

Meaning of Clothes and Equipment of Minangkabau Adat Rules in Nagari Labuh District Flat Soil

Muhammad Rahmatullah

Pendidikan Sejarah, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Lampung
Jl. Prof. Dr. Ir. Sumantri Brojonegoro, RW.No: 1, Gedong Meneng, Kec. Rajabasa, Kota Bandar Lampung, Lampung.
email: MuhammadRahmatullah@fkip.unila.ac.id

Received: November 17th, 2020 *Accepted:* December 26th, 2020 *Online Published:* December 30th, 2020

ABSTRAK

Minangkabau terletak di Provinsi Sumatera Barat. Di kawasan ini banyak terdapat peninggalan budaya, salah satunya pakaian. Dalam kehidupan sehari-hari masyarakat Minangkabau telah lama mengenal perbedaan antara pakaian sehari-hari dan pakaian upacara adat serta cara penempatannya, salah satunya adalah pemimpin adat. Dalam upacara adat, pemimpin adat biasanya mengenakan pakaian adat dari ujung rambut hingga ujung kaki. Pengertian Pakaian dan Perlengkapan Penguasa Adat saat ini telah mengalami pergeseran sehingga generasi mudanya kurang memperhatikan. Hasil yang diperoleh dalam penelitian ini adalah Pengertian Pakaian Penguasa Adat dalam Nagari Labuh atau Luhak Tanah Datar Saluak yaitu penutup kepala yang memiliki dua bagian, artinya harmoni Koto Piliang dan Body Harmony Caniago. Baju Hitam Gadang Langan merupakan pakaian pemimpin adat yang memiliki arti keberanian, tidak mementingkan diri sendiri, tanda kebesaran, dan bebas mengambil keputusan sesuai dengan hukum adat. Busana merupakan kain yang artinya harus bermurah hati dalam menerima keponakan yang melanggar tata tertib adat. Sarawa Hitam Gadang Kaki memiliki makna tanggap dan spontan dalam menyelesaikan masalah kehidupan anak dan keponakan. Selain itu maknanya adalah keberanian, kebenaran, dan kedalaman ilmu. Cawek adalah sabuk yang artinya mampu mengatasi keponakan yang bandel agar tetap patuh. Sandal adalah sandal kulit yang menunjukkan martabat dan wibawa. Karih berarti kebesaran pemimpin adat untuk melindungi keponakannya. Tungke artinya orang tua yang wajib mempertahankan adat istiadat dan lembaga.

Kata Kunci: Makna Pakaian Penghulu, Adat Minangkabau, Adat Pengulu

ABSTRACT

Minangkabau is located in West Sumatra Province. In this area there are many cultural heritages, one of which is clothing. In daily life, the Minangkabau people have long recognized the difference between everyday clothes and clothes for traditional ceremonies and how they are placed, one of which is the traditional leader. In traditional ceremonies, traditional leaders usually wear traditional clothing from head to toe. The meaning of traditional ruler clothing and equipment has now undergone a shift so that the younger generation has not paid attention. The results obtained in this study are the meaning of traditional ruler clothing in Nagari Labuh or Luhak Tanah Datar, Saluak is a head covering which has two halves, meaning Koto Piliang harmony. and Body Harmony Caniago. The black shirt of the Gadang Langan is the clothing of the traditional leader which means courage, selflessness, a sign of greatness, and is free to make decisions according to customary law. Clothing is a cloth which means that you have to be generous in accepting nephews who violate the customary order. Sarawa Hitam Gadang Kaki has the meaning of being responsive and spontaneous in solving problems in the lives of children and nephews. Besides the meaning is courage, truth, and depth of knowledge. Cawek is a belt that means being able to overcome stubborn nephews in order to remain obedient. Sandals are leather sandals that show dignity and authority. Karih means the greatness of the customary leader to protect his nephews. Tungke means elder in people who are obliged to defend customs and institutions.

Keywords: Meaning of Penghulu's Clothing, Minangkabau Customs, Customary Pengulu.

Journal Pesagi

Muhammad Rahmatullah.2020

Meaning Of Clothes and Equipment Of Minangkabau Adat Rules In Negeri Labuh District Flat Soil

Pages 23-29. Doi: [10.23960/pesagi.v8.i2.2020.4](https://doi.org/10.23960/pesagi.v8.i2.2020.4)

I. INTRODUCTION

Clothing is one of the basic human needs that must be met, like other needs in general. Since prehistoric times clothing has existed but is still very simple. Considering that clothing is a basic need for a cultured human being, this need should naturally be met as early as possible. The instinct to protect themselves from heat and cold caused by weather, shame towards other human beings causes humans to need protective equipment called clothing.

The development of human aesthetic sense eventually gave birth to various kinds of clothing with very beautiful patterns and colors. Apart from being colorful and having various forms of patterns, clothes can also indicate the gender and social status of the people who wear them. The diversity of clothing is caused by its relationship with the view of life or beliefs that prevail in society. Clothing is also one of the heritage of culture because it is created from the work of humans at its time. This is reinforced by the following expert opinions.

Koentjaraningrat (2009: 144) states that culture is a whole system of ideas, actions and human work in community life which is used. and clothing is the result of culture that existed from prehistoric times to the present. Indonesia has a diversity of tribes, of the many ethnic groups in Indonesia, one of them is the Minangkabau.

The term Minangkabau contains two definitions, first the meaning of culture and secondly the understanding of geography. In terms of the Minangkabau culture, it is one of the ethnic groups that inhabit most of the areas in West Sumatra Province in Indonesia with a matrilineal kinship system. Whereas in the geographical sense the area covered by the term Minangkabau is wider than West Sumatra Province. Minangkabau covers parts of Jambi and Riau Provinces, this relatively large area is also known as Alam Minangkabau.

Mutia (1996: 1) states that traditionally, the Minangkabau area consists of darek (land) and rantau areas. The "darek" area is the main / origin area for Minangkabau cultural stakeholders consisting of three luhak (luhak nan tigo), Luhak Tanah Datar, Luhak Agam and Luhak 50 Kota. While the others are called overseas areas.

The government system or also known as kelarasandi Minangkabau has two harmonies, namely Koto Piliang and Bodi Caniago. Kelelasan Koto Piliang was initiated by Datuk Katumanggungan, whose government system is autocratic. The harmony of Bodi Caniago was initiated by Datuk Parpatih Nan Sabatang, which is democratic. Thus there are regions that adhere to the Koto Piliang harmony system and some that adopt the Bodi Caniago system or a combination of both. In these two systems there is mutual influence both on the customary system, leadership patterns and on the form of the rumah gadang building, traditional hall, etc.

Minangkabau is one of the areas in the western part of Indonesia or in West Sumatra Province. In this area there are many cultural heritages, one of which is clothing. The Minangkabau people have unique Minangkabau natural clothes. In the Minangkabau area, the relationship between customs and culture is very close, as seen from the Minangkabau philosophy of life "adat basandi syarak, syarak basandi Kitabullah" which means customs based on or sustained by the Islamic religious law which is also based on the Al-Qur'an and Hadith.

This can be seen from the application of customs and traditions that must be in line with Islamic law, which is the majority religion.

The adat leaders in Minangkabau have a very important role in a village. This shows that customary leaders have a high social status in the community due to their important role in an area. The following are the opinions of several experts regarding adat leaders in Minangkabau. Darwis (2013: 16) states that the pengulu acts as the leader of several matrilineal families, and is in charge of handling matters in the nagari, while Hakimy (1991: 7) states that the leader in adat is a leader who must be accountable to the community (nephews). led).

According to the opinion of the experts above, the adat leader is a leader in one area from several matrilineal families in a village. The adat leader has a very important role in Minangkabau, this can be seen starting from his function as a member of the community, a father in his own family, a leader in his community, and as a ninik mamak in his nagar, which means that the customary leader has a great responsibility for an area, especially his own family.

In other traditional ceremonies, traditional leaders in Minangkabau usually wear traditional clothing from head to toe. The clothing of the traditional leader has its own characteristics so that it looks different in every traditional ceremony because the one who wears the clothes is certainly a leader of a people. The meaning of clothing and equipment for traditional leaders has now undergone a shift so that many of the younger generations in Nagari Labuh, Tanah Datar Regency, have no longer paid attention to the meaning of every clothing and equipment used by traditional leaders in every traditional ceremony, this is very regrettable because of the fact The younger generation in Nagari Labuh, Tanah Datar Regency, no longer cares about the results of their ancestors who have been left behind.

Following are the results of an interview with Mr. Edityawarman, the title of Dt. Sinaro Basa on December 14, 2016 said that at present the Nagari Labuh people do not pay attention to the meaning of traditional rulers' clothing and equipment, indeed there are still many people who only know their clothes but not their meaning, even the traditional ancestors / leaders themselves are rarely used. Knowing about the meaning of traditional leader clothing because the traditional leaders are currently relatively young, if the knowledge of this meaning is not passed on and preserved to their children and grandchildren, it is only a matter of waiting for the cultural time in Minangkabau land to be lost in time.

Currently, the title Dt (the title of the traditional leader) is only a title, many traditional leaders no longer understand the meaning of the clothes they wear themselves, only a small proportion of the traditional leaders understand the meaning of clothing and equipment, in this case the leader who understands about the meaning the average age is over 50 years. Traditional traditional clothes are worn when big events or baralek gadang are held in a community or in a Nagari such as traditional marriage ceremonies, giving titles / batagak panghulu / batagak gala adat, inauguration of an area, inauguration of KAN (Kerapatan Adat Nagari), Pacu Jawi, and major events usually held at the Basa Pagaruyung Palace.

Soekanto (2010: 150) states that the word culture comes from the Sanskrit language buddhayah, which is the plural form of the word buddhi which means mind or reason. Culture is defined as things that are related to reason or reason. The term Culture, which is a foreign language term which means culture, comes from the Latin word colere. This means managing or teaching, namely managing land or farming. From the origin of this meaning, namely colere and then culture, it is defined as all human resources and activities to manage and change nature.

According to an anthropologist E.B. Taylor (1871) in Soekanto's book (2010: 150) states that culture is a complex which includes knowledge, beliefs, arts, morals, laws, customs, abilities and habits acquired by humans as members of society.

Arifantanto and Maimunah (1988: 58) state that meaning is a meaning or meaning that is closely related between signs or forms in the form of symbols, sounds, utterances with the things or items intended, while Raharjo (2008: 75) says that the meaning of an act (or text or practice) is not something that exists in the act itself, but the meaning always has meaning for someone so that it is relative to the interpreter.

Zainuddin (2013: 11) says that Minangkabau is known for its customs which gave birth to Minangkabau culture. The word adat in the Minangkabau sense comes from the Sanskrit language which is formed from a and dato. A means no, dato means something that is truthful. In essence, custom is anything that is not truthful. So, custom is in mind that will determine how to behave and behave as well as act and take action.

Zainuddin (2013: 18) states that Minangkabau custom is a view of life that is rooted in mind. Budi is based on provisions that are real in nature because nature is merely a mind that is giving without expecting anything in return. Minangkabau custom is a culture as a whole that can change. However, there are customs that cannot change. Customs that cannot change are divided into four categories, namely: (1) Adat which is the original customary / customary savanna, which does not change, which is not weathered by the rain which is never lasting by heat. Customs that are commonly expressed in this proverb and petiti, such as the laws of nature which are their philosophy of life; (2) Customs are habits that apply in the general public or in the local community, such as ceremonial events or social behavior which if done will be considered good and if not done it is okay.

Clothing is one of the basic human needs that must be met, like other needs. Since prehistoric times clothing has existed but is still very simple. Considering that clothing is a basic need for a cultured human being, this need should naturally be met as early as possible. The instinct to protect themselves from heat and cold caused by weather, shame towards other human beings causes humans to need protective equipment called clothing. Darwis (2013: 16) states that the adat leader acts as the leader of several matrilineal families, and is in charge of handling matters in the nagari, while Hakimy (1991: 7) states that the leader in adat is a leader who must be responsible to the community (children- nephew he leads).

II. RESEARCH METHODS

According to Endraswara (2006: 5), the research method suggests technically the strategies used in cultural research, the cultural research method discusses operational research steps, the cultural research method dives directly into the problem of determining the title, formulating problems, selecting informants, determining setting, analysis techniques and data retrieval, while according to Maryaeni (2005: 58) the method is the way researchers find understanding in line with the applied focus and objectives. Based on the above understanding, the method is a way to determine the success of a study of the object under study.

Based on the above opinion, it can be concluded that the research method is a method taken by a researcher to find the results of what he is going to research. In research there are usually several kinds of methods that can be used, and in this study researchers used descriptive research. Surakhmad (1998: 140) states that the descriptive method is a method of research that is focused on solving problems that exist in the present on actual problems. The data collected was first compiled, explained and then analyzed. In addition, Surakhmad (1998: 141) argues that the descriptive method has the following characteristics: (a) Focuses on solving problems that exist in the present and actual problems; (b) The data collected is first compiled, described and then analyzed. Therefore this method is often called the method of analysis.

Noor (2012: 47) suggests that the research variable is an activity to test hypotheses, which is to test the suitability of theory and empirical facts in the real world. Thus, it can be

concluded that the research variables are anything in the form determined by the researcher in order to obtain information about it, then the next step is to determine the conclusion.

Based on the understanding of the theory above, it can be concluded that the variables used in this study are single variables. Nawawi (2001: 58) states that the notion of a single variable is a set of a number of symptoms that have various aspects or colonies in them that function to dominate in conditions or problems without being connected with others.

An understanding of this information is important because cultural researchers will inevitably come face to face with it. According to Endraswara (2006: 119) an informant is someone or a customary leader who has cultural knowledge being studied. In order to be more proven in obtaining information, according to Spradley in Faisal (1990: 57) there are several criteria that need to be considered in selecting informants, namely: (a) The subject has been long and intensively with the activity or activity being the target; (b) The subject is still fully and actively involved in the environment or activity that is the target of the research; (c) The subject has a lot of information and spends a lot of time in providing information.

Endraswara (2006: 133) states that observation is a systematic study using human sensory abilities, this observation is made when cultural activities occur by in-depth interviews. Observations used by researchers are to see directly about the object to be studied. Meanwhile, Maryaeni (2005: 68) states that observations can be connected with efforts to formulate problems, compare problems formulated with reality in the field, understand the details of the problem in order to find detailed statements to be stated in the questionnaire, and to find data collection strategies and forms of obtaining perceived understanding. the most important.

III. RESULTS AND DISCUSSION

Minangkabau custom is a tradition that has been accepted from generation to generation through word of mouth. This inheritance process is unique to Minangkabau customs compared to other customs. But behind this uniqueness, this is a weak point that could result in Minangkabau customs being lost from the lives of future Minangkabau generations, so that the pouring of Minangkabau traditional values into written form is an absolute must for the Minangkabau people, especially Nagari Labuh.

Geographical Conditions Nagari Labuh is a rural area or area that is at an altitude between 700 - 1,200 m above sea level with topographical conditions in the form of highlands and undulating terrain with a slope of about 30%. Annual rainfall is approximately 2,150 mm per year with the number of rainy months around 3 - 4 months per year. The condition of the soil is quite fertile with a thickness of about 40 - 50 cm with a temperature range of 20 ° C to 32 ° C. The type of land use is mainly for lowland rice, followed by dry land use in the form of yards, fields or ravages.

Administratively, Nagari Labuh Government is under the guidance of Lima Kaum District, consisting of 5 (five) Jorong, namely: 1) Jorong Ampalu Ketek; 2) Jorong Mandaliko; 3) Jorong Koto; 4) Jorong Rumah XX; 5) Jorong Piliang. Ulayat land is a plot of land on which there are ulayat rights of a certain customary law community. Ulayat rights are authorities that according to customary law are owned by customary law communities over certain areas which are the environment of their citizens where this authority allows the community to take advantage of these natural resources.

In the government structure, Nagari Labuh is supported by Tungku Tigo Sajarangan and Tali Tigo Sapilin. The Tigo Sajarangan Furnace in Nagari Labuh was born in the form of close cooperation between Ninik Mamak, Alim Ulama and Cadiak Pandai. Ninik Mamak is under the auspices of the organization Kerapatan Adat Nagari Labuh (KAN Labuh) and Alim Ulama as religious symbols and clever children reflected in government formal.

Urang ampek jinih is the division of pangulu / pengulu with their respective duties. Hakimy (1991: 7) states that the leader in adat is a leader who must be accountable to the community (the children he leads). In general, in Nagari Labuh, there are two pangulu / pengulu, namely: 1) Penghulu who is elevated because of its role and function in certain matters (pangulu tuo / traditional leader, pangulu manti / pengulu manti, pangulu dubalang / pengulu dubalang and pangulu alim / pengulu alim) and 2) Pangulu Andiko, who was the principal who would provide input to the previous upstream head.

Keesing in Ali Imron (2005: 27) states the kinship system is a relationship based on a model of the relationship that is seen as existing between a father and a child and between a mother and child. The kinship in question, intuitively refers to blood relations, marriage and descent. Researchers used interview techniques as the main tool in data collection in this study. On this occasion the researcher interviewed 7 (seven) informants by means of structured interviews, namely interviews using guidelines in the form of pre-arranged questions coupled with unstructured interviews in order to trace deeper data and unstructured interviews during the preliminary research. The results can be described as follows:

The clothes of traditional leaders in Minangkabau differ from one luhak to another. Minangkabau has three luhak namely: Luhak Tanah Datar (Luhak nan Tuo), Luhak Agam and Luhak Limapuluh Kota / Limapuluah Koto. Because I took research in Nagari Labuh, Limo Kaum District, Tanah Datar Regency, I only conducted research on the meaning of traditional ruler's clothing in Nagari Labuh or Luhak Tanah Datar.

All informants stated that in every part of the clothing and equipment of the traditional leader / datuak Minangkabau, it has its own meaning in it. The majority of young people in Minangkabau currently do not understand the meaning of the clothes they wear at alek nagari events. Therefore, he is also happy if there are still younger generations who want further explanations about the meaning contained in it.

Arifantanto and Maimunah (1988: 58) state that meaning is a meaning or meaning that is closely related between signs or forms in the form of symbols, sounds, utterances with the things or items intended. Based on the opinion of these experts, what is meant by meaning is the result of interpretation which is closely related to a certain thing or item whose results are relative to the interpreter. Opinions about the meaning one has are different from others. As with the opinion about the meaning of the clothing and equipment of the Minangkabau traditional leader in Nagari Labuh, Tanah Datar Regency, Nagari Labuh is a village whose inhabitants are the Minang tribe. Even though they are both Minang ethnic, they do not always have the same opinion about the meaning of the clothing and equipment of the Minangkabau traditional leader, even many of the traditional leaders do not understand the meaning of the clothes and equipment worn by a customary leader Mutia, et al (1996: 7). that clothes are things that are worn by humans and attached to their bodies for their daily needs such as clothes, pants, headgear, belts, etc. Clothing consists of several types, namely everyday clothes, formal clothes and clothes.

In the Minangkabau area, traditional clothing is more than just everyday clothes so that it has a meaning. Traditional clothing is also a symbol of greatness as well as a way of life and ideas, especially traditional leaders. Therefore, traditional clothing is usually only allowed to be worn on certain events in Minangkabau culture. In Minangkabau, the clothing of the traditional leader is divided into three luhak and broadly speaking, it will differ from one luhak to another. The Luhak consists of Luhak Tanah Datar, Luhak Agam and Luhak Limapuluh Kota. In the discussion, the researchers only limited it to the Minangkabau traditional leader in Nagari Labuh, which is classified as Luhak Tanah Datar.

IV. CONCLUSION

Based on the results of the discussion above, the meaning of the clothing and equipment of the Minangkabau traditional leader in Nagari Labuh, Tanah Datar Regency, is as follows: In each part of the clothing and equipment of the Minangkabau traditional leader in Nagari Labuh, Tanah Datar Regency as a whole has an implied meaning of a traditional leader / Datuak. There are 9 parts of the clothing and equipment of the Minangkabau traditional leader in Nagari Labuh, Tanah Datar Regency. These parts are Saluak, Gadang Langan Black Shirt, Sarawa Black Gadang Kaki, Sisamping, Karih, Cawek, Clothing, Tungke and Sandal.

BIBLIOGRAPHY

1. Ariftanto. Maimunah. 1988. *Kamus Istilah Tata Bahasa Indonesia*, Surabaya: Indah.
2. Darwis, Yuliandre. 2013. *Sejarah Perkembangan Pers Minangkabau (1859-1945)*, Jakarta: Gramedia Pustaka Utama.
3. Endraswara, Suwardi. 2006. *Metode, Teori, Teknik, Penelitian Kebudayaan: Ideologi, Epistemologi dan Aplikasi*. Yogyakarta: Pustaka Widyatama
4. Faisal, Sanapiah. 1990. *Penelitian Kualitatif: Dasar-Dasar dan Aplikasi*. Malang: Yayasan Asah Asih Asuh.
5. Mutia, Moenir, Alwi. 1996. *Pakaian Penghulu Minangkabau*. Padang: Bagian Proyek Pembinaan Permuseuman Sumatera Barat
6. Nawawi, Hadari. 1994. *Metode Penelitian Bidang Sosial*, Yogyakarta: Gadjah Mada University Press.
7. Navis, A. A. 1986. *Alam Takambang Jadi Guru*, Jakarta: Pustaka Graffiti Press. Nazir
8. Mohamad. 1983. *Metode Penelitian*, Jakarta: Ghalia Indonesia.