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Additional Meals at The Wedding Ceremony in Nagari Tandikek, Patamuan District, Padang Pariaman District

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Abstract

Pasambahan dining is a unique tradition that symbolizes the rich culture and local wisdom of the local community. In this ceremony, various types of typical food are served on banana leaves and traditional kitchen utensils, symbolizing respect for ancestors and harmony with nature. This tradition also illustrates the values of solidarity, mutual cooperation and brotherhood that are unique to the Nagari Tandikek community. Even though times are developing, the essence of the Pasambahan eating tradition is still maintained and preserved as a regional cultural identity. This article discusses the details and philosophy contained in the pasambahan eating tradition, as well as its development in modern life.

Keywords: wedding ceremonies, cultural wealth, Padang Pariaman, and regional cultural identity

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Introduction

Etymologically, Pasambahan comes from the word "sambah" (sambah) which has the prefix pa-an. Sambah means the union of respect and solemnity in a natural sense. Pasambahan in the general sense is the art of speaking in Minangkabau traditional ceremonies. According to Djamaris (2001:43-44), pasambahan means respectful notification. Pasambahan is a speaking skill to convey thoughts through beautiful language using expressions and rhymes. Even though the pasambahan is in the form of a dialogue, it is not staged. Traditional speeches are different from pasambahan, but in terms of meaning they are essentially the same and interconnected. Pasambahan is better known for speeches delivered at traditional speeches, traditional ceremonies, and at alek nagari. Traditional speech is a form of language used in traditional ceremonies that is structured, orderly and rhythmic and is associated with tambo and origins, to express the meaning of respect, a sign of greatness and a sign of glory.

On the other hand, pasambahan is a form of language similar to speech but is not

associated with tambo and its Minangkabau origins. Traditional speeches are usually done standing, while pasambahan are done sitting cross-legged during traditional ceremonies (Djamaris, 2001:51). The pasambahan event involves two parties, the host (sipangka) and the guest (si alek). Each of these parties has its own spokesperson (spokesman or artisan sambah) who usually determines in advance who will be the spokesperson based on consensus. What the sambah interpreter conveys in the pasambahan, the proverbs-patitih, pantun and talibun which are commonly used are eloquent in their words and melodious in their voice so that the people who attend this event feel comfortable hearing them. One area that still uses pasambahan as a ceremony to convey aims and objectives is in Nagari Tandikek, Patamuan District, Padang Pariaman Regency namely additional food. Pasambahan dining is pasambahan allowing guests to enjoy dishes that have been prepared by the host (the pangka) for the guests (the alek). The addition of food is done in the evening before batimbang.

Indonesia is the largest archipelagic country in the world with very rich ethnic, linguistic and cultural diversity. In various corners of this country, there are various traditions and customs that are the pride of local people. One of the traditions that is characteristic of the people of Nagari Tandikek, Patamuan District, Padang Pariaman Regency, West Sumatra is the tradition of eating pasambahan at wedding ceremonies. This tradition involves serving typical and unique food that reflects cultural richness, while containing noble and philosophical values that are closely related to people's lives. Pasambahan dining at Nagari Tandikek is not just about serving food, but also depicts the concept of strong family, mutual cooperation, respect for ancestors, and harmony with nature. This tradition is a form of local wisdom and cultural richness that has been passed down by previous generations and is still maintained today.

This article will explain in more detail the tradition of eating pasambahan at wedding ceremonies in Nagari Tandikek, starting from the history, philosophy, presentation process and meaning behind the various elements present. Apart from that, this article will also highlight how local people try to maintain and preserve this tradition amidst changing times and the challenges of modern life. This preservation effort includes outreach activities, cultural education, as well as collaboration between the younger and older generations in bringing back love for this valuable cultural heritage. It is hoped that by understanding the pasambahan eating tradition in more depth, we can appreciate and respect the richness of Indonesia's diverse culture.

Method

The research method employed in this study is qualitative research with a phenomenological approach. This approach was chosen to facilitate an in-depth understanding of Pasambahan meals in wedding ceremonies in Nagari Tandikek, Patamuan District, Padang Pariaman Regency. The selection of the research location was deliberate to reflect the distinctive and unique cultural context of the local community. Research participants will be purposively selected, including cultural figures, family members of the bride and groom, and those directly involved in the ceremony.

Data will be collected through in-depth interviews and participatory observation. The interviews will be structured with questions covering aspects such as the symbolic meaning of Pasambahan meals, their role in the ceremony, and changes in practices over time. Participatory observation will allow the researcher to engage directly in the

ceremony's activities, observe social interactions, and understand situational contexts that may influence Pasambahan meal practices.

Data analysis will follow an inductive approach, starting with the transcription of interviews and observation notes, followed by categorization and grouping of findings. The literature review will serve as a theoretical foundation for understanding and interpreting the data, providing the necessary cultural context. Thus, this research method is expected to make a significant contribution to understanding the role of Pasambahan meals in the context of weddings in Minangkabau society.

Discussion

Pasambahan Makan is a form of traditional literary work. Actually, in the realm of literature there are two parts to the field of literature, namely: written literature and oral literature. Written literature is an expression of someone's thoughts and feelings which is then made into a text or anything that has nuances or leads to a written or literal work. According to e-KBBI, written literature is literature that emerged after humans became familiar with writing. In Indonesia, it began after the Indonesian people became acquainted with foreign cultures, namely Hindu, Islamic and Western cultures.

Then oral literature, oral literature is literature that refers to the beauty of words that are conveyed through word of mouth. According to my Oral Literature lecturer, Mr. M. Yunis, at one of our lecture meetings, he said that the creator of oral literature is unknown because oral literature does not belong to an individual but to a group in an area.

Talking about oral literature, in Minangkabau there are several oral literatures such as: pantun, pituah tuo, petatah-petiti and many more. Because oral literature spreads by word of mouth, I think oral literature is the basis of communication between creators and audiences. And from a creative process that is guided by morals and values, norms of life, literature is born in the form of a work, like this Pasambahan Makan.

Pasambahan makan is a Minang language dialogue carried out by two selected people at a certain event where each word has a unique rhyme and is of course in sync from word to word. Dialogues in Pasambahan Makan are not empty dialogues without a purpose, but in this dialogue there is a specific aim and purpose, such as inviting the guests to enjoy the food or drink that has been served, asking permission from the host to return to their respective homes after the meal is finished. Eat. Like a dialogue between sutan as urang sumando and etek at a wedding event as follows:

Sutan:

"Nan manjadi buah bana dek kami silang nan bapangka dek karanolah basicapek kaki basiringan tangan nan mudo nan matah atau dialek nan bajanang manantiangkan aie surato hidangan nan manjadi pintak jo kahandak dek kami silang nan bapangka aie talatak diminum hidangan tatatiang disantap sakan bana etek".

Etek:

"Sutan, tapi sungguhpun Sutan juo silang nan bapangka karanolah ba asak ladang, ba aliah baniah ba asak tagak, ba aliah jajak, basuo juo undang-undang, tatumbuak biduak dikelokan, tatumbuak kato dipikiekan. Ko dapek bana jawauknyo tantang itu mah elok carano dilegakan, lamak siriah dikunyah-kunyah, elok kato dipaiyokan, baiyo kami nan duduak mananti Sutan jo kabanaran".

Sutan:

"Insyaallah".

Etek:

"Sutan juo nan diimbau di ateh silang nan bapangka".

Sutan:

"Iyoo".

Etek:

"Karanolah mananti Sutan baiyo kami nan basamo, ruponyo buleklah sagolek picaklah salayang, nan mangembalikan undiangan Sutan tu pulang juo ka ambo, bana Sutan kabakeh kami nan saparadok, dek karanolah basicapek kaki basiringan tangan nan mudo nan matah atau nan dialek jo bajanang, manatiang aie jo surato hidangan, nan manjadi pintak jo kahandak dek Sutan aie talatak diminum hidangan tatatiang disantap. Indak dek kami, dek karanolah bakamujuran mandapek aie jo surato hidangan insyaallah kami kaokan".

Sutan:

"Katokanlah sakali Etek".:

According to a study conducted by Amril Amir et al, Pasambahan functions as an inauguration "Lamo pusako custom is obsolete"(traditional customs) therefore pasambahan is very thick with sayings, mammangan, pituah and pameo which are the language of law, teachings and ethics.

Pasambahan makan is a pasambahan that is always performed during wedding ceremonies in Nagari Tandikek, Patamuan District, Padang Pariaman Regency. Marriage is a sacred and happy moment that is expected to unite two people in a marriage bond that is guided by religious values and regional customs. In every corner of the country, wedding customs always have their own uniqueness. One thing that stands out is the pasambahan eating tradition in Nagari Tandikek, Patamuan District, Padang Pariaman Regency, West Sumatra, which is thick with nuances of local wisdom. The Pasambahan meal at the wedding ceremony in Tandikek, Patamuan, is part of a traditional tradition with high cultural value in Pasundan, West Sumatra. Delving into Pasambahan customs will give us insight into the wisdom and cultural values upheld by the local community. Food offerings at wedding ceremonies in Nagari Tandikek are a form of giving to invited guests as appreciation and a sign of gratitude. However, unlike gifts in general, the way it is presented is very unique and full of meaning. The food is served on banana leaves in layers and placed on kitchen utensils left by our ancestors.

In this tradition, the presentation of the food served has a unique process and order that is full of beauty. The following are several steps and details in serving food ingredients:

- a. Preparation: The bride and groom's family schedules additional meals that will take place after the wedding reception. Providing the ingredients and food to be served is done jointly with the help of relatives and neighbors.
- b. Food presentation: At the gong ceremony, the bride and groom and their families will serve food that has been prepared on banana leaves. Banana leaves are placed on the kitchen utensils left by the ancestors, such as stone mortars, pipisan, and clay ovens, as a symbol of appreciation for the cultural heritage they received.

- c. Food menu: Several types of food that are typical of food supplies include ketupat, bamboo shoots, vegetable kupat, and chicken curry. These foods symbolize unity, harmony and abundance.
- d. Serving aesthetics: One of the unique things about food supplies is the presentation of food that depicts natural aesthetics and beauty using organic and traditional ingredients. This reflects care and respect for nature as well as gratitude for the produce of the earth.
- e. Ethics and symbolism: This eating place is a means of communication for the people of Nagari Tandikek. In the process of giving pasambahan, invited guests will chat and stay in touch with each other, strengthening the sense of brotherhood and familiarity.
- f. Modern developments: As previously mentioned, there are a number of adaptations made in the presentation of food portions in modern times. More and more types of additional food are served, as well as the use of modern equipment such as plates and spoons.

In this pasambahan, several types of food are served, such as ketupat, bamboo shoots, vegetable kupat, and chicken curry. The Tandikek community adheres to the custom of eating pasambahan because it is considered to have deep historical and philosophical value. Moreover, there are many stories about the struggles of ancestors in preserving the traditions and customs of the past which have become the spirit of future generations. Making additional dishes for a wedding ceremony at Nagari Tandikek requires several steps involving preparation, cooking and serving. Here's how to make an a. additional dish:

Table 1. Additional Dishes for a Wedding Ceremony at Nagari Tandikek

No.	Phase	Details
1	Preparation phase	Determine the type of dish to be served. Usually, food supplies include various dishes such as rendang, curry, chicken, fish, vegetables and traditional cakes. Prepare the necessary ingredients, such as meat, spices, vegetables and other ingredients. Shopping for materials should be done together with family and the surrounding community to build togetherness.
2	Stages of the Cooking Process	Determine each task with your family and local community so that the cooking process is more efficient and neat. Several people can be in charge of slicing ingredients, cooking, and packing the cakes. Cook dishes according to recipes and traditional cooking methods. This is important to maintain the authenticity and taste of the side dishes. Make sure to cook enough for the guests attending. Usually, the number of dishes is adjusted according to the invitations coming so that all guests can enjoy additional portions of food.
3	Presentation Stage	Prepare a mat and eating utensils such as plates, bowls, glasses and spoons. Arrange the dishes neatly and artistically. You can use special containers to display food, such as serving covers, decorative plates, and regional dishes. Place additional food items in an area that is easily accessible to guests. You can prepare a

	special area to display additional dishes, especially if the number of dishes is quite large.
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Lastly, don't forget to show a friendly and respectful attitude to guests who come. Greet them with a smile, invite them to enjoy additional food, and make sure they feel comfortable during the event. In this way, you can make and serve delicious pasambahan dishes and respect traditions at wedding ceremonies in Nagari Tandikek, Patamu District, Padang Pariaman Regency. The presence of many invited guests is an integral part of a wedding ceremony. This eating pasambahan is also a means of communication for the people of Nagari Tandikek because in the process of giving pasambahan, invited guests will chat and stay in touch with each other. Meanwhile, the process of serving food portions becomes an arena for creativity and togetherness in decorating attractive and appetizing dishes. There are six functions of food supplies, namely 1) religious function, 2) traditional function, 3) moral function, 4) educational function, 5) language function and, 6) social function. The function of religion, namely the expressions used in food pasambahan based on Minangkabau traditional philosophy, namely the basandi syarak custom, syarak basandi kitabullah. The function of custom is that in the food pasambahan there are words which are guidelines for the Minangkabau people. Moral function, namely words that contain moral values can be used as an example for society. The function of education, namely in the food supply there are words that teach good teachings that can be applied in everyday life. The function of language, which is clearly visible from the words and language in conveying pasambahan, is beautiful language that has high value. Social function, which can be seen from his words which uphold social values in society.

In the dining pasambahan at wedding ceremonies in Nagari Tandikek, Patamu District, Padang Pariaman Regency, there are several elements of local wisdom that reflect the values and identity of the local community, some of which are, the dining Pasambahan serves various dishes typical of the Padang Pariaman region, such as rendang, curry, chicken, fish, vegetables and traditional cakes. This dish is a form of preserving and appreciating regional culinary riches. The preparation process, such as purchasing ingredients, cooking and arranging dishes, involves cooperation and assistance from the bride and groom's family and the surrounding community. This reflects the spirit of mutual cooperation which is one of the characteristics of Indonesian society.

Serving the food is done in a way that is full of respect and appreciation for the guests who come. This illustrates the noble manners and character taught in the daily life of local people. The pasambahan meal is also a manifestation of togetherness between the bride and groom's family, the guest's family, and the surrounding community. Together they enjoy the food, chat and share happiness, thereby strengthening ties of friendship and brotherhood. By carrying out the pasambahan eating tradition, the people of Nagari Tandikek are helping to preserve local culture and wisdom that has existed for a long time. It is hoped that the younger generation can accept this cultural heritage and pass it on to the next generation. By maintaining the tradition of pasambahan eating at wedding ceremonies, the people of Nagari Tandikek teach the Indonesian people the importance of maintaining wisdom and cultural heritage in contemporary life. The food offerings at wedding ceremonies in Nagari Tandikek continue to develop in line with the dynamics of the times. Serving, which was previously limited to using banana leaves and

traditional utensils, has now started to switch to more modern plates and utensils. Apart from that, various additional menus are increasingly popular, such as fried rice, martabak, and others.

The food offerings at wedding ceremonies in Nagari Tandikek are not just about providing food, but embody the cultural values and philosophies that are unique to that area. The following are some of the philosophies and values that can be taken from this tradition:

1) Solidarity and Mutual Cooperation

In the pasambahan dining tradition, the family shares their good fortune with invited guests. Neighbors and close relatives also help prepare various dishes with a sense of togetherness. This reflects the unique strength of solidarity and mutual cooperation in the Nagari Tandikek community.

2) Diversity and Unity

The food market displays a variety of foods that symbolize diversity. This food is a characteristic of the Tandikek people who always live side by side with a sense of tolerance and mutual respect. By holding food offerings, people remember the diversity in unity which is very important to maintain.

3) Respect for Ancestors

Food in the dining room is served using ancestral kitchen utensils, such as mortar and pestle. This is a form of respect and appreciation for the ancestors who have taught local wisdom and cultural heritage of great value.

4) Harmony with Nature

Serving food together in portions of food illustrates the harmonious and symbiotic relationship between humans and nature. The existence of biotechnology, such as cutting into ketupat rice powder and vegetable shoots using traditional methods, adds to the picture of the humility and connectedness of the Pasundan Pariaman people with nature.

5) Brotherhood and Communication

Pasambahan dining becomes a place for gathering and communicating between invited guests, as well as strengthening the sense of brotherhood and friendship between them. This process of sharing creates a warm atmosphere of familiarity in the middle of the wedding ceremony. As time goes by, the tradition of eating pasambahan at wedding ceremonies in Nagari Tandikek has also changed along with the modern lifestyle of society. However, even though change is inevitable, the essence and values of pasambahan dining must still be maintained and preserved as regional cultural identity.

Conclusion

The traditional food at the wedding ceremony in Nagari Tandikek, Patamuan District, Padang Pariaman Regency, represents the local values and wisdom of the local community. This tradition reflects a harmonious combination of culture, culinary, etiquette, mutual cooperation and togetherness at a wedding event. Despite the progress of the times, the people in Tandikek still maintain their culinary richness which is manifested in a variety of typical dishes served at traditional food dishes. These dishes, such as rendang, curry, chicken, fish, vegetables, traditional cakes, are characteristic of Nagari Tandikek and Padang Pariaman in general.

As an important element in a wedding ceremony, pasambahan dining is an opportunity for families and the surrounding community to participate, cooking and serving dishes together. Mutual cooperation is not only rooted in the cooking process, but also

expresses a sense of kinship and friendliness between fellow community members. The etiquette that is upheld in serving food pasambahan reflects the noble character and etiquette taught by the people of Nagari Tandikek to the next generation. Guests who attend are greeted with great respect and kindness by the host and family, indicating warmth and familiarity.

The continuation of this tradition illustrates the Tandikek community's awareness of the importance of preserving cultural heritage and local wisdom. They always introduce these traditional values to the younger generation, to ensure the continuation and preservation of cultural heritage in maintaining identity as a nation. In conclusion, the food pasambahan at the wedding ceremony in Nagari Tandikek symbolizes the rich and varied local wisdom. This tradition covers various aspects of community life, such as culinary delights, mutual cooperation, etiquette and togetherness. Maintaining and preserving this tradition is important to teach the younger generation about cultural heritage and maintain the identity of the Indonesian nation in the midst of dynamic changing times.

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