

Study on the Role of Women and Men at *Badatuk* Ceremony in Interior of *Rumah Gadang* in the District of Banuhampu Sungai Puar

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Abstract

Minangkabau tribes are adherents to the matrilineal system, which is a lineage based on biological mothers (*sa paruik*), therefore Minangkabau women have a great influence on their tribes. However, the tribal leader was a man called *Datuk*. *Datuk* inauguration, performed in a traditional ceremony called *badatuk*. In the matrilineal system the main objective is to uphold human dignity by giving equal rights to women and men. On the other hand, the high role of men in tribal leadership raises the question, is there gender domination in the facilities and layout of activities in the *rumah gadang*, especially at the *badatuk* ceremony? This research was conducted to identify the roles of women and men related to facilities and interior layout at *badatuk* traditional ceremonies in Banuhampu Sungai Puar District, with a qualitative approach and an ethnographic method. The results of the study found that the division of the roles of women and men in the *badatuk* ceremony have a balance. There is no gender domination in the facilities and layout of activities in the *rumah gadang* so that gender issues are not a significant problem in the division of roles, especially in the *badatuk* ceremony in the *rumah gadang*.

Keywords: *gender; matrilineal; interior; rumah gadang; badatuk ceremony.*

1 Introduction

Since ancient times the Minangkabau customs have given women a high place and position. With the main goal to achieve worldly safety and welfare and *ukhrawi*. Until now, the Minangkabau community adheres to a *matrilineal* kinship system that is the lineage obtained based on maternal lineage. Minangkabau society is divided into several tribes, from these tribes the lineage is drawn according to the biological mother tribe. Because it becomes a major role in their people, women are very important, both in daily activities and in certain activities.

In general, each tribe has a *rumah gadang* as a residence for members of the clan. Inside there are several rooms which are more primary for women: grandmothers, mothers, children and daughters who are married, while boys do not have cubicles, but sleep in the mosque while studying religion and learn martial arts.

As a meeting place for a people, every *rumah gadang* has a leader, whose title is *Datuk* with its apparatus called *penghulu*. The appointment of the *penghulu* is chosen from the mother's brother's agreement. The role of the *penghulu* is very necessary in the people, to organize and lead the lives of the nieces. The *penghulu* is determined by the people, through a process of election and mutual

agreement according to customary provisions, for that a leader must be emulated by his nephew's son.

Among the traditional ceremonies in the Minangkabau community, the appointment of the *penghulu* is a big ceremony, this ceremony is better known as the appointment ceremony of *Datuk* (*badatuk*). Although basically it is an endorsement of the leadership of men in the tribe, but the process and activities carried out, shows the importance of the function and position of women.

In this case, there is a difference in the understanding of gender in the West and gender in Minangkabau.

Badatuk ceremony must be performed inside the *rumah gadang*. Every activity carried out in the *rumah gadang*, has different demands. In order to be carried out easily and efficiently, supporting facilities are needed, especially in the interior of the *rumah gadang*. In order to gain an understanding of the roles of women and men in the *badatuk* ceremony, it is necessary to do research, so that interior formulations are found that reflect how the roles of women and men in the *badatuk* ceremony in the interior of the *rumah gadang* are related to gender.

2 Literature Reviews

There are various shapes, names and sizes of the *rumah gadang*. The main characteristic is the edge poles all tilted out, so that the shape is increasingly wider upward. Poles made of solid wood. It is a stilt house with a pit that can be used as a place to store agricultural equipment or livestock pens. Roofed with a pointed tip up called the *gonjong*.

Aside from being a place to live everyday, the *rumah gadang* has another very important function, conveyed by Ernatip, et al, 45 [1] namely:

1. As a residence for women, especially women, as well as a place to store heirlooms.
2. As a symbol of marriage / tribe.
3. As a place to care for sick family members.
4. As a place for consensus / consultation of the people.
5. As a place of ceremony including the coronation of the prince.
6. As a banquet venue.
7. As a place to release a man (after his wife / child) to the *pakuburan/ pandam* when he dies.

Rumah gadang building is full of meaning, so that the use of all existing facilities must be in accordance with customary provisions. On the inside of the *rumah gadang* consists of spaces, which are divided by poles like in the picture below:

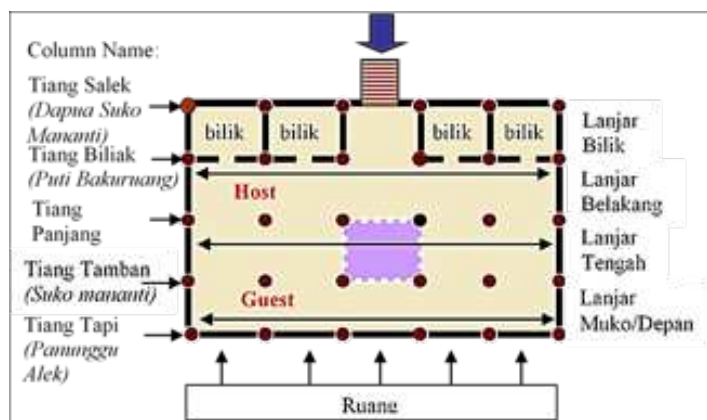


Figure 1. Lay out of Rumah gadang. Sources: Personal, 2020 dan Modification of the Provincial Government. West Sumatera, 2005

The badatuak Ceremony is a big event for the Minangkabau people, a celebration of the replacement of a tribal chief who is also called *datuak*, carried out on the basis of:

1. Living in a sanitary life, replacing the headman because of aging or old age
2. *Batungkek budi*, mindfulness is the replacement of the prince caused by death.

The description of the ceremonial appointment activities and their relation to the role of women is as follows (Boestami, 1988) [2]:

Table 1. Procedure for Badatuak ceremony activities

	Activity	Participant	
		Men	Women
1	All the headmen who are cloaked (head of the same tribe) and the whole group of <i>saparuik</i> from the <i>datuak</i> who will be replaced, agreed in a different house from a nearby family to find a replacement. Women prepare places and food	V	V
2	The results of the consensus were delivered to the mother. After the mother gave a satisfying answer to <i>Andiko</i> or <i>datuak sepayang</i> , then together went to the village chiefs to ask permission to prepare a “ <i>datuak’s</i> place”.	V	V
3	Preparation of <i>datuak</i> in the middle of the house and equipment and clothes by women from the family of his own father, wife and tribe.	V	V
4	An appointment meeting was held which was attended by all <i>datuak</i> in the <i>nagari</i> . The new <i>Datuak</i> only wears traditional clothing without <i>destar</i> . Women prepare places and food	V	V

	Activity	Participant	
		Men	Women
5	The new Datuak respectfully asked his mother, who sat on the pangka near the head of her tribe. After that greeting to the end, then to the middle, called “worship Marewai”, greetings to all the prince nagari and khatib priest. Thus, the new headman had officially “sat on the floor” with the entire Ninik Mamak senagari. The order of offerings means that the new headman will work together, according to the order of the group (cook on a plate at the end), meaning: cook at the base, served at the end. The headman can use a new keyboard.	V	V
6	One of his tribesmen stood on the <i>tamban</i> column and made a speech in the words of the <i>petitah petitih</i> about the title and position of the new <i>Datuk</i> , as well as obligations to the nephew. A wise person answers in the form of <i>nagari</i> approval. After that circulated carano and customary money to those who were entitled. Women prepare equipment and food	V	V
7	After eating and drinking a congratulatory prayer is held.	V	V

The above activities are a series of main activities in the appointment process of the *Datuk*, after the above activities are followed by an event, the size of which is adjusted to the ability of the tribe.

The table above shows the role of men and women in the process of appointing customary leaders.

3 Problem Statement

The *rumah gadang* as a traditional house belonging to the tribe, has a big role in the appointment ceremony of the *Datuk*. The Minangkabau people who have matrilineal ideology appoint women as the main figures in their daily activities and traditional ceremonies, as well as in *badatuk* ceremonies. On the other hand, tribal leaders are men called *Datuk* and their apparatus called *penghulu*. Therefore the question arises:

- How is the division of the roles of women and men in the process of the *badatuk* ceremony in the interior of the *rumah gadang*?
- How does gender equality in the Minangkabau community compare with the notion of gender in the West, in the *badatuk* ceremony in the interior of the *rumah gadang* in the Banuhampu Puar River?

4 Methodology

Based on the research objectives to be achieved, the research method used is ethnography with analysis through a qualitative approach. In ethnographic research, the essence is to observe the activities of the community in their environment in the Banuhampu Sungai Puar region, interact, try to understand the language and interpretations of people about the world around them. The study was conducted in a natural situation or in a “natural setting”. Furthermore, field data and literature are analyzed, through a qualitative approach.


5 Results of Analysis




The notions of equality between men and women in the West and equality in Minangkabau are not the same. Because the notion of gender equality in the West is equality of opportunity between men and women, (Udasmoro) v [3]: whereas in Minangkabau gender equality is manifested by different roles but each has an important role and mutually complement each other. With the main objective to achieve worldly safety and prosperity and ukhrawi for the Minangkabau community in general, nieces in one tribe in particular.




6 Discussion

The implementation of the badatuk ceremony (removal of the Datuk) was observed in the Banuhampu Sungai Puar region. This district has five Nagari, each of which has villages. The badatuk ceremony observed was limited to the deliberation process of selecting the ruling candidate until the ratification of the adat ceremony in the *rumah gadang*, which was carried out in accordance with the customary provisions, namely:

Table 1. Procedures for the Badatuak ceremony in the Banuhampu River in the Puar River

	Activities	Participant	
		Men	Women
1	<p>All the <i>Datuk</i> who are <i>sepayung</i> (<i>datuk</i> of the same tribe) and the whole group of <i>saparuik</i> from the <i>datuk</i> who will be replaced, agreed in a different house from a nearby family to find a replacement. Women prepare places and food.</p>  <p>Figure 2. Datuak Sati Appointment Program (Source: Brandon, 2017)</p>	V	V
2	<p>The results of the consensus were delivered to the mother. After the mother gave a satisfying answer to <i>Andiko</i> or the <i>penghulu sepayung</i>, then together went to the village chiefs to ask permission to prepare a “<i>Datuk’s place</i>”.</p>	V	V

	Activities	Participant	
		Men	Women
3	Preparation of the <i>Datuk</i> place in the middle of the house and equipment, clothes by women from the family of his own father, wife and tribe.	V	V
4	<p>An appointment meeting was held which was attended by all <i>Datuk</i> in the <i>nagari</i>. The <i>Datuk</i> only wears traditional clothing without <i>destar</i>. Women and men prepare places and food</p>  <p>Figure 3. Women and men prepare food. (Source: Susy Irma, 2019)</p>	V	V
5	<p><i>Datuk</i> just asked respectfully to his mother who sat on the <i>pangka</i> near the head of his tribe.</p>  <p>Figure 4. Datuak's mother. Source: Personal, 2002.</p> <p>After that greeting to the end, then to the middle, called “worship <i>Marewai</i>”, greetings to all the <i>Datuk nagari</i> and <i>khatib</i> priest. Thus, the new headman had officially “sat on same floor” with the entire <i>Ninik Mamak nagari</i>. The order of offerings means that the new <i>Datuk</i> will work together, according to the order of the group (<i>masak di pangka di tatiang ka ujung</i>), meaning: cook at the base, served at the end. The <i>Datuk</i> can use a new <i>destar</i>.</p>  <p>Figure 5. The new <i>Datuak</i> greets (<i>marewai worship</i>) to all the <i>Datuk</i> of the <i>nagari</i> and the <i>khatib</i> priest. Sumber: Brandon, 2017.</p>	V	V

	Activities	Participant	
		Men	Women
6	<p>One of Datuk's tribesmen stood on the <i>tamban</i> column and made a speech in the words of the <i>petitah petitih</i> about the title and position of the new Datuk, as well as obligations to the children and nephew.</p>  <p>Figure 6. Speech <i>petatah petitih</i> word. Source: Brandon, 2017.</p> <p>A wise person answers in the form of <i>nagari</i> approval. After that circulated <i>carano</i> and customary money to those who were entitled. Women and men prepare equipment and food.</p>	V	V
7	<p>After eating and drinking a congratulatory prayer is held.</p>  <p>Figure 7. Group dining activities in women's groups. Source: Personal, 2002.</p>  <p>Figure 8. Group dining activities in men's groups. Source: Personal, 2002.</p>	V	V

In every sequence and process of *badatuk* ceremonies in the Sungai Puar Banuhampu region, there is always a role for women and men. Each has a different role, both in time and place, tailored to the needs of each role. Activities at each stage of the ceremony involve different times and places,

some must be done inside the rumah gadang, some are not. The pre-ceremony stage can be done outside the rumah gadang, but at the time of the ceremony it must be done inside the rumah gadang, with a predetermined time and place in a discussion involving various parties but still involving the roles of women and men. In a time and place that is not always the same but each has a very important role and need each other. One activity cannot take place if the previous stage has not been completed. In contrast to the notion of gender equality in the West which states that there is a shared role between women and men. The customary provisions of the Minangkabau give a very large position to women but still provide opportunities for men to become their leaders. Thus gender equality in the Minangkabau tradition has its own characteristics that have been carried out carefully since then until now.

7 Conclusion

In the process of *badatuk* ceremonies in the interior of the *rumah gadang*, there are differences in the division of roles of women and men. In it there is an influence of gender aspects with Minangkabau traditional characteristics, which are different from the notion of gender in Western countries. Gender in the Minangkabau tradition shows the equality between the roles of men and women in the form of different roles but each plays an important and mutual need, especially in the *badatuk* ceremony in the interior of the *rumah gadang* in the Banuhampu Sungai Puar region.

8 References

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