



The Tradition of Eating *Bajamba* in the Marriage Ceremony of Minangkabau Cultural Diversity and Local Wisdom in Solok Regency

Marlis Putri Nandina; Kasiyan

Art Education, Faculty of Languages, Arts, and Culture, Yogyakarta State University, Indonesia

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Abstract

The tradition of eating *bajamba* is one of the traditional Minangkabau cultures that aims to create togetherness between families and the surrounding community. Eating *bajamba* uses a large container in the form of a plate that serves a variety of traditional Minangkabau foods. The tradition of eating *bajamba* is carried out in marriage ceremonies, especially in Solok Regency. The tradition of eating *bajamba* is carried out after the implementation of the marriage contract. The tradition of eating *bajamba* in marriage ceremonies is related to the traditional Minangkabau musical instrument, namely Bansi. This study wants to examine the implementation of the tradition of eating *bajamba*, as well as its relationship with the traditional Minangkabau musical instrument, namely Bansi in marriage ceremonies in Solok Regency. This type of research uses qualitative and descriptive methods. The data of this research is the community in Solok Regency. The data sources of this research were obtained from observations, interviews, and other scientific sources. The research instruments used were interviews and observations. The results of the research that have been analyzed and described explain that the marriage ceremony in Solok Regency has a series of stages that must be carried out in accordance with the provisions that have been set, but there are variations such as the tradition of bararak and the tradition of eating *bajamba*. The tradition of eating *bajamba* in marriage ceremonies in Solok Regency has several important stages, such as delivering speeches, serving food, types of food served, and systematics of togetherness in the process of eating *bajamba* traditions. Bansi is related to the tradition of eating *bajamba* in delivering speeches. Bansi is sounded with a subtle and small sound as an accompaniment to the delivery of speeches related to the tradition of eating *bajamba*, grooms, and brides.

Keywords: *Culture; Minangkabau; Bajamba; Marriage; Bansi*

Introduction

Minangkabau traditional culture has diversity in every region. This means that the traditional Minangkabau culture has its own characteristics in each region. However, the different characteristics still refer to one Minangkabau culture that has been believed, developed, and preserved to this day. Minangkabau traditional culture has diversity and local wisdom with its uniqueness. It is related to art because of its aesthetic value, so that the Minangkabau people indirectly have a different uniqueness and can be assessed from their respective perspectives. In general, Minangkabau is known from various

cultures that have been known to a wide audience, such as in terms of food; Rendang, martial arts; *silat*, traditional clothing in marriage; *Suntiang* and others. This makes Minangkabau one of the cultures that has diversity and interesting local wisdom, so it needs to be studied further to express it scientifically.

Some of the diversity and traditional local wisdom of Minangkabau that have been explained earlier have become a general discussion for the Minangkabau people as well as research conducted by other researchers. There is also one of the traditional Minangkabau local cultures and wisdom that is a tradition that must be done on certain occasions, namely eating *bajamba*. However, before the tradition of eating *bajamba* It is important to know how the Minangkabau culture that originated from West Sumatra has become one of the strong culinary tourism with the characteristics of spices as its basis (Pakasi *et al.*, 2023).

This can be proven through Rendang being one of the typical foods originating from Minangkabau and ranking first in the list of the best foods in the world according to CNN International in 2017. Thus, Minangkabau specialties are also an important concern because they have characteristics and spices that are the basic ingredients and are widely known by the national and international community. What is the relationship between typical foods originating from Minangkabau and eating *bajamba* which is one of the traditional Minangkabau cultures and local wisdom? Eating *bajamba* in general in Minangkabau is interpreted as eating together.

Eating together means not only focusing on food, but how the community is able to create togetherness that is carried out on certain events, including weddings in Minangkabau. Eat *bajamba* in each area in Minangkabau has its own characteristics that are adapted to the prevailing customs. Eat *bajamba* It's not just about eating together, but there are large containers that become places to eat together on a large scale. However, as previously explained, each applicable custom has its own provisions in the implementation of eating *bajamba* on certain occasions, including marriage events in Minangkabau (Wiemar *et al.*, 2022).

Eat *bajamba* It is an activity that does not pay attention to the differences of the people involved in it. Purpose of eating *bajamba* which is held at certain events in Minangkabau is to create family, togetherness, and establish strong social bonds as a Minangkabau community that upholds the prevailing customs (Erlina & Nasrulloh, 2024). Therefore, food originating from Minangkabau is an interesting thing and is made into a tradition with the provisions of customs that apply to each region. As previously explained, in general, eating *bajamba* served in large containers that are usually plates. However, in its presentation it is also not always in the form of a large plate used for eating *bajamba*. In the implementation of meals *bajamba*, you can use fresh and long banana leaves, then arranged until lengthwise.

This makes people able to achieve strong social bonds, as well as form family relationships through food *bajamba* (Velini & Suryadi, 2023). In addition, there are also provisions on how to sit for men and women in accordance with the customs that apply in Minangkabau. Men in eating *bajamba* must *Baselo*, while women sit *basimpuah*. This is done as a form of sitting politely according to Minangkabau cultural customs, especially in eating (Putri & Truna, 2024). In meals *bajamba*, you should also pay attention to a polite way of sitting. This rule has become a good way that applies in Minangkabau customs, especially when eating.

The marriage ceremony is one of the ceremonies carried out in Minangkabau culture with the provisions that apply in it. Marriage ceremonies are one of the important traditional ceremonies for the Minangkabau people because they will form a strong relationship between men and women into a new family. Marriage ceremonies in Minangkabau are in accordance with the customs that apply in each region. That doesn't mean they want to form provisions outside of the prevailing customs, but they want

to create diversity that certainly requires further adjustment. So, the rules of marriage ceremonies in Minangkabau are generally the same, but they are adjusted in each region.

Marriage ceremonies in Minangkabau have rules that cannot be avoided, such as marrying with one tribe or having blood relations (Febria *et al.*, 2022). Thus, the prohibition that has been set at the marriage ceremony in Minangkabau cannot be ignored even though each region has diversity related to the rules set. Marriage ceremonies in Minangkabau generally use a system also known as exogamy. Minangkabau culture is known to use the maternal lineage system or also called matrilineal. So, exogamy in Minangkabau culture means prioritizing finding a bride-to-be outside the mother's lineage. The goal is to be able to expand the family not only within the maternal lineage, but also beyond it (Abadi, 2021).

That is what makes kinship in Minangkabau culture so strong, especially when looking for a bride-to-be. Men will generally follow the woman's family after performing the marriage ceremony. This corresponds to the matrilineal and exogamous systems described earlier. Men propose to women or in Minangkabau language are also called *spoil daro children* (Aini *et al.*, 2024). Marriage ceremonies in Minangkabau want to prioritize the female side to tie the sacred vows with the male side with the Minangkabau tribal background. The reason is, in order for women to maintain the family structure, there is a Minangkabau ceremony from each family to have offspring.

So, marriage in Minangkabau culture prioritizes the male side to find a bride-to-be who comes from the same culture as well (Harahap, 2023:77). The implementation of marriage ceremonies in Minangkabau must go through several stages, namely *Merisik*, *manimang* and *Batimbang Tando*, asking for permission, *Babako-babaki*, night *bainai*, *Manjapuik Marapulai*, welcome at home *Daro's son*, and marriage contracts (Mila, 2023). The implementation of marriage ceremonies in Minangkabau must follow several steps that have been set in general. As previously explained, each region in West Sumatra has a variety of different marriage ceremonies according to applicable customs.

The importance before entering the stage of implementing the marriage ceremony, men and women are able to achieve a good relationship in terms of family. The goal is for the implementation of the marriage ceremony to be able to achieve the goal and obtain the desired results (Yustim *et al.*, 2022). Marriage ceremonies in Minangkabau held in each region have their own uniqueness that can be studied further. Eat *bajamba* in marriage ceremonies in Minangkabau is one of the traditions applied by the community, especially those who carry it out. The implementation of this tradition is not related to the stages of the marriage ceremony that is carried out, but is carried out as a form of appreciation to the community who have come.

In general, the implementation of *bajamba eating* in Minangkabau, especially in marriage ceremonies, is carried out after the contract is made. So, from the beginning, the community was determined to play an important role in preparing Minangkabau cuisine that would be served together after the contract. It involves the extended family of the bride and the surrounding community who have been involved in it to provide a smooth process of the wedding ceremony. Minangkabau women have an important role in the process of planning and preparing *bajamba* food to be served. However, it is possible that men are also involved in it.

Regarding the implementation of *bajamba eating* in marriage ceremonies in Minangkabau, musical instruments have an important role in smoothing the process of the customs that are carried out. This is not done when the process of eating *bajamba* takes place, but before it starts. The use of musical instruments in the tradition of eating *bajamba* is allowed to be used in the implementation of marriage ceremonies. The reason is because marriage ceremonies in Minangkabau require musical instruments to produce a strong atmosphere of traditional Minangkabau culture and art, especially in the implementation of *bajamba eating*.

The tradition of eating *bajamba* in marriage ceremonies in Minangkabau generally uses remarks delivered by the head of the family. This was done to give meaning to the implementation of the *bajamba meal* and the implementation of the marriage ceremony involving two brides. The speech was delivered while inside the house. The Minangkabau people who have attended will be directed to enter the house to follow the tradition of eating *bajamba*. So, there is the use of traditional Minangkabau musical instruments, such as Bansi. The Bansi sound used is not so loud, because the purpose is to accompany the speech delivered by the head of the family before the tradition of eating *bajamba* begins.

Regarding eating *bajamba* in Minangkabau has been researched by three previous studies. *First*, research conducted by Deandra Ashtyn Pakasi, Diena Mutiara Lemy, Amelda Pramezwary, and Juliana (2023). The results of the study explain that the tradition of eating *bajamba* in *Nagari Jawi-jawi*, Solok Regency has its own characteristics in the provision of food. The reason is because of the food served, such as *Rendang Pangicuah*, *Chino Patai*, *Sambal Masiak*, and *Ampo-ampu Vegetables*. This food cannot be found in the tradition of eating *bajamba* in other regions. In addition, before the tradition of eating *bajamba* begins, it will begin with a traditional speech delivered.

Second, research conducted by Rosalinda Wiemar, Yasraf Amir Piliang, Deddy Wahjudi, and Ruly Darmawan (2022). The role of women is so important in the process of launching the implementation of *bajamba eating* in Minangkabau. It also requires cooperation with men in Minangkabau because it requires adjustments to customs in serving food. In addition, it aims to improve social relations through planning and preparing *bajamba meals*. *Third*, research conducted by Erlina and Nasrulloh (2023). The results of the study explain that the tradition of eating *bajamba* in Minangkabau has a strong relationship with Islam. The reason is, in Islam, eating together is highly recommended, especially by involving manners and ethics in it.

The way of sitting while eating *bajamba* is also observed in Minangkabau, as well as in Islam. So, the implementation of eating *bajamba* must follow a series of rules involving manners and ethics, especially getting directions from those who carry it out. Eating *bajamba* in Minangkabau is very upholding Islamic religious values, especially in terms of manners and ethics when eating. People in Minangkabau are not allowed to violate the rules that have been set in the customs when eating *bajamba*. The importance of maintaining manners and ethics in accordance with the Islamic religion which teaches how to eat properly. Therefore, the three studies that have been presented are so important to strengthen the reason why researchers want to research about the tradition of eating *bajamba* in Minangkabau, especially in marriage ceremonies.

Based on the problems that have been explained, this study is focused on researching how the tradition of eating *bajamba* in the implementation of marriage ceremonies in Solok Regency. The researcher chose the tradition of eating *bajamba* in the implementation of marriage ceremonies because he wanted to develop and introduce it more widely to the community at home and abroad. In addition, the researcher's goal is to explain how in Minangkabau there are various traditions that do not only refer to foods such as *Rendang* or *Silat* that have been widely known. Researchers also want to further research how eating *bajamba* also involves the use of musical instruments in it. The importance of Minangkabau traditional musical instruments to provide such a strong atmosphere related to culture and art.

Researchers want to eat *bajamba* is also widely known to form better social relationships and can be applied by other communities, especially in Solok Regency. Eating *bajamba* is not only about eating together, but also forming strong social relationships between the family and the surrounding community. In addition, eating *bajamba* pays attention to ethics and manners that apply in accordance with customs in Minangkabau, especially referring to the eating procedures in Islam.

Research Methods

This type of research uses qualitative and descriptive methods. Qualitative is a type of research that focuses on the study of naturally occurring phenomena (Sugiyono, 2022:7). The descriptive method used in this study aims to describe the research data that has been obtained and analyzed related to the tradition of eating *bajamba* in marriage ceremonies in Solok Regency. The research data obtained is not in numerical form, but data that requires analysis and explained in detail based on the specified research object.

This research wants to focus on the phenomenon of eating *bajamba* which is one of the traditions in Minangkabau that involves togetherness in eating together during the implementation of marriage ceremonies. The data of this research is the community in Solok Regency. The data sources of this research were obtained from observations, interviews, and other scientific sources. The research instruments used were interviews and observations. The reason is because researchers want to get in-depth data related to the problem being researched.

Discussion and Results

Based on the problems that have been explained earlier, the tradition of eating *bajamba* in marriage ceremonies in Minangkabau, especially Solok Regency is an important issue that wants to be further researched. There are also three focuses of this research, which are as follows. *First*, how is the marriage ceremony carried out in Solok Regency? *Second*, how is the implementation of the tradition of eating *bajamba* in marriage ceremonies in Solok Regency? *Third*, how is the use of musical instruments when implementing the tradition of eating *bajamba* in marriage ceremonies in Solok Regency? The three research focuses require further observation and interviews to be analyzed according to the research to be achieved.

The researcher has conducted further observations and interviews with one of the *Bundo Kanduang* in Solok Regency. Before entering the three research focuses that have been explained earlier, it is important to know the meaning of *Bundo Kanduang*. *Bundo Kanduang* (Biological Mother) in Minangkabau has a strong position as a tribal or family leader. *Bundo Kanduang* in Minangkabau is highly respected. *Bundo Kanduang* in Minangkabau has a non-formal position, but is able to become a leader for the family and society indirectly. This is not in the form of lowering men's self-esteem as leaders, but women in Minangkabau have a high position. *Bundo Kanduang* has a strong understanding of the customs of Minangkabau culture, so that it can be a reference in carrying out all applicable rules (Sola, 2020).

Based on the results of observations and interviews that have been conducted by one of the *Bundo Kanduang* in Solok Regency, Marlian, assessed how the tradition of eating *bajamba* in Solok Regency has become one of the important cultures that can be applied to certain ceremonies or activities. The marriage ceremony is one of the activities that refers to Minangkabau customs. In the implementation of the marriage ceremony in Solok Regency, *Bundo Kanduang* assessed how the tradition of eating *bajamba* was applied to respect the family and the surrounding community who had attended traditional activities. In addition, the tradition of eating *bajamba* which is carried out in marriage ceremonies in Solok Regency is a symbol in forming strong social relationships. It is also a form of preservation of traditional Minangkabau traditions which are currently influenced by the development of modern times.

1. Implementation of Marriage Ceremonies in Solok Regency

Marriage ceremonies in Minangkabau have their own uniqueness without changing the actual provisions. Previously, the researcher had explained that there were several important stages in the implementation of the marriage ceremony in Minangkabau, namely the implementation of the marriage

ceremony in Minangkabau must go through several stages, namely *merisik*, *manimang* and *batimbang tando*, asking for permission, *babako-babaki*, *bainai* night, *manjapuik marapulai*, welcoming at the house of the *daru* child, and marriage contracts. Marriage ceremonies in Solok Regency also have variations with other customary activities to enliven and provide a different atmosphere.

Variations used by the community in Solok Regency in the implementation of marriage ceremonies other than eating *bajamba* is a tradition *Bararak*. Tradition *Bararak* In general, it is carried out by the community in order to accompany the bride-to-be to meet the groom-to-be at her home. This aims to be a form of family approval for the marriage ceremony which will be carried out by mutual agreement. Tradition *Bararak* involving the extended family of the bride-to-be, namely *Bundo Kanduang*, *Mamak*, and others (Ummah, 2023). Therefore, I would like to explain more about the implementation of marriage ceremonies in Minangkabau in general, especially in Solok Regency.

a. Merisik

Merisik in Minangkabau is interpreted as a form of action from the woman's family to find a prospective partner who is considered appropriate. This can be done by an agreement made with the woman as the one who will find the right partner. In addition, female families must also adjust to the age of their children. If the time is right and approval, then *Bundo Kanduang*, *Mamak*, and other family members will be involved for further discussions. *Mamak* has a strong position and responsibility for his nephew, especially when it comes to finding a partner. However, it also requires further approval from the parents who have great responsibility for their daughters.

b. Manimang and Batimbang Tando

Manimang and *batimbang tando* are important processes that are carried out when the woman's family wants to reach an agreement with the man's family. The agreement is carried out by exchanging signs, it can be in the form of rings, cloth, heirloom kris, and others. The sign is determined based on not degrading self-esteem and not exaggerating. However, it is different from dowry. Exchange signs of her goal to reach an agreement only or in general it is also called fiancé. So, exchanging the sign is a form of proof that the male family and the female family have agreed to continue the process towards the marriage ceremony in accordance with the prevailing customs in Minangkabau.

c. Requesting Permission

Asking for permission is an important part of what the man must do when both sides of the family agree to proceed until the marriage ceremony. Although the exchange of signs had previously been carried out, it had not involved the extended family of men completely. Men in Minangkabau must ask permission from the extended family, both from male and female parents. This is different from women who do not need permission because they have been processed by the extended family. Asking for permission is done in order to receive the blessing completely, so that it can proceed to the marriage ceremony.

d. Babako-babaki

Babako-babaki is an important part of the family of the male parents to the daughter who will carry out the marriage ceremony. *Babako* and *babaki* are two different things, but they have a strong connection. *Babako* in Minangkabau means how a few days before the start of the marriage ceremony, the woman will be accompanied to the big family of the male parents. The goal is so that the family of the male parents can provide important advice or advice for their nieces and nephews who will live a new life with their prospective partners.

In addition to *babako*, there is the term *babaki* that completes the process of *babako*. Why is that? Because *babaki* in Minangkabau means equipment or goods given with the aim of meeting the needs of the niece who is going to get married. These equipment can generally be in the form of food, jewelry, clothing, and others. So, in addition to the advice given, the family of the male parents also wants to provide important equipment that is useful for the female nephew. Therefore, *babako-babaki* are two different activities, but they have a strong connection.

e. Bainai Night

Night *bainai* in Minangkabau has a uniqueness before the implementation of the marriage ceremony. The reason is because of the night *bainai* or better known as the henna night. So, night *bainai* in Minangkabau aims to dye women's nails as brides-to-be by using Lawsonia Inermis leaves. Lawsonia Inermis leaves will be mashed first until they turn red as a whole. In general, night *bainai* It is carried out one day before the implementation of the marriage ceremony. This was done at the bride-to-be's house. Night *bainai* not only coloring nails. There is also a carving formed using the crushed Lawsonia Inermis leaves on the bride-to-be's arm (Madhatillah *et al.*, 2024).

f. Manjapuik Marapulai

Manjapuik marapulai or better known as picking up the groom-to-be in Minangkabau is so important to do before the wedding ceremony begins. The groom-to-be will be picked up by the woman's family as the bride-to-be. The pick-up process is carried out in tandem. This is different from the concept of *the bararak* tradition as explained earlier. *Marapulai* or the groom-to-be will be accompanied to the house of the *daru* child or bride-to-be. This aims to carry out the contract in accordance with the applicable Minangkabau customs (Firmansyah, *et al.*, 2023).

g. Welcome at Daro Children's Home

Welcome at home *child Daro* or bride-to-be in Minangkabau means welcoming the arrival of *marapulai* or the groom-to-be after being picked up. In the process of welcoming the arrival of *marapulai*, there is a wave dance presented. Wave dance is one of the traditional Minangkabau dances that aims to welcome guests. There is also a silat performance or giving each other Minangkabau rhymes related to the purpose and purpose of the arrival *marapulai* At home *child Daro*. In addition, there is also the use of traditional Minangkabau musical instruments in welcoming the arrival *marapulai*, such as *talempong pacik*, *rabab*, *gandang*, *bansi*, and others (Syafriani *et al.*, 2024).

h. Marriage Contract

Marriage contracts in Minangkabau have a process that is not much different from in general. In the process of implementing the contract in Minangkabau, it is usually carried out at the house of *the daru child*. When the contract process takes place, *the children* will not be shown immediately, but wait in a room dressed in traditional Minangkabau clothes, such as *baju kurung*, *suntieng*, shawls, and others. At the time of the contract, the dowry that has been determined is also given. There is also the awarding of a title as a sign that the *marapulai* is mature.

i. Bararak Tradition

In the implementation of marriage ceremonies in Minangkabau, each region has its own uniqueness to introduce the religion and local wisdom of the local community. Marriage ceremonies in Minangkabau have a variety of local culture and wisdom after the implementation of the contract, namely the *bararak* tradition. As previously explained, the *bararak tradition* is interpreted as an accompaniment carried out by two large families from *marapulai* and *anak daru*. The *bararak* tradition comes from Solok

Regency which is carried out in a marriage ceremony. The *bararak* tradition is carried out based on the agreement of the family of the male parents of *the daro child*.

Marapulai and *Anak Daro* will be accompanied around the village and involve the surrounding community. The process of the *bararak* tradition is also accompanied by traditional Minangkabau musical instruments, such as *talempong pacik*, *pupuik sarunai*, plate dance, *bansi*, and drums. Each of the traditional Minangkabau musical instruments and the plate dance used has an important role to accompany the groom and bride in the *bararak* tradition. In addition, the *bararak* tradition is also related to the tradition of eating *bajamba* which is one of the problems researched in this study.

After the implementation of the tradition *Bararak* finished, then *marapulai* and *child Daro* will return home to be greeted with food. The food is served by *Bundo Kanduang*, *Bako*, and the extended family of *child Daro* Other. The term food in Minangkabau is also called eating *bajamba*. So, the big family of *marapulai* and *child Daro* will sit together in the house, then enjoy a meal *bajamba* (Vane & Malihah, 2020).

2. Implementation of the Bajamba Eating Tradition in Marriage Ceremonies in Solok Regency

The tradition of eating *bajamba* in marriage ceremonies in Solok Regency is one of the important traditions to be carried out after the implementation of the contract. As previously explained, the tradition of eating *bajamba* in marriage ceremonies in Solok Regency is related to the *bararak* tradition. After the implementation of the *bararak* tradition, eating *bajamba* becomes a tradition that will be carried out next by involving the extended family of *marapulai* and *daro children*.

Based on the results of observations and interviews conducted with one of the *Bundo Kanduang* in Jorong Sungai Pangalek, Nagari Sariak Alahan Tigo, Hiliran Gumanti District, Solok Regency, namely Marlian, there are several important stages that must be carried out in the implementation of the *bajamba* eating tradition. Some of these stages are adjusted to the agreement of the family of the *daro children* who want to carry out the tradition of eating *bajamba* after the *bararak* tradition is carried out. However, in general, *the bajamba* tradition is one of the important concerns for the people of Solok Regency because it involves the *marapulai* family and the *daro children's family*, as well as the surrounding community.

First, before the implementation of *bajamba* eating begins, it is important to direct men and women to sit in accordance with the manners and ethics that apply in Minangkabau. Men sit in the *baselo* way, while women sit in the *basimpuah* way. The reason is because in the implementation of Minangkabau customary activities, it is important to uphold the values of applicable norms, especially sitting procedures. If men and women do not sit in accordance with the manners and ethics that apply in Minangkabau, it is considered a violation and is not allowed to follow the tradition of eating *bajamba*.

Second, after the family, groom, bride, and the surrounding community have sat in the house, there is a welcome in the form of a speech that wants to be delivered. In general, the speech will be led by the head of the family from the bride's side. This is done as a form of respect given to the family, groom, bride, and community who have been present to carry out the tradition of eating *bajamba*. The speech was delivered accompanied by the use of traditional Minangkabau musical instruments, such as *Bansi*.

The speech delivered was related to gratitude for the implementation of the marriage ceremony that has united two families, especially the couple between the groom and the bride. In addition, the speech delivered explained the importance of preserving and developing traditional Minangkabau traditions, such as eating *bajamba*. There is also a study about how life after the wedding ceremony is carried out by the groom and bride. The head of the bride's family conveyed about the implementation of the tradition of eating *bajamba*; the procedures for its implementation, the presentation of food, and the purpose of carrying out the tradition.

The speech delivered was in Minang. In general, the head of the woman's family will convey the meaning of the speech which is dominated by implicit rather than explicit. This was done as a form of introducing Minangkabau culture which usually uses expressions in the form of metaphors or parables. The speech delivered explained the flow from the process of the tradition of eating *bajamba* to how it was served. This includes any food served on a large container in the form of a plate or the like.

Third, the head of the bride's family will lead a joint prayer as a gratitude for the enjoyment, blessings, and togetherness that has been given by God. This is done as a form of gratitude that has been given by God so that the implementation of the marriage ceremony can run smoothly. The joint prayer can also be led in addition to the head of the bride's family, such as religious experts. The importance of joint prayer is carried out so that the implementation of the tradition of eating *bajamba* can be carried out without any problems.

Fourth, after the speech and prayer are carried out, then the core part of the implementation of the tradition of eating *bajamba*. As previously explained, the speech delivered was related to the procedures for implementing the tradition of eating *bajamba*, as well as the respect given. In this section, the researcher wants to describe more clearly how the process of the *bajamba* eating tradition was conveyed through previous speeches. This includes the process of preparation, presentation, and completion of the implementation of *the bajamba* eating tradition.

In the tradition of eating *bajamba*, *Sumando* has an important role in preparing the dishes that want to be served. *Sumando* in Minangkabau means a man who is given the responsibility to prepare dishes at the implementation of Minangkabau cultural traditional events. Usually the man sent from the bride's family. *Sumando* wears clothes like a *peci* with a *songket* cloth that goes around his waist. Before food and drinks are served, a long and wide mat will be laid out as a seat, plates, and drinks.

Then, *Sumando* will serve half coffee for men and half tea for women. It was also done by ringing the sound of plates as a sign that *Sumando* had started serving food to everyone who had been present in the house. The food served by *Sumando* must be in accordance with the type. If *Sumando* delivers curry food, it is not allowed to be combined with others, such as rice, washing water, and the like.

The food served is in the form of chicken curry, jackfruit curry, ridge curry, *cancang* curry, potato curry, peanut chicken *rendang*, eggplant seasoning, crackers of *sambal lado tanak* anchovy quail eggs, *balado* fried fish, spicy sour curry, snacks; banana, sticky rice, *pinyaram*, and others. When *Sumando* is preparing and serving the dish, the men and women will sit according to their places. It is not allowed for men to sit mixed with women, so they must be separated. After all food, drinks, and handwashing stations have been provided, everyone is allowed to experience in advance how rice can be obtained based on the rice harvested by farmers.

This means that it is not allowed to waste the rice that has been served. In addition, the rice served was also quite a lot because considering that not a few were present, but many from various groups. After all the food, drinks, and handwashing stations have been served on a large container, it will be directed by the head of the bride's family to sit according to the age group. This aims to create togetherness and tranquility that occurs between fellow age groups. Adults with people of the same age, as well as teenagers, and children.

So, you should sit according to the group and of course adjust the gender as well. *Sumando* will provide several large containers in the form of plates or the like. Not only one considering how there are so many present, of course. After all the processes of preparing and serving *bajamba* food are completed, the bride's head of family will start the tradition by directing everyone to eat snacks first. After that, it is only allowed to eat some of the food that has been served as previously explained.

Fifth, any food that has been served by Sipangka, is not allowed to take someone else's. It is a form of courtesy to eat the food in front of them and eat together using a large container, such as a plate. In addition, when the eating process is carried out together. What this means is that if it has started, then everything must be eaten without exception. The reason is because in Minangkabau, especially in Solok Regency, togetherness in the eating process *bajamba* so important to pay attention to. One person eats, so everyone must eat together. It is an important meaning that is conveyed explicitly through procedures and ethics in the process of eating *bajamba* (Kaba Rantau Official, 2023).

So, some of the provisions in the process of eating *bajamba* that have been explained before, are not written clearly, but from hereditary expressions that must be respected and implemented properly in accordance with manners and ethics. The provisions in the process of eating *bajamba* are clearly conveyed by the head of the family from the bride's side or it can be from a local traditional leader with a high position, as well as an understanding of the Minangkabau culture that is so strong. Eating *bajamba* in a marriage ceremony in Solok Regency strengthens the relationship between the groom's family, the bride's family, and the surrounding community to be harmonious because they uphold togetherness regardless of their background.

3. The Use of Musical Instruments in the Implementation of the *Bajamba* Eating Tradition in Marriage Ceremonies in Solok Regency

Based on the process of implementing the tradition of eating *bajamba* in marriage ceremonies in Solok Regency, there are traditional Minangkabau musical instruments that are used as accompaniment. In the implementation of marriage ceremonies in Minangkabau, using several traditional musical instruments, such as *gandang*, *bansi*, *talempong pacik*, and others has become a common thing. However, based on the results of research obtained from an interview conducted with *Bundo Kandung*, Marlian explained that in the tradition of eating *bajamba* also uses traditional Minangkabau musical instruments, such as *Bansi*.

The use of *Bansi* as one of the traditional Minangkabau musical instruments is not used when eating *bajamba*. Then, what about the use of *Bansi* in the tradition? As previously explained, there is a speech delivered by the head of the family from the bride's side before the start of eating *bajamba*. During the process of delivering the speech, it will be accompanied by the *Bansi* tune. This is a matter that requires further study. The reason is because *Bansi* is prioritized to be used in accompanying the *Bansi* played compared to other traditional Minangkabau musical instruments.

Speech delivered before the tradition of eating *bajamba* It started so deeply. As explained earlier, the speech delivered focused on conveying a series of processes for the implementation of the eating tradition *bajamba* and the life of the bride and groom after carrying out the marriage ceremony. It is based on a deep emotion because what is conveyed is not in a general way, but a feeling that wants its meaning to be well understood by those who listen to it. *Bansi* is considered to have a sound that is so emotional and able to touch the feelings that listen to it. *Bansi* is able to produce a soothing or soft sound, so that it can touch emotions for those who listen to it (Cufara *et al.*, 2021).

Bansi has a strong melody because it combines emotions between happiness and sadness. It does not aim to make those who listen to it tend to be completely happy or sad, but to appreciate how strong the traditional Minangkabau culture and arts are. This is the reason why the speech delivered by the head of the family from the bride's side is accompanied by *Bansi* compared to other traditional Minangkabau musical instruments. The goal is so that those who listen to it can deeply interpret the speech delivered. So, the implementation of the tradition of eating *bajamba* also has a relationship with traditional Minangkabau musical instruments, such as *Bansi*.

However, the use of *Bansi* in accompanying a speech before starting to eat *bajamba* is not so loud. This is so that the *Bansi* that is sounded does not interfere with the speech delivered by the head of

the family from the bride's side. It is important for Bansi to strengthen Minangkabau cultural values through the sound used as an accompaniment to the speech delivered. So, Bansi is sounded with a smooth and small sound. The importance of adjusting the sound of the Bansi produced with the speech delivered. Therefore, there is a strong relationship between Bansi and eating *bajamba* which can be known in the delivery of speeches.

Conclusion and Suggestions

Based on the problems that have been analyzed and described, there are also three things that the researcher wants to conclude. *First*, the marriage ceremony in Minangkabau has several series of stages that must be followed. This is in accordance with the provisions of the traditional Minangkabau culture which has determined how the stages of the implementation of the marriage ceremony should be. However, there are variations carried out by several specific regions, one of which is Solok Regency which holds *the bararak* tradition after the marriage contract and the tradition of eating *bajamba*.

Second, eating *bajamba* is a tradition that is carried out after the *bararak* tradition is carried out in Solok Regency during the implementation of marriage ceremonies. The tradition of eating *bajamba* is carried out by involving the groom's extended family, the bride's extended family, and the surrounding community. The tradition of eating *bajamba* wants to strengthen the relationship of friendship and togetherness. The reason is because the tradition of eating *bajamba* means eating together in a large container in the form of a plate or the like. *Third*, there is also the use of traditional Minangkabau musical instruments in the implementation of the tradition of eating *bajamba* in marriage ceremonies in Solok Regency, namely Bansi.

Bansi is used to accompany the delivery of speeches by the head of the family from the women's side. The reason for using Bansi in delivering speeches before the start of the tradition of eating *bajamba* is because it is able to produce a touching sound. Bansi has a melody that swoops when producing sound and is usually played in the implementation of traditional Minangkabau cultural customs, such as marriage ceremonies, the tradition of eating *bajamba*, and others. In addition, the speech delivered was also emotional because it was related to the life that will be carried out by the groom and bride, as well as the implementation of *bajamba eating* in Solok Regency which will be carried out.

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