



# The Existence of *Bapokat* Tradition at Batahan District in Mandailing Natal Regency

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## ABSTRACT

*Bapokat* is a tradition that is still carried out today by the Minangkabau ethnic in Batahan. However, *Bapokat* in Batahan has several differences from that of the Minangkabau ethnic in West Sumatra, so of course the values contained in it are different. This research aims to determine the *Bapokat* tradition carried out by the Minangkabau ethnic who live in Batahan. This research uses an anthropolinguistic approach with qualitative methods. The data obtained is in the form of answers to the researcher's questions. From this research it can be concluded that the *Bapokat* tradition still exists in the Minangkabau ethnic in Batahan.

**Keywords:** *Bapokat* tradition, Minangkabau ethnic, Batahan

## ABSTRAK

*Bapokat* merupakan tradisi yang masih dilakukan sampai sekarang oleh suku Minangkabau di Batahan. Namun, *Bapokat* di Batahan memiliki beberapa perbedaan dengan yang dilakukan pada suku Minangkabau di Sumatera Barat maka tentunya nilai-nilai yang terkandung di dalamnya ada perbedaan. Penelitian ini bertujuan untuk mengetahui tradisi *Bapokat* dilakukan pada masyarakat suku Minangkabau yang menetap di Batahan. Penelitian ini menggunakan pendekatan antropolinguistik dengan metode kualitatif. Data yang didapatkan berupa jawaban atas pertanyaan peneliti. Dari penelitian tersebut dapat disimpulkan, tradisi *Bapokat* masih ada di lingkungan suku Minangkabau di Batahan.

**Kata kunci:** Tradisi *Bapokat*, suku Minangkabau, Bantahan

## 1. Introduction

Minangkabau is often better known as a form of culture than as a form of state or kingdom that has existed in history [1]. The Minangkabau culture is widespread in several regions of the archipelago, including West Sumatra, half of Riau, the northern part of Bengkulu, the western part of Jambi, the southern part of North Sumatra, Southwest Aceh, and also Negeri Sembilan in Malaysia. In common conversation, Minangkabau are often equated with Padang people, referring to the name of the capital of West Sumatra province, the city of Padang. However, this community will usually refer to their group as *urang awak* (meaning the same as the Minangkabau themselves).

Minang or Minangkabau is an ethnic group of the archipelago that speaks and upholds Minangkabau customs. Minangkabau is more of an ethnic culture of a Malay family that grows and grows because of the monarchy system and adheres to a unique customary system, which is characterized by a family system through the female line or matrilineal, although the culture is also very strongly colored by Islamic teachings [2]. Currently, the Minangkabau is the largest matrilineal society in the world [3].

In Minangkabau cultural customs, marriage is one of the important moments in the life cycle and is a very meaningful transition period in forming a small order, namely a new family of descendants. For a Minangkabau male, marriage is a process of entering a new environment, namely entering into his wife's family environment. Meanwhile, for the wife's family, it is one of the processes of adding family members to their *Rumah Gadang*. The theory put forward by Van den Berg, the customary law that applies to the Minangkabau is Islamic law [4]. So marriage must also be based on Islamic law, but in reality, this is not the case. This can be seen in the Minangkabau kinship system which is famous for its matrilineal system.

In the Minangkabau traditional marriage procession, commonly called *baralek*, there are several stages that are commonly carried out. Starting with *maminang* (proposing), *manjapuik marapulai* (picking up the groom), to *basandiang* (standing in the aisle). Before the series of events is carried out, there must be an agreement *manantuan hari* (determining the wedding day) held by the women and men called *Bapokat*.

*Bapokat* itself means agreeing or consensus which in this case involves *Ninik mamak*, *dunsanak sa pokok* (close relatives) and *dunsanak jauh* (distant relatives), as well as neighbors. What is discussed in this activity includes determining the ins and outs related to the implementation of the marriage contract to *baralek gadang* (wedding party). In the event it will also be discussed the division of labor who does what, when the implementation, and how the implementation procedure. Will also be discussed all matters related to the implementation of the party or *baralek gadang* with the best.

The implementation of this *pokat* or *mufakat* activity shows that in Minangkabau every matter cannot be resolved by one family alone involving all relatives and also the neighbors who are invited to the *mufakat* activity before the implementation of the marriage contract and the wedding party. This is all a very good goal, namely to share with each other so that the term heavy is carried lightly. Even later, after the wedding party, a series of activities will still involve people who were invited to a consensus before the event such as opening gifts, bringing the *Anak daro* overnight by her husband's family until the *Anak daro* is escorted back together by her husband's family. Such is the togetherness that exists in the marriage contract and traditional Minangkabau wedding party from preparation to completion. Keep in mind that in the Minangkabau area the word consensus and truth values are highly upheld.

From the explanation above, the researcher is very interested in examining the tradition of *Bapokat* before *baralek gadang* (wedding ceremony) in the Minangkabau ethnic in Batahan. Some informants that the researchers interviewed said that the *Bapokat* held in Batahan was a deliberation held to determine the day and date of the wedding and what series would be carried out in the wedding. *Bapokat* in Batahan has been done from generation to generation until now. It aims to facilitate families who want to marry off their children both in terms of economy and in terms of managing the events that will be held at the wedding.

Anthropolinguistics is a relatively new science related to the development of human intelligence and reasoning, as reflected in language [5]. Sibarani argues that Anthropolinguistics is a branch of linguistics that discusses language variation and use in the development of time, differences in places of communication, kinship systems, the influence of ethnic habits, beliefs, language ethics, customs, and other cultural patterns of an ethnic group [6].

The previous research was conducted by other researchers. First, examines the Minangkabau traditional marriage which aims to find out the Minangkabau traditional marriage tradition. Second, the research to examines the *mamanggia* tradition in the traditional Minangkabau marriage ceremony which aims to describe the *mamanggia* tradition in the traditional Minangkabau marriage ceremony and explain the views of community leaders on the *mamanggia* tradition in the traditional Minangkabau marriage ceremony in Gunung Sarik Village, Kuranji District [7].

This research discussed on how the *Bapokat* tradition is carried out in Batahan whether there are differences with what is done in West Sumatra or not. The *Bapokat* tradition that will be studied is *Bapokat* before *baralek gadang* (wedding ceremony). The objective of the study was to describe the *Bapokat* tradition in Mandailing natal.

## 2. Method

The method is an organized and well-thought-out way to achieve a purpose [8]. In other words, the method is how the object of investigation is collected, classified, and sorted into data, and how the data is analyzed [9]. The method used by the researcher is qualitative. The qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions, etc. holistically, and using descriptions in the form of words and language, in a special natural context and by utilizing various natural methods. Qualitative research deals with qualitative phenomena. The object of this research is all the people who participate in the *Bapokat* event including: the family who *Bapokat*, the mothers who cook the *Bapokat* dishes, the invited residents, *ninik mamak* and *wali nagari*. Data collection techniques namely observation and interview [10][11].

### 3. Result and Discussion

Tradition cannot be separated from human life. Since birth, humans have been practicing traditions. The *Bapokat* tradition is one of the traditions that exist in Indonesia and is still carried out today. This is because the *Bapokat* tradition is still needed by the community when a family wants to marry off their children who may need help or services from neighbors and family or the community so that the preparations for the event to be held run smoothly.

There are several differences that researchers found in the *Bapokat* tradition held in the Minangkabau ethnic, especially in West Sumatra with those held in Batahan, namely: (1). *Bapokat* carried out in Batahan is not only a help and consensus or agreement in deliberations for determining the wedding day and wedding series, but also collecting donations or giving in the form of money or foodstuffs for weddings from the village community, especially close family or distant family and also neighbors. (2). The *Bapokat* tradition held in Batahan is not only carried out by the Minangkabau ethnic but all the communities in Batahan, where in Batahan there are several ethnics including the Minangkabau ethnic itself, the Mandailing ethnic, the Malay ethnic, and the Aceh ethnic. (3). *Bapokat* held in Batahan has several series of events, namely: Mamanggie (informing from house to house that a *Bapokat* will be held along with the day and date), Cooking dishes for the *Bapokat* event, and then the *Bapokat* Event on the appointed day is divided into three sessions, the first session is *Bapokat* outside (provided tents for seating and dishes to eat) for the community and neighbors who come, The second session is for the ninik mamak and village clever people (elders and respected people in the village, the village head/lurah and kepling) inside the house, and the third session is for the closest family (after the invited guests have gone home) inside the house.

#### 1. Mamanggie

*Mamanggie* is a series of preparatory events for *Bapokat* in the form of inviting and informing the community, family and neighbors from house to house that a *Bapokat* event will be held on the specified day and date. This mamanggie activity must be known to the village head with the intention that the *mamanggie* activity does not collide with other families who want to *Bapokat* as well. Those who play a role in this *mamanggie* activity are the parents of the father (MD) and mother (AN), uncles (IB, BM), and aunts (RW, RN). There are two provisions in this mamanggie, namely: 1. Those who invite men are from the men's side and the information provided is the day and date of the *Bapokat* at night, 2. Those who invite women are from the women's side too and the information provided is to tell them to come during the day to cook the dishes that will be served at the time of the *Bapokat* event at night, the following table.

Person	Activity	Meaning
MD, IB, BM (Male)	1. Inviting the male party	Informed and instructed to come on the day and date of the <i>Bapokat</i> .
AN, RW, RN (Female)	2. Inviting the female party	Convey information and tell to come on the day and date to cook dishes for <i>Bapokat</i> .

#### 2. Cooking the Dishes

Cooking the dishes is the task of the women who were invited earlier in the mamanggie activity. In terms of cooking this dish will have a head memesak with the term *tuo olek* (SB). There are no special dishes for this *Bapokat* dish but what is usually served is sweet food in the form of porridge, compote, *nasi lemak sri kaya*, lapis cake, bongko cake, and others.

Table of cooking activities

Person	Activity
SB (Cooking Leader)	1. Organize and command the cooking activities from start to finish, 2. Measuring the coconut milk that will be put into the dough. 3. Measuring the spices that will be put into the dough 4. Measuring the sugar that will be put into the dough
NW	1. Prepare pans and plates and clean them
JN	1. Prepare coconut milk and sugar
RN	1. Peparing the necessary spices
Other Parties	1. Helping to prepare other necessities

Table of food ingredients

Food	Material
1. Bongko Cake	1. 50 Kg rice flour 2. 50 Kg brown sugar 3. Coconut 100 pieces 4. Salt 10 packets or to taste

	5.	Granulated sugar 5 kg or to taste
	6.	Pandan leaves 10 bunches
	7.	Food coloring

### 3. Bapokat

*Bapokat* is the main event to determine the day and date of the wedding and to collect donations or assistance from the community, family and neighbors. *Bapokat* is divided into three sessions.

#### *Bapokat* first session

Person	Meaning
Invited community members and neighbors	The event is held outside the house, guests who come will be welcomed by greeters who are usually done by the uncle who is getting married. The event outside will be provided with a tent for seating and served food. The first session is usually from 8pm until the end of the day.

*Bapokat* at the second session is known as the *ninik mamak* event with the head of village

Person	Description
1. Ninik Mamak (MZ, MNS, TL)	1. Delivery of remarks and advice from village officials and ninik mamak
2. Kepling (MR)	2. Setting the day and date of the wedding
3. Village head/lurah (AZ)	3. Determining the customary series
4. The family (parents, maternal and paternal uncles and aunts)	4. Determining the series of events
	5. Determining the entertainment

*Bapokat* Third session (for close relatives only) in the house after the invited guests have left

People	Description
1. Father (MD)	Deliberate to alleviate and provide assistance to facilitate the wedding in terms of finances, food and direct assistance in preparing for the event.
2. Mother (AN)	
3. Maternal and paternal uncles, their wives and children	
4. Maternal and paternal aunts, their husbands and children	
5. Maternal and paternal grandparents	

### 4. Conclusion

From this research, it can be concluded that the *Bapokat* tradition in Batahan when preparing for a wedding event still occurs and is carried out until now. The participants in the *Bapokat* tradition before the wedding consist of the invited community, close family and distant family, neighbors and *ninik mamak* and village officials, where each person has their respective duties and roles in the *Bapokat* tradition to prepare for the wedding. The purpose of *Bapokat* is to facilitate and assist families who will marry off their children in terms of finance and management of the wedding preparations. The *Bapokat* tradition is a deliberation carried out by the family and *ninik mamak* along with village officials, and all invited communities play a role in providing assistance and donations, and mothers play a role in preparing dishes to be served at the time of *Bapokat*. It can also be concluded that this *Bapokat* tradition not only makes it easier for the family to get married but also provides benefits to strengthen the relationship.

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