



# “Batalam” as a Minangkabau Tradition in Andaleh Village, Luak Sub-District Limapuluh Kota District

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## Abstract

The "Batalam" tradition is one part of Minangkabau customs, especially in the *Kanagarian Andaleh* community, Luak District, Limapuluh Kota Regency. Until now, the batalam tradition has not been contaminated by external values and its existence is still maintained by the community. The research, entitled: Batalam Tradition in Minangkabau Society in *Kanagarian Andaleh*, Luak District, Limapuluh Kota Regency, wants to know the meaning of Batalam tradition for the *Kanagarian Andaleh* community and analyze public perceptions of the implementation of the Batalam tradition in *Kanagarian Andaleh*. This type of research is categorized as qualitative research so that the research informants are community leaders consisting of traditional leaders, religious leaders, and other community leaders including mothers and youth leaders who are considered to understand the meaning and are directly involved in the implementation of the batalam custom in *Kanagarian Andaleh* which was taken using the Snowball sampling technique. Batalam as a form of relationship that is bound by the norm of reciprocity and as social capital. People do not consider these rights as a heavy burden that is difficult to realize, because of the subsistence ethic that is still alive and becomes values that can still be realized. It is hoped that the community members together with community leaders in *Kanagarian Andaleh* will try to maintain the positive values contained in the batalam tradition.

**Keywords:** Batalam, Tradition, Minangkabau

## 1. Introduction

Humans are social creatures (zoon politicon), where there is a tendency to always live with other humans in a community group. Besides that, humans are also often referred to as cultured creatures (homo legatus), because of their ability to think, behave and produce works needed for the survival of other humans.

Society is people who live together who produce culture. How important culture is for society, as stated by MJHerkovits and B. Mallinowski about "Cultural Determinism", which means that everything in society is determined by the culture of that society. Meanwhile, according to EB Tylor, culture is a complex that includes knowledge, beliefs, arts, morals, laws and customs that are obtained by humans as members of society (Soemardjan in Soekanto, 1987; 154).

The customs that are owned by a society will be passed down from generation to generation from one generation to the next, so that these customs can last a long time or become institutionalized and even become a vested interest in the life of certain people. Burhan concludes that where there is society there is law (custom). Furthermore, Van Vollenhoven divided the customary law areas in Indonesia into 19 customary laws (Latief, 2002; 16).

One of the customary law areas in Indonesia is the Minangkabau Customary Law Area. The philosophy of life in the form of a basis for thinking about life influences the character and mindset of the Minangkabau ethnic group. The power of adat is stated in the Minang language "not weathered by the rain and never to be harvested" (not weathered by rain and not rotting due to heat). The meaning of the sentence is that Minangkabau customs live in the souls of community members from generation to generation and have even become the identity of community members.

According to Hakimy (1978:13) "Minangkabau customs are the rules of life for the people in Minangkabau created by their ancestors, namely Datuak Parpatieh Nan Sabatang and Datuak Katumanggungan". The Minangkabau community is not a closed community group, but on the contrary is a community group that has a tendency to interact and even mingle with other community groups, this is in line with the sentence where the earth is stepped on the sky is upheld. This is evident from the habit of wandering which has become a generally well-known behavior. Minangkabau people are willing to leave their hometowns to get the opportunity to work and do business in other areas without leaving the values and norms that they already have.

Interaction with groups In other words, it did not make the Minangkabau people feel alien to the customs they had in their area of origin. On the other hand, Minangkabau people who have migrated feel proud and miss these customs, they tend to really enjoy traditional events held in their hometowns.

As a customary unit called a system, Minangkabau culture also has parts consisting of certain traditional groups. One of the customary units that is the object of study in this research is *Kanagarian Andaleh* which is located in the Administrative area of Luak District, Limapuluh Kota Regency. In this indigenous community, there is a tradition that is almost not found in other communities and its existence is still maintained today, namely the "tradition" *cancel*

The "Batalam" tradition is a part of Minangkabau custom, especially in the *Kanagarian Andaleh* community which can be seen on certain occasions, such as: wedding receptions, funeral celebrations and village crowd events including welcoming the holy month of Ramadan and Eid, Batagak Penghulu (selecting new traditional leaders), even group/informal visits from outside *Kanagarian Andaleh*, Luak District, Limapuluh Kota Regency.

Based on information from Walinagari Andaleh, this batalam tradition is also carried out in welcoming formal/informal guests from outside the *Kanagarian Andaleh* region. So this proves that until now the batalam tradition has not been contaminated and its existence is still maintained by the community even though foreign cultural elements are also not closed to enter the *Kanagarian Andaleh* region.

This study aims to analyze the meaning of the batalam tradition for the *Kanagarian Andaleh* community, Luak District, Limapuluh Kota Regency and also

want to know the public's perception of the implementation of the batalam tradition in Kanagarian Andaleh, Luak District, Limapuluh Kota Regency.

## **2. Literature Review**

Culture as a norm can be classified, among others: usage, folkways, and mores. Habits (Folkways), are simply a common, reasonable and repeated way of doing things by a group of people (Paul B. Horton, 1993; 58).

Habit is a way of acting by a member of society which is then recognized and may be followed by other people. Behavioral patterns and norms that are carried out and implemented in particular when a person relates to other people, are called social organizations (Soerjono Soekanto, 1987; 162).

Minangkabau customs essentially have similarities and differences with other customs in Indonesia. Minangkabau custom consists of three dimensions. First, the view or philosophy of life in the form of *volksgeist*, in the form of a basis for thinking about life and this greatly affects the character and patterns of this ethnicity. This dimension has fixed values which in the Minang language are expressed as a custom that will not rot in the rain, it will not fade in the *pane*h (it will not rot due to rain and will not fade because of the heat). The second dimension is in the form of customary law which contains unwritten rules and is very dynamic and follows the rhythm of development and change. Customary law whose foundation is based on the feelings and beliefs generated by the awareness and sense of obedience that live in the community as in the proverb "children in the lap of nephews are *dibimbiang*, *rang kampuang* are pampered" (children in the lap of nephews are guided, villagers are cared for).

This norm cannot be enforced by law, has no legal sanctions. The third dimension, in the form of procedures that give birth to ceremonial forms, whether they are formalities, in the form of summaries of traditional words spoken in traditional speeches or traditional ceremonies, procedures for clothing and symbols of greatness, arts and dances shrouded in a sense of beauty. and many other forms (Latief, 2000; Sidiq& Achmad, 2020). This norm cannot be enforced by law, has no legal sanctions. The third dimension, in the form of procedures that give birth to ceremonial forms, whether they are formalities, in the form of summaries of traditional words spoken in traditional speeches or traditional ceremonies, procedures for clothing and symbols of greatness, arts and dances shrouded in a sense of beauty. and many other forms (Latief, 2000; 62-63).

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According to Bourdieu and Wacquant (1992) improve their opinion; Social capital is the amount of resources, actual or virtual, that accrue to an individual or group by virtue of having a durable network of more or less institutionalized reciprocity, acquaintance and recognition (Sidiq& Jalil, 2021).

Social capital cannot be realized without social interaction, therefore social interaction is an important variable in creating social capital. Some experts even agree that the real form of social capital is social interaction.

According to Narayan and Pritchett 1999, Putnam 1993 in Robert MZ Lawang, 2004; 72), the relationship between nodes in a network can only be known through the social interactions that occur between them. The interaction serves to disseminate information to all members, which allows them to be able to take collective action to solve problems together.

According to Putnam, social capital is that part of social life - networks, norms and trust - that encourages participants to act together more effectively to achieve common goals. Furthermore Putnam stated that the relationship between individuals - social networks and norms of reciprocity and trust that grow from these relationships (John Field, 2010; 51).

Tradition can also be an environment for the development of public trust. Tradition is a means to link the present with the future, oriented to the past and time that can be repeated. The meaning of routine activities lies in the respect and worship inherent in tradition and in the relationship between tradition and ritual (Gidden, 2005: 38).

According to Damsar, 2009; 190), Nagari is a community that has one customary unit, which contains codes of conduct, customs, customary law, as well as the lowest unit of government. In the customary concept, luhak is a territorial unit where their ancestors came from. The Minangkabau area is traditionally divided into three luhaks, namely Luhak Tanah Datar (around Batusangkar), Luhak Agam (around Bukittinggi) and Luhak Limapuluh Kota (around Payakumbuh).

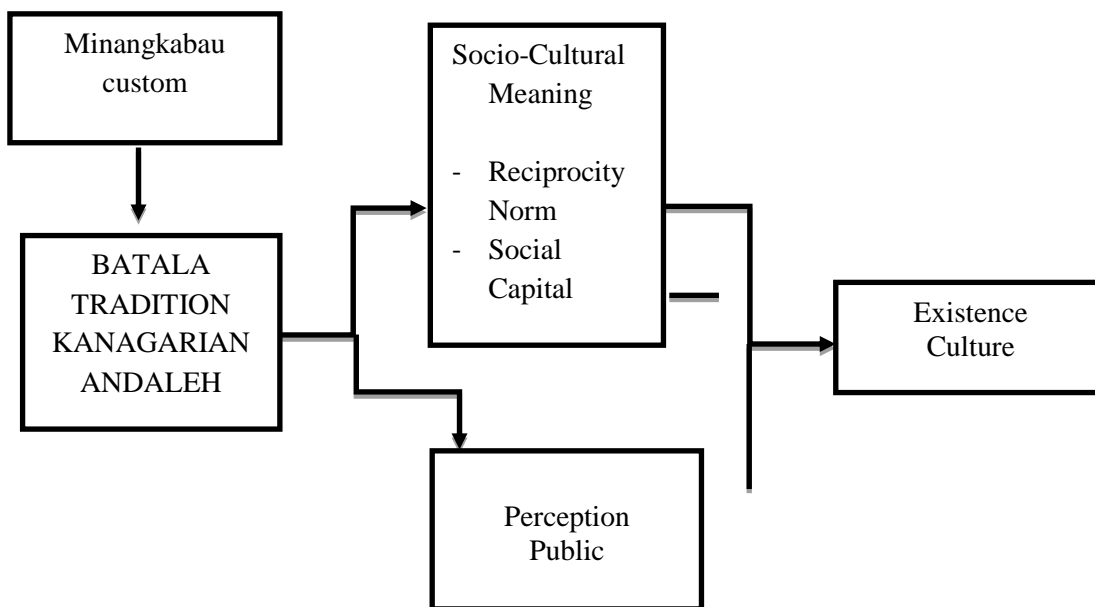


Fig 1. Framework

### 3. Method

This research was conducted in Kanagarian Andaleh, Luak District, Limapuluh Kota Regency, which is one of the Minangkabau customary areas in West Sumatra Province. The selection of this research location is based on the consideration that

until now the people in *Kanagarian Andaleh* still maintain the batalam tradition even though most of the people have interacted with other communities and cultures.

Research on the Batalam custom is categorized as a qualitative research. Qualitative research is research that produces analytical procedures that do not use statistical or other quantitative analysis procedures. Qualitative research is based on an effort to build on their views which are examined in detail, formed with words, holistic and complex pictures. so that the research informants are community leaders consisting of traditional leaders, religious leaders, and other community leaders including mothers and youth leaders who are considered to understand the meaning and are directly involved in the implementation of the Batalam custom in Kanaagarian Andaleh which was taken using the Snowball sampling technique.

The data that has been collected through interviews, observations and documentation mentioned above are then analyzed qualitatively by providing arguments based on interpretations and facts in the field. To further strengthen the validity of the data, the author also applies the triangulation method as a clarification of the data analysis that has been carried out.

#### **4. Result and Discussion**

##### **4.1 Implementation of the Batalam Tradition in the Andaleh Kenagarian Community**

At a wedding ceremony, the batalam tradition is quite an interesting sight, because every relative who comes at the event will bring a talam by holding it above his head and carried by walking hand in hand along the village streets from their respective homes to the celebration place. The talam bearer will be accompanied by several relatives or other family members, so the reception will be lively and lively. Arriving at the place of celebration, the trays brought are welcomed by the host (mothers) who have been determined to be arranged in the middle of the house according to a certain place with consideration of the close kinship with the host of the celebration. At the wedding reception, the contents of the tray are generally in the form of food such as cake, pudding / gelatin, lemang,

At the event *the leader of theis* an inauguration ceremony for the selection and determination of the ninik mamak who have been given a title, the event is usually carried out when the previous ninik mamak or traditional figure dies and the title of datuk that has been passed down to the party or nephew of the person concerned The selection of a replacement datuk candidate is carried out before the funeral procession, but the batagak penghulu ceremony is carried out at a certain time to be determined later.

The tray at the batagak penghulu event is brought by relatives to enliven the event which is considered historic. The relatives in question are the closest relatives of the old and new leaders who are also known as the Bundo Kandung group (the closest relatives of mothers). The trays served will be enjoyed by members of the clan and other invited guests who attend the batagak penghulu event.

The event to welcome the Holy Month of Ramadan in *Kanagarian Andaleh* is a moment that is always eagerly awaited by the community, both in their hometowns and overseas residents. Activities to welcome the Holy Month in this area are not the same as those carried out in other places, which are more emphasized on ritual activities such as *astake a bath*, ceremonial and worldly joys.

At Kanagarian Andaleh, one day before the entry of the Holy Month of Ramadan, a gathering event was held at the mosques of each jorong with a series of events that had been arranged by the mosque committee. The event starts at 09.00 WIB and ends before the entry of the Zudur prayer time. From 09.00 to 10.00 WIB, mothers from each household have brought trays that have been prepared to be served at the mosque. The tray will be welcomed by the committee and arranged in the mosque which will later be enjoyed by all residents who attend the event.

Death is an event whose time of arrival cannot be predicted. The incident was considered by residents as a disaster that affected the relatives and the people of *Kanagarian Andaleh* as a whole. One day after the event of death, relatives of the affected family will come to pay their respects to the funeral home with a *talam*. *Takziah* can take place on the second day and so on, even up to an unspecified month depending on the mourning information received by the relatives concerned.

As part of a higher administrative area, Kanagarian Andaleh, which is part of the Luak District, Limapuluh Kota Regency, often receives visits from the government and the private sector. As a good host, guests who come are treated to certain dishes according to the conditions of their arrival. It is not uncommon for groups of guests who come to be treated to a meal with the community leaders.

This moment is also used by the community as an event *cancel* which was discussed in advance between community leaders and the mothers in the particular Jorong visited. Mothers will spontaneously offer to bring trays according to their needs both individually and in groups. This also gives a certain impression for every guest present at the Kanagarian.

#### **4.2 The Meaning of the Batalam Tradition for the Andaleh State Community**

##### **As the norm of reciprocity**

As an activity that has been carried out for generations by the *Kanagarian Andaleh* community, it seems that carrying *talam* is considered by community members as a form of relationship that is bound by the norm of reciprocity. A tray received will give birth to a moral obligation for the recipient to bring and give the tray to the person who gave it. Each family will pass these values on to their children, so that even though the family has changed, the activity continues without significant obstacles.

This is very clearly seen at the wedding reception which is done traditionally in Kanagarian Andaleh. For every family who holds a celebration, either on a large scale or in a simple way, the number of trays that come will depend on the number of relatives who have a relationship with the family in question.

#### **4.3 Batalam as Social Capital**

Social capital in a society cannot be realized without social interaction, therefore social interaction is an important variable in creating social capital. In the *Kanagarian Andaleh* community, the togetherness they feel in everyday life makes them understand each other the values that exist in society and they need to be preserved.



*cancelas* social capital, it can be seen in various activities, both wedding receptions, death celebrations, batagak penghulu, welcoming the Holy Month of Ramadan as well as welcoming guests from outside. The community does not consider this right as a burden, because of the subsistence ethic that they still adhere to to this day. The *talam* they bring to certain events is adjusted to their respective abilities and there is no prestige meaning in it. This causes the community members not to feel that *batlam* is a burden that is difficult to realize.

At the wedding reception, the guests brought by relatives are considered as donations to ease the burden on the host in preparing dishes that will be enjoyed by the guests. By bringing a tray the host does not need to make food but only prepares the main course for eating.

Usually at weddings there is a cooking event for animals such as goats or cows, so the host and some neighbors have been busy with these activities, so the tray is considered very effective to provide additional dishes needed at the reception.

#### **4.4 Community Views on the Implementation of the Batalam Tradition in Kanagarian Andaleh**

Until this research was conducted, it was obtained that the participation of the community from all lines in supporting the implementation of the *batalam* tradition was relatively large. This is evident in an event that the author attended, namely to welcome the Holy Month of Ramadan, all citizens large and small, young and old, with titles or not, rich and poor, flocked to the mosque. The mothers one day before that day had prepared a plan for the dishes they would put on the trays to be brought, and the next day before the residents and worshipers entered the mosque, the trays had been brought and arranged in the mosque.

Participation is not only seen by mothers, but the involvement of youth or youth which is quite large illustrates that the existence of this tradition can still continue for a long time in the future. The youths also welcomed and arranged the trays that arrived at the mosque and they also really enjoyed the meal together mingling with the parents and children. The youths do not feel that this event belongs only to the elders, but belongs to the *Kanagarian Andaleh* community as a whole.

Every society is constantly changing because of several factors that influence it, including contact with other cultures. Likewise, the *Kanagarian Andaleh* community, who constantly interacts with outsiders, is likely to bring new values into their original community, this is one of the challenges in maintaining existing traditions.

## **5. Conclusion**

Based on the descriptions and analyzes that have been put forward in previous chapters, it can be concluded that: The "Batalam" tradition is a part of Minangkabau custom, especially in the *Kanagarian Andaleh* community which can be seen on certain occasions, such as: wedding receptions, celebration of death, welcoming the holy month of Ramadan and Eid, Batagak Penghulu including events welcoming official/informal group visits from outside Kanagarian Andaleh.

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subsistence ethic that they still adhere to to this day. The talam they bring to certain events is adjusted to their respective abilities and there is no meaning of prestige in it.

Community participation from all lines in supporting the implementation of the batalam tradition is relatively large. This is evident in every event that all members of the community, big and small, young and old, have a title or not, rich and poor, participate. The Andaleh Kanagarian community who always interacts with outsiders does not rule out the possibility of bringing new values into their original community, this is one of the challenges in maintaining existing traditions.

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