

Tradition and Modernity of Humanity International Journal

# Mengetong Tradition in Minang Pariaman Wedding Ceremony: A Show-Off or Mutual Cooperation?

# Fikry Prastya Syahputra<sup>1</sup>, Rudiansyah<sup>2</sup>

<sup>1</sup>Universitas Sumatera Utara – Medan, Indonesia <sup>2</sup>Universitas Sebelas Maret – Surakarta, Indonesia

> Abstract. Indonesia has many tribes and produces many traditions. Tradition is a reflection of certain community cultures. One of them is the *Mengetong* tradition at the wedding ceremony of the Minang Pariaman community in Medan. This research is initiated by the distinction of this tradition which causes controversy. As a brief overview, Mengetong is when the amount of money given to the bride and groom is read aloud during the wedding reception. The initial perception of this research is to present an opinion based on empirical evidence that this tradition has a positive value rather than a negative one. This research applies the performance theory and local wisdom value theory. The data are in the form of text, and co-text taken from the video recordings of the *Mengetong* activity, supporting documents, and an interview with a customary holder. The results show that *Mengetong* is included in five elements of performance; 1) specific schedule, 2) specific instruments, 3) nonprofitable, 4) having certain rules, and 5) being carried out in a specific location. This result indicated that Mengetong is indeed a tradition performed at a specific time, using specific instruments/tools, not a profit-oriented activity, applying specific rules in action and done by certain tribes. Moreover, local wisdom identifies this tradition as a social value in cooperation and reciprocity activity. This result also portrays the togetherness (gotong-royong) characteristic of Indonesian people. In the end, this study claimed that *Mengetong* in the Pariaman Wedding ceremony is meant to help each other when a family conduct a wedding ceremony.

Keywords: Oral tradition, Mengetong, performance theory, local wisdom

Received: 11 January 2023 | Revised: 23 January 2023 | Accepted: 11 March 2023

# 1 Introduction

Every cultural diversity in Indonesia has its values or local wisdom reflected in the community's lifestyle, passed down from generation to generation, and become a tradition. Tradition should be interpreted as lasting over time, rather than immobile, round, or circular [1]. The evidence of this phenomenon can be found in songs, proverbs, wisdom, tenets, and sayings in weddings, deaths, and births events. It also includes recent works such as songs, films, and advertisements [2]. For instance, [3] in Harapan Jaya village, Pangkalan Kuras

<sup>\*</sup>Corresponding author at: Universitas Sumatera Utara – Medan, Indonesia

E-mail address: fikryprastya@usu.ac.id

subdistrict, Pelalawan regency, found that the *Jagongan Bayi* tradition is very convenient as a character of rural Javanese people who prioritize a sense of kinship and empathy [4]. This tradition is held at the moment of birth and lasts for seven days. A similar tradition of welcoming newborns, *Mancoliak Anak*, is also found in Silungkang village. The village is located in Sawahlunto City, Sumatera Barat province. Silungkang does not have as many cultural traditions as other sites in Sumatera Barat province. It is an ironic fact because there are many aspects containing local wisdom values in this tradition that can be applied as principles for the next generation. If they are left unchecked, they will gradually disappear due to globalization.

The same happens for traditions brought by diasporas. As with the traditions mentioned above, will their tradition continue if they move to other regions? Therefore, this article is written to discuss the value of local wisdom contained in one of the traditions of the diasporas. Will the tradition's procession still be the same if it is no longer carried out in its place of origin? Are the values of the local wisdom still the same? These are the questions that initiated the research and publication of this scientific article. According to [5], local wisdom is certain principles and ways that are adopted, comprehended, and applied by local communities in interacting and interrelating with their environment and transforming into a system of values and customary norms. Local wisdom is considered the result of habits that live and grow within the society and are implemented in social life in the community [6]. This view is also clarified stating that local wisdom includes customs or ethics that guide human behaviour, which is closely related to regional and community conditions passed down across generations [7]. Thus, it can be concluded that the sustainability of local wisdom is reflected in habits containing values as a guide for human behaviour that applies in certain communities. Due to the values in the community, all this local wisdom must be comprehended, practised, taught, and passed down across generations, as well as be able to shape the patterns of human behaviour towards each other [8].

In other words, local wisdom is formed as an advantage of the community's local culture and geographical conditions in a broad sense, even though it has local value, the value contained in it is considered universal [9]. Karyadi et al. [10] also added that local wisdom is a local idea that is wise, full of wisdom, and valuable that is embedded and followed by the community. It is even considered a

determining entity of human dignity in the community [11]. From this description, the magnitude of the function of local wisdom in the community can be observed.

Local wisdom reflected in people's living habits that have developed over time can become a tradition, even though it is a long process. A habit passed down across generations in a community with a broad nature is called a tradition, which includes all life aspects, so it is not easy to set aside with precise and definite details, especially difficult to treat like or similar, because tradition is not an inanimate object but an instrument that live to serve humans [12]. Previously, [13] has also described the meaning of tradition which comes from the Latin, *traditium*, which means 'to be continued', then developed its meaning to become something that has been desired for a long time and becomes part of a community. Based on the understanding of these concepts, it can be concluded that tradition is a hereditary habit that has been carried out for a long time and become part of the life of a community.

With the previous explanation, the *Mengetong* tradition in the Minang Pariaman wedding in Medan is chosen. The Minang Pariaman people originated from Sumatera Barat and many of them are already settled in Medan, Sumatera Utara. In several marriages of Minang Pariaman people in Medan, the practice of *Mengetong* tradition is still carried out and it is an interesting phenomenon for the heterogeneous people of Medan. This study applies the performance theory, where a tradition consists of; 1) specific time, 2) specific value given to the object, 3) unproductive, 4) specific rule, and 5) location constraint can be added [14]. Moreover, the value of Local Wisdom with Alport's theory in [15] is applied to bring up the values of the *Mengetong* tradition.

## 2. Method

A qualitative approach is adopted in this study. In his book, [16] suggests that qualitative research is 'interpretive' research, in which you make a personal assessment as to a description that fits the situation or themes that capture the major categories of information. The interpretation that you make, for example, differs from the interpretation that someone else makes, this does not mean that your interpretation is better or more accurate; it simply means that you bring your perspective to your interpretation. Furthermore, this study applies a qualitative descriptive research method [17]. The reason is that this research focuses on the

meaning of the data obtained naturally so that this approach and method are suitable for the research to be carried out. The steps required for the research:

- 1. Recording Mengetong activity.
- 2. Watching the video and converting the speeches into written text.
- 3. Presenting data.
- 4. Analyzing data.
- 5. Concluding.

The data to be researched is the result of recording the *Mengetong* activities. From the recording, the sentences are taken. It can be said that the data comes from the recording (video) of *Mengetong* activities and data in the form of written text and co-text. Some data and information are also obtained from informants. The informant is a traditional leader, a member of the Perkumpulan Daerah Keluarga Pariaman (PKDP) in Medan.

The data collection method applied in this research is the documentation method, carried out along with the observation method. The steps to obtain the data are described as follows;

- 1. Looking for a Minang Pariaman wedding ceremony.
- 2. Making sure there is a *Mengetong* activity at the ceremony.
- 3. Attending the wedding.
- 4. Recording activities.
- 5. Transferring the recorded data into the computer.
- 6. Transcribing the recorded data.

#### 3. Result and Discussion

# The Description of *Mengetong* in Minang Pariaman Tribe Wedding Ceremony

In Indonesian, *Mengetong* equals *Menghitung* (counting). *Mengetong* itself is an activity where guests give envelopes containing money or money without an envelope. The person and the amount of the given money are announced during this activity, but some are documented first and announced later. This event is usually held after Maghrib or Isha prayers. There are two types of *Mengetong* and the researchers divide it into *Mengetong Langsung* and *Mengetong Catat*.



Figure 1. Mengetong Langsung

### Mengetong Langsung

It is called *Mengetong Langsung* if the guests directly give the money to the committee as shown in Figure 1. This table is the place where the money is collected. In Figure 1, there are three adult men called *niniek mamak*. The man with the mic is the auctioneer who announces the nominal and the name of the giver while others help tidy up the money and document the amount of money. These are the stages of the *Mengetong Langsung* activity;

- 1. Courtesy. Welcoming the guests, inviting the wedding committee to supervise food supply and parking spot, and inviting guests to donate.
- 2. After the guest gives the money, the auctioneer announces the amount and the giver.
- Documenting. The amount of money and the giver's names are documented.

### Mengetong Catat

*Mengetong Catat* is different from *Mengetong Langsung* as it is not directly given to the table of the *Niniek Mamak*. The guests go to another available table. Their names and the amounts of the given money are not announced but documented. The committee announced it later after the other guests leave depending on the crowd and the number of guests. The *Niniek Mamak* guests who head to the *Mengetong Catat* table are limited to particular people; usually siblings, close relatives, and people with large donations (< IDR 1,000,000.-)



Figure 2. Mengetong Catat

The stages of *Mengetong Catat* are described as follows;

- 1. The guests come to the table.
- 2. The names and amounts of money are documented.
- 3. It is announced after the other guests leave or with only the *Mengetong* committee, *Niniek Mamak*, and close relatives are left.

Based on the process of *Mengetong* description above, it can be classified into the performance theory. That performance covers five areas. The five fields share some similarities. That is, 1) specific time, 2) specific value given to the object, 3) unproductive, 4) specific rule, and 5) location constraint. Based on this five catagories, viewed from performance theory, *Mengetong* is classified as;

## **Specific Schedule**

The *Mengetong* activity is carried out after the wedding ceremony. This activity usually takes place at night around 08.00 - 09.00 P.M indicated by the bride and groom leaving the aisle. The guests coming at that time are dominated by particular guests who are other diasporas with the same cultural background.

The weddings that hold *Mengetong* tradition need to follow certain rules, such as adjusting the schedules. The process for a host to hold a wedding ceremony with *Mengetong* tradition is to inform the members of the PKDP (*Persatuan Keluarga Daerah Pariaman*) that they are having a wedding with *Mengetong* tradition. Then, the PKDP members (*Niniek Mamak*) make a special invitation or *Niniek Mamak* invitation based on the family tree of the bride

and groom along with the community (the community; Chaniago, Piliang, Koto, Sikumbang, and others). After that, the PKDP members become the operators of *Mengetong* activity.

### **Specific Instruments**

Before and during the *Mengetong* takes place, several specific objects characterize and qualify this activity. Not all weddings of the Minang Pariaman community, especially those settled in Medan, hold this activity at every wedding ceremony. A particular object identifying that the wedding holds *Mengetong* activity is the presence of a special invitation. The following figure shows the special invitation in *Mengetong*:

ALDENAI 66. MULAJADI NO: 6 ME	DAN		3 2 12		IN VELETION
MOHON DO'A RESTU	A	The Martin	Equal	a Yili Bapuk / I	ha/mnak/eudorn
	2			Ter	und .
Anonisers ar leilern ner acht	-275	and the state of the state of the	and a second second second second	10000	
Devapore Asserved, anvigors reparationed rates	rest days	rhillin alliah sart.huand in	angundung trepst/doi/2di/651133 anual hdre	method himsen	dantasening.
makers and sentembers sugge says analysis	41,042434	velow celok becomplete e	mail/auth, inverse hers/curst house pump toroners	W2	
MERI HANDAYAI	NI CH	ANIAGO den	gan MUHAMMAD RIDWAN	PLIANO	
ung inqui Alish aleve dilaborade pede 105.02	MING	GOT ON MONTHEMAN	IF SHAF disable that toni toni toni		a second second
teellowers' dated unlogetmone herseflet eleters, or	inte Aucilian	General days did in energy days	A housed (The John / / ) housed in the second	second party and a	supply sitrated
Shit harpot, antickne der unaskoleger dered oberk	ion tende	in heads AASTAANGER #	DAMAT	Contract Name	investigation.
include one of the control of the descent of the local data in the factor includes the second in the local of	A	statute period industrial data and a statute	MEYANG TIMUT MENDUNINANIS		
T.BY. RANTAD SECUMEANO / ARAH	20400	TWO IS A REAL FOR			
			AR/IBURYA JEDINAI		DI NO:5 MEDA)
FT.KANDA SIKUMBANG / EMI PUJAN			AK / MARDEN		SR. 5 TEMBUN
FLALI MURRE BEKUMBANG / ROS TAN	JUNG	APV	AK / MARDEE		NAI 0.0. EDITAR
LST. SYAHAMAL SK / HEAS MARDAY	10/A	ALBROMO	H. TT. DAYNEARG TAM/ ILL.BLUEBLARS BUTTO	A/14	R.828
TEARAGE SH / READING TARJUNG	A/98	<b>BR SILTIA KANNAN</b>	NT. NTARSPORT HOTO / HUGECLA	A/14	HR. MUSAIA
TALINGIZOR BR / RULING PET	A/38	GG.MORNINH	BENIN INDPORTANT / SAM MILY	A/36	0.0.3038.814
Y.LAPKAR WIRKINGS COLAR / KIDES	12/A	DO RIMEN IV	STRAKTARDER TRADENS / HURSLAMMAN		
				A/30	data lattice as a
TLASSAE RENELL CHAY / BYBI	12/6	H_DEMA	STATION ANALSS PLY / LIVA KOTO	A/10 A/10	
ALARSAL KUNALA CHAVY / NYTH ALARSAL KUNY / NYANA SA	11/6 A/M	ILDENA GERLINUN	ST ARTING RAMANG PLY / LIVA KOTO ST.ALIMIN CHAR / PARIMAR SK		GENULAIA
REARSAN NUNNER CHAY / NYM Tanuran Niny / Nyma Ny Liteal Iang Carl	11/A A/M A/M	ILDENA GG.RURUN GG.MORNINE	ST. ANTHONY MAMAZING (PECY / LIVA KOTO ST. ALTINUH CHAR / PARIMAR SK 10 RYAMISUREZAL IDK / 1271/	A/H	GG.NULAIA GG.NULAIA
ELASSAR KODRIGH CHANY / KYTRI TJANUSER KRIVY / Russar Bas LIST ALD ZARAR (SAI) / RULRURBAN/ACT SAI ZR JJZBRANIA / MXX / OLJAB (DK	11/A A/M A/M A/M	ILDEBAU GG.RINUN GG.MORNORE GG.POMULI	ST ARTING RAMANG PLY / LIVA KOTO ST.ALIMIN CHAR / PARIMAR SK	A/M A/M A/M	GG.NULAIA GG.NULAIA 66.NULAIA
ELAZSIAN KUTARIA CHAN / BYTRI TJANUGAL NIAY / BAURAN BA LISTALI ZAMAR CAN / NLAWRANNAT SH Relatinanan Max / Guada Ch TJANK CHAN / YET SK	11/4 A/M A/M A/M A/K	HLDENA GG.BLIFLIN BG.MORKDAR BG.SOMULI BB.RUNDA	SULAPHICE RAMARIS, PLY / LIVA KODD SULALINEE CRAE / SARINGR SK RD RYAMISTREEZEL ISK / SIDE RYAMISTREEZEL ISK / SIDE RYAMISTREESEL ISK / YUSEAELINE RYATEUDIE RAIDESU/ / ALL DARLINE	A/10 A/10	GG, NULAIA GG, NULAIA GA, NULAIA UR, MARTA BU
ELARCOM EDIMELA CHANY / BYTH TJANUER MENY / MUANE DA AST JAU JANAR DA / MUANE DA AST JAU JANAR DA / MUAN ROS IJANI CHANY / YEY BA GAR ASTAL MUCH PHYJYTERAADA MEADEL GAN	11/A A/M A/M A/M A/K U/A	ILDENA GERLIN GERLIN GERLIN GERLIN BERNIN FERLIN STRAT	SU ARTINIA RAMANIS PLEY / LIKA KOTO SU ALIMEN CHAR / 224TUAR SX 80.29(46)52421 (155 / 1021) 87.49(45)544,08.5053 / TUSKJALLAR 87.57479(0018 KALEY/) AN DALIAR 87.57479(0018 KALEY/) AN DALIAR 97.584404 (2.192345) (1024 DALIAR)	A/H A/H A/H M/M	GG.NULAU GG.NULAU GA.NULAU LR.LEATA BU GG.SETIA BARI
CLACKOR SUINCLA CHAN / SYTH CLACKOR SUINCLA CHAN / SYTH CLACKOR SUINCH / MUNAU SUI CLACKOR SUINCH / MUNAU SUI CLACKOR CHAN / YES SU CLAR CHAN / YES SU CLAR CHAN / YES SUINCH / MULEU CLAR ACAN / YES SUINCH / SUINCH / SUINCH CLAR / CHAN / YES SUINCH / SUINCH / SUINCH SUINCH / THIS / SUINCH / SUINCH / SUINCH SUINCH / THIS / SUINCH / SUIN	11/A A/M A/M A/M A/M A/M A/M	ILDENG GG.RIELIN GG.MCANDAG GG.MCANDAG GG.ROMEA PSE, S SEAMILINE GR.RUMER 3	ST ANYTHUS RAMANG PLC? / LINA BODD SLAANNE GRAF / PARAMA SX 80. INVANTURESKLIDK / EDD 87. ANYTHUSESKLIDK / EDD 87. ANYTHUSESKLIDK / EDD 87. ANYTHUSE RAMEAY / AN DARLING 97. RAMAN CL PELANG / UPUK LAANUME 80. ALJ JOH PLC / ISDN	A/M A/M A/M M/M A/M	GG.NULAIA GG.NULAIA GA.NULAIA LR.XARYA BU GG.SETIA BARI GG.NORTH
CLAESON KUNNELL CHAN / SYTH TLANDER HUNY / MULAH EMILY UTLANDER HUNY / MULAH EMILYTYT SE GELLEISENNEN HYNY / WLAH EMILYTYT SE GELLEISENNEN HYNY / WLAH EMILYTY (LAR ACSAN HUNY / YNY GE SLAENNY MILT / YNS GULAH SLAENNY / MULT / YNS GULAH SLAENNY / MULT / YNS GULAH SLAENNY / MULT / YNS GULAH	11/A A/M A/M A/M A/M A/M A/M A/M	ILDEDA GG.RAIRIN GG.NORKOR GG.NORKA BE.RUNDA PSE, 5 VERBURN GB.RUNDA PSE, 5 VERBURN FSF, 3 VERBURN	SE ANTINIS RAMANG PLZ' / LINA BODD SE ALANNE IGAN / ZAMIMAE SK RD DYNAMEREZAL LINK / DETAI RT AGUS FAULE FOLM / USERALINK RT AFUT FOLD RUMEDAY / SIT DIALINK RT AFUT GL PLUADE / LINK LIAANUME RD AALFORD PLZ / LINK LIAANUME RD AALFORD PLZ / LINK	A/H A/H A/H M/H A/H A/H	GG.NULAIA GG.NULAIA GR.NULAIA UR.XIAYA BU GR.SETIA BARY GR.SETIA BARY GR.SETIA BARY
CLACKOG KONKILA-CHANY / SPTH TJANDOR HONY / HUMAN DAN URT ALJ ZAHKAR DAN / HUMURUMUNT SH ER ADBANANI HYK / KUNDA DR TJAH CHANY / HYK JA MARKIN HYK / DYN E TAK MARKIN HYK / DYNE TAKJONG HJAN HYK / DYNE TAKJONG HJAN HYK / DYNE TAKJONG	11/4 4/10 4/10 4/10 4/10 4/10 4/10 4/10	ILDEDAU GG.REIRUN GG.REIRUN GG.SHMILIN BELRUNDA BELRUNDA BELRUNDA BERLS SIMMENIN GG.RUNDA SI PIRE SIMMENINE GG.DELINGENINE	LELATING RAMANG PLZ/ LERADD SLAARNE CARA / ZARARD SK REDAKTOR CARA / ZARARD SK REDAKTOR SALER / SLAC REDAKTOR SALER / SLAC REDAKTOR SALER / SLAC REDAKTOR SALER / SLAC REDAKTOR SALER REDAKTOR SALER REDA	A/H A/H A/H M/H A/H A/H A/H	GG.NULALA GG.NULALA GG.NULALA GG.SETTA BU GG.SETTA BU GG.SETTA BUT GG.SETTA DG.SETTA DG.SETTA DG.SETTA DG.SETTA
CLACKOR SILVELA CHAY / 19781 CLACKOR SILVELA CHAY / 19781 UTLAJ ZAMAR DAY / NAMAR SE UTLAJ ZAMAR DAY / NAMA SE SILVELAND CHAY / NAMA SET SILVELAND CHAY / NAMA SE SILVELAND CHAY / NAMA SE SILVEL	11人名法法法 人名法法 人名法 人名 人名 人名 人名 人名 人名 人名 人名 人名 人名 人名 人名 人名	ILDENIG GG.RIEUW GG.MARNES GG.SOMII BGR.SOMINEN PSR.S SIMMINEN GB.RUMEN PSR.S TOXEDWE GG.DELIMBUM JESSEL 4	ST-APPINID RAMANG PL/ LIEA ADD ST-ALIMAN CARA / XARANG SS IN ANYANGINEZAL ISK / ISTIE IN ADD SN AND ROXING / ISTIE IN ADD SN AND ROXING / IST DALIMAN IT ANANG IN COLOUR SALANG / IST DALIMAN IT ANANG IN COLOR SALANG IT ANANG IN COLOR / ISTIE IST. ANANG INTO / ACCOUNT ON ANY IST. ANANG INTO / ACCOUNT DALIMAN IST. ANANG INTO / ACCOUNT AND ANY	A/H A/H A/H 5/10 A/10 A/10 A/H A/H	GG NULAUA GG NULAUA GG NULAUA GG STILA HANT GG STILA HANT GG STILA HANT GG STILA GG STILA GG STILA GG STILA F5.3 GG STAN
CLACKOR DEDUCA COMAY (1970) TANDER 1019 (1970) PARENA DA IGTAJ JAMAR DA IGTAJ JAMAR DA IGTAJ LAMAR DA IGTAJ COM TABE COM JAMA DA IGTAJ DA IGTAJ DA IGTAJ DA IGTAJ IGT	11人生活動の11人生活動	ILDENIG GG.RURIN GG.SHIRIN GG.SHIRIN BELRING GR.RUNGS GR.RUNGS JCDARDNA GG.RUNGS JCDARDNA JCDARDNA JCDARLA	STLAYING RAMON PLY JISA 6029 SILAJANG KANA YANDASA SI SULAJANG KANA YANDASA SI SULAJANG KANA YANDASA SI SULAJISA SILAJISA YANG SULAJISA SILAJISA SILAJISA SULAJISA SILAJISA SILAJISA SULAJISA SILAJISA SILAJISA SULAJISA SILAJISA SILAJISA SULAJISA SILAJISA SILAJISA SULAJISA SULAJISA SILAJISA SULAJISA SULAJISA SILAJISA SULAJISA SULAJISA SILAJISA SULAJISA SULAJISA SILAJISA SULAJISA SULAJISA SILAJISA SULAJISA SULAJISA SULAJISA	A/W A/W A/W A/W A/W A/W A/W A/W A/M	GG, PULALA GG, NULALA GA, MULALA GA, STIA, BUKATA GB, SETIA BURT GB, SETIA BURT GB, SETIA GB, SETIA GB, SETIA ST, 3 GB, STARE PS, 5 GB, SE PS, 5 GB, SE
CLACKOR SUBJECT CHAPTY / 19789 CLACKOR SUBJECT CHAPTY / 19789 UTL AJ ZANIAR HOM / NAUNA SU UTL AJ ZANIAR DAY / NUMA SU KALIBIANDA HOM / VAL / SUBJECT CLAR CALI MANNA SUBJECT CALIFORNIA DI ANNY PEST / VEST SUBJECT DI ANNY PEST / VEST SUBJECT LACHSCY DAY / DEMA SUBJECT SANDAR SUBJECT SUBJECT SANDAR SUBJECT SUBJECT SANDAR SUBJECT SUBJ	11/4 4/15 4/15 4/15 4/15 4/15 4/15 4/15	ILDEDAU GG.BURUN GG.SEDRUN GG.SEDRUN BER.STRANLI GB.RUREA J. J. J. J. J. J. J. J. J. J. J. J. J.	EL APRILIA RAMARIZ, PUZ / LISA KOD SLAJANIK (KAN / ZANIMAK SK RD, ZIVANSKIRZU, LISK / BITZ PLANDT KALING KOSK / VOKANI KK RT ANAVKODI RAMEAV/ ANI DALIMA RT ANAVKODI RAMEAV/ ANI DALIMA RT ANAVKODI RAMEAV/ ANI DALIMA RT ANAVKODI RAMEAV/ ANI DALIMA RT ANAVKODI ROMA/ JEDI BLAMANDOR OGA/ JEDI SLAMANDOR OGA/ JEDI SLAMANDOR OGA/ JEDI SLAMANDOR JENIKO/ ARED SLAMANDOR JENIKO/ ANI SKALIMA SLAMANDOR JENIKOVANI JENIKA SLAMANDOR JENIKOVANI JENIKA SLAMANDOR JEN	A/M A/M A/M M/M A/M A/M A/M A/M A/M A/M	GG. NULAUK GG. NULAUK GG. NULAUK GG. SETIA HAN GG. SETIA HAN GG. NUMTIN GG. NUMTIN GG. NUMTIN GG. NUMTIN F5.3 GG. STARLEN P5.3 GG. STARLEN P5.3 GG. SG
LLACKOR DIMELA CHAY / 19781 LLACKOR DIMELA CHAY / 19781 LLT.AJ LAMAR DAY / NUMBER OF LLT.AJ LAMAR DAY / NUMBER KALIMIKANI HAY / NUMBER LLT.AJ LAMAR DAY / NUMBER LLT.AJ LAMAR DAY / NUMBER LLACKOR NUMBER LLACKOR DAY / NUMBER LLACKOR DAY / NAMELANA CHAP LLACKOR SK / NAMELANA CHAP	12/4 A/M A/M A/M A/M A/M A/M A/M A/M A/M A/M	11. DETAIL GG. SUBLIN GG. SUBLIN GG. SUBLIN GG. SUBLINE GG. SUBLINE GG. SUBLINE SUBLINE SET ST. SUBLINE SET ST. SUBLINE SET ST. SUBLINE SUBLIN	STLANDAR RAMARINE PUEZ / LISA BODD SILAJANNE KARAF / SANDARA SK BOLAVINESTREZAL ISK, FEITH FEARIJE RALENDAR / SANDARA SK BOLAVINESTREZAL ISK, FEITH FEARIJE RALENDAR JAN STANJAR FEARIJE RALENDAR JAN SK BOLAVINESTREZA BOLAVINESTRE BOLAVINESTREZA BO	4/10 4/10 4/10 4/10 4/10 4/10 4/10 4/10	GO, MULAIM GO, MULAIM GO, MULAIM GO, STUDAIM GO, STUDAIM GO, MORTO GO, MORTO PS, J GO, FARM PS, J GO, ASP PS, J GO, ASP J, J JOR, J J, J JORD GO, SEMA
CLACKOR DEDUCA COMAY (1970) "CANDRO DEDUCA COMAY (1970) URT AJ ZAMAR DAJ, NURAN DE CLAUSA DAMAR DAJ, NURAN DE TABAR COMAY (1971) GE TABAR COMAY (1971) GE TABAR COMAY (1971) GE HAR DAVIN (1971) TOS GERE HAR DAVIN (1971) TOS GERE	12/4 4/35 4/35 4/35 4/35 4/35 4/35 4/35 4/	IL DEAM OC SUITUN GL MURANNE GL NAMA GL NUMA SIL NUMA SIL NUMA SIL SILANDAS	STLANDOR INAMONE TRUE / LINA KODE SILALANNE (SAMA / SAMANAS SK HO, MYANDISESZA, LINK / BUTH HT, ANDIS MALENA, YANIA SK HT, ANDIS MALENA, YANIA / BUTH HT, ANDIS MALENA, YANIA / ABIS HT, ANDIS MALENA, YANIA / ANDISA HT, ANDISA MALENA, YANIA ANDISA HT, ANALYSI MALENA, YANIA BUTH HT, ANALYSI MALENA, YANIA HT, YANIA H, Y	んど田 私ノ田 私/田 私/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人	GL ANULAIM GL ANULAIM GL ANULAIM GL SETHE NAM GL ANDRENS GL ANDRENS GL ANDRENS PES DG EXMI PES TEAGUS PES TEAGUS GL SEAU GL SEAU GL ANDRES GL ANDRES
LIACKOR DIMELA-CHAY / 19781 LIACKOR DIMELA-CHAY / 19781 LIT.JJ.J.BAMAR DAY, NURAN-SH LIT.JJ.J.BAMAR DAY, NURAN-SH LIT.JJ.J.BAMAR DAY, NURA-SH SH, J.BAMAR DAY, J.BURA BARARAM JANEY / JURA BARARAM JANEY / JURA BARARAM JANEY / JURA BARARAM JANEY / JURA LIAKUMAN SK./ SEMA JANG SARARAM JANEY / JURA JANG JANG JANEY / JURA JANE LIAKUMAN JANEY / JURA JANE LIAKUMAN JANEY / JURA JANE LIAKUMAN JANEY / JURA JANE JANE JANE JANE JANE JANE JANE JANE JANE	12/4 4/35 4/35 4/35 4/35 4/35 4/35 4/35 4/	11. DETAIN 66. SHATH 86. MORNHAM 86. ROMAN 86. ROMAN 928. STRAMURT 928.	STLANDAR RANKING PUCY / LINA KODD SLAAANNE KANAN / XANINAN XX SLAAANNE KANAN / XANINAN XX SLAAANNE KANAN / XANINAN XX SLAAANNE KANAN / XANINAN XX SLAAANSE KANAN XX SLAAANSE K	ム/田 ム/田 ム/田 丸/田 丸/田 人/田 人/田 ム/田 ム/田 ム/田 ム/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人	GL ANULAIM GL ANULAIM GL ANULAIM GL ASTAN GL ASTAN GL MOREN GL MOREN GL MOREN F5.3 GL MAR P5.3 GL MAR P5.3 GL MAR P5.3 GL MAR GL SEN GL SEN GL SEN GL SEN
CLACKOR DELIVICA CHAY / 19701 CLACKOR DELIVICA CHAY / 19701 SURTALIZAMAR DA / NURAN DE SURTALIZAMAR DA / SURTALIZA LA ALMANAN HAY / SURTA DE LA ALMANAN HAY / SURTA DE LA ALMANAN HAY / SURTA DE HAL HAY / UNK TANDARD HAL HAY / UNK TANDARD HAN HAY / UNK TANDARD HAY /	12/4 A/M A/H A/H A/H A/H A/H A/H A/H A/H A/H A/H	IL DEAM GG_SHEIN GG_NOIDE GG_NOIDE GG_ROUL BG_ROUL GG_ROUL GG_ROUL SCHMULAN GG_ROUL SG	ST. ARTING RAMARKE, PLZY J. LINA KODE SLAJANNE (SAMAY / SANIMAS JK ED. ANYANESEKZAL, JIKY, J EDTA ET. ARUTS RAUGH SCHART, J KATAN ET. ARUTS RAUGH SCHART, J KATAN EL. ARUTS RAUGH SCHART, J KATAN BL. ARUTS RAUGH SCHART, J KA	ム/田田 人/田田 以小田 人/田田 人/田 人/田 人/田 人/田 人/田 人 人/田 日 人/日 日 人/日 日 人 人/日 日 人 人/日 日 人 人 人 人 人	GL AVILLANS GL AVILLANS GL AVILLANS GL SETTA BARY GL ADDETIN GL ADDETIN GL ADDETIN PL D GL TARA FL S TEMBLIN GL SEN GL SE
ELACISM SUBJECT COMPLEX (1977) ELAVIDER SUP (1977) PARIANE RE LITTAL DE SUP (1977) PARIANE RE LITTAL DE SUP (1977) PARIA RELALISANSIN (1977) PER SU STABIL COMPLEX (1977) PER SUBJECT COM DU ANNY (1977) 710 G COM DU ANNY	12/4 4/35 4/35 4/35 4/35 4/35 4/35 4/35 4/	11. DETAIN 66. SHATH 86. MORNHAM 86. ROMAN 86. ROMAN 928. STRAMURT 928.	STLANDAR RANKING PUCY / LINA KODD SLAAANNE KANAN / XANINAN XX SLAAANNE KANAN / XANINAN XX SLAAANNE KANAN / XANINAN XX SLAAANNE KANAN / XANINAN XX SLAAANSE KANAN XX SLAAANSE K	ム/田 ム/田 ム/田 丸/田 丸/田 人/田 人/田 ム/田 ム/田 ム/田 ム/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人/田 人	GA MULANS GA MULANS GA MULANS GB MULANS GB MULANS GB MULANS GB MULANS GB MULANS MULANS MULANS MULANS GB MULANS GB MU

Figure 3. An Invitation to Minang Pariaman Community Wedding with *Mengetong* Activity

If the invitation is received by the relatives, the party knows that they should be present at night during *Mengetong* activity. In this case, this invitation has a special value and function as a requirement and a sign of a tradition. The invitation is a piece of paper containing data for the activity. However, what distinguishes it from other invitations is that this invitation contains the names of the whole families based on very broad relations. Moreover, the names included are the relatives of the groom's and bride's families. This invitation is called the *Niniek Mamak* invitation.

Etymologically, *Niniek Mamak* are the community leaders or people who maintain Minang Pariaman tradition. Why is it called a *Niniek Mamak* invitation? This is because the *Niniek Mamak* (referring to its definition that this is a term for people who keep their ancestral traditions) arrange the invitation. In other words,

the invited may not know or barely know the host (the person holding the ceremony). However, they are invited by *Niniek Mamak*. Because that's the kinship concept in Minang community. These *Niniek Mamak* gather in an organization called PKDP, which stands for *Persatuan Keluarga Daerah Pariaman*. One of their duties is to be the man in charge of *Mengetong* activity and to arrange *Niniek Mamak* invitation.

### Non-profitable

The performance of a tradition is also classified as a non-profit project, which means that this tradition is not a business-related activity to make money. Even though, these days, this tradition is exhibited and profitable. But in its nature, the value of a tradition is not to make money.

*Mengetong* tradition found in Minang Pariaman weddings is indeed related to money. Following the description, one of the *Mengetong* activities is counting and announcing the collected money during the wedding ceremony or the *Mengetong*. However, the collected money is not considered a business profit but a tradition of mutual cooperation. Why is that so? This refers to the principle of helping each other, that at this time, the new family formed from this wedding needs help to go through the beginning of their new life. Likewise in the future, if one of the guests who follow this *Mengetong* activity gets a turn, they will be treated equally for the same reasons. This reciprocal effect is included in the spirit of mutual cooperation.

#### **Specific Rules**

Special rules exist, are formulated, and persist because these activities are something apart from everyday life. A special world is created where people can make the rules, rearrange time, assign value to things, and work for pleasure. Dalam kaitannya dengan tradisi *Mengetong*, peraturan khusus yang muncul untuk menandai tradisi ini adalah pihak-pihak yang dapat terlibat dan ujaran khusus yang hanya ditemui di prosesi tradisi *Mengetong*. Only certain parties can carry out the *Mengetong* activity. It is coordinated by PKDP and *Niniek Mamak* as the committee. PKDP is a legitimate institution with a chairman and funds for organization sustainability. The particular utterances that occur during the *Mengetong* activity are as follows;

Introduction;

"Bismillahhirrahmannirrahim, Assalamualaikum Warrahmatulahi Wabarrokatu, diberitahukan kepada silam kampuang dadoak yang ka junjuang, tolong dulu diperhatikan tamu – tamu kita yang datang agar bisa disongsong disalami, dibawa ke meja sajian terlebih dahulu. Dan juo mohon perhatian kepado bundo – bundo kanduang kami tolong dulu diperhatikan nasi yang kurang, sambal yang kurang agar bisa ditambah supayo tamu – tamu kito mendapek sajian. Dan juga kami beriahukan kepada pemuda – pemuda kami yang ikut mendukung pelaksanaan pesta iko kini, kepada seksi perparkiran tolong dulu diatur serapi mungkin supaya lancarnya acara ini. Supaya tidak terjadi yang tidak diinginkan."

After receiving donations;

"Dengan Bismillah, dari Ridwan Tanjung (nama penyumbang) di gang langgar (alamat) tiga puluh ribu rupiah, tiga puluh ribu rupiah (jumlah sumbangsih) untuk itu kami haturkan ribuan terima kasih."

"Dari Sutan Amdani Tanjung di gang pemuda pasar lima tembung muko belakang (ini berarti yang menyumbang suami – istri) lima puluh ribu rupiah, lima puluh ribu rupiah untuk itu kami haturkan ribuan terima kasih."

Announcement in Mengetong Catat;

"Dari Sutan Ali di gang nangka muko belakang, memberikan sumbangsih dan gotong royong sebesar satu juta rupiah, satu juta rupiah, untuk itu kami haturkan ribuan terima kasih."

#### **Specific Location**

Perhaps this will be clearer if we consider for a moment where sports, theater, and ritual are performed for example in Great arenas, stadiums, churches, and theaters. Similar to tradition, it has its own specificity of its implementation. It is not considered as tradition if it is not done in a certain location. In this case, the Mengetong tradition takes a certain location - wedding ceremony. Generally, this tradition is found in various Minang Pariaman events (birth - marriage death) in Medan. Moreover, in this research, the *Mengetong* tradition is focused on the wedding rites of Minang Pariaman community in Medan. From the description of the *Mengetong* performance, it can be concluded that *Mengetong* is genuinely a tradition. Indeed, this tradition need to be preserved and revitalized. There are four ways in revetilizing one tradition, which are; (1) procurement of competitions in the community about the tradition, (2) training the village youth about the procession of the tradition, (3) strengthening the traditional institutions, and (4) strengthening the traditional institutions. Furthermore, when compared to the classification analysis framework of an oral tradition [18][4]. Mengetong is indeed an oral tradition. After analyzing and describing the meaning of Niniek Mamak, Mengetong instrument, procedures, and utterances that commonly appear, a table of oral tradition characteristics that reinforces the view that *Mengetong* is an oral tradition is displayed as follows;

Oral Tradition Characteristics	Mengetong
A cultural activity, habit, or culture in	
oral form, partly verbal, and non-	
verbal.	
Containing a performance, activity, or	
event as its user context.	
Observable.	
Traditional.	
Inherited across generations ( three	
generations as a bare minimum).	
Delivered orally (this feature makes	Supervised by an institution (PKDP).
non-oral culture or activity included in	
the oral tradition)	
Containing cultural values and norms.	The words 'contribution and mutual cooperation' symbolize the culture of the Minang community described through 'many hands make light work' idiom.
Coming in versions	There are various schedules and utterances during
č	Mengetong.
Co-owned by a certain community.	$\sqrt{100}$
Revitalizable and rated as a source of	Х
culture industry	

**Tabel 1.** Mengetong as an Oral and Non-Oral Tradition

Furthermore, *Mengetong* has local wisdom values. This also reinforces the statement that *Mengetong* tradition is a form of oral tradition.

#### The Local Wisdom Value of Mengetong

The value of local wisdom is the value that has long been attached to the community and becomes the identity of a particular region and then passed down across generations that have been approved by the community. According to Alport's theory in [15], these values include:

- 1. Scientific value, if the purpose of the tradition is to find out the identity of objects and events around them, then the process of evaluating theory delivers knowledge.
- Economic value, if the goal is to use objects or phenomena, which follow the efficiency to fulfill living needs.
- 3. Spiritual value, if humans consider the surrounding nature as an abstract form of life and the universe that is perceived as something sacred.
- 4. Aesthetic value, if it has a particular setting because the value is not only about the beauty that can enrich the mind, but also functions as a medium that refines character.

- 5. Social value, oriented to the relationship between humans and emphasizing the noble aspects of humanity.
- 6. Political value, centered on the power and influence contained in the life of society and politics.

In accordance with Alport's theory, the results show that *Mengetong* contains social value as the implementation of local wisdom value. Social value, oriented to the relationship between humans and emphasize the noble aspects of humanity. As mentioned earlier, one of the implications of this tradition is the spirit of mutual cooperation within the community. *Mengetong* tradition is not a tradition to show off the highest contribution and any other things indicated in it. This tradition emphasizes the reciprocity and mutual cooperation. The culture of mutual cooperation should be employed as a reference in folk's life by strengthening the local social institutions based on the value of unity, upholding morals or ethics, honesty, and mutual trust, all of which are mutual cooperation culture [19]. Furthermore, the implementation of mutual cooperation value in an oral tradition can be illustrated by the participants who have a sense of unity, mutual agreement, solidarity, mutual aid, teamwork attitude, and mutual support. In the end, *Mengetong* tradition is holding up the Minang Pariaman community identity [20] as a community that uphold friendship and kindness to each other's as portrayed in the tradition performance [21].

# 5. Conclusion

Based on the results and discussion, the conclusions are as follows: The diasporas continue to carry out their ancestral traditions, this is reflected in *Mengetong* at the Minang Pariaman wedding ceremony in Medan. The community organization has an important role in preserving the culture of a particular community. *Mengetong* is an oral tradition, the main idea strengthening the argument is that the oral tradition can be analyzed by applying performance theory and has local wisdom value. The author states that *Mengetong* is not a show-off phenomenon but a form of mutual cooperation as the characteristic of the Indonesians.

#### REFERENCES

 N. Kartika, R. D. Dienaputra, S. Machdalena, A. Nugraha, and N. Sriwardani, "Oral Tradition in Preserving the Natural Environment in Kampung Adat Dukuh, Ciroyom Village, Cikelet Subdistrict, Garut District," *Mudra J. Seni Budaya*, vol. 37, no. 3, pp. 247–256, Jun. 2022, doi: 10.31091/mudra.v37i3.1982.

- [2] F. P. Syahputra and T. S. Sinar, "The Reflection of Kebhinekaan (Unity In Diversity) in Indomie Advertisement: A Multimodal Study," *Talent. Conf. Ser. Local Wisdom, Soc. Arts*, vol. 1, no. 2, pp. 329–334, 2018, doi: 10.32734/lwsa.v1i2.204.
- [3] L. Widyaningrum, "Tradisi Adat Jawa dalam Menyambut Kelahiran Bayi (Studi Tentang Pelaksanaan Tradisi Jagongan Pada Sepasaran Bayi) di Desa Harapan Harapan Jaya Kecamatan Pangkalan Kuras Kabupaten Pelalawan OLEH : Listyani Widyaningrum/1301123729," *Jom Fisip*, vol. 4, no. 2, pp. 1–15, 2017.
- [4] Rahmawati, R. Sibarani, and T. Lubis, "The Performance of Ruwatan in Javanese Community: An Anthropolinguistic Approach," *Tradit. Mod. Humanit.*, vol. 2, no. 1, pp. 1–7, 2022.
- [5] Z. Zulkarnain, "Kearifan Lokal dalam Pemanfaatan dan Pelestarian Sumberdaya Pesisir (Studi Kasus di Desa Panglima Raja Kecamatan Concong Kabupaten Indragiri Hilir Propinsi Riau)," *J. Terubuk*, vol. 37, no. 2, 2012.
- [6] M. Salim, "Adat Sebagai Budaya Kearifan Lokal Untuk Memperkuat Eksistensi Adat Ke Depan," *Al Daulah J. Huk. Pidana dan Ketatanegaraan*, vol. 5, no. 2, pp. 244–255, 2016, doi: 10.24252/ad.v5i2.4845.
- [7] N. Saputra, T. Lubis, and F. Setiawan, "Politeness Strategies for the Speech Acts of Indonesian Language Education Students in Pidie Regency," *Tradit. Mod. Humanit.*, vol. 1, no. 1, pp. 33–40, 2021, doi: 10.32734/tmh.v1i1.7185.
- [8] A. Romarak Ap, "Snap Mor (Tradisi Penangkapan Ikan Masyarakat Biak)," J. *Ilmu Budaya*, vol. 6, no. 2, p. 196, 2018, doi: 10.34050/jib.v6i2.5459.
- [9] S. Bektiarso, "Peran Pendidikan Sains dalam Membangun Literasi yang Berorientasi Budaya Bangsa Indonesia," *Semin. Nas. Pendidik. 2016 "Peran Pendidikan, Sains, dan Teknol. dalam Membangun Intelekt. Bangsa dan Menjaga Budaya Nas. di Era MEA*," vol. 1, 2016.
- [10] B. Karyadi, A. Ruyani, A. Susanta, and S. Dasir, "Pembelajaran Sains Berbasis Kearifan Lokal Pada Sekolah Menengah Pertama Di Wilayah Bengkulu Selatan ((Pemanfaatan Ikan Mungkus (Sicyopterus cynocephalus) sebagai Sumber Belajar dalam Pembelajaran Sains di SMPN 20 Bengkulu Selatan))," Pros. Semin. Nas. Pendidik. Sains, pp. 231–238, 2016.
- [11] Zulkarnain *et al.*, "Nandong as a culture-based effort to overcome food security toward COVID-19 pandemic situation in Simeulue Island," *IOP Conf. Ser. Earth Environ. Sci.*, vol. 807, no. 2, p. 022007, Jul. 2021, doi: 10.1088/1755-1315/807/2/022007.
- [12] B. Amalia Pintenate, "Pacuan Kuda Dalam Kajian Sosiologi (Suatu Penelitian di Kabupaten Bener Meriah) Amalia," *Sci. African*, vol. 114, no. June, p. 146, 2020.
- [13] Koentjaraningrat, *Metode Penelitian Masyarakat*. Jakarta: PT Gramedia Pustaka Utama, 1993.
- [14] T. Lubis, R. Sibarani, S. Lubis, and I. Azhari, "Cultural Performance of Oral Tradition Nandong Simeulue as Human Resource for Ecotourism: A Linguistic Anthropology Study," in *Proceedings of the International Conference on Natural Resources and Sustainable Development*, 2022, pp. 428–432. doi: 10.5220/0009904100002480.
- [15] S. Syarbaini, *Pendidikan Pancasila*. Jakarta: Ghalia Indonesia, 2014.
- [16] John Creswell, Riset pendidikan: Perencanaan, Pelaksanaan, dan Evaluasi Riset Kualitatif dan Kuantitatif. Yogyakarta: Pustaka Pelajar, 2015.
- [17] S. Shaumiwaty *et al.*, "Teacher performance toward students' mathematical literacy in teaching linear program mathematical models," *J. Phys. Conf. Ser.*, vol.

1663, p. 012066, Oct. 2020, doi: 10.1088/1742-6596/1663/1/012066.

- [18] R. Sibarani, *Kearifan Lokal*. Indonesia: ALT, 2014.
- [19] T. Lubis, "Oral Tradition Nanga-Nanga in Simeulue Island," *J. Oral Tradit.*, vol. 1, no. 1, pp. 28–36, 2019.
- [20] S. Bungsu and H. Jusilin, "Nilai budaya dalam pembuatan kuih-muih tradisional etnik Brunei di Sabah," vol. 36, no. September, pp. 326–333, 2021.
- [21] Akmal and T. Lubis, "The Oral Tradition of Hoyak Tabuik in Pariaman, West Sumatera: An Anthropolinguistic Approach," *Tradit. Mod. Humanit.*, vol. 2, no. 3, pp. 16–24, Sep. 2022, doi: 10.32734/tmh.v2i3.10146.