

TUNDUAK TRADITION IN NAGARI KOTO BARU, KUBUNG DISTRICT, SOLOK REGENCY, WEST SUMATERA

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ABSTRACT

The purpose of this study is to describe the background of the emergence of the tunduak tradition and find out the meaning of food contained in the tunduak tradition. The theory used in this study is Clifford Geertz's symbolic interpretive theory. The method used in this study is a qualitative method with data collection techniques, namely observation, interviews and documentation. The results of this study show that the background of the emergence of the tunduak tradition came from the Supanjang tribe around 1818. The tradition of tunduak is a custom to deliver food to the in-laws' house. This tradition must be carried out by women who come from Nagari Koto Baru. The tradition of tunduak is carried out as a form of manners and manners to merge into a new family environment. Furthermore, the meaning of food contained in the tunduak tradition such as rendang which has the meaning of permanence, gulai daging has the meaning of harmony, salamak has the meaning of harmonious life, galamai has the meaning of loyalty, kukuh has the meaning of hard life, rakik banana has the meaning of unity, and rice has the meaning of being a rope of friendship.

Keywords: Tradition, Tunduak, Meaning

1. Introduction

Each region has different cultures and traditions with their own characteristics. Culture is all systems of ideas and actions and *outputs* of works

in the framework of life created by learning, Koentjaraningrat 1990 in (Tedi Sutardi, 2009: 10). Nagari Koto Baru is one of the nagari that still maintains the

traditions of their ancestors. Tradition is a reflection of the behavior or behavior of society from generation to generation, starting from the ancestors. Tradition has also become a culture, an example in action, deed, behavior and also morals (Coomans M, 1987: 73).

The people in Nagari Koto Baru are known as people who are strong in customs. The people of Koto Baru carry out customs in accordance with customary provisions that have been agreed upon with the Nagari Traditional Council (KAN). Apart from preserving community traditions, it also passes on the customs in Nagari Koto Baru to the next generation. As in wedding customs, there are many traditional processions that must be carried out in accordance with the customary provisions that apply in Nagari Koto Baru. One of the traditions that is required to be carried out in the wedding procession is the *tunduak* tradition.

The *tunduak* tradition is one of the traditions in the wedding custom that must be carried out by the bride who comes from within Nagari Koto Baru. The tradition of *tunduak* is carried out by the woman the day after the wedding. *Tunduak* comes from the Minangkabau language which means obedient, respectful and submissive. The *tunduak* tradition is a custom carried out by the bride to deliver food to the in-laws after marriage to honor the in-laws and their families. The *tunduak* tradition is also a form of friendship between the bride's family and the groom's family.

The tradition of *tunduak* is carried out by the bride's party by bringing food dishes to the house of the in-laws

(groom) by means of procession. The procession involves close relatives of the bride to bring food that will be handed over to the groom's family. Usually the number of people involved in the procession of this *tunduak tradition* consists of 11 people including the son of the *daro*. The food brought in the *tunduak tradition* amounts to seven kinds of food, namely *galamai*, *rendang*, *banana rakik*, *salamak*, *kukuh*, *gulai daging* and *white rice*. The food is placed on a tray made of iron and brass and *dalamak* (a red rectangular hood with gold thread embroidery) as a cover.

Uniquely, the seven kinds of food in this tradition should not be replaced or added because it has become a customary provision that has been mutually agreed upon in Nagari Koto Baru. *Dulang* and *dalamak* (red rectangular hood with gold thread embroidery) as a place to put food brought in the *tunduak* tradition. When the group will go home, the in-law's family will fill the tray with items in the form of gifts and also food such as *salamak* (glutinous rice) and *galamai* brought by the bride who is returned halfway.

Based on this explanation, researchers are very interested in discussing the *Tunduak* Tradition in Nagari Koto Baru Kubung District, Solok Regency. Because researchers want to know the meanings contained in the *tunduak tradition*, so that later it will be known by other communities. In this study, researchers will focus on studying the background of the *tunduak tradition* along with the meaning of food that is mandatory in the tradition.

The theoretical benefit of this research is to provide a reference or reference to students who want to research more about the *tunduak tradition*. While practically as a reference to the wider community to maintain tradition.

2. Literature Review

First, Delvince Noverina (2015) Thesis with the title Implementation of the Maanta Bubua Ceremony in Kanagarian Cupak, Gunung Talang District, Solok Regency. The aim of the research is to describe the series of implementation of the Maanta Bubua traditional ceremony and reveal the meaning contained in the traditional food at the Maanta Bubua ceremony. In carrying out this ceremony, only close relatives of the Daro children are involved in the procession. The food brought to the Maanta Bubua ceremony is Lamang, Pinyaram, Galamai, Rendang, Apik Ayam, Fried Fish, Fried Chicken, Balado Eggs, Potato Cakes, Yellow Rice and Cake.

Second, Fachra Gunawan, Rusdi (2021) journal with the title Development of the Tunduak Tradition as Local Wisdom in Solok City Subdistrict 1995 – 2019. The aim of this research is to explain the development of the Tunduak Tradition as local wisdom. The Tunduak tradition in 1995 – 2000 was very busy with people who saw the procession. But in 2001 – 2010 there were no longer many people watching the procession, in fact only people who were involved in the procession. The development that occurred was not only a decrease in spectators, but also the traditional clothing and props such as the

ketiding used also experienced changes due to developments from year to year.

Third, Nifrika Yuni Gustin (2016). This thesis is entitled "The Meaning of Juadah at the Manjalang Mintuo Event in Nagari Lubuk Pandan, Padang Pariaman Regency". The content of this article discusses Juadah or delivery food prepared by the bride and brought to the groom's house. Elderly people over 50 years old play a role in preparing ingredients and processing traditional food, while young mothers and teenagers participate in serving food. The types of juadah food are Wajik, Jala bio, Aluo, Kanji, Kipang Ampiang, and Kareh-Kareh. The tools used to assemble the juadah are Dulang, Lapiak Balambuak, wood, Rapia rope, and colored paper. This article focuses on how to make Juadah, the types of food in Juadah, how to process Juadah, and the meaning contained in Juadah food. So this article discusses more about traditional food that is brought as a delivery to one's in-laws' house.

Fourth, Hasni Alifisahrin (2022) Journal with the title "Manjalang Mintuo Tradition in the Kampai Tribe (Kampar Tribe)". The contents of this article discuss describing the wedding rituals of the Kampar tribe and the Manjalang Mintuo custom of the Kampai tribe. The Kampar tribe's wedding rituals consist of hanging, mothers cooking at the bride's house, bernaii night, shalawatan, wedding reception, Ba aghak, worship and marriage. Meanwhile, Manjalang Mintuo in the Kampai tribe brings food called Mukawa. Manjalang Mintuo is one of the traditional activities that must be fulfilled because it is a form of respect for the son-in-law towards his in-laws. This journal focuses on the traditional rituals

of the Kampar people at wedding receptions as well as the types of food called mukawa that will be brought during Manjalang Mintuo.

Based on the literature review above, no overall similarities were found with the researcher's writing later. The results of several studies above serve as a guide for researchers in researching the *tunduak* tradition in Nagari Koto Baru. What some of the literature reviews above have in common with the researcher's writing is about the custom of visiting the bride and groom after the wedding procession. There is also a difference in the literature review above, namely that there is no discussion of the background to the emergence of the *tunduak* tradition, one of the literature reviews above only looks at the development of the *tunduak* tradition from year to year. Meanwhile, the food offered to the groom's family in the article above is also different from the food in the *tunduak* tradition which is the object of the researcher's study.

3. Research Method

The research method used is qualitative method because this data obtained in the field will obtain as much data as possible which will later be presented which is obtained through observation, description and interpretation of this research object. Data collection techniques in this study were carried out with several techniques, namely field studies with observation / observation, interviews, and documentation. Data analysis techniques in this study are data collection, then the data that has been collected will be reduced data and data presentation.

4. Result and Discussion

A. The background to the emergence of the *tunduak* tradition

Koto Baru is a Nagari located in Solok Regency, West Sumatra Province. In the marriage custom in Nagari Koto Baru, there is a tradition that must be carried out by the bride after marriage, namely the *tunduak* tradition. The *Tunduak* tradition is a tradition that has been passed down from ancestors around 1818. Based on the history of the elders, the *tunduak* tradition was first carried out by the Supanjang tribe. The *tunduak* tradition is carried out with the aim of strengthening the relationship between the bride's family and the groom's family.

The *tunduak* tradition must be carried out because in this tradition the main purpose is to appreciate the groom's family and in-laws. But on the other hand, this tradition is carried out because as a new son-in-law, of course, he must have manners and pleasantries to join the new family environment. This tradition shows that the bride has great respect for her in-laws. Not only between the son-in-law and in-laws but also the bride's family with the groom's family to establish ties with each other.

The tradition of *tunduak* had undergone changes in the clothes and props used. Clothes in the *tunduak* tradition originally wore *red brackets* but now it has changed to wear black *suto baragi* clothes complete with accessories. While in the property of the change, namely from using tiding to carry food, now it has used a tray.

Black *suto baragi* clothing. These clothes are worn in the *tunduak* tradition complete with accessories to add a luxurious impression such as necklaces,

bracelets and bungo bun edits. Edit bungo bun is one of the characteristics of edit in Nagari Koto Baru which is a relic from our ancestors and is still guarded and preserved today. The bottom worn is a songket skirt. while the clothes of the brackets are red. In this outfit, the accessories worn are not too luxurious. Pieces of the baju Kacang Cita are the basiba shirt and a pink scarf as a head covering. Now the bracket-cita clothes are worn during the bako wine tradition in Nagari Koto Baru.

The tradition of *traditional tunduak* can be reduced depending on the ability of the bride's family. If the bride's family does not carry out the feast, then the implementation of the *tunduak tradition* is simplified, which in its implementation is only accompanied by one of the bride's close relatives. In the tradition of *tunduak* it is not allowed to bring cakes or even replace one of them with cakes because cakes are considered to have no customary needs according to the custom of the New Koto nagari. The cake is considered a built-in copier brought by invited guests.

The *tunduak* tradition that is carried out can be simplified in the way it is carried out. So, don't put too much emphasis on the bride to carry out this tradition of having to do bararak. As time goes by, the *tunduak* tradition also experiences changes in terms of clothing. Nagari Koto Baru made these changes to give more distinctive characteristics to each existing tradition. Since the 60s, the *tunduak* tradition has worn black suto baragi clothes and this has become typical of the *tunduak* tradition. Even though there have been changes to the traditional clothing, *tunduak* is still done as a form of respect

for the in-laws and their families after marriage.

B. Procession of *tunduak* tradition

The *tunduak* tradition is one of the series of customs that exist in marriage in Nagari Koto Baru. The *tunduak* tradition is carried out the day after the wedding at the groom's house. There are several processions carried out in the *tunduak tradition* such as *cooking together*, *food delivery*, *bararak* and finally eating together which researchers will explain as follows:

1) Cooking together

Food that will be brought to the groom's house is usually cooked together with the help of family and neighbors. This is also in accordance with Roni's opinion (2001: 45) "Food brought to the in-laws' house is first cooked together by relatives in one tribe".

That in cooking together can be seen that there are social values such as cohesiveness and mutual help between neighbors. The neighbors who helped were also sincere. It has become a routine every time someone holds a party, always helped by neighbors near the house to cook.

2) Structuring food

Some of these foods are arranged on a tray, there are also in the armpits. The preparation of the food also has rules such as rice placed in ketiding, meat rendang and meat goulash will be placed in the *perak baka*. While on the tray contains foods such as *salamak*, *galamai*, *kukuh*, and *banana*. In the preparation of food is usually the task of the *rarak brother*. When *bararak* rendang is brought in the first place because rendang is a traditional head.

3) Bararak

Bararak is going hand in hand (Media, 2000: 59). The bride and her herder perform *bararak* to the groom's house. From the past until now, the community has been so enthusiastic in seeing the tradition of *tunduak*. Starting from children to adults though. *Bararak* is usually also accompanied by *talempong pacik* musical instruments that add a festive impression to *this tunduak tradition*. But it is different from the tradition of *arak bako* where in the *tradition of tunduak* the number of people involved in the procession is only 11 people including *children according to the customs used*.

4) Eat Together

This meal together also has to pray together as a form of gratitude to God Almighty, so that the bride and groom will be safe in the world and the hereafter. When the event was over, it appeared that the in-laws also gave a little gift as a thank you to their daughter-in-law. By eating together can also further strengthen friendship and make it easier to create an atmosphere of closeness between the bride's family and the groom.

C. The meaning of food in the tradition of *tunduak*

The *tunduak* tradition is a tradition that must be carried out by the bride the day after the wedding party in Nagari Koto Baru. The *tunduak* tradition is an activity to deliver food to the in-laws' house. In general, the meaning of carrying out this *tunduak* tradition is as a form of respecting the in-laws after marriage and strengthening the relationship between the bride's family

and the groom's family. Apart from that, in the *tunduak* tradition there are also meanings stored in it, such as the meaning of the food brought by the bride's family as a gift to the groom's family.

Food brought in the *tunduak tradition*, according to careful researchers ranging from the meaning of Rendang, Gulai Meat, *Salamak*, *Galamai*, *Kukuh*, *Rakik Pisang*, and White Rice. The food must be brought and have its own meaning. Then it can be explained the meaning of the food, namely:

1) Rendang

Rendang has a meaning as permanence, such as rendang that can last within three months in Nagari Koto Baru. The permanence will be found in the relationship between the bride's family and the groom's family later. As well as the languishness in the relationship between the bride and the groom. Rendang is also a great food in the wedding customs or wedding feasts in Nagari Koto Baru.

2) Gulai daging

Gulai of the flesh has the meaning of harmony. The relationship of goulash meat relates to the life that will be faced by the bride and groom after marriage. Like the bride and the groom is a spice that is united in a relationship, so their relationship is expected to remain always harmonious like meat goulash cooked with a mixture of typical spices and give a good taste to the meat.

3) Salamak

Salamak has the meaning of living in harmony. *Salamak* in traditional events serves as a forum for connecting

or connecting communication between both families. Like when enjoying *greetings* together, communication between the two parties of the bride's family will be lived peacefully without any division. Communication is very important in a relationship, especially in a kinship.

4) Galamai

Galamai has the meaning of loyalty. Like *galamai* and *salamak* which are always paired that if eaten each will taste less good. So is the expectation for the bride with the groom to keep each other's loyalty and keep each other together forever. So, if in the face of difficult conditions and situations or a problem, the bride and the groom must be able to go through together, if going through each other will feel very difficult, but if faced together it will feel easy. So important is loyalty in a relationship.

5) Kukuh

Kukuh has the meaning of a hard life. Because *kukuh* is a hard textured food with a sweet taste. Like a reflection for brides-to-be who will get married that there will always be good things in living life even though they have to face a hard life.

6) Rakik Banana

Rakik banana has a meaning as unity. There is mutual help and shoulder to shoulder to carry out this tradition. Not only the family kinship relationship of the bride, but they will also establish a new kinship with the groom's family. Therefore, from the kinship that is established later, they must remain united like bananas that bear one bunch

of fruit in one tree that is various from the same food source.

7) Rice

White rice has a meaning as a tie for the rope of friendship. The purpose of bringing white rice is to be eaten together with the groom's family. White rice is also a great hope for familiarity, such as by eating together can establish a closer relationship and can further strengthen the relationship between the two families.

5. Conclusion

The tradition of *tunduk* as a form of respect for a son-in-law to his in-laws and strengthen the relationship between the bride's family and the groom's family. The tradition of *tunduk* was first carried out around 1818. The process carried out in the *tunduk* tradition begins with cooking together, after the new cold dishes are arranged on a tray and ketiding. Next, the *bararak* with the bride goes to the groom's house, and continues with a meal together accompanied by a prayer of thanksgiving to God Almighty, so that the bride and groom are safe in the world and the hereafter. Even when going home, the father-in-law will give a little item in the form of a gift to his son-in-law as a sign of gratitude. Further the food brought there is such a meaning as first, shady means as enmity. Secondly, meat curry means as harmony. Third, *Salamak* means as life of the Fourth pillar, *Galamai* means as loyalty. Fifth, *solid* means as a hard life. Sixth, *Banana Rakik* means as an association. and lastly, rice means as silaturahmi. This new study discusses the background of the emergence of the *tunduk* tradition and

the meaning of food contained in the tunduak tradition. It is hoped that this research will later be continued by the next researcher because there are many other interesting findings both in terms of clothing and other aspects that are still related to the tunduak tradition.

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