbolizes the event baralek at the sepangkalan house (the house that holds the baralek). Each color on the flag Marawa has a symbol. For example, the yellow color symbolizes greatness, has laws and laws with the greatness of Luhak Tanah Datar. The red color symbolizes courage, has feelings and feelings with the greatness of Luhak Agam. The black color symbolizes endurance and has a reason and
Budi with the greatness of Luhak Limapuluh Kota), 3. Carano as a tool used for traditional respect, 4. Baleong symbolizes social status (the seat with the highest position), 5. Tabie is a symbol of wall decoration, meaning self-introspection, 6. Bakayu has a symbol of cooperation, 7. Manyirak Bareh kunyik is a symbol of respect to marapulai, 8. Caranobaki is a symbol of custom objects to give the dish to ninik Mamak, 9. umbrellas symbolize grandeur while becoming anak daro and marapulai, 10. Khatham Quran is a religious symbol, 11. Diki-e is a symbol of traditional arts, 12. Nasi kunyik sojamba ayam panggang soikoa is a golden symbol of wealth (blessing).

3. Values contained in the symbols traditional in the Baralek Adat Kosik in Nagari Sungai Aur

Values are everything important to humans as subjects, concerning everything good or bad as abstractions, views, or intentions from various experiences with a strict behavioral selection. From this opinion, it can be said that in people's lives, both as a group and individually, the value that appears can be positive if it will have a good result, but will be negative if it has a bad effect on the object given the value.[12]

Value is meaningful content and message, spirit, or soul expressed and implied in facts, concepts, and theories to be functionally meaningful [13]. Here, values function to direct, control, and determine a person's behavior, because values are used as standards of behavior. Values are related to the goodness at the core of a thing [14]. So value is a positive relationship between something and a certain person. Examples of values that exist in society are practical values, social values, aesthetic values, cultural/cultural values, religious values, and moral/moral values.

The values contained in the symbol. The first is, kambiang at the ceremony Baralek Adat Kosik are sacred values and religious values. Both marawa, symbol that has moral values because every color on the marawa flag contains moral values as a guide to life in society. The third is carano. This symbol has a sacred value as an object of customary sacred respect. The fourth is Baleongs have sacred values because they only function as the sit ninik Mamak. The fifth is tabies contain moral values that guide the lives of the Sungai Aur community in terms of self-introspection.

<table>
<thead>
<tr>
<th>N o.</th>
<th>Terms Used</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>1</td>
<td>Baralek</td>
<td>Wedding Party</td>
</tr>
<tr>
<td>2</td>
<td>Nyinyiek Mamak</td>
<td>A traditional institution consists of several Penghulu.</td>
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<td>3</td>
<td>Puti Adat</td>
<td>institution consisting of several female leaders.</td>
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<td>4</td>
<td>Dike-e</td>
<td>Art Indigenous</td>
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<td>5</td>
<td>Bosa</td>
<td>Besar, Chief Nagari</td>
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<td>6</td>
<td>Moyieh</td>
<td>Butchering Goat</td>
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<td>7</td>
<td>Cerdik Pande</td>
<td>A Penghulu</td>
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<tr>
<td>8</td>
<td>Mangku</td>
<td>Penghulu Adat</td>
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<tr>
<td>9</td>
<td>Tabie</td>
<td>Cain Custom Decoration Wall and ceiling of the house is</td>
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<td>10</td>
<td>Baleong</td>
<td>Seating Ninik Mamak</td>
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<td>11</td>
<td>Baaruk</td>
<td>Parade</td>
</tr>
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<td>12</td>
<td>Tomek Kaji</td>
<td>End Al-Qur'an</td>
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<tr>
<td>13</td>
<td>Baarak Tamat Kaji</td>
<td>from the Base to the Edge of the Village</td>
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<tr>
<td>14</td>
<td>Baarak Gadang</td>
<td>to the End of the Village</td>
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<td>15</td>
<td>Monutuk Olek</td>
<td>Closing of the Wedding Party</td>
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<td>16</td>
<td>Sepangkalan</td>
<td>Persons Who Holds the Party</td>
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<td>17</td>
<td>Anak Daro</td>
<td>Bride</td>
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<td>18</td>
<td>Marapulai</td>
<td>Groom</td>
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<td>19</td>
<td>Datuk</td>
<td>Chief Ninik Mamak</td>
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<tr>
<td>20</td>
<td>Bokureh</td>
<td>Energy</td>
</tr>
</tbody>
</table>

Sixth in the wood. Bakayu contains a social value: looking for wood is done in cooperation. The seventh is manyerak bareh who has sacred value. The eighth is caranobaki, there is a sacred value in caranobaki, namely as a place for food dishes for ninik Mamak. The ninth is the umbrellas of anak daro and marapulai that contains sacred values. The tenth is Khatham quran, a symbol of" adat basandi syarik, syarik basandi Kitabullah"Islamic Shari'a. The eleventh is diki-e which contains entertainment values and religious values. The last is Nasi kunyik sojamba ayam panggang soikoa which has sacred values and religious values.

GLOSSARY
CONCLUSION


The traditional symbols contained in the Baralek Adat Kosik are as follows: 1. Kambiang is a symbol of the conditions for the occurrence of the Baralek Adat Kosik. The symbol of the marawa is a symbol of the event baralek at the sepangkalan house (the house that holds the baralek). Each color on the flag marawa has a symbol. The yellow color has a symbol of majesty, has laws and laws with the greatness of Luhak Tanah Datar. The red color symbolizes the courage to have feelings and feelings with the greatness of Luhak Agam. Black color, symbolizing endurance and having reason and mind with the greatness of Luhak.

Limapuluh Kota, 3. Carano as a symbol of the tool used for traditional respect, 4. Baleong symbolizes social status (the seat with the highest position), 5. Tabie is a symbol of wall decoration that means self-introspection, 6. Bakayu has a symbol of cooperation, 7. Manyirak bareh kunyik is a symbol of respect for marapulai, 8. Caranobaki symbolizes traditional objects to give food to ninik Mamak, 9. Umbrella symbolizes majesty as anak daro and marapulai, 10. Khatam Qur’an is a religious symbol, 11. Diki-e is a symbol of traditional arts, 12. Nasi kunyik sojamba ayam panggang soikoa is a golden symbol of wealth (blessing).

The values contained in the traditional symbols contained in the Baralek Adat Kosik are (1) kambiang has sacred values and religious values, (2) marawa has moral values because every color on the marawa flag contains moral values as a way of life in society, (3) carano has a sacred value as an object of customary sacred respect, (4) Baleong has a sacred value because it only serves as a place for seats ninik mamak, (5) tabie has moral values that guide the life of the Sungai Aur community, namely in terms of self-introspection, (6) bakayu contains social values, namely looking for wood in cooperation, (7) sirak bareh there is a sacred value in the series Manyirak bareh kunyik, (8) there is a sacred value in caranobaki, namely as a place for food for ninik mamak, (9) Umbrella for anak daro Marapulai that has sacred values, (10) khatam quran is a symbol of "customs based on shariak, syariak basandi kitaullah" Islamic law, (11) diki-e has entertainment value and religious value, (12) Nasi kunyik sojamba grilled chicken Soikoa which has sacred values and religious values.

REFERENCES


