

Analysis of the Tradition of Reciprocating Pantun in the Marriage Party of the Malay Society in Ujung Kubu Village, Nibung Hangus District, Batu Bara Regency

Wan Nurul Atikah Nasution¹, Eva Mizkat², Dailami³, Heni Subagiharti⁴

^{1,2,4}Faculty of Teacher Training and Education, Asahan University, Indonesia

³Faculty of Economics, Asahan University, Indonesia

wannurulatikahnasution@gmail.com, eva.mizkat@gmail.com, dailamidai2@gmail.com, subagihartiheni@gmail.com

Abstract

The purpose of the study was to describe the tradition of reciprocating rhymes in the wedding party of the Malay community in Ujung Kubu Village. This research uses descriptive qualitative method. Descriptive data is data in the form of words, pictures, and not numbers (Moleong, 2016:11). This researcher took place in Ujung Kubu Village, Nibung Hangus District, Batu Bara Regency. The distance from Asahan University (UNA) to Batubara is approximately 67 km. The results of the study indicate that pantun in Malay people's lives is a means to convey moral messages which are full of noble values of religion, culture and social norms of society. The event of replying to the doorstep opening poem ended with a closing greeting from each of the bride and groom, not to forget the two families apologized to each other for possible mistakes and mistakes during the event, the event ended with a closing greeting. Malay people really like rhyming, from the past until now pantun has always been a tradition of the Malay community, it can even be said that the Malay community used to speak with rhymes. Pantun, especially in Malay society, is used as a means of communication to convey intentions, thoughts, opinions or advice and teaching. Pantun has pressure, acceptance and rhythm because rhymes contain aesthetic value, so at this time the tradition of reciprocating rhymes is still ongoing in the Malay community in Ujung Kubu Village, Nibung Hangus District, Batubara Regency in wedding parties.

Keywords

role; pantun; telangkai; malay.



I. Introduction

Indonesia is an archipelagic country in Southeast Asia with a very wide area, covering various islands from Sabang to Merauke, with a population consisting of various ethnic groups with different languages, customs and cultures. These customs and cultures are relics of our ancestors and are still practiced today. Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life. (Purba, N. 2020)

The study of the tradition of replying to rhymes has often been carried out in other areas, from the observations of researchers there are several studies on the tradition of reciprocating rhymes or studies similar to the title that will be studied by researchers, but with different objects. Esti Wahyuni (2014), Raja Ali Haji Maritime University, researched the tradition of reciprocating rhymes in a journal entitled "Tradition of Reciprocal Pantun in the Marriage Customs of the Malay Society of Pekaka Village, Lingga Regency". The

results of this study indicate that the tradition of reciprocating rhymes is always used in every procession of marriage ceremonies including merisik, proposing, delivering signs, and marriage contracts.

Mahdatul Fadillah (2017), University of North Sumatra, in a thesis entitled, "Face-to-Face Rice Traditions at the Traditional Malay Marriage Ceremony, Kuala Hilir District, Labuhan Batu Utara Regency: Study of Meaning and Function". The results of this study indicate that the tradition of face-to-face rice is a part of Malay culture that has been passed down from generation to generation. This tradition has a fairly broad meaning and function. This tradition is not only a form of belief, or merely entertainment, and this tradition has also rarely been carried out due to the times and due to the entry of foreign cultures.

The Malay tribe is one of the many ethnic groups that exist in Indonesia, the Malay tribe has a source of culture that is still alive and behaves and grows and develops in the midst of society. The Malays have their own cultural characteristics that distinguish them from other tribes. These cultural differences are motivated by different customs. The customs contained in a culture will give birth to various kinds of good habits Thing which character entertain or Becomes characteristic typical which behind the birth of a culture. One example of a cultural background is the direct expression of a literary work in the form of rhymes, hums, dances and games.

The study of literature, especially the Malay community, is divided into two forms, namely, oral literature and written literature, oral literature is a literary work that we can find in society and is passed down from generation to generation, Oral literature is shown in front of listeners and the listeners participate in evaluating the way of presentation. and imaging content.

Malay rhymes use Hindu motifs and many use Islamic elements. In the rhyming tradition, there are also teaching values that can be used as guidelines for daily life. The value of teaching rhymes can be obtained implicitly or explicitly. Pantun and poetry are often used in traditional Malay wedding ceremonies. Given the life of the Malay community which cannot be separated from rhymes, it is not surprising that at every stage in the Malay wedding ceremony, the conditions for reciprocating rhymes are adjusted. Each rhyme expresses a very deep meaning. Moreover, most of the rhymes in traditional Malay wedding ceremonies contain advice, advice or teaching instructions that are very useful for the bride and groom in particular and for the Malay community in general. Pantun until now still exists and develops in Malay society, especially in Batu Bara Regency. Reciprocating rhymes are also used in a series of traditional Batu Bara Malay weddings, precisely in Ujung Kubu Village, Nibung Hangus District, Batu Bara Regency. In the series of Malay weddings, for example, such as merisik, proposing, marrying, night of rituals, and the handover of the bride and groom, the demonstration is led by the traditional *telangkai* of messengers from the families of the bride and groom. Demonstrations of the ongoing event were delivered using rhymes to convey the intentions of both parties of the bride and groom, and explained to the guests present about the ongoing ceremony so as to make the atmosphere of the party lively.

Based on the description above, the researcher is interested in the title Analysis of the Tradition of Reciprocated Pantun in the Marriage Party of the Malay Society in Ujung Kubu Village, Nibung Hangus District, Batu Bara Regency.

II. Review of Literature

Finally, a recent addition to the mix is the MTT capital structure by Baker and Wurgler (2002), which reflects how management's efforts to "time" equity issuance relate to a firm's capital structure. MTT suggested that "companies will raise capital by issuing equity in hot equity markets but issuing debt in cold equity markets." In this sense, the subsequent capital structure of a company is the result of when it is necessary to raise new capital. Companies that need capital in a "hot equity market" will have a rather low debt-to-equity level. On the other hand, firms requiring capital in the "cold equity market" will have relatively high debt-to-equity levels.

For the theory of capital structure on MSMEs, the focus is mainly on Trade off Theory (TOT) and Pecking Order Theory (POT) because MSMEs are usually private companies that do not issue publicly traded securities. Thus, empirical testing of several studies focuses more on the theoretical assumptions of these two theories. Most studies corroborate the POT proposition and suggest that it explains SME financing options better than TOT (see Berggren et al., 2000; Chittenden et al., 1996; Michaelas et al., 1999; Ou & Haynes, 2006; Ramalho & Vidigal da Silva, 2009; Sánchez-Vidal & Martín Ugedo, 2005; Sbeti & Moosa, 2012; Sogorb-Mira, 2005; Wu et al. In contrast, some studies (eg, Cole, 2013; González & González, 2012; López-Gracia & Sogorb-Mira, 2008; Serrasqueiro & Nunes, 2014) state that the two theories are not mutually exclusive, suggesting that SMEs model their choice of funding as long as the propositions of one theory do not necessarily require isolation from the other.

Pecking order theory suggests that there is no optimal financial structure and firms follow a clear order when funding their investments (Myers and Majluf, 1984). In particular, managers first use internal resources because they are not subject to constraints, and when internal funds are insufficient, managers increase debt capital and, as a last resort, issue new equity. This financing hierarchy is explained by the need to effectively manage the information asymmetry and associated costs that arise between firms and external suppliers of capital. According to Myers (1977, 1984), managers have more information about the value of the company's assets and the company's growth opportunities than external investors. Therefore, when there is considerable information asymmetry, it is difficult for the firm to issue new equity at an affordable cost. In this case, the company raises new capital by issuing debt. Therefore, to reduce the negative effect of information asymmetry, managers prefer to use internal resources first. When these resources are not sufficient, managers prefer to use debt first and then issue new equity.

Experts suggest that the pecking order theory is very appropriate for analyzing the choice of the financial structure of SMEs for a number of reasons. First, SMEs are characterized by high information opacity, which exposes them to problems of capital allocation and high information costs, which in turn leads to high costs of external financial resources. Therefore, internal power sources are preferred because they are cheaper than external ones. Second, SMEs are closed companies whose owners do not want to open the company to external investors to avoid intrusion by outsiders. Therefore, SMEs prefer internal funds because they are cheaper and not subject to external constraints. When internal funds are insufficient, SMEs first issue new debt because it implies lower intrusion from external parties and protects the owner's control over the company. Third, in SMEs, the main source of agency problems concerns the relationship between shareholders and creditors.

Unlike the pecking order theory, the trade-off theory emphasizes the existence of an optimal capital structure so that companies choose the optimal level of debt by balancing

the benefits and costs of debt. Therefore, firms issue new debt as long as the benefits of the additional unit of debt are appropriately offset by the losses associated with the new debt.

The main benefits of debt are tax advantages and reduction of agency costs between managers and shareholders because debt acts as a disciplinary mechanism for managers. The costs of debt are the costs of bankruptcy (which increase with debt because higher leveraged firms are riskier) and the costs of agency conflicts between shareholders and creditors.

Although pecking order theory seems to better explain the choice of SME capital structure, the empirical literature has revealed contradictory results (Frank and Goyal, 2003). As a result, scholars use trade-off theory (López-Gracia and Sogorb-Mira, 2008; Sogorb-Mira, 2005) and pecking order theory (Daskalakis and Psillaki, 2008; Hall et al., 2004; Palacín-Sánchez et al. , 2013). Therefore, it may be useful to use a multi-theoretical approach to explain capital structure decisions as these decisions can be driven by different factors and explained from different points of view which are not mutually exclusive (Shyam-Sunder and Myers, 1999).

2.1 Micro, Small and Medium Enterprises (MSMEs)

Based on what is stated in Law no. 20 of 2008 concerning micro, small and medium enterprises, the definition of MSME is a business operated by individual business actors, households, or small-scale business entities. Based on what M. Kwartono said, the definition of MSME is a people's economic activity that has a maximum net worth of Rp. 200 million, where land and buildings for business are not included in the count.

Furthermore, based on what was conveyed (Akbar & Nefrida, 2021), the notion of MSMEs is a business that has a significant role in the economic system of the Indonesian state, both in terms of job creation and in terms of the number of businesses . So, from the definition of MSMEs above, in general, the definition of MSMEs is a business that is divided into three categories, namely micro, small, and medium, carried out by individuals or a business entity, saves certain assets and turnover, and plays an important role in the development of the Indonesian economy. The characteristics of MSMEs are described below:

- a. The business has a place of operation that can be moved if needed.
- b. The type of product or commodity that is not always fixed. What is sold to customers can change at any time.
- c. The business does not yet have a fairly complete administration. Financial management is often mixed with personal finance.
- d. Most of these businesses do not hold business licenses and other legalities such as NPWP.
- e. Business actors generally do not have access to banking. However, some businesses already have access to non-banking financial institutions.
- f. Human resources who work in these businesses are generally not yet honored and mature.

III. Research Method

This study uses a qualitative method. Bogdan and Taylor (Moleong, 2016:4), explain that qualitative method is a research procedure that produces descriptive data in the form of written and spoken words from people and observable behavior. Descriptive data is data in the form of words, pictures, and not numbers (Moleong, 2016:11).

IV. Result and Discussion

The meaning of marriage in the Big Indonesian Dictionary (KBBI in Lita Jamallia: 2014: 19), means "matchmaking between a man and a woman to become husband and wife; married or married." Meanwhile, marriage is an "agreement between a man and a woman to be legally married". The meaning of marriage in the Indonesian Alphabetic Thesaurus means "mingling, having a wife, having a match, marrying, having a family, having sex, being married, having a household, sitting, making a promise, getting married, taking a new life, binding, going up the aisle". It can be concluded that the meaning of marriage or marriage has the same meaning, only the pronunciation of words is different in society (Language Center 2009 in Lita Jamallia: 2014: 19).

According to Duval and Miller, an anthropologist, defines marriage as follows: "Marriage is a socially recognized relationship between a man and a woman that provides for sexual relations, legitimized childbearing and establishing a division of labor between spouses". Marriage is a socially recognized relationship between a man and a woman that provides sexual relations, offspring, and divides roles between husband and wife (Duvall and Miller 1985 in Lita Jamallia: 2014: 19).

Humans as cultured creatures regarding marriage customs are obeyed in activities related to a marriage. Behavior in carrying out the marriage ceremony. Marriage is one of the most important initiation stages in the human life cycle. Through marriage, a person will experience a change in status, namely from single status to married, thus the couple is recognized and needed as a full member in society. In the kinship system, a person's marriage will also affect the nature of family relations, and can even temporarily shift the rights and obligations of other family members.

Each marriage ceremony is so important both for the person concerned and for the kinship members of both parties, the bride and groom must pay attention to a series of rules or procedures, usually determined by custom based on religious laws. The series of processes for organizing the marriage process of the Malay community consists of several stages, starting from asking for a hand until the wedding takes place. A normal marriage is usually preceded by a period of engagement or binding promise between the man and the woman which lasts about one year and then followed by a wedding or inauguration. In the implementation of the marriage ceremony which is approved by both parents or the family of each party, it is usually carried out according to the marriage procedures or customs of the Malay community which are based on the principles of Islamic teachings and traditional influences. Malay society has a marriage procedure from several parts, namely:

4.1 Noisy

According to Wan Syaifuddin and OK Syahril, (2008:11) This custom is also called reviewing or visiting, the purpose of this custom is to ensure that the girl that a man wants is still not available. This is important, because in Islam a person is forbidden to propose to someone's fiancé. In addition, this custom also aims to investigate the background of the girl regarding household skills, etiquette, manners, behavior, appearance, and religious knowledge. Usually this custom will be carried out by brothers closest to the man, such as his mother or father. For the girl too, there are several criteria that need to be considered before accepting the man's application, including that the man has a religious background and has a good job. In the observations made by the researcher, here the researcher got information from three informants, namely Mr. Marriwan 57 years old, he is one of the traditional leaders who has been in the profession for a very long time as a traditional

telangkai. He has often brought the tradition of reciprocating rhymes at every wedding party in Ujung Kubu Village and outside Ujung Kubu Village.

According to Mr. Marriwan, the marriage procedure for the Malay ethnic community in Ujung Kubu Village is not that much different from the marriage procedure for the Malay community in other areas, but there are several stages of the procession that are no longer carried out due to the different economic capabilities of the Malay community. different. The marriage procedures that are often carried out in this day and age, namely the ceremonies carried out before the wedding and the ceremonies in the implementation of the inauguration. The ceremonies carried out before the wedding are merisik, propose, get engaged or deliver a sign.

The Malay community wedding procession before the proposal is usually carried out with a merisik event, the nature of this meeting is not official. The merisik event is carried out when there is a young man who wants to marry the girl he likes or the girl chosen by the youth's parents. Usually in a small merisik procession, one or two relatives or friends from the youth are trusted. Several envoys from the male side came to the girl's house to be investigated, then the telangkai sat opposite each other and each spokesperson was accompanied by a non-commissioned officer of sabda. After the two sides of the legs are seated opposite each other, the event is opened first by the spokesperson for the male side to the spokesperson for the female side while saying the opening greetings.

4.2 Propose

After it is known that the girl does not have one, the male family will set a day to send a proposal group. The affairs of the proposal will be carried out by the closest family of the man. This custom is done to officially state their true purpose. In addition, discussions will also be held regarding the delivery and the number of entourage that will come for the engagement ceremony to make it easier for the women to prepare for the engagement party, Wan Syaifuddin and OK Syahril (2008:12).

On the day agreed upon by the two families, a group from the male family came to the female family's house with tepak siri which had been filled with betel nut, neatly arranged and filled with betel nut, gambier, lime and tobacco. In addition to the betel leaf, a ring is also carried as a sign of binding the girl who is being proposed along with the conditions requested by the woman's family, such as dowry, kitchen fees, maternity fees, and steps if needed. The function of the tepak sirih in the marriage ceremony according to the customs of the Malay community is a tool to ratify something that will be made.

Upon arrival, the group of the male family arrived at the female side's house, all the equipment for the traditional event, namely the slap brought along with the items brought by the male family were placed on a stretch and the ceremony immediately began.

The ceremony is carried out in a place that has been provided by the woman's family, according to Mr. Ridwan in this day and age, two processions are carried out at once, namely, proposing, and getting engaged or delivering a sign whose ceremony is guided by the traditional telangkai of each family party. The definition of telangki according to the customs of the Malay community is a messenger from the family's temple experts to convey their intentions or wishes. The number of traditional telangkai on duty in the proposal ceremony depends on the family holding the proposal ceremony, which generally consists of two or more people. Each of the traditional telangkai represents the male and female families sitting opposite each other while opening event.

4.3 Engaged

After the marriage ceremony is over, the next event, namely getting engaged or delivering a sign, is held to discuss the settlement of customary conditions requested by the woman's family as a sign of engagement. On that day, a feast will be held at the same time as the engagement at the woman's house. The delivery consisting of a betel leaf as the main gift, a ring and other gifts such as potpourri, fruits, cakes, clothes and others that have been composed will be given to the women.

According to the custom, if the woman has a sister who is not married, the delivery for her is also given, this custom is called slack. The custom of delivering shopping is also held during the engagement custom. However, there are also those who run it separately from the custom of getting engaged, namely holding it a few weeks before the matchmaking party is run.

The ceremony will begin with the male representative handing over the betel leaf to the female representative and formally proclaiming their application. In this event also discussed about the wedding day and the inauguration. At this event, the spokesperson for the male party gave a sign of engagement ring and some of the conditions requested by the female party in the marriage ceremony.

4.4 Marriage contract

According to Wan Syaifuddin and OK Syahril, (2008:14) The marriage contract is one of the most important events in the marriage of the Malay community, who are mostly Muslim. It is not a custom but rather a religious teaching and is the culmination of the validity of a marriage. This ceremony is carried out after all the agreements imposed on the men have been carried out such as: money shopping, mas Marry and ingredient other as which agreed by both parties. The marriage contract can be carried out at the mosque, KUA or even at the bride's house and is carried out by the lord of the kadi or imam. In the marriage ceremony, the father of the bride needs to be the guardian to marry off her child. However, he can also represent it to the lord of the caddy or priest.

After the marriage contract, the groom will perform a ceremony to cancel the prayer water. The husband will sheath the ring or put the chain on his wife who waits in the beautifully decorated booth while the two shake hands. This custom is carried out as a symbol that the couple has been legally granted permission

V. Conclusion

Based on the results and discussion above,

1. Malay people really like rhyming, from the past until now pantun has always been a tradition of the Malay community, it can even be said that the Malay community used to speak with rhymes. Pantun, especially in Malay society, is used as a means of communication to convey intentions, thoughts, opinions or advice and teaching.
2. Every Malay wedding ceremony, especially in Ujung Kubu Village, Nibung H Angus District, Batubara Regency is decorated with rhymes. Pantun is used to convey the intent and purpose of the male to the female. The communication that is woven through the stanzas of the rhyme in the marriage procession is very appropriate, between what is asked and answered is connected. So that in buying and selling (tit for tat) or question and answer through rhymes, it can represent what is meant and the goals of the men and women. The communication that is made is active, meaning that everything that is implied in the heart is conveyed explicitly through rhymes.

3. The role of rhymes in the lives of Malays contains many values of life in accordance with Islam based on the Al-Quran and Sunnah.
4. The Malays basically pass down the pantun through every traditional event to remember the noble values of their ancestors.
5. Pantun has pressure, acceptance and rhythm because the rhyme contains aesthetic value, so at this time the tradition of reciprocating rhymes is still ongoing in the Malay community in Ujung Kubu Village, Nibung H Angus District, Batubara Regency in the oersta marriage ceremony.

References

- Ariyono and Aminuddin. *Anthropology Dictionary*. (1985). Jakarta: Academic Pressindo.
- Bungin, Burhan. 2010. *Qualitative Research (Communications, Economics, Public Policy, and Other Social Sciences)*. Jakarta: Predana Media Group.
- Bernard, Russell, H. (1994). "The Literature Research" in *Research Methods in Anthropology*. (1994). London and New Delhi: Sage Publications.
- Damanik, Ramlan. (2002). *Functions and Roles of the Deli Malay Traditional Marriage Ceremony*. Medan: USU Library.
- Jamallia, Lita. (2014). *The Tradition of Opening the Doors at Betawi Weddings*.
- Mahsun, (2005). *Language Research Methods*. Jakarta: Raja Grafindo Persada.
- Moleong, Lexy J. (2017). *Qualitative Research Methodology*. Bandung: Rosdakarya Youth.
- Nadila. (2012). *Sociological Values of Literature Singing Swings Children in the Coal Malay Society*. Undergraduate Thesis. Medan. FIB. USU.
- Natia, IK. (2008). *Overview of Theory and Periodization of Indonesian Literature*. Surabaya: Star. Pradopo, Rachmat Djoko. 1999. *Poetry Study*. Gadjah Mada University.
- Purba, N. (2020). *The Use of Simalungun Language by Anak Boru Sanina in the Simalungun Wedding Ceremony (Sociolinguistic Studies)*. Lakhomi Journal: Scientific Journal of Culture. 1-7
- Ratna, Yoman Khuta: (2004). *Theory, Methods, and Techniques of Literary Research*. Yogyakarta: Student Library.
- Rizal, Yose. (2010). *Appreciation of Indonesian Poetry and Literature*. Jakarta: Mulia Graphics.
- Tantawi, Yahya. (2015). *Academic Indonesian*. Bandung: Cipta Pustaka Media.