

CHANGES IN IMPLEMENTATION OF THE "*BALAHAK*" TRADITION OF THE BRIDE BASED ON EDUCATION IN THE SIULAK COMMUNITY, KERINCI REGENCY - JAMBI

*Sofrina Zulida Fatma, Agustina, Agusti Efi

Master Program of Social Science, Postgraduate School - Universitas Negeri Padang
*E-mail: sofrinazulidafatma@yahoo.com

Received: 08 Oct. 2021, Revised: 25 Dec. 2021, Accepted: 30 Dec. 2021

ABSTRACT

This study aims to describe the changes in the implementation of the bridal *Balahak* tradition in the Siulak community in Kerinci Regency, and to describe the causes of changes in the implementation of the bridal *Balahak* tradition in the Siulak community in Kerinci Regency. This study used a descriptive qualitative method by describing or describing the circumstances that occurred in the object under study, in this case, the change in the implementation of the bridal *Balahak* tradition in the Siulak community in Kerinci Regency. The results of this study were obtained by data collection techniques in the form of observation, interviews, literature study, and documentation. This study found that several changes occurred in the bridal *Balahak* tradition in the Siulak community, the factors causing the change in the *Balahak* tradition were the times, economy, lineage or cultural contact, and the open nature of society.

Keywords: Change, Bride, Balahak, Tradition, Kerinci.



This work is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License

INTRODUCTION

Each ethnic group or community group has various distinctive features of customs that are especially visible to people who are not members of the local community. Usually, the people of a tradition will not see it from that distinctive style. On the other hand, for traditions that do not originate from the region, you can see their distinctive features. Even though they have differences, the goals and objectives are the same, namely to educate community members to be virtuous, polite, compassionate, and do good to others.

The procession of carrying out this tradition is carried out by the values and norms in that society, as well as in the Kerinci area. Kerinci is one of the regencies in Indonesia. The Kerinci Regency area is mostly inhabited by indigenous people although there are also people from overseas Minang, Batak, and Javanese ethnic groups. Kerinci Regency is an area located on the highlands of the Andalas Mountains (Bukit Barisan), which stretches along the western cluster of the island of Sumatra (Hermon et al., 2021).

Kerinci Regency is located in the western location of Jambi Province. This regency also has many regional cultures and traditions that have been passed down from generation to generation. Kerinci Regency is an area that holds a lot of natural wealth and cultural traditions such as folklore, traditional food, dances, traditional ceremonies, and so on. In the Kerinci area, there are various kinds of traditional ceremonies such as the "kenduri sko" ceremony, wedding ceremonies, inauguration ceremonies for traditional leaders, bathing ceremonies, and others. The wedding ceremony is a tradition that exists among the people of Kerinci Regency. This tradition is a form of inheritance from the ancestors of the

Kerinci people for their community groups. According to Sztompka (2004), tradition includes the continuity of the past which is displayed in the form of facts in the present.

In their daily life, the Kerinci people cannot be separated from traditional ceremonies, such as a wedding ceremony in Siulak, Kerinci Regency. Siulak is one of the sub-Regencys in Kerinci Regency. This wedding ceremony is usually held by the family to celebrate the marriage of their nephew's child. Marriage is a very important event for some people and will always be remembered so it is necessary to hold a ceremony. According to Haq (2019), Marriage is a firm bond in the life of a human child, not only between husband, wife, and their offspring but also between two families.

In the Siulak community, there is a tradition that is carried out after the wedding ceremony, namely *Balahak*. *Balahak* is a trip made by the bride and her entourage to the groom's house which is carried out after the wedding ceremony takes place. According to Asniyatri (8 August 2021), previously those who came to pick up the groom consisted of men and women, but now there has been a change. Changes in the Big Indonesian Dictionary are to be different or different from what they were before. So it can be concluded that change is something that changes or differs from an initial state. However, changes or transitions can also be interpreted as additions or subtractions from the original state. How big is the transition and what has been maintained until now (Anggraeni et al., 2021).

Balahak is carried out as a visiting activity to pick up the groom whose aim is to be brought to the bride's house to attend the *belek* event or their wedding party which is being held at the bride's residence on that day. And according to Kerinci custom, if a man is married, he will live in the woman's house (wife's parents), which is by the customs of the Kerinci people who adhere to a matrilineal system according to the mother's lineage. In the *Balahak* event, there is a *Tabur Turai* procession. *Tabur Turai* is an activity of sprinkling turmeric rice on the bride's side when she arrives at the groom's house, which begins with a welcoming word from representatives of the women's group and representatives of the men's party in Siulak language which is usually called *parno adat*. Then the sowing of *turai* is also carried out when the bride and groom arrive at the bride's house which is also preceded by traditional *parno*.

According to Zulkifli (2 November 2021), previously this *Tabur Turai* was carried out along the road, which started with the bride's descent from the house to the groom's house. However, with the changing times, the implementation of *Tabur Turai* in picking up the groom has changed, so that research problem were found, namely: How did the changes occur in the implementation of the bridal *Balahak* tradition in the Siulak community in Kerinci Regency. The purpose of this research is to describe the changes in the implementation of the bridal *Balahak* tradition in the Siulak community in Kerinci Regency and to describe the causes of changes in the implementation of the bridal *Balahak* tradition in the Siulak community in Kerinci Regency.

METHODS

The research used in this research is a descriptive qualitative method. Bogdan & Taylor (1990); Moleong (2016) defines qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The location of this research was conducted in Siulak, Kerinci Regency. The object of this research is the bridal *Balahak* tradition in the Siulak

community, Kerinci Regency. The data collected in this study was in the form of primary data, which this data was collected directly from the field, and was obtained by conducting interviews. Researchers provide questions directly with a variety of questions concerning the object under study. This study uses data collection techniques through observation, interviews, literature, and documentation. Data collection was carried out by collecting statements and information from community leaders, traditional leaders, and the local community. The time used for this interview was carried out in one meeting with the location at the informant's house. The data obtained is then analyzed to simplify the data into a form that is easier to read and understand. According to Muhadjir (2000); Daryusti (2011), Tanto et al (2018) data analysis is an effort to find and systematically compile notes from observations, interviews, and others to increase the researcher's understanding of the problem he is researching.

RESULTS AND DISCUSSION

3.1 Forms of changes that occur

3.1.1 Participants who pick up the groom

Previously, those who picked up the groom consisted of women and men who walked hand in hand to the groom's house and in the entourage to pick up the groom. However, now only mothers are picking them up. As well as the journey to pick up the groom has progressed with the addition of the strains of rhymes in the Siulak regional language accompanied by tambourines, glass bottles, and percussion. And when the wedding couple returned to the bride's parent's house, along the way they were walking, they also heard the strains of rhymes in the Siulak region language accompanied by tambourines, percussion instruments, and glass bottles as peringkah percussion instruments.



Figure 1. *Balahak* of the bride heading to the groom's house (Source. Personal Document of Sofrina Zulida Fatma, 2021).

3.1.2 *Balahak* implementation time

Initially, the *Balahak* activity was held after the *Ijab Qabul* which was held at the mosque, and when he returned home, the *Balahak* (paraded) headed home. However, now the *Balahak* event is no longer held on the wedding day, but on the day of the *berlek* (wedding party).

3.1.3 The implementation of the *Tabur Turai* tradition (sowing turmeric rice)

The implementation of the *Tabur Turai* tradition is found in a series of *Balahak* activities when picking up the groom. Previously, *Tabur Turai* was carried out since the bride left the house until she arrived at the groom's house, then *Tabur Turai* was resumed when the groom's and bride's accompaniments came down from the groom's house to the residence of the bride (the woman's parents).



Figure 2. The bride's entourage is greeted in front of the groom's house with traditional panno and sow turai (Source. Sofrina Zulida Fatma's Personal Document, 2021).

3.1.4 Bring delivery

Previously, the bride and her entourage visited the groom's house to pick up the groom to take part in the *berlek* event, while at the same time staying at the bride's (parents) house and not bringing gifts or gifts. But now they have brought souvenirs or gifts. According to Irpelita, this custom follows the regional traditions of West Sumatra.



Figure 3. The bride's *Balahak* goes to the groom's house carrying gifts (Source: Personal Document of Sofrina Zulida Fatma, 2021).

3.2 Factors causing change

In a group of people, many things cause a cultural tradition to change. These changes can occur caused by the community itself or from outside, which can affect the originality of the implementation of the tradition. According to Asniyatri (8 August 2021). "There has been a slight change in implementation. *Balahak* implementation is carried out by the agreement between the two families who are married. Usually, the families who are married want to be more concise because sometimes, those who are married work outside the city so certain parts have to be adjusted". Based on the explanation from the informant

above, it can be concluded that in carrying out this tradition, based on the agreement of both families who are married, they do not want to carry out complicated events and only plan events that are considered important, considering there is a lot of work to be done.

3.2.1 Age factor

Indeed, the times and technology have contributed to influencing changes in the implementation of the bridal *Balahak* tradition. With the development of the times, the Siulak people can see traditions from other regions through television or other communication media such as YouTube, which will more or less influence the Siulak region's bridal *Balahak* tradition.

3.2.2 Economic factor

Economic factors are one of the factors causing changes in the bridal *Balahak* tradition in the Siulak community. With the limited economy of the married family, they have to outsmart things that are considered to require a lot of money.

3.2.3 Factors of lineage or cultural contact

The lineage factor can be the occurrence of mixed marriages between women and men who have different traditional customs, for example, marriages that occur between women who come from Siulak and men who come from Medan. So the Medan people who marry the Siulak people will start using the traditional Siulak regional customs, which results in a merger of traditional customs between the Medan and Siulak regions.

3.2.4 The open nature of society

The open nature of the Siulak community with other cultures the community in carrying out the bridal *Balahak* tradition has experienced changes both in terms of delivery, where previously the women's entourage did not bring gifts, now there is.

CONCLUSION

Based on the results of the research and discussion that has been carried out regarding changes in the implementation of the bridal *Balahak* tradition in the Siulak community, Kerinci Regency, there is a change in the form of participants who pick up only consist of mothers and what used to be the bride's party did not bring gifts or delivery now they have brought fruit hand. Some of the factors causing this change in tradition are the times, the economy, lineage or cultural contact, and the open nature of society.

REFERENCES

- Anggraeni, D., Dahlan, D., & Sumardi, L. (2021). Pergeseran Nilai Gotong Royong pada Tradisi Perkawinan Masyarakat Dompu (Studi Kasus Di Dusun Fo'o Mpongi). *Jurnal Pendidikan Sosial Keberagaman*, 8(2).
- Bogdan, R., & Taylor, S. J. (1990). Looking at the bright side: A positive approach to qualitative policy and evaluation research. *Qualitative Sociology*, 13(2), 183-92.

- Daryusti. (2011). Hegemoni Penghulu dalam Perspektif Budaya. Yogyakarta: Multi Garafindo.
- Haq, I. H. (2019). Nilai-Nilai Islam dalam Upacara Adat Pernikahan Sunda. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 16(1), 29-43.
- Hermon, D., Dewata, I., Putra, A., Driptufany, D.M., & Fajrin. (2021). Seri 1 Manajemen Risiko Bencana Kawasan Danau WATERSHED DANAU KERINCI (Kerusakan Lahan, Valuasi Ekonomi, dan Keberlanjutan). CV Amerta Media
- Moleong, L. J. (2016). Metodologi Penelitian Kualitatif. Bandung: PT Remaja Rosda Karya.
- Muhadjir, N. (2000). Metode Penelitian Kualitatif Edisi IV. Yogyakarta: Rake Sarasin.
- Sztompka, P. (2004). Sosiologi Perubahan Sosial. Jakarta : Prenada media.
- Tanto, T. A., Putra, A., Husrin, S., Ondara, K., & Ilham, I. (2018). Karakteristik Pesisir dan Perairan Sekitar Pulau Sirandah untuk Mendukung Wisata Kepulauan di Kota Padang. *Jurnal Kelautan Nasional*, 13(1), 1-13.