
**THE EXPRESSIONS OF PLANTING THE RICE
IN THE PADDY PROCESSION IN MINANGKABAU SOCIETY
AS ONE OF THE PILLARS OF CULTURE AND CHARACTER OF THE NATION**

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Abstract

This paper discusses the various Minangkabau expressions in the procession of planting the rice in Nagari Biaro Gadang, Kecamatan IV Angkat Candung, Kabupaten Agam, West Sumatra. The expressions are studied from ecolinguistics perspective. This article is funded by Dikti grant. Based on ecology point of view, language is seen as a subsystem that has close relation with other subsystems. The change of subsystem causing changing of language used. One of the causes is the extinction of a number of phrases and lexicon in agricultural processing in Minangkabau society. The phenomena of the change is caused by the influence of globalization. The extinction of a number of the lexicons will also be followed by the extinction of a number of cultural assets and cultural values related to the cultural identity and village's characters. The aspect of cultural identity are essential in sustaining the character of national character.

Keywords: term of agricultural procession, Minangkabau, character of nation

A. INTRODUCTION

Summer Institute of Linguistics in Lauder & Multamia (2005) reported that there are 731 potentially endangered languages in Indonesia. A number of languages such as Hulung is considered as serious endangered language. Some of them are assumed to be moribund language. In Papua, only one Mapia speaker that still lives and it can be regarded as extinct language. Similar threats seem to start a number of lexicon Minangkabau expressions particularly in the agricultural tradition.

The extinction of the expressions found in the agricultural tradition will also result in the extinction values in the socio-cultural community itself. The extinction of social values will erode socio-cultural identity that would trigger a systemic effect of social psychology. This has bad impact because it will undermine the impact resistance of the cultural pillars that support the national security of national character. The extinction of a linguistic utterance term actually has a serious impact in the long-term national identity.

Based on ecolinguistics point of view, language and speech community user is a living organism that lives in a system and together with other organisms. As one of the subsystems, language is a binder of togetherness, means of interaction, and verbal communication, the interrelationship among people, values and norms of life, and ideas that must be present, grow, and develop. Language that is living and evolving is language that used intensively in a number of life domains (Mbete, 2009: 8-9).

Based on those quotations, it can be interpreted that the extinction of a language will trigger the effect of death of the ideology in social identity (Minangkabau) which is a part of the nationwide Indonesian society. Degradation of social identity can create a society with social psychology unstable conditions that easily interrupted by foreign culture. This is a serious problem that could weaken the defence mechanisms of the strategic culture of Indonesia. It becomes urgent, various Indonesian national cultural preservation efforts have been undertaken. One of the national culture elements is language and Minangkabau people. Documenting various forms of expression associated with agricultural procession run to be extinction due to the influx of technology.

The expressions used in a process associated with the agricultural community in Minangkabau especially speech community in Nagari Biaro Gadang, Kecamatan IV Angkat Candung, Kabupaten Agam, West Sumatra, which is used as the location of this research has not comprehensively documented. When these words are not brought to the surface, it is not impossible that these words in the next few years will be threatened with extinction. Specifically this paper describes the expressions in one of the agricultural procession in Minangkabau society in particular *mananam padi* 'planting the rice in the paddy' in Nagari Biaro Gadang.

The typological geographic region of West Sumatra, especially Biaro Gadang area is an agricultural region. This is evidenced by many areas that produce crops and rice. In connection with it, it is assumed that many of expressions associated with the agricultural ecology, especially the activities of rice planting in the paddy procession.

The approach used in this study is a qualitative approach and interview techniques. In addition to interviewing techniques, it is also used participant observation. Validity of the data/information is measured by triangulation techniques, namely triangulation resource, triangulation methods, and theory triangulation.

B. RESULT AND DISCUSSION

According to Halliday (in Mbete, 2009: 2-3) objects, events, concepts, and certain activities may be reflected in certain lexical forms. This reflection is a recording of facts and experiences that illustrate the situation at the time. Number of expressions related to plant rice processing (*mananam padi*) emerges, persists, and eventually experiencing shift due to friction with the environment (ecological) that has changed. Here some expressions that almost extinct related to rice planting procession.

1. *Malateh* Procession

Malateh is an activity throw rice stubble after harvest. In the past, these activities are done before ploughing activities by using stump cutting tool called *palateh*. The tool has long handle, approximately one meter.



Malateh activity is almost similar to the movement of playing golf. However, *malateh* activity is now rare, and even there is no longer done by farmers. This is due to the ecology that supports *malateh* term shifts due to the influx of new technology. This time, farmers prefer use hand tractors that directly flatten and plowing rice stubble. *Palateh* is a tool that used to *malateh* or dispose rice stumps. Shaped like a small hoe, but the sharpness only one side (on the side).

2. *Manguwie* Procession

Manguwie is an activity to collect rice straw/stubble of rice that have been disposed (after *malateh* process) to be burned. Combustion ashes are collected to be used as fertilizer at planting rice paddy in the next season.



However *manguwie* activity is no longer performed due to ecological changes that support these activities. The changes occur as a result loss of these activities because *malateh* activity does no longer exist. Thus, farmers no longer collect ash which is usually used as fertilizer when planting rice.

The tool used to collect rice straw/stubble of rice disposed (after *malateh* process) called *kuwie* [kuwiə].

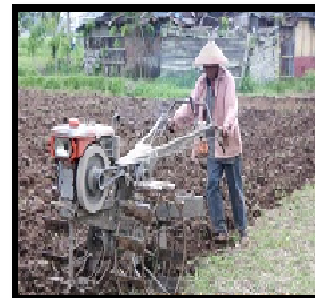
3. *Manjaja* Procession

Manjaja is an activity by using traditional plow pulled by buffaloes. Buffaloes that pull the plow and controlled by a farmer from behind. Beside used by the owners to plowing their rice field buffaloes and plows also used to earn money by working in other rice field.



In plowing activities that used traditional tools there is tradition called *maantaan kawa*. *Maantaan kawa* is delivering food activities by owners' rice field to the farmers who are working or plowing fields. The cultural values contained in *maantaan kawa* tradition are family value and solidarity value.

However, with the influx of new technology *manjaja* activities using the plow and buffalo is rarely done. Currently *manjaja* activity is done by using a hand tractor. Because of the changing of ecology, *manjaja* activity with hand tractors eliminates the cultural values contained in *maantaan kawa* tradition.



4. *Malunyah* ProceSSION



Malunyah is an activity to flatten the soil that have been plowed or hoed. It is done after the rice paddies plowed by using traditional tools. This activity is done by women. In this activity, there is also *maantaan kawa* tradition.

Today, *malunyah* activity is not done anymore because the ecology that supports it has been changed. The change is caused by the influx of new technology, such as hand tractors.

5. *Mamancau, manyikek, malindih* ProceSSION

After *manjaja* activity 'plowing' another three activities done, namely *mamancau*, *manyikek*, and *malindih*. These three activities have different function. *Mamancau* is the same activity with the plowing, but done after leveling soil (*malunyah*) of rice field. *Manyikek* activity is an activity to leveling soil that have been plowed (after *mamancau* activities). The tools used for *manyikek* shaped like a comb with bars 15 cm long, made of wood, pulled by a cow or buffalo. *Malindih* is an activity levelling the soil that has been leveled in *manyikek* activity. In these activities, there is also a *maantaan kawa* tradition. Now, those three activities are not done anymore, because their function has been changed by modern technology such as hand tractor.

6. *Manambak pematang* ProceSSION

Manambak pematang is an activity to patch the rice field to hold the water in the rice fields. The tools used for *manambak pematang* namely *cangkua* (hoe). Besides the expression *manambak pematang*, there is expression *maamba pematang*. The purpose of these two activities are same, they both patching dike to hold water in the rice fields. However, the functions of these two expressions are different. *Manambak pematang* is done before the farms are planted, while *maamba pematang* is done after harvest and the rice fields will be used as *parak ikan* 'fish breeding'. *Parak ikan* is rice field that transformed into fish pond for temporarily until next planting season. Currently *manambak pematang* activities are rarely done by farmers. Farmers tend to let their rice field be patched. Meanwhile, the expression *maamba pematang* is no longer known.

7. *Mamangkua suduik sawah* ProceSSION

Mamangkua suduik sawah are activities to clean corners of rice field with hoe. This activity is done because plow cannot reach the corners of rice fields. Today some farmers let that corner of the rice field becomes wide.

8. *Batanam* ProceSSION



Batanam is an activity planting *baniah* 'seed'. At the first time *batanam* activity is done by inserting a pinch of ash/fertilizer to the root *baniah* 'seed'. The goal is that the rice can thrive without the use of fertilizers and pesticides. Fertilizer ash comes from burning straw and kitchen ash. However, this time the farmers do not longer use the ash. Currently, the farmers are now more familiar with pesticide than ash fertilizer.

At the first time *batanam* activity have done together with close family or family in one clan. In this activity there is also tradition *maantaan kawa*. In the past, *batanam* activities are only done by women, but now *batanam* also is done by men.

9. *Manggaro* ProceSSION

Manggaro activities are activities to dispel birds when the rice begins to turn yellow. *Manggaro* activities were carried out by farmers in the morning and afternoon. For now, *manggaro* activities are no longer done.

10. *Manyabik, mairiak, mangirai, maangin* ProceSSION

Manyabik, *mairiak*, *mangirai*, and *maangin* are done when the rice is harvested. *Manyabik* is a harvesting rice activity by cutting rice stalks using the scythe.

Mairiak activity is an activity to separate rice grains from the stalk by stepping on rice and scrape both feet on rice straw (and flipping it upside down) while resting on one or two sticks for balance. Currently *mairiak* activities replaced with *malambuik* activities.



Malambuik is also an activity to separate grains of rice from the stalk, but done in a different way, it is done by threshing rice stalks tied to a tool made of wood, like a small ladder.

Mangirai is an activity to separate rice that left on the stalk. *Maangin* is an activity to separate empty rice (after *mairiak* process) with good quality rice (*boneh*). Currently *maangin* activity has been rarely used by farmers because of the influx of the same technology.

The same function of *maangin* is *mangipeh*.

These four activities (*manyabik*, *mairiak*, *mangirai*, *maangin*) at first are usually done together by family member who live near rice field. These activities have cultural values such as togetherness, mutual aid, deliberation, solidarity, and family sense. In this activity, there is also *maantaan kawa* tradition that have been mentioned previously (*manjaja*, *mamanca*, *manyikek*, *malindih*, *malunyah*, *batanam*). However, current research indicates that cultural values contained in this harvest activity have begun to erode. This is caused the owner no longer worked in the rice field. Parents who used to farm to support his family in general do not inherit to his farming activities to their children. Farmers' children have other job and commonly succeed in other regions.



Today, rice field is generally cultivated by someone else with sharing payment systems or called *disaduaian*. Even the current crops were not taken back to the house. Rice that has been harvested directly sold at the rice fields. Long time ago, harvested rice was generally brought home and stored in to *kapuak*, *lumbuang*, or *rangkiang*. Currently *kapuak*, *lumbuang* or *rangkiang* is not used anymore. Even, this situation is very concerning because it is no longer used to store grain.

Kapuak, *lumbuang* or *rangkiang* is the place that located outside the house. Long time ago, it was used to store the rice. *Kapuak*, *lumbuang* or *rangkiang* is usually located in front of the *rumah gadang* (Minangkabau traditional big house) that shapes like rectangular *rumah gonjong*. *Kapuak* is the place to store rice which is located in the room under the wooden house (*rumah panggung*) called cage.



C. CLOSING

Based on the result of study, it is found that there are some phrases no longer used by the speaker of this language. The endangered of some expressions that contained in the rice planting procession will lead to the loss of cultural values such as the value of mutual aid, togetherness, solidarity, and family sense. One of the efforts made to preserve these expressions is to document the expressions contained in agricultural procession.

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