

THE MEANING OF *JAPUIK* MONEY COMPLETERS IN THE MARRIAGE SYSTEM IN TIKU, AGAM REGENCY

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ABSTRACT

This study aimed to determine the meaning of accompanying *japuik* money in the marriage system in the Tiku region, Agam regency. This research was qualitative research with a descriptive type. The research informants were determined by convenience sampling. The results of this study indicated that the meanings of the means of accompanying *japuik* (pick-up) money were: 1) *Keris*, which means male power in Minangkabau; 2) *Tigo rupo* ring (copper, silver, and gold) means that in Minangkabau, one decision cannot be separated from the deliberation of *Tigo Tungku Sajarangan* (*Alim Ulama, Cadiak Pandai, Panghulu*); 3) Betel, Lime, Gambir, Pinang, Tobacco mean that in Minangkabau a decision is solid and must live in deliberation and be aware of the surrounding environment; and 4) *Salapah Tungsi* means determining whether the prospective bride is still virgin or not. The conclusion is that the *japuik* money is not merely giving a certain amount of money, but there is a special meaning behind the *japuik* money.

Keywords: Meaning, Japuik, Wedding Ceremony, Agam



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INTRODUCTION

The people of West Sumatra, who are better known as the Minangkabau tribe, as other tribes in Indonesia, cannot be separated from ceremonies, one of which is the Traditional Ceremony. The traditional ceremony is a forum for communication and association between members of the tribe of a *Nagari* (region). Norms govern this way of socializing and communicating that all parties understand. The ceremony can be divided into two major parts, which are influenced by the function and objectives of the activity concerned. First, ceremony as a ritual, this form of activity is closely related to the supernatural, such as religious ceremonies or beliefs. Second, ceremony as a form of activity has a target, to other humans or has a social purpose and usually involves the roles and status of the individuals involved, such as a marriage procession ceremony.

According to Kristanto (2013), marriage is considered to have a very close relationship with religion or spirituality, so that marriage contains physical elements and has a significant marriage role. This marriage will make a man and a woman who have a sacred inner and outer bond and can live together legally, making each other happy and respecting each other. According to Sztompka (2004), tradition includes the continuity of the past in the present, not the other way around. Of course, there are different traditions in the wedding procession in each region, including in Tiku. Although the tradition of *japuik* (pick-up) money originated in Padang Pariaman, *Nagari* Tiku was formerly part of the Pariaman area. However, in the 1990s, there were territorial restrictions in which Tiku was included in the Agam Regency area. However, territorial restrictions do not

affect the customs practiced by the local community, including the custom of *japuik* money in the marriage system that has been practiced to date. So in the marriage system, the people of *Nagari* Tiku use the Padang Pariaman custom. The marriage system in *Nagari* Tiku is unique when compared to other areas in Agam. This uniqueness is marked by the provision of *japuik* money in the marriage system. *Japuik* money is an award given by the family of the woman's party to the family of the male party. This *japuik* money applies to men who come from the *Nagari* Tiku. When giving *japuik* money, it is not only about giving money but also about several means of accompaniment with a specific meaning related to the *japuik* money.

METHODS

The type of research used was qualitative research to understand the phenomenon holistically. Qualitative research intends to understand phenomena about perception, motivation, and action holistically—using descriptions in the form of words and language in a particular natural context and utilizing natural methods (Moleong, 2011). This study also used a descriptive analysis method. The descriptive analysis method is a method that provides a predicate to the variables studied following the actual conditions (Hikmawati, 2017). The object of this research was the *japuik* money at the wedding ceremony. The information obtained about the research object was emphasized in the words and pictures carried out in stages. The instrument in this study was the researcher himself, equipped with supporting tools such as; 1) stationery; 2) interview questions; 3) photo and video cameras; 4) voice recorder to support the completeness of data obtained field. In this study, data collection techniques were carried out by a) literature study, as reference material in the literature study of researchers using books, undergraduate theses, theses, research journals, papers, and the internet, all of which are related to this research; b) Observation, carried out when preparing all the equipment during the *japuik* money tradition; c) Interviews, conducted to obtain the data needed to examine the situation and cultural conditions of the informants faced; d) Documentation, required to complete the data related to the *Japuik* Money Tradition in South Tiku. Documentation includes materials such as; photos, videos, and archives, supporting research information. The data analysis used was qualitative data analysis by Miles and Huberman (Rohidi & Mulyanto, 1992) through data reduction, data presentation, and concluding.

RESULTS

General Description of Research Sites

The research on the *Japuik* Money Tradition was conducted in the South Tiku region, Agam Regency. The object of this research was the *Japuik* Money Tradition at a wedding ceremony in *Nagari* South Tiku. The research subjects were the people of South Tiku. South Tiku has an area of 3,586 hectares, consisting of 7 *orong* (ellipses) namely *Jorong* Gasan Kaciak, *Jorong* Banda Gadang, *Jorong* Pasa Tiku, *Jorong* Pasia Tiku, *Jorong* Kampuang Darek, *Jorong* Pasia Paneh, and *Jorong* Sei. Nibung. South Tiku is a village located in Tanjung Mutiara Sub-districts. This *Nagari* is led by *Wali Nagari*. *Nagari* South Tiku is a village that is easily accessible by motorized or non-motorized vehicles and can be traversed by two-wheeled or four-wheeled or six-wheeled vehicles, and also this *Nagari* includes the Padang-Pasaman crossing.

The topography of South Tiku is hilly and coastal. The people of South Tiku mostly have a livelihood as fishermen and farmers. This condition is caused by the soil partly towards the hill, suitable as an agricultural area. Apart from farmers, South Tiku is also engaged in fishing because some areas have beaches.

A Brief History of the *Japuik* Money Tradition

In South Tiku, there is a traditional wedding ceremony which is, of course, the same as other areas in Minangkabau, but what has become a distinct icon in this area is the implementation of *Japuik* money in a traditional marriage ceremony that is not owned by any regency and city other than Agam regency. The *Japuik* Money tradition originates from the Pariaman area, formerly the *Nagari* South Tiku, including the Pariaman area, and traditionally follows the Pariaman Custom. However, on January 7, 1998, there was a division of territory in which South Tiku was included in Agam Regency, accompanied by the relocation of the capital of Agam Regency from Bukittinggi to Lubuk Basung.

Therefore, until now, South Tiku traditionally still uses Pariaman customs and regionally belongs to Regency Agam. In the implementation of the marriage ceremony, the influence of custom and religion becomes a pattern that affects the entire procession wedding ceremony. The Minangkabau view of life "*adat basandi syarak, syarak basandi Kitabullah*" is carried out in all marital activities. This process of *bajapuik* or picking up men by involving money is known as the tradition of pick-up money (*japuik*) in the wedding customs of the South Tiku community. The tradition of money pick-up is implementing the system matrilineal in South Tiku, where the inheritance is determined to belong to women, while men do not get anything. Therefore, it is natural that men are accepted as law, given the money as capital for their shuttle to home life. From the above explanation, it can be concluded that the *japuik* money tradition was passed down from generation to generation, so that it remains a cultural asset of the South Tiku to this day.

The Meaning of *Japuik* Money Accompanying Tools in the Marriage System in South Tiku, Tanjung Mutiara Sub-districts, Agam Regency

Sudaryat (2009) explains that "meaning is what we mean or mean by us". Meaning (thoughts or references) is the relationship between symbols and references or references. The relationship between symbols and references is indirect, while the relationship between symbols and references and references to references is direct. The definition of this meaning is the same as the term mind, a reference, which is the relationship between symbols and references or concepts (Sudaryat, 2009).



Fig 1. *Lancang* and Black Umbrella, which ends wrapped by yellow cloth (Source: Wulanda Khairunisa, 2020)

The *Lancang* will be taken when picking up the bridegroom, brought by the *Mamak* (uncle) of the bride was taken to the groom who has been expected by the *Mamak, urang*

sumando, *cadiak pandai*, parents, and religious scholars from the groom's side. After this meeting, the bridegroom can be brought to the bride's house to carry out the marriage contract. Meanwhile, a black umbrella wrapped in a yellow cloth is a sign of honor, which means that men in Minangkabau are highly respected and highly valued.



Fig 2. Keris (Source: Wulanda Khairunisa, 2020)

This keris is also one of the most important things to bring when doing *manjapuik marapulai*. This keris is covered with a *ring tigo rupo* (gold, silver, copper), which means that power cannot be separated from the three lines likened to the *tungku tigo sajarangan* (*alim ulama*, *cadiak pandai*, and *penghulu*). Men and leaders who only use this keris in Minangkabau are also men. Therefore, *marapulai* who came from the area were picked up with this keris.



Fig 3. Money (Source: Wulanda Khairunisa, 2020)

It is called *japuik* money. The nominal value of the money depends on the agreement of the *mamak* from both sides. The nominal value of *japuik* money also depends on social status; the higher the social status, the higher the nominal value of *japuik* money issued by the prospective bride's family. This *japuik* money is only put in the envelope. If the agreement is gold, then gold is also brought along with the money.



Fig 4. Lancang (Source: Wulanda Khairunisa, 2020)

Inside *Lancang*, there are Lime, Gambir, Pinang, and Betel Leaves. Without lime, gambir, and areca nuts, the betel does not taste good, but the betel will taste delicious and rise to a red color if all is complete. Swallowed for the sake of being swallowed and absorbed slowly, it feels good this betel which symbolizes that the customs in Minangkabau, are solid and sturdy.



Fig 5. *Salapah Tungsi* (Source: Wulanda Khairunisa, 2020)

Salapah Tungsi is one of the objects contained in *Lancang*. This *Salapah Tungsi* is kept by the bride, who is placed under a pillow or a mattress. The goal is to determine whether the bride is still a virgin, taken by the bridegroom and given to *Sumando*. Later *Sumando* will see whether the bride is a virgin woman or not by plugging the inside *salapah tungsi* with iron or small timber; if the puncture gets through the bottom, then the bride is not a virgin, otherwise if the thrust hard and translucent, it means that the bride was a virgin.

CONCLUSION

The *japuik* money tradition is one of the wedding customs originating from Agam Regency, to be precise, in South Tiku. The tradition is also a unique wedding tradition compared to marriage traditions with other regions. When giving *japuik* money, the family not only brings money or gold only but also some tools accompaniment of the *japuik* money, of which there *Lancang* containing copper, lime, areca nut, betel, and *silapah tungsi*, then there is a *keris* and a black umbrella. Of course, some of the tools that accompany the *japuik* money have their meaning following the existing regulations in Minangkabau. At the wedding ceremony, the *japuik* money tradition has its nominal, which the woman's family will later issue. The nominal amount issued depends on the job or social status; it could be IDR 50,000,000 for a civil servant, the Police IDR 80,000,000, a private employee IDR 25,000,000, and others. However, it all comes back to the agreement between the two parties of the family, but the *mamak* of the prospective groom has a more critical role in deciding the nominal value of the groom's *japuik* money. In Minangkabau, it has to be according to the mother's lineage, so *mamak* plays an important role where it is termed "*anak dipangku kamanakan dibimbiang*".

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