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DOI : 10.32734/lwsa.v3i2.880  
Electronic ISSN : 2654-7066  
Print ISSN : 2654-7058

*Volume 3 Issue 3 – 2020 TALENTA Conference Series: Local Wisdom, Social, and Arts (LWSA)*



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## Pasambahan Manjapuik Marapulai Minangkabau

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### Abstract

*Manjapuik marapulai* is an important part in Minangkabau traditional wedding. This kind of tradition means the tradition of picking up the groom to the bride's house by a group of people from bride's family. This tradition is highly dealing with oral tradition as the part of anthropological study because the content is about *pasambahan* between the bride and the groom's family. *Pasambahan* means pantun in Bahasa, it is a kind of conversation held by the picker and the groom's family in the art of Minangkabau speaking. This research is aimed to identify the pattern of *pasambahan* itself which is divided into three major parts; opening, content, and closing. It is conducted in nagari Koto Tuo, Kabupaten Agam, West Sumatra. The method used in this research is descriptive qualitative with deep interview and observation in collecting data. As a result, certain categories were found in opening, content, and closing of *pasambahan*.

**Keyword:** *pasambahan*; *manjapuik marapulai*; Minangkabau.

### 1. Introduction

Culture is one thing that make humans civilized. It is made by a group of people to make them live in ideal way of life. They agreed the rules together, then they made agreement to live in certain pattern. Culture is basically dealing with rules for giving birth, wedding, and other process in life. People in certain place usually has their own culture. Taylor [1] defined culture as the whole behavior, includes knowledge, art, morals, law, custom, as well as other habits that humans agreed and did as the part of certain society. In other perspective, Robert stated that culture is anything that individuals acquire from society like: beliefs, customs, artistic norms, eating habits, skills acquired not from their own creativity but rather the inheritance of the past gained through formal and informal education.

Indonesia has many kinds of culture that makes people from around the world interested to come and see directly how they look. There are more than thirty provinces in Indonesia that every province has their own culture, moreover in one province people could have more than one culture. This uniqueness became one interesting point to learn. The uniqueness not only in traditional fashion and traditional dances, but many things like foods, ceremony, oral tradition, and rituals.

*Alam takambang jadi guru* has become a philosophy of Minangkabau people [2]. They adopted what they see in nature as lessons for life. For example, fire burns other materials. This is included as *adaik nan sabana adaik*. That is a kind of natural condition. Human cannot change it. In the other hand, to extinguish the fire, people need water. This kind of lesson is basic knowledge for Minangkabau people.

Then, Minangkabau people uses the holy Quran as the fundamental aspect in making the rules of life. According to Amir [3] Minangkabau custom is divided into four major parts called as *Adaik nan ampek* (the for customs). They are *adaik nan sabana adaik*, *adaik nan diadaikkan*, *adaik nan taradaik*, and *adaik istiaadaik*. The first two *adaik* are categorized as *adaik babuhua mati*, means they cannot be changed. They are bound strongly. The second two *adaik* are categorized as *adaik babuhua sentak*. They are not tied strongly. They can be changed as long as it does not violate the custom and the holy Quran.

Language is a tool of communication. By using language, people can interact one another. People also could ask for help by using language and in turn, another will help. Language is used to send message, not only in the daily days, but also language is used to send messages from one generation to the next generation. With the basic philosophy of Minangkabau people who took the holy Qoran as the basic principles of life, old generation have sent message to the next generation to maintain this way of life.

Language is divided into two kinds; written language and oral language. *Pasambahan manjapuik marapulai* is categorized as oral language. As it is the heritage of Minangkabau culture, people call it as an oral tradition. *Pasambahan* is held in the traditional wedding ceremony. This culture is based on the Minangkabau culture that made women as the first priority. Women would still live in their traditional house even after marriage. Men, who have become their husband would move to their house. *Pasambahan* is meant to pick up the men to their wife's house.

## 2. Research Method

This research was conducted by using descriptive qualitative method. The source of the data was divided into primary data and secondary data. Loftland [4] and Moleong [5] stated that the main data in qualitative research are the words. The remaining action is additional data, such as document, etc. primary data can be got from the informant. Meanwhile, secondary data was got from the results of structured and unstructured interviews, and the use of passive participating observation techniques.

This research has been done in nagari Koto Tuo Kecamatan IV Koto Kabupaten Agam in November 2019. The research has one informant named Gindo who has ability in doing *pasambahan* and know a lot about this topic. Besides, he also guides young generation to learn this ability. The phenomena of how much it is difficult to learn could be clearly explained by the informant, and how to overcome these problems could be found too.

## 3. Results and Discussion

Minangkabau tradition is basically referred to the holy Quran. Adaik basandi syara, syara basandi kitabullah has become one fundamental philosophy in Minangkabau culture. For protecting the women as mentioned in the holy Qoran in surah An-nisa', Minangkabau adopted it by making regulation about the place of living after marriage. It is not like other traditions; women still live in their traditional house after marriage. Men move to their wife's house.

This regulation gives impact to the wedding tradition directly. There is a tradition called "manjapuik marapulai", means picking the groom up to the bride's house before the wedding party. A group of people from bride's family comes to the groom's house, and there, there is *pasambahan*. *Pasambahan* between the bride's and the groom's family is held in that picking up event. It is not an easy job to do.

*Pasambahan* as one of events in a wedding ceremony symbolizes certain values of Minangkabau people [6]. The values are sitting together to find a solution in every problem or aim they have and obeying the culture. This event is covered with beautiful words and beautiful voice of the speakers. Even it is a cultural event, but it is aimed not only to obey the cultural tradition, but also to entertain people before the big wedding ceremony is held.

*Pasambahan* as one of Minangkabau traditional heritage is done to utter the aim indirectly with symbols. Susanne K. Langer in [7] mentioned that one of humans needs is symbolization needs or the using of symbols. This what makes humans different from the animals. Symbols are divided into three kinds; words (verbal messages), non-verbal behavior, and objects that their meaning are agreed together. According to Littlejohn (in [8]): signs are the basic things of all kinds of communication.

Spoken literature is literature uttered orally from the story teller or poet to someone or a group of people [9]. Previously, Loftland [10] wrote that spoken literature is one of culture regenerated mouth to mouth. The ability to speak in front of people using *pasambahan* as a part of oral tradition. Yet, it is not taught at school. That is why young generation usually cannot do this. Only a few young generations can do that after learning from the old generation. By regenerating this skill, this oral tradition can be avoided from distinctiveness.

The problem that occurs when someone is trying to learn this skill is its complicated and long structure. *Pasambahan* is like a long conversation that makes it difficult to learn. To make it easy, *pasambahan* must be divided into certain parts. First, opening part is the greeting between the two people. Second, content of *pasambahan* is the longest part. And the third one is the closing part for *maurai langkah*, means asking permission to go home after the groom is ready to take to the bride's house. Original form of *pasambahan* is really long. To make it simple, here is the short form of them.

### **Opening part of *pasambahan***

*Assalamualaikum warahmatullahi wabarakatuh*

*Sapihak dek kami ko nan datang*

*Sararak langkah dari rumah*

*Sarayun lenggang di nan golong*

*Manuju rumah kampuang nangko*

Firstly, the groom picker would say "*assalamualaikum*" to greet the groom's family. Next four sentences mean to explain that they (the group of people who come to pick the groom) report that they have come to that house from a distance together.

### **Content part of *pasambahan***

*Kanari bukan kanari sajo*

*Sikajuik tumbuhan jo ilalang*

*Kamari buka kamari sajo*

*Gadang mukasuik nan bajalang*

The aim of this coming is implicitly said in this part. They said that they come there not only to visit them, but there is something big they intend to do. This is what make *pasambahan* unique because they say many things indirectly. Meanwhile, in the other hand, the groom's family surely know what their intention.

There are four ways of speaking for Minangkabau people. First, *kato mandaki* for speaking to the older person. The second, *kato manurun* is used to speak the younger ones. The third, *kato mandata* is for the persons with the same age. The last one is *kato malereng*. According to Sayuti [11] *kato malereng* could be used to everyone. Minangkabau people likes to say something indirectly or implicitly. They call it *bahasa kiasan* which is included in *kato malereng*. Humans often assumed by most of people in Minangkabau would understand fast target of the conversation without saying it directly. They like this way of communication and it has become one of uniqueness of Minangkabau culture [12].

#### **Closing part of *pasambahan***

*Tantang kabanaran nan tatumpah ka ambo tadi*

*Alah ambo bakato baiyo*

*Bajalan bamolah mancari bulek nan sagolong*

*Gantiang ka putuih biang ka tabalah*

*Ambo antakan ka bakeh sutan*

*Mako taradok pintak jo pinto si alek*

*Karano mukasuik alah sampai*

*Nan di ama alah pacah*

*Kini duduak nak maurak selo*

*Tagak nak maayun langkah*

The closing of *pasambahan* is about explaining their mission has been completed. Then, they will ask permission to go home.

#### **4. Conclusion**

The tradition of *manjapuik marapulai* take an important part in Minangkabau wedding party. *Pasambahan* which is the main point in this tradition is categorized as oral tradition of Minangkabau culture. *Pasambahan* is called *pantun* in Bahasa, where two speakers standing having conversation while picking up the groom. First person is from bride's family called picker, and the other one is from groom's family. The pattern of *pasambahan* can be divided into three parts; opening, content, and closing. Opening part is about greeting between the two speakers. Content is about telling the groom's family of the purpose of the bride's family coming to the groom's house. The purpose, of course, to pick the groom up to the bride's house before the party is started. Closing is about saying thank you and ask for permission to go back home by the bride's family.

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