



**THE ORIGIN OF MINANGKABAUNESE PEOPLE'S ANCESTORS  
SHOWN IN THE SPEECH "PASAMBAHAN MAANTA MARAPULAI"  
PRODUCED BY ELTA RECORD BUKITTINGGI**

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**Abstract**

The purpose of this research was to describe the origin of Minangkabaunese people's ancestors shown in the speech "Pasambahan Maanta Marapulai" produced by ELTA Record Bukittinggi. This research discussed about the origin of Minangkabaunese on that video based on myth. The researcher used the descriptive qualitative method. It was a method that researched an object by explaining it. The researcher collected the supporting data from some books; those are literature books, journals and another books that related with this research. In analyzing the data, researcher described the implicit meaning from the speech of "Pasambahan Maanta Marapulai". It was the speech from the groom's family and the bride's family. The result of this research told that the origin of Minangkabaunese was the third son of Sultan Iskandar Zulkarnain named Maharaja Diraja. He sailed through Hindia Ocean. He found a piece of land in the west of Sumatera which he called *Perca* island or known as Minangkabau. Maharaja Diraja saw Mount Merapi, and then his group and he went to the top of that mount. They built a village there firstly named *Siligundi Nan Baseloin Pariangan Padang Panjang*. Based on the analysis of the story about the origin of Minangkabaunese in the speech "Pasambahan Maanta Marapulai", the researcher concluded that the story was the myth.

**Key Words:** *Origin, Minangkabaunese, Ancestors and Maharaja Diraja*

**A. INTRODUCTION**

Language is very important in human life and it is used to deliver messages to other people. Language carries certain meanings of something. According to Rusdi (2013:16) language is a system of arbitrary vocal symbol used for human communication. It means through symbol, humans can produce an unlimited number of messages. Through language, people know about their history; history of a nation, tribe, hero, and others. Those histories are told via language.

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Through the power of languages, human beings could know about how ancient human being survived in this world. Kramsch (1998: 3-4) states that language expresses, embodies, and symbolizes cultural reality. Language is also as a tool to gather information about the history of a tribe. It means that language can be seen as having cultural values used by human beings.

In tracing the history of a tribe, we need some complete evidences about it. The evidences about a tribe are found based on facts and stories. Based on the facts, they are the artifacts, histories, books, inscriptions and historical buildings. For example, the history of Mayansin America, they have many historical evidences such as *Chichen Itza* in Mexico. It looks like pyramid as the center of another building. On the opposite, there are many stories about a tribe that have not complete evidences, because there are no facts about the origin of that tribe. They have many stories that circulate among people in that society. They believe that these stories as their origin. For example *Tamiang* tribe in Aceh, the story that circulate among people told that the origin of *Tamiang* tribe came from Malay tribe, but there are no clear facts about that story state that this tribe is the expansion of Malay tribe.

A set of stories or beliefs about a particular person, tribe, religion and culture without clear facts is called as myth. The myth of particular person is the stories told about the person and his or her life such as the story of *Angku Saliah* in West Sumatra, Indonesia. The myth of particular tribe is the stories told about the existence of a tribe and its expanding, such as *Orang Pendek* tribe in Jambi. Myth about particular religious or beliefs is the stories told about the beliefs of people in a country or village, such as animism and dynamism. Myth of particular cultures is the stories told about the habitual of society in particular country such as *balimau* tradition in West Sumatera.

Myth stories are also often told on traditional activities. Usually, they are told on traditional ceremony such as traditional arts and traditional speeches. Traditional arts are the tradition of people in a particular tribe which is played by the people in that society. They are a drama show, a playing and singing. For example *wayang* in Javanese and *randai* in West Sumatera. Traditional speech is the tradition of society in particular tribe to tell the aim politely. It is used in some ceremonies such as wedding ceremony, death ceremony and traditional ceremony. Some traditional speeches contain myth story, such as on *Pasambahan Maanta Marapulai* in West Sumatera wedding ceremony.

*Pasambahan Maanta Marapulai* is a traditional speech used in a wedding ceremony in Minangkabau tribe. It is used as the speech to carry the groom to the bride's house. It contains some parts such as opening, introducing, meaning and purpose and closing. In the part opening or meaning and purpose, some of them contain the myth story about the origin of Minangkabaunese people's ancestor. It is a story that has no fact, but they believe that the story as their origin. Even, this myth story is learned by the students in the school such as in elementary school and junior high school. It uses indirect language in delivering the message. Ardy (2014) states that through language of *pasambahan*, Minangkabaunese people have been developing their cultural features,

properties, and values. It shows that Minangkabaunese has the cultural traditional style.

The story about the origin of Minangkabaunese people's ancestor in this *Pasambahan manta marapulai* are told by Minangkabaunese tribal leader by full of style and it contains the deep meanings. Uswati, Jufri, and Rosa (2013) mention that *pasambahan* is one of traditional speeches in Minangkabau tradition to create language variation in people's utterances. The choice of words is taken from old Minangkabau language. The language that is used in that story is difficult to be understood by common people in Minangkabau because the language was not usual Minang language. It uses indirect language to deliver a message. *Pasambahan manta marapulai* is told more in hidden message, it means the hearer needs more understanding and deep analysis to reveal the meaning of the content of *pasambahan manta marapulai*, especially the part which consist of the origin of Minangkabaunese people's ancestors.

Meaning can be categorized into connotative and denotative meaning. Denotative meaning is the meaning that can be interpreted by anyone according to the physical appearance of the object. The meaning refers to the original meaning of the object without some influences from cultures and situations, while the connotative meaning refers to the symbolic meaning. It depends on the culture and background knowledge of the interpreter. Connotative meaning offers the additional meaning that can be understood after interpreting signs and symbols in different side according to his feeling, emotion, sense and also background knowledge and culture. Connotative meaning is used to uncover the hidden messages which include in the signs and symbols of the form.

In Minangkabau literature, *Pasambahan* is a part of poetry. *Pasambahan* and Poetry almost have a similar form. Both of them in the point of content are full of style. They have connotative meaning; the meaning is more than the text itself. People need deep knowledge to analyze poetry and *Pasambahan*. Poetry has its sound and the content was not as long as the content of *Pasambahan*. Usually poetry is created by the author to express their feeling, to criticize something and usually it is through the stanza. But *Pasambahan* is the speech of Minangkabaunese tribal leader and usually used in delivering the message to the other Minangkabaunese tribal leader. *Pasambahan* belongs only to Minangkabaunese culture. The speech of *Pasambahan* sometime spent long duration of time to deliver and response the speech. The speakers use figurative languages in their speech, such as metaphor, hyperbole, simile and so on.

Based on the explanations above, there are the reasons why the researcher wants to analyze the origin of Minangkabaunese which is found on *Pasambahan Maanta Marapulai* in a wedding ceremony video. *First*, it contains myth story about the origin of Minangkabaunese people's ancestor. It is believed as the true story by the Minangkabaunese. *Second*, the meaning of the language used was difficult to understand, so the researcher interest in analyzing it to reveal deeper meaning of it. Then, the researcher finds some cases about the differences between fact and the story about the origin of Minangkabaunese people's ancestor. The researcher was interested in raising the research about The Origin of Minangkabaunese People's Ancestors Shown

in the Speech *Pasambahan Maanta Marapulai* Produced by ELTA Record Bukittinggi.

## B. RESEARCH METHOD

The researcher used qualitative data in analyzing and describing the origin of Minangkabaunese that was shown on *Pasambahan Maanta Marapulai* produced by ELTA Record Bukittinggi. Qualitative research thus refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things. It is stated that qualitative research was an explanation of the research by describing the origin of Minangkabaunese on *Pasambahan Maanta Marapulai* analysis. It is concluded that qualitative research was research that describe thing in detail by using observation and documents.

The data of this study were analyzed by using some steps. First, the data were categorized into two parts, based on what was told by bride's and groom's family in the speech of *Pasambahan manta marapulai*. Then, the selected sentences which consist of the origin of Minangkabaunese people's ancestor were put in the data analysis. Analyzing the data would be done by using theory of semantics. There are so many sentences and words that were really difficult to understand in order to get the version of story about the origin of Minangkabaunese people's ancestor in this *pasambahan*. So the researcher described the sentences and words clearly in order to get the real meaning of it. The findings of the research were finally reported by the researcher.

## C. RESULT AND DISCUSSION

### 1. The Origin of Minangkabaunese People's Ancestor who was Told by the Groom's Family as the Guest in the Speech of "Pasambahan Manta Marapulai" Produced by ELTA Record Bukittinggi based on myth

After watching the video of "Pasambahan Manta Marapulai" produced by ELTA Record Bukittinggi and making the transcript of that video, the researcher found a story about the origin of Minangkabaunese people's ancestor. It is told by groom's family on his speech. It tells about the beginning of human beings in Minangkabau until the journey of the third son of Iskandar Zulkarnaen named Maharaja Diraja to Mount Merapi.

Myth is often used to a story that explains events or objects that occur in nature such as the creation the certain flower or animals, the location of dessert or ocean and even the origin and cycle of the season. Myth is a story about the origin of customs and tradition. Myth story is a set of story without clear fact. It has not specific time to explain when the accidents happened. The researcher finds myth aspects on the story about the origin of Minangkabaunese people's anchestor in this speech.

*Takalo maso nan dahulu, dimaso musim saisuak, kutiko langik basentak naik, bumi basentak turun,*

At the certain time, while the creation of sky and earth. While the sky was going up and the earth was coming down. It represents a cycle of a time or season. It explains about a certain time while the creation of sky and earth. It was an unclear time. There is not mentioned clear or specific time when it happens. Usually, the writer of a story or a history mentioned the specific date and year when an accident happen. However, in this story the researcher could not find the specific time when the creation of sky and earth. So, this story can be concluded as myth story.

*Nabi adam awa patamo, nabi nuah rosul ka duo, nan tajadi di tanah kuniang, tahentak katiang aras, taedar ateh kurisi, kurisi batabur intan dengan podi, baparmato intan biduri, baaleh jo kain suto, suto banamo ainul banat, tanunan anak bidodari, dalam sarugo tujuh pangkat, kurisi kadudukan nan dipertuan sutan iskandar zulkarnain, anak zis alaihissalam, anak adam nan kurang asoompek puluah*

Adam was the first human in the world. He was created by yellow soil. Sentence *nan tajadi di Tanah Kuniang* means that the creation of human being. It referred to the creation of first human being. Adam was the first human that created by the God. Phrase *Tanah Kuniang* was the material to create human. It was a kind of soil, but it was not mention the explanation of what is *Tanah Kuniang* or yellow soil. Actually, the material to create human was clay. Researcher could not find the theory of expert who stated that human was created from yellow soil. So this story was the myth story.

Before Adam came to the earth, he was in the heaven. Sentence *tahentak katiang aras, taedar ateh kurisi* means that the leadership. Word *aras* means throne. Word *kurisi* or chair symbolized the position or rank. Word “throne” and “chair” in that sentence represent a leadership or power. That sentence explains that human was the leader in the heaven. Then, Adam was the first prophet in the world. The story told that Noah was the second prophet in the world as mentioned in this *Pasambahan manta marapulai “nabi nuah rosul ka duo”*. But in fact, the second prophet in the world was Idris *Alaihissalam*. Adam had thirty nine children. It can be seen from sentence *anak Adam Nan Kurang AsoAmpek Puluah*. Word *aso* means one. So the sentence means that the children of Adam were minus one from forty or thirty nine. One of them named *Zis Alaihissalam*. He had a son who named Iskandar Zulkarnaen.

The sentences *kurisi batabur intan dengan podi, baparmato intan biduri, baaleh jo kain suto, suto banamo Ainul Banat, tanunan anak Bidodari dalam sarugo tujuh pangkat* means that the greatness of the chair of Sultan Iskandar Zulkarnain. It had so many ornaments such as gems, jewels and diamond. The diamond that prettified the chair named *Biduri* diamond. There were not sources that explained what *Biduri* diamond was. Researcher concluded that *Biduri* diamond only existed on this story. The sentences used figurative language such as hyperbole to represent the greatness of the throne

of Sultan Iskandar Zulkarnain. The sentence explained that the chair was made from silk. The kind of silk was named *Ainul Banat*. The silk was woven by the daughter of angel in the heaven. Based on the story, it was the best silk in the world. But, in modern world there was not available the kind of silk like that.

*Mako batiup lah angina sidolak dolai, babunyi lah rabab jo kacapi, sarato gandang jo sarunai, tando alamat basuko hati. Kawin lah anak rajo ruhum, dek hata takadia Allah, Allah Taala kayo sungguah. Dapek lah anak 3 urang nan tuo maharaja alif, nan tingga di banua ruhum, nan tengah maharaja depang nan tingga di banua cino, nan bonus maharaja dirajo nan tingga di pulau paco nanko.*

Iskandar Zulkarnain married a princess from Ruhum kingdom. The first and second line on the quotation above was the figurative language to represent a great marriage party. They had three sons from their marriage. The first son was Maharaja Alif, the second son was Maharaja Depang, and the third son was Maharaja Diraja. After they grew up, Maharaja Alif stayed in Ruhum kingdom, Maharaja Depang sailed from Ruhum kingdom to China continent, and Maharaja Diraja sailed from Ruhum kingdom to the west of Sumatera Island known as *Perca Island*.

*Dari mano turun nyo ninik kito, iyo dilereng gunuang marapi, di siligundi nan baselo, di pariangan padang panjang.*

Maharaja Diraja sailed from Ruhum kingdom through Hindia Ocean. He sailed with *Cati Bilang Pandai*. *Cati Bilang Pandai* was the crew of Maharaja di Raja's ship. They harbored in the west of Sumatera Island. They found an island in the west of Sumatera Island that was named by *Perca Island* or today known as Minangkabau. At the time, Maharaja Diraja saw a top of a mount which known as Mount Merapi. They went to that mount, and they start new life there. The first habitation was named as *Siligundi Nan Baselo*. It was a village in Pariangan Padang Panjang.

*Basentak turun ka bawah, di bawah labuah silimbago, di siligundi nan baselo, disinan mulo bataratak, mambuek tampek surang surang, bakehnyo diam masiang masiang, jolong malambek jo malamun, asal macancang jo malateh, di taruko sawah jo ladang, dibueklah sawah gadang satampang baniah, makan urang tigo luhak, partamo luhak tana data, kaduo luhak lubuak agam, katigo luhak limo puluah*

The group of Maharaja Diraja came down from Mount Merapi. Their first village was *Siligundi Nan Baselo* and *Labuah Silimbago*. The word *bataratak* means built a village. By the time, their population bred continuously, so that they continued to enlarge their living area. They started

to cultivate the jungle became plantation, rice field and farm. Phrase *malambek jo malamun* and *mancancang jo malateh* means that made a plantation, rice field and farm. Because of the increase of their population, they continued to widen their village. The existing villages were not fulfilled their daily need. So that, their county divided became three Luhak. The first was Luhak Tanah Datar, the second was Luhak Agam and the third was Luhak Limopuluah.

## **2.The Origin of Minangkabaunese Which is Told by the Bride’s Family as the Host in Wedding Ceremony video of “Pasambahan Maanta Marapulai” Produced by ELTA Record Bukittinggi based on myth**

After watching the video of “*Pasambahan Manta Marapulai*” produced by ELTA Record Bukittinggi and making the transcript of that video, the researcher found a story about the origin of Minangkabaunese people’s ancestor. This story is told by bride’s family on his speech. The researcher explained the story about the origin of Minangkabaunese people’s ancestor that contain on bride’s family speech. This story is the continuation from the first speech from the groom’s family. It started from the arrangement of Minangkabau territory in Pariangan Padang Panjang until the expanding of Minangkabau territory as we known today.

*Iyo di pariangan padang panjang, dibuek hokum  
dikarang undang, disusun tangkai ciek ciek, di balai  
adaik di balerong, dek angku bandaro kayo, duo jo  
datuak Marajo basa*

Based on the heritage from Minangkabaunese progenitor, firstly the fore father of Minangkabaunese came from Pariangan Padang Panjang. They started to arrange law and constitution from Pariangan Padang Panjang. They started to arrange the governance structure. Usually, Minangkabaunese used a place to have a conference. The place was named by *Balai Adat or Balerong*. They gathered in *Balai Adatto* arrange the law and constitution of Minangkabau. First people who arranged the law and constitution were named *Datuak Bandaro kayo* and *Datuak Maharaja Basa*.

*Dilapeh kulansiang adaik, etan ka luhak jo ka lareh,  
karanah rantau pasisia, taruih karantau  
minangkabau*

From Pariangan Padang Panjang, the forefather of Minangkabaunese arranged the territory of Minangkabau. They arranged the boundary from all point of compass. The territory consisted of *Luhak Nan Tigo, Rantau Pasisia and Rantau Minangkabau*. The territory of Minangkabau started from *Sikilang Ayia Bangih, Surrounded of Pasaman Mountain, Kelarasan Batang Patahan, Sasak and Kinali, Sotong Padang Tujuh, Parik Batu Karokan, Pandahilan, Kuntu, Gunung Sahilan, Sungai Pagar, Banda Nan Sapuluah, Kubuang Tigo baleh, Sijunjuang, Koto Tujuh, Sambilan Koto Dihilia, Sambilan Koto*

*Dimudiak, Situang, Koto Baru, Sikuntua, Sungai Lansek, Maninjau, Sungai Batang, Manggopoh Jo Sigaringgiang, Lubuak Basuang jo Batu Kambiang, Luhak Limo Puluah, Koto Tuo, Nan Balimo, Kuok, Bangkinang, Salo, Aia Tirih Jo Rumbio.*

The story from the speech of the bride's family was the continuation from the story from the groom's family. The story explains about the territory of Minangkabau after the people of Minangkabaunese breed. It was the story of the expanding of the territory from *Pariangan Padang Panjang* until *Luhak* territories and *Rantau* territories. After that, it explained the territories of Minangkabau from all point of compass. Start from the north in *Sikilang Aia Bangih* until *Sitiuang* and *Koto Baru* in the south. In the east started from *Sungai Pagar* and *Rumbio* until Hindia Ocean in the west.

#### D. CONCLUSION AND SUGGESTIONS

Based on the analysis of the story about the origin of Minangkabaunese people's ancestor in the speech of "Pasambahan Manta Marapulai" produced by ELTA record Bukittinggi, the researcher makes a conclusion that the forefather of Minangkabaunese was the great people, the son of Sultan Iskandar Zulkarnain named Maharaja Diraja. He sailed through Hindia Ocean with his group. He found an island named *Perca Island* or known as Minangkabau. He started to build the village from Mount Merapi. The first village in Minangkabau was named *Siligundi Nan Baselo* in *Pariangan Padang panjang*. It was explained in the speech from groom's family.

The bride's family speech is the continuation of the story from the groom's family speech. It tells about the expanding of Minangkabau territories. It started from *Pariangan Padang Panjang*, Minangkabau expanded until *Sikilang Aia Bangih* in the north, *Sitiung* and *Koto Baru* in the south, *Sungai Pagar* and *Rumbio* in the east and Hindia Ocean in the west. The stories which are told by bride's and groom's family are same. There is no contrastive idea from both sides. The story about the origin of Minangkabaunese in wedding ceremony video of "Pasambahan Maanta Marapulai" was the myth story. It was because there were so many contents of myth on that story. There was not specific time that explained when the accidents happen. Researcher found the differences about the material to create human between story and the fact. In the story human was created from yellow soil, but in the fact human was created from clay. The story used figurative language to symbolize and represent something. In general, most of myth story used figurative language in delivering the messages. So the researcher concludes that the story about the origin of Minangkabaunese people's ancestors in the speech of "Pasambahan Maanta Marapulai" is the myth story.

Based on the analysis of the story about the origin of Minangkabaunese people's ancestors in the speech of "Pasambahan Maanta Marapulai" produced by ELTA record Bukittinggi, the researcher suggests comparing the



story about the origin of Minangkabaunese people ancestors found in the speech of any kinds of *Pasambahan* in some districts such as in Bukittinggi, Payakumbuh, Painan, etc. In addition, there are so many linguistics and literature contents on Minangkabau traditional speech. The language of it is difference with daily *Minang language*. It is difficult to understand even though they come from Minangkabau. The next researcher could analyse the using of figurative language on Minangkabau traditional speech

Note: This article is written based on the Agustrinaldi's Paper under the supervision of Drs. Saunir Saun, M.Pd.

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