

Existence of Traditional Nganta Kincauw Adat Village Pancuran Tiga, Kecamatan Keliling Lake, Kabupaten Kerinci, Jambi Province

Rinaldo¹ and Dr. Budiwirman, M.Pd²

¹Social Science Study Program

²UNIVERSITAS NEGERI PADANG



Abstract – The Nganta Kincauw tradition is the tradition of delivering ingredients for cooking during weddings. These cooking ingredients are called kincauw. Kincauw is like jackfruit, coconut, onions, and other cooking ingredients. Nganta Kincauw is performed one night before the wedding party is held by the man who will carry out the marriage and the kincauw is delivered to the woman who will carry out the marriage. This Nganta Kincauw is done by walking and parading from the house of the groom to the house of the bride.

This study aims to describe the implementation process of Nganta Kincauw, analyze the values and meanings contained in the Nganta Kincauw tradition, and analyze why the Nganta Kincauw tradition is still maintained by the people of Pancuran Tiga village. This research should serve as information material for all parties in the context of preserving the culture of the Kerinci area.

This research is a descriptive qualitative research. This research was conducted in Pancuran Tiga Village. The research informants consisted of traditional leaders, namely the Elders, Niniek Mamak, Former Bupati Niniek Mamak, Village Heads, and the General Public who had experience and knew a lot about Nganta Kincauw. The average age characteristics of the informants in this study were 30 years and over with a total of 24 people. Data collection techniques by means of observation and in-depth interviews and documentation study. Meanwhile, data analysis used in this study is to use Spradley analysis.

From the research results, it was found that the Nganta Kincauw Tradition in Pancuran Tiga Village was carried out through a series of processes, starting from the preparation, implementation and final stages of Nganta Kincauw. The Nganta Kincauw tradition is still carried out and exists today in Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province due to the awareness of the community to maintain and preserve this tradition by socializing the values contained in the Nganta Kincauw tradition and instilling those values. These values in people's daily lives, and also in the Nganta Kincauw tradition, contain values of kinship, social solidarity, respect and entertainment.

Keywords – Traditional Nganta Kincauw Adat Village Pancuran Tiga, Kecamatan Keliling Lake, Kabupaten Kerinci, Jambi Province.

I. INTRODUCTION

Indonesian society consists of various ethnic groups, and each ethnic group has a culture with its own customs. Each ethnic group has a unique culture, which distinguishes it from other ethnic groups in the territory of Indonesia. Each ethnic group in Indonesia has its own customs. their own culture, for example the Minang tribe has a traditional rumah gadang, the Toraja tribe has a traditional tongkonan house and the Javanese tribe has a traditional joglo house. Cultural diversity due to the many ethnic groups

can also be seen in traditional clothes, language, traditional cuisine and different art forms for each tribe. Asep Dadan Wildan (2018).

In the implementation of marriage in Indonesia, it must always be adjusted to the traditions and customs in which the individual or community lives. So, do not be surprised if you often find very unique and different traditional ceremonies including the marriage in them. The marriage ceremony between one region and another has its own uniqueness. This uniqueness can be seen from the implementation of the wedding ceremony which has its own meaning for the people who live it. For example, there are events and ceremonies before the marriage is held or before the wedding ceremony is held, usually in several regions in Indonesia they carry out several activities such as delivering something to complement the wedding ceremony which will take place the next day.

However, with the current development of times and technology, the cultural traditions in society have undergone many changes and are not even implemented anymore, but there are also many parts of society who do not easily let go of their old culture, they are people who understand well what has been believed and implemented by their ancestors from generation to generation.

Based on the writer's preliminary observations in the field, Depati niniek mamak said that one of the people who is still carrying out its cultural traditions is the Pancuran Tiga village community, Keliling Danau District, Kerinci Regency, Jambi Province. This village still respects one of their traditions, the Kincauw nganta tradition.

The researcher chose the Nganta kincauw tradition as the study to study because in general, almost all village communities in Kerinci Regency were supporters of the Nganta Kincauw tradition, each village carried out the Nganta Kincauw tradition during the pre-marriage period. However, over time, the level of public knowledge has developed very advanced. These changes may be caused by external factors in society. Most of the Kerinci people have interacted with other areas where people's lives can be said to be modern so that people have started to carry out cultural transformations towards modern ones, other Kerinci Regency communities such as Semerap and Pulau Tengah villages they no longer implement/ know this tradition of hantaran.

Starting from the various explanations above, the researcher wants to describe and analyze the Nganta kincauw Tradition. Through the research "The existence of the customary Nganta Kincauw Tradition Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province" will reveal the existence of the pre-marriage Nganta Kincauw cultural tradition in the community of Pancuran Tiga Village, Kerinci Regency, Jambi Province.

A. Research Problems and Focus

1. What is the process of implementing the Nganta Kincauw tradition in the community of Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province?
2. Can the values and meanings contained in the procession of the Nganta Kincauw Tradition in Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province, influence the behavior of the local community?
3. Why is the Nganta Kincauw tradition still being maintained by the people of Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province?

B. Research purposes

1. Describe the process of implementing the Nganta Kincauw tradition in the people of Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province.
2. Analyzing the values and meanings contained in the procession of the Nganta Kincauw Tradition in Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province can influence the behavior of the local community.
3. Analyze why the Nganta Kincauw tradition is still being maintained by the people of Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province?

II. THEORITICAL REVIEW

A. Culture

Culture in general is diverse and broad, but ends in essence, which is only one way of life that is shared by certain groups of people, is formed from many elements and is comprehensive, although there are no written rules, culture can be both compelling and provide guidelines for behavior so that life is better and more modest.

Culture is a whole complex of knowledge, beliefs, arts, morals, laws, customs and all other abilities and habits acquired by a person as a member of society. In addition, culture has several forms which include: First a form of culture as an idea, an idea, Second a form of culture as an activity or pattern of human action in society. Third is a form of culture as objects created by humans (Ryan Prayogi, 2016).

III. EXPLANATION OF THE CONCEPT

A. Marriage

According to Mohammad Asnawi (2004: 20) Marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the One Godhead. Marriage for mankind is very sacred and has a sacred purpose as well and cannot be separated from the provisions stipulated by religious law. Marriage is not solely to satisfy lust, but to obtain calm, tranquility, and mutual nurturing between husband and wife based on love and affection.

Every society, no matter how simple it is, must have its own culture in the marriage procession, which means that it has values or norms that apply, because of the values that live in society regarding marriage, the community does not only use Law Number 1 of 1974 concerning Marriage, however, also uses customary law. Ferri Sandy. (2016. Page 2).

In Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Nganta Kincauw is part of the wedding procession which is held one day before the wedding. In addition to delivering cooking ingredients to the bride's house, Nganta Kincauw also aims to provide friendship between the two parties from the family of the groom and the bride.

B. Nganta Kincauw

The word Nganta Kincauw comes from the regional language of Kerinci Regency, Nganta means to deliver and Kincauw means cooking ingredients, which is concluded as delivering cooking ingredients. The Nganta Kincauw tradition is a tradition of delivering cooking ingredients carried out by the people of Pancuran Tiga village before the wedding ceremony. In this activity, the groom's party with relatives, friends, and neighbors deliver consumption materials in the form of jackfruit, coconut, chilies, onions, and other cooking ingredients from the groom's residence to the bride's residence. The delivery of these materials is carried out in a crowd and in parades up to the residence of the bride.

The Nganta Kincauw tradition is carried out through stages of implementation. Starting from looking for/ collecting kincauw that was delivered by members of the relatives and the surrounding community, then waiting for the arrival of the relatives to participate in delivering kincauw, after everything was ready, the Nganta Kincauw tradition began to be implemented.

IV. TYPES OF RESEARCH

The approach and type of research on Nganta Kincauw in Pancuran Tiga Village, Kerinci Regency was conducted using a qualitative descriptive approach. Through this approach, researchers can obtain more extensive and in-depth information about Nganta Kincauw carried out by the people of Pancuran Tiga Village, Kerinci Regency. Julianshah Noor (2011: 34) argues that descriptive qualitative research is research that tries to describe all symptoms, events that are happening now.

The research location is Pancuran Tiga Village, West Keliling Danau District, Kerinci Regency, Jambi Province. The informants specified in Nganta Kincauw are local people who have personal knowledge and experience about Nganta Kincauw. In this study, the objects of information search were community leaders (elders), Depati Niniek mamak in Pancuran Tiga village, former Niniek mamak, the Head of Pancuran Tiga Village and the general public. Informants. a total of 24 people (twenty four people).

Data collection techniques are carried out by (1) observation, (2) interviews, (3) documentation, (4) literature study. Data analysis used in this case is research guided by the 12 research steps according to James P. Spradley (1997: 59-287). (1) determine the social situation, (2) make participatory observations, (3) make field notes, (4) make field observations, (5) conduct domain analysis, (6) make focused observations, (7) carry out taxonomic analysis, (8) conducted selected observations, (9) conducted a comparative analysis, (10) conducted an analysis of cultural themes, (11) made an inventory of culture, (12) wrote an ethnography.

V. RESEARCH RESULT

Based on the specific findings presented in this thesis, it can be seen that the Nganta Kincauw tradition is a tradition carried out by the people of Pancuran Tiga Village at the time of the wedding ceremony, which is exactly one night before the wedding ceremony is held. The tradition of Nganta Kincauw is to deliver food / food or consumption ingredients needed for a wedding ceremony that is delivered by the man to the woman who will carry out the marriage.

The Nganta Kincauw tradition is carried out through a series of processes, starting from the preparation, implementation and final stages of Nganta Kincauw. The way the people of Pancuran Tiga Village still maintain the Nganta Kincauw tradition until it still exists today is by obeying the customary law of the Pancuran Tiga community which is still strong, although this is not written, this is the reality of social law that occurs in the life of the people of Pancuran Tiga Village. In addition, the role of traditional institutions, families, and all important elements in the social environment of the people of Pancuran Tiga Village always recommends and disseminates all residents to maintain the culture of their ancestors, with the aim that their future generations are not blind to the customs and culture of the people. their predecessors, and one of them is this Nganta Kincauw tradition.

In addition, the reason the Nganta Kincauw tradition is still being implemented and exists today in Pancuran Tiga Village, Kerinci Regency, Jambi Province is because of the awareness of the community to maintain and preserve this tradition, and also in a series of processes this Nganta Kincauw contains values and meanings. for the local community. The values contained in the Nganta Kincauw tradition are the values of very close kinship among relatives, the values of mutual cooperation, cooperation, respect, and entertainment among family members and the surrounding community.

In general, the people of Kerinci used to be supporters of the Nganta Kincauw tradition, every village in Kerinci implements the Nganta Kincauw tradition during the pre-marriage period. However, with the times, the level of public knowledge has developed very advanced. These changes may be caused by external factors in society. Most of the Kerinci people have interacted with other areas where people's lives can be said to be modern so that people have begun to carry out cultural transformations towards modern ones. The Nganta Kincauw tradition is starting to be abandoned, this tradition has been replaced by an amount of money which is considered by the public to be more practical.

The persistence of the Nganta Kincauw tradition in Pancuran Tiga Village is because the people of Pancuran Tiga Village as a community supporting the Nganta Kincauw tradition still believe in the values and meanings that they believe in and are contained in this Nganta Kincauw tradition. The Nganta Kincauw tradition is the customs and traditions of the local community. This tradition is also related to people's behavior. According to Koenjaraningrat, in customs there are cultural values, in Nganta Kincauw there are also values, such as the values of mutual cooperation, a sense of togetherness, and other values. This is what will later serve as a guideline for the local community.

The people of Pancuran Tiga Village are actually still in the traditional community group, even though the area is not isolated and the technology used in life is no longer primitive. Traditional society is a society that upholds their ancestors and upholds their customs. This is in line with the habits of the people of Pancuran Tiga Village who uphold their customs, one of which is to maintain the Nganta Kincauw tradition.

In Nganta Kincauw, there is also a very close kinship relationship between relatives. Strauss said that modest societies are usually dominated by kinship systems, and their citizens interact within them based on a symbolic system that determines their attitudes towards at least three classes of kin, namely because of blood relations, because of marital relations, and because of heredity. Koentjaraningrat. (1987. pp. 213-216).

Traditional societies generally hold the view that carrying out the traditions inherited from their ancestors in the form of life values is an obligation, a need, and a pride. This is in line with the habits of the people of Pancuran Tiga Village who also view that carrying out the Nganta Kincauw tradition which is a legacy of their ancestors and contains life values is an obligation, pride and a need for the local community.

With the existence of the Nganta Kincauw tradition, a sense of help and togetherness can bind kinship. Through the Nganta Kincauw tradition, it will tie the relationship between family members because in this Nganta Kincauw tradition, family members will gather and gather to attend, witness, and help families who will carry out the marriage. It is in this situation that the Nganta Kincauw tradition functions to strengthen social solidarity in the social system of the Pancuran Tiga community.

The Nganta Kincauw tradition has values that are very beneficial to the people of Pancuran Tiga Village. These values are used as guidelines for society in behaving so that they can be maintained until now. The Nganta Kincauw tradition is a cultural heritage preserved by the people of Pancuran Tiga Village. Because Nganta Kincauw is a hereditary legacy from previous ancestors that must be preserved and has its own value and meaning, the people of Pancuran Tiga Village still maintain it today.

The Nganta Kincauw tradition in Pancuran Tiga Village is not something new. The Nganta Kincauw tradition is a habit that has lived for a long time and has become a tradition in which people define their world, express feelings and give judgments, and interpret their actions.

The Nganta Kincauw tradition essentially means uniting the two families who will carry out the marriage. Marriage not only unites the two individuals who are going to marry, but also the two extended families of the bride and groom who are getting married. This can be seen with the cooperation in preparing kincauw for the smooth running of the wedding ceremony to be carried out, the respect of women in receiving kincauw delivered by men, eating, chatting, singing Kerinci folk songs, and so on. Everything is reflected in this Nganta Kincauw tradition.

VI. CLOSING

A. Conclusion

The Nganta Kincauw tradition is a tradition carried out by the people of Pancuran Tiga Village at the time of the wedding ceremony, to be precise, one night before the wedding ceremony is held. The tradition of Nganta Kincauw is to deliver food / food or consumption ingredients needed for a wedding ceremony that is delivered by the man to the woman who is going to carry out the marriage.

Nganta Kincauw is carried out through a series of processes, starting from the preparation, implementation and final stages of Nganta Kincauw. The Nganta Kincauw tradition is still carried out and exists today in Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province, due to the awareness of the community to maintain and preserve this tradition by socializing the values contained in the Nganta Kincauw tradition and instilling values - These values in the daily life of the community, and also in the series of Nganta Kincauw processes, contain values and meanings for the local community. The values and meanings contained in the Nganta Kincauw tradition are regarding customs, kinship, social solidarity, respect and entertainment.

B. Implications

The author sees Nganta Kincauw as a quite unique and interesting tradition. There are many things that can be learned through this activity. Nganta Kincauw is a tradition that must be maintained and preserved, because Nganta Kincauw is only still being implemented by the people of Pancuran Tiga Village. Research on the Nganta Kincauw tradition can also add to the cultural treasures of the Kerinci people, that there are still many cultures of the Kerinci community that still have to be explored. For the Department of Tourism and Culture of Kerinci Regency, the results of this study can be used as a written document to be introduced to local and foreign tourists, which is one of the characteristics of the culture in Kerinci Regency.

C. Suggestions and Recommendations

1. For the government of Kerinci Regency, it should play a role in preserving traditional cultures such as the Nganta Kincauw tradition through local regulations.
2. For the people of Pancuran Tiga Village, it is necessary to continue to socialize the Nganta Kincauw tradition to future generations of the importance of the values contained in the Nganta Kincauw tradition so that this tradition can survive in the people of Pancuran Tiga Village, Keliling Danau District, Kerinci Regency, Jambi Province.
3. It is hoped that the younger generation will be further involved in preserving the traditional culture of Nganta Kincauw so that they can get to know the culture of their own region.

4. The author realizes that this research on the Nganta Kincauw tradition is not yet perfect, it is still too shallow and needs further research. The author hopes that readers who are interested in doing research with the same theme will be able to explore and study more deeply by looking at other elements contained in this Nganta Kincauw activity.

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