

Mutual Cooperation in the Batagak Pangulu Tradition (Information of Pangulu) in Minangkabau

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ABSTRACT

The Batagak Pangulu ritual (the prince's inauguration) is one type of Minangkabau traditional ceremonial tradition. This traditional celebration comprises customary rituals that are quite expensive. The costs could reach 100 million rupiahs or even more, depending on the size of the event that the clan members put on. utilizing a qualitative approach to data collection for this study. Sources of information include traditional leaders and Minang people who have undergone modification by researchers. The study's findings indicate that the Batagak Pangulu ceremony may be held and that the headman and clan members will cooperate to reduce the high costs. It is difficult to perform the Batagak Pangulu rite without cooperation (gotong royong). The killing and preparation of buffalo to be fed at the prince's inauguration is another example of this kind of reciprocal collaboration. Similar to how preparation takes place, mutual cooperation is evident when clan members work together to clean up the area and prepare the adat hall. The study concludes that the Batagak Pangulu tradition must be preserved as an ancestral culture because doing so can help the Minang people maintain their ability to collaborate or work together in all of their endeavors.

KEYWORDS

mutual cooperation; Batagak Pangulu Tradition; Minangkabau

INTRODUCTION

One of the heirlooms of our ancestors that is still practiced now is tradition (Syafrizal et al., 2022; Fitri & Purba, 2023). The persistence of our ancestors' customs has fostered community from traditional societies to the contemporary world. Like other Indonesian provinces, Minangkabau has an oral tradition that is still practiced today (Hasanuddin, 2015). The Minangkabau region is almost entirely covered by this oral tradition. The oral tradition may take one of the following forms: (1) local literary traditions; (2) local language and script traditions; (3) customs involving performances and folk games; (4) customs involving traditional ceremonies and rituals; (5) traditional technological traditions; (6) symbolism or symbolism traditions; (7) folk art and music traditions; (8) traditional agricultural traditions; (9) handicraft traditions; (10) culinary or traditional food traditions; (11) traditional medicinal traditions.

Because leaders may guide, direct, and govern children in a variety of ways, the Minangkabau people, who follow the matrilineal system, view the presence of a leader as being extremely important and crucial. Mamak and pangulu are the two traditional leaders in Minangkabau; mamak is the head of a particular clan, and pangulu is the head of the entire tribe. appointment of a prince after meeting different criteria and following procedures. A prince is chosen through the Minangkabau ritual of Batagak Pangulu.

Butchering buffalo allows for the grand-scale staging of this event, which lasts a week or seven days. The tigo jinhah and Kerapatan Adat Nagari (KAN) people in the nagari must also be present for the appointment of the pangulu, and the Minangkabau traditional petitiuh must be followed when conducting the inauguration. The customary laws already in place must serve as the direction for the procession to choose a prince.

The Batagak Pangulu ceremony, which takes place in the Rumah Gadang Kaum or Balai Adat, is one type of Minangkabau traditional ceremony and ritual (Rahmadani et al., 2013; Marajo, 2006). The ageing pangulu is replaced by his kamanakan (nephew), who performs the Batagak Pangulu ritual because he has passed away or is too old to perform his duty of caring for the clan members. Because there was no agreement on who should succeed the old prince when he passed away or because a replacement candidate had not yet been born, the appointment of the prince was delayed. As a result, he waited until a successor was born. The community suffered as a result of the old pangulu's oversight, and the clan members eventually took over as pengulu (Dirajo, 2009:183-188; see also Toeah, 1985; Piliang and Sungut, 2014).

Since it is currently a very significant traditional event that necessitates implementation fees, the Batagak Pangulu ritual is often referred to as the Pangulu baralek (kenduri pangulu). The costs could reach 100 million rupiahs or even more, depending on the size of the event that the clan members put on. As long as all clan members are on board with implementing bataga pangulu, the high costs are not a barrier for the pengulu and wealthy family members. This presents a challenge for the pengulu and other members of the impoverished or destitute, as they cannot perform the Batagak Pangulu ritual because of the large expense involved.

One of the elements influencing the Batagak Pangulu tradition's survival in Minangkabau is wealth. Although in theory a prince is chosen from among those who are thought to be the most capable and wise, men tend to have the clearest views and have other advantages such as being smart in speech, correct, fair, patient, experienced in customs, authoritative, and coming from a good family (Graves, 2007; Wanti et al., 2023). Wealth is an internal factor of heredity in choosing a prince.

A person who has been chosen to become a prince and is confirmed or inaugurated, which is marked by the slaughter of a buffalo, means that the prince has been raised and has previously paid obligations to adapt, as said in the adaik filled with limbago dituang (adat filled with dituang institutions) custom that has been outlined by the ancestors of the Minangkabau people, namely Datuk Katumanggungan and Datuk Perpatih Nan Sabatang (Piliang and Sungut, 2014; Machmud et al., 2020). As it is claimed, duduaknyo samo low, tagaknyo samo tinggi (sitting the same low, straight, and high), the newly inaugurated prince is in the same position as the previous princes. The prince was accompanied by Salia Samudiak (a hilir semudik), who wanted to talk about village growth and traditional difficulties. However, according to duduaknyo alun samo randah, tagaknyo alun samo tinggi (the seat is not as low, and the upright is not the same height), the position of princes who have not been confirmed or inaugurated differs from that of princes who have. When there are princely gatherings at the adat hall or at KAN, for instance, they cannot be carried back and forth. They are also given different seats if there is a traditional function at the gadang home.

Furthermore, there are ideals related to consideration in the Batagak Pangulu procession. One can observe that the steps of the Batagak Pangulu procession, from the beginning (rapek sapariuak) to the end (pangulu palewaan ceremony), are inextricably linked to the idea of debate or reaching an agreement. It is referred to as the people's sakato in folklore. There has never been an election with a voting system to determine a candidate

for commander or who would be appointed commander for a people, which is something that is uniquely observed here. In the held meeting of the clans, the niniak mamak and everyone present sat down to discuss the commander-in-chief candidate who had been appointed, considered good or bad, examined his character and attitude, or in traditional terms, *bapaiyo bapatidokan*, then a single "one word" joint decision was obtained from all the people that they approved of the candidate they chose.

The Minangkabau people and the nagari leaders are powerless to change the customary laws because they were established by their forefathers. These cultural norms will keep them weak and excluded (Napitu et al., 2020; Natsir et al., 2021). To put the chief's existence on par with that of other chiefs who have been confirmed or inaugurated previously, a resolution to this issue must be found.

One buffalo is killed for one or two princes of the same clan during the inauguration of the pangulu, or at least that is how it has been done in Minangkabau. But currently, several nagari in Minangkabau have performed the *Batagak Pangulu* by killing a buffalo that can be utilized to formally introduce various princes. The researchers discovered this at the *Batagak Pangulu* event in Jorong Gando, Nagari Piobang, Payakumbuh District, Lima Puluh Kota Regency, West Sumatra Province (2014) by killing a buffalo for 16 princes and using different people, except the prince (*datuk*), who still kills a buffalo for one person (BP PAAM and LPAAM, 2012). Large financial limits can be overcome in this manner and jointly. Because of this, the *Batagak Pangulu* tradition endures, albeit with modifications based on the consensus of the *ninik mamak* (*pangulu-pangulu*) in the nagari in question.

RESEARCH METHODS

To investigate, discover, illuminate, and clarify the nature of mutual cooperation in the *Batagak Pangulu* tradition of Minangkabau, this study used a qualitative methodology. Similar to qualitative research, a descriptive form is then filled out after a process of directly gathering data from informants (Creswell, 2014). Direct participant observation, in-depth and candid interviews, focus groups, and documentaries in the form of movies of the Minangkabau *Batagak Pangulu* tradition were used to gather research data. The data analysis technique model put forward by Miles and Huberman (1992) and Spradley (1980) is the one that is used. According to Miles and Huberman (1992), activities in qualitative data analysis involve gathering data, reducing it, and presenting it, as well as coming to conclusions and confirming them.

RESULTS AND DISCUSSION

A cultural region called Minangkabau is located in West Sumatra's administrative region. This region has numerous distinctive traditions. One of the elements of *Batagak Pangulu* that may be drawn from the educational values of each tradition that is practiced is that each activity contains a lot of values that the community can understand. A Pangulu is appointed by the customary ceremony known as *Batagak Pangulu*, which is conducted by consensus and governed by several requirements that the tribe choosing the headman must meet.

The village holds the *Batagak Pangulu* ceremony to elect a new chief. This was done to respectfully inform the wider public that they had chosen a new tribe leader. The people in the nagari carry out the customary village procedure for appointing a pangulu, which serves to inform the community that the former prince has passed away. The *pasambahan* is then carried out to appoint a new prince.

Mutual Cooperation

According to its etymology, mutual cooperation is a Javanese word. mutual cooperation literally translates to "lifting together" or "doing something together," because gotong implies carrying or lifting and mutual cooperation means "together." Mutual cooperation can be understood as a sort of social collaboration between a group of individuals or community members in order to complete an action or piece of work that is deemed beneficial to the whole. According to a Minangkabau saying, the same weight is carried lightly as well as carried," every task is completed simultaneously and collaboratively.

Mutual cooperation can also be seen as a way for each person to actively participate in society and add value to those around them (Rahmadani & Hasrul, 2021). This active engagement can take the form of material, financial, and physical labor support as well as positive contributions of ideas or advice, to make the recipients of the assistance feel as though the weight they are bearing is lighter (Amal et al., 2020). The Indonesian people have used mutual cooperation as a type of traditional knowledge for centuries. There is a value in mutual cooperation that shows through individual conduct or acts that are taken for the benefit of the group without expecting anything in return. Since many issues with coexistence can be resolved through cooperation, mutual cooperation improves the quality of life for Indonesians (Desyandri, 2015).

According to Koentjaraningrat (1987), the mutual cooperation culture, as it is known to the Indonesian people, can be divided into two categories: cooperation, mutual help, and cooperation. Mutual assistance, known as mutual cooperation takes place during home chores, parties, celebrations, disaster relief efforts, and other situations. In contrast, the culture of cooperation is typically practiced to accomplish a task that is in the best interests of the community, whether it is done at the initiative of locals or under coercion (Lembang et al., 2020).

Mutual Cooperation in the Pangulu Batagak Tradition

The Batagak Pangulu traditional ceremony in Minangkabau incorporates the mutual cooperation custom as well. It takes a lot of money, time, and effort to put on the traditional celebration known as Batagak Pangulu; therefore, the community must work together to make it happen. If not, it goes without saying that the Batagak Pangulu event won't be handled correctly. The following are examples of mutual cooperation in the Minangkabau Batagak Pangulu tradition. Initially, funding. Depending on the extent of the event organized by the people, the expenses needed for one Batagak Pangulu event can exceed 100 million rupiahs or even more. Of course, not all princes and citizens can afford the event's high price tag.

Islamic leadership ideals are included in the Batagak Pangulu ceremony's procession, one of which can be found in Nagari Andaleh. These values have been assimilated into the Minangkabau tradition. In other ways, Islam carries along Minangkabau traditions' leadership principles. When selecting a traditional leader or pangulu of the people in this situation, as well as when directing other pangulu or pangulu candidates in carrying out their responsibilities to lead the people, children, and nephews, Islamic ideals serve as a guideline. Since one of the purposes of doing the Batagak Pangulu ceremony is to obtain a person who is suitable to lead a nation, the leaders' seeds in the procession are the most crucial element.

A village tuo states that when picking a clan, village, or tribe leader, clan members must take into consideration the speak nan ompek (four attributes), which a leader must undoubtedly possess. These characteristics are shiddiq, amanah, fathonah, and tabligh.

This indicates that the individuals they will select as their leaders will possess the same four characteristics as the Prophet himself.

Strengthening the title of prince collectively is one option to solve the financial issue (Purba et al., 2018). The princes who belong to the same jorong or nagari consent to carry out the Batagak Pangulu celebration jointly. According to the authors' 2014 research, during the Batagak Pangulu celebration in the West Sumatra Province's Jorong Gando, Nagari Piobang, Payakumbuh District, and Fifty Cities District, one buffalo was sacrificed to inaugurate 16 princes. Each prince just has to spend a maximum of 10 million rupiahs. The inauguration methodology used here is undoubtedly more cost-effective than the inauguration carried out by a single pangulu while maintaining the significance and sacredness of the Batagak Panglu tradition.

The Buffalo massacre is the second. At the time of killing buffalo, one can also witness mutual cooperation in this form. A certified pangulu clan member skinned, dissected and cleaned the buffalo after it had been killed. The clan members work together on this project. Cooking buffalo meat comes in third. The mothers who arrived from the appointed princes then cooked the buffalo that had been killed in the evening so that it could be served the next day when the prince was confirmed. They cooperate to prepare the buffalo meat. Along with preparing the buffalo meat, the moms also prepared the rice, water, and other foods that were served at the prince's inauguration. Fourth, make the traditional hall festive and tidy the area. The traditional hall is where the Batagak Pangulu ceremony is held. Members of the clan and community had extensively adorned the traditional hall where the pangulu's inauguration took place before the alek batagak pangulu was performed. Similar to how they treat the environment, clan and community members clean up the jorong streets and adorn them with gaba-gaba.

There are various ways for the prince to work together with others after formalizing his title as prince (Ningsih & Wirdanengsih, 2022). Clan or tribal members work together to overcome it. Each person receives assistance in their capacity. For instance, if a clan has wealthy members, the help given can take the form of money; if a clan has intelligent members, the help given can take the form of thoughts; if a clan has members who have rice and coconuts, the help given can take the form of rice and coconuts; and if a clan has members who only have energy, the help given can take the form of activities like gathering firewood, carrying water, and cooking. According to the description given above, it is clear that the Batagak Pangulu traditional ritual incorporates a variety of cultures of mutual collaboration, including working together to finance, butcher buffalo, provide food, decorate traditional halls, and maintain the environment. Of course, this also offers advice and teaches the younger generation of today how to cooperate so that issues that emerge can be resolved together.

CONCLUSION

It was determined that mutual cooperation is a type of indigenous knowledge that exists in Minangkabau society. The Minangkabau people practice mutual cooperation, a sort of community. Every task is completed en masse and cooperatively. This type of reciprocal cooperation may be seen in the Batagak Pangulu tradition in terms of funding, implementation, and preparation. The headman who will be installed can handle very high costs. The killing and preparation of buffalo to be fed at the pangulu's inauguration is another example of how this type of reciprocal collaboration is put into practice. When clan members work together to clean up the area and prepare the adat hall, this is an example of mutual cooperation in action.

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