

MINANG KABAU WEDDING TRADITIONS: AN ANTHROPOLINGUISTIC STUDY

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ABSTRACT

The traditions of the Minang Kabau traditional wedding ceremony have cultural meanings and sociological functions that are followed from generation to generation by the Minang Kabau community. However, these traditions are not fully held by the community due to the shift of non-matrilineal culture. This study aims to explain the wedding ceremony traditions of the Minang Kabau tribe in matrilineal cultural practices. This research uses anthropological theory, where data is taken through the method of interviews (open-ended interviews), observation (observation) both participatory observation and observation-periodic to the field, and literature review (written document) This research uses qualitative methods. The data obtained were 10 people who helped implement the wedding ceremony traditions of the Minang Kabau tribe. From this research, descriptive data and explanations can be presented from the traditional wedding traditions of the Minang Kabau. The local wisdom contained in the traditional wedding traditions of the Minang Kabau is consensus in achieving goals, mutual cooperation, mutual honor between the two families and the bride and groom.

Keyword: Minang Kabau Wedding Traditions; Matrilineal Culture; Local Wisdom.

INTRODUCTION

Tradition is closely related to culture, because tradition is a form of culture that is seen as ideational meaning and has an aesthetic and sociological function which is defined as a representation of an ethnic group. Culture is seen as capital in the development of human resources in its essence to achieve a sustainable life. (Suriasumantri (1996:261), Wilson (1966:51), Wardaugh (1986:211), Bell, C (2009), Tambiah, S.J (1976), Chartier, R (1994).

Culture and society are a unity that produces phenomena and cognitive understanding that is wise to study as general knowledge about the culture of a region. Through the study of Anthropology, culture is seen as knowledge that is proportional and procedural. Anthropology discussions coexist with cultural elements and language patterns. Sibarani, Robert (2004), Jenkins (2021), Kipuri (2020), Shipton, C et al (2020), Crystal (1989: 412), Beratha (1998: 45)

Minang Kabau wedding traditions include; Maresek-resek, maminang, and babimbang tando, mahanta siri, babako -babaki, baralek (wedding ceremony) balantuang kening, mangaruk yellow rice, bamain coki and umbrella dance. Minang Kabau wedding traditions are carried out

for generations as an implementation of Minang Kabau culture. As a preserved primary culture, Minang Kabau marriage is understood as a matrilineal cultural system. For this reason, the concepts of the Minang Kabau marriage tradition are categorized as the concept of matrilineal marriage tradition. The development of the times makes the traditions of Minang Kabau traditional marriage shift, exogamous changes (ethnicity) and endogamous changes (residence / region). The processions of Minang Kabau traditional marriage in each region and Minang Kabau tribe itself have different terms. However, the purpose of the event in question is the same. (Buchari, Azmi et al. (1978)

Wulandari, L. A., & Hanafie, R. (2015). Culture of Matrilineality in Minangkabau Society in his research mentions the matrilineal concepts behind the Minang Kabau traditional marriage traditions. In the example of the manjamput marapulai tradition, which is carried out by the female family. In the tradition, the groom will be picked up and brought to the residence of the female family. The meaning that is examined is that the man married by the woman is chosen as the best companion by the family, and as the addition of new relatives. Because men are respected by the female family, it is hoped that the male family and the prospective husband will truly respect and love his future wife.

Andri, H., & Murti, A. (2018). Marriage Customs and Local Wisdom in Minangkabau Society. In its study, the interpretation of Minang Kabau marriage customs is defined as a unit to display the identity and self-image of Minang Kabau culture. Descriptively explained Minang Kabau wedding customs include; wedding custom procession, proposal custom procession, and post-wedding custom procession,

As explained above, this research seeks to explain anthropolinguistic analysis in the cognitive and behaviorist paradigms related to the tradition of the Minang Kabau traditional wedding ceremony. It is very necessary to find out more about cultural aspects through observation of the traditions displayed in the Minang Kabau wedding custom. How these traditions are carried out, the tools or cultural artifacts used, and the local wisdom accepted by the community so that these traditions can be maintained and not easily shifted from the development of overt culture. This research aims to find out and describe the wedding traditions of Minang Kabau in Matrilineal culture and explain the local wisdom in Minang Kabau wedding traditions.

THEORETICAL STUDIES

Anthropolinguistics is the study of culture and language approaches. Because language reflects the culture of language speakers. Studies that discuss the two topics above are called anthropological linguistics.

According to Sibarani, Robert (2004: 50) anthropolinguistics is a study that discusses language with cultural development in the context of time development, differences in places of

communication, kinship systems, the influence of ethnic habits, beliefs, language ethics, customs, and other cultural patterns of one ethnic group. Anthropolinguistics is a study that provides access to researchers in order to detail the study of language that represents cultural terminology, how to communicate in a particular culture, how a person communicates with other cultures according to their cultural context and how the culture can be in harmony with the times.

Bronislaw-Malinowski Functionalism Theory (1884-1942)

Malinowski in Sjaifuddin, Fedyani et al. (2005) defines this theory as a "functional theory of culture" where cultural functions in order to be analyzed must have aspects of interrelationship with each other that have an influence on society, society has the concept of culture, has elements in social life, the essence or activity is nothing but a function to fulfill basic human needs. Malinowski's functional view emphasizes that every pattern and action and belief of society plays a basic function in the culture studied.

Malinowski's functionalism is classified as the social structure of society. The social structure of society is connected in its functionalism.

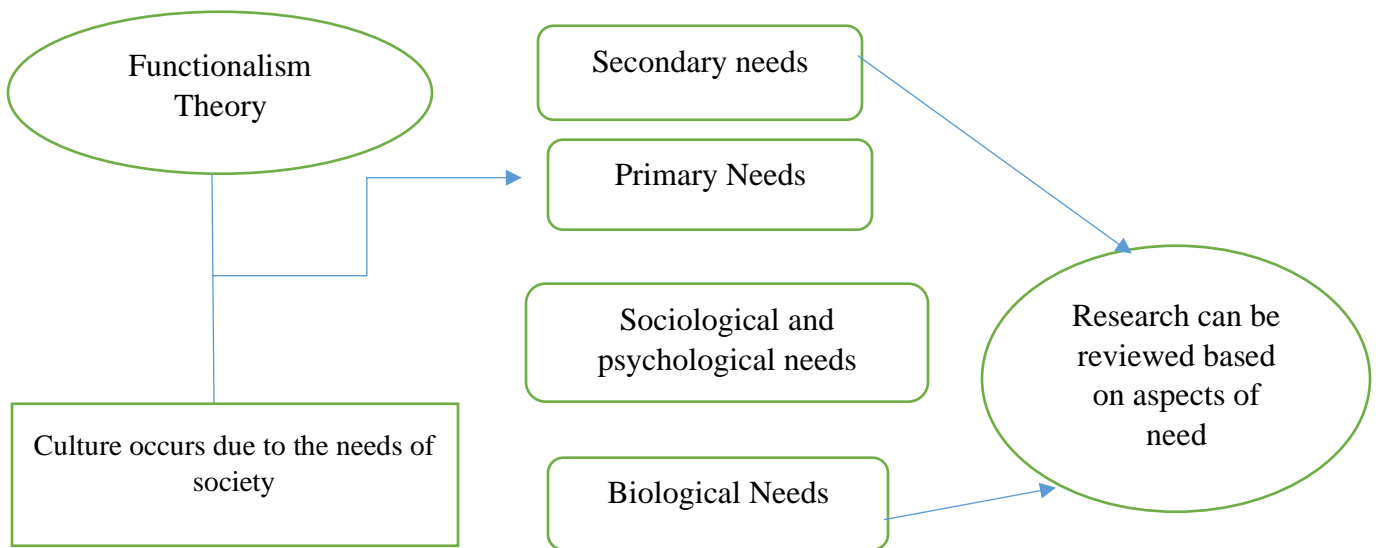


Chart 1.1 summary of Malinowski's Theory

Minang Kabau Marriage and Matrilineal Culture

Navis Ali Akbar in his book: Alam Terkembang Jadi Guru: Adat dan Kebudayaan Minangkabau. Explains the culture and traditions that make up the traditional Minang Kabau marriage.

The Bride and Groom Event

Inviting in Minangkabau custom is often done by the women but in some areas of West Sumatra it is done by the men such as in the Muara Lebu area, Solok Regency, Kapau in Agam. The proposal is carried out in three stages, namely: Maresek -resek, official engagement and Batuka Tando (exchanging gifts) In the first stage the family who will propose sends the family of the prospective son-in-law to officially discuss their proposal. This delegation consists of several people. Some are men only, some are men and women and some are women only. In Kamang Hilir, Balai Gurah, Kamang Mudik. Maninjau in Agam. Koto nan Gadang in Lima Puluh Kota and Alahan Panjang in Solok, the members of the engagement party consist of men. Usually at least three people, namely a mamak, a young boy to carry the carano containing the complete betel nut and an articulate person (pasambahan).

Preparatory Events for the Wedding Ceremony

The first wedding ceremony preparation event is a family discussion in determining the day. Or called, Mandudukkan Nan Tuo, the entire family of both parties gather to talk about the wedding party, it is hoped that the relatives can help both parties in preparing funds and the wedding party. In the Limau Kaum area, both parties give yellow rice to the neighbors during the Mandudukkan nan Tuo event, aiming to inform neighbors about the wedding day of the bride and groom. In the Cupak area, this family gathering is called Baiyo.

The next event is called Maanta Bali, this procession is carried out by the groom's family who give some money, or cooking utensils and kitchen spices to help the woman's side in taking care of the dishes for the wedding. The groom's family also assists the woman's family in cooking the food.

After all the dishes have been cooked, the next event is called Manyiriah, this event invites community leaders, religious leaders with the intention of praying for the bride and groom. The event takes place at the bride's house. The event is called Manyiriah, because the bride's family, provides betel nut to community leaders / elders in the area before starting the advice. Tradisi – Tradisi Dalam Pernikahan

Babako-Babaki

Babako is the pick-up of the bridegroom (Marapulai) to be welcomed at the bride's house. And dressed in wedding clothes, to meet in the aisle. The wedding clothes are mostly red and yellow gold.

Malam Bainai and Batagak Gala

The bride will be given a sign that she is married or already belongs to someone. While the male side is given a title and given advice by the woman's family. The title is only given to families who have a pedigree of the Minangkabau royal family. Malam Bainai, intended for both parties to

take care of themselves. Such as scrubbing for the female party and shaving the mustache for the male party.

Mangaruk Nasi Kuning

The bride and groom are required to find a chicken hidden in yellow rice. This activity has a meaning that in households must work together and get along well.

Bamain Coki

This game is intended to train the emotions and patience of the bride and groom, if later faced with household problems. Couples must be able to commit and maintain their household. This game is a kind of traditional Minangkabau chess game.

Umbrella Dance

This dance is performed after the reception is over, this dance symbolizes the intimacy of the newlyweds who imply to go on a honeymoon.

Eko A. Meinarno, Bambang Widiyanto, and Rizka Halida (2015) mentioned that local wisdom is a tradition and habit with a deep understanding of messages structurally about traditions that have been passed down from generation to generation. Local wisdom is disseminated non-formally and collectively by the local community.

Yuhaldi (2022) Minangkabau customs fostered by the Minangkabau community today, there is hope that it can give birth to a cultural society that is able to foster social order on the basis of a balance between custom and religion. The Minang Kabau tribe shows the essentials of custom that should be accepted by religion.

Local wisdom applied by the Minangkabau tribe, the lineage is carried by the mother, and some areas of West Sumatra also allow women to propose. Matrilineal history has had a comprehensive impact on the uniqueness of the Minangkabau tribe.

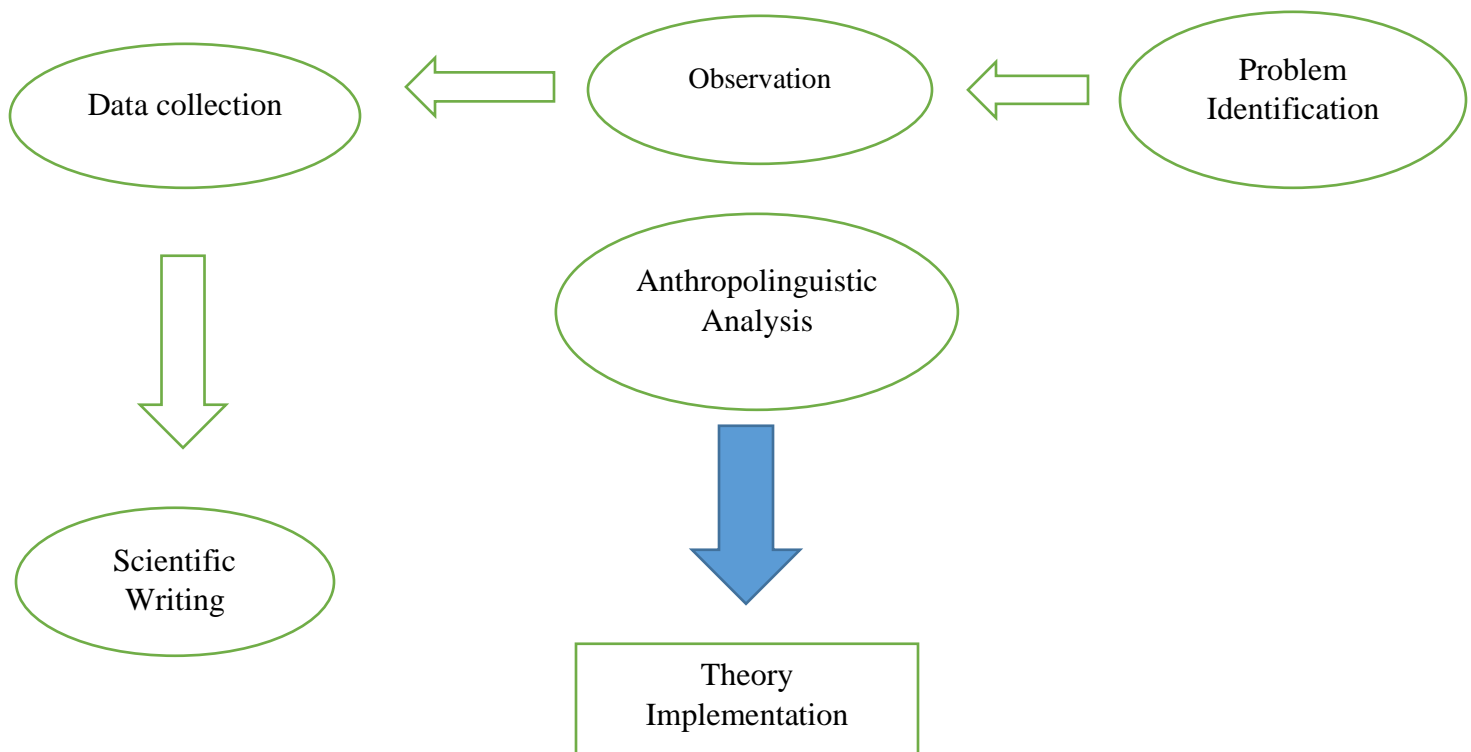
Ariani, Iva (2015) The strength of women's position in matrilineal culture and the position of men who are also very influential in Minangkabau culture make Minangkabau women have proportional rights based on their position as part of humanity. The position of women is a strong position because it has a high bargaining value, while the position of women is also not an absolute position that can defeat the position of men in the environment and social relations.

Equality with different portions in Minangkabau culture can be a local wisdom that is hereditary and has educational value from the local wisdom itself.

METHODS

The method is a set of ways to sort out research objects that can be classified, sorted and become sources of data that can be analyzed. (Tyahyadi, 2020) The research method used is a qualitative method of data sources through the results of observations and in-depth interviews with 10 sources who helped the Minang Kabau traditional marriage process. The results of the study are in the form of interview results and tabular presentation of the traditional wedding ceremony process. Things found in the traditional wedding process of Minang Kabau, as well as descriptive local wisdom on the traditions held. With the emphasis on Malinowski's functionalism theory, the research is limited only to the processes of running the Minang Kabau wedding tradition with biological and sociological functions.

Chart 1.2 Research Framework



DISCUSSION

The proposal procession in the Minang Kabau marriage custom is carried out in three stages; maresek-resek, formal engagement (manganta sirih) and batuka tando. The functionalism of maresek-resek is the sociological function, where the core family of the female party meets directly with the core family of the male party which is held at the male party's house. This procession is interpersonal, to get to know each other's nuclear families and to familiarize the two families. The procession is interpersonal, to get to know each other's nuclear families and to familiarize the two

families, as well as to discuss what requirements are requested by the male party in the official engagement (manganta sirih). The research was observed on October 27-29, 2023.

Table 2.1. Maresek-resek Tradition Procession

Tradition Maresek –resek	Things encountered in the Maresek -resek Tradition
1. The female nuclear family comes to the residence of the male nuclear family. The bride and groom introduce each other's families.	Gifts given by the bride: Gold necklace, sarong, nightgown, dress, and some cooking utensils.
2. Talk of a formal engagement and inter-family rapprochement, exchanging snacks.	Snacks given by the woman's side: Banana chips, dried egg chips, karak kaliang, Shirley's balado chips, Padang coffee.
3. A discussion of the terms and requests of the groom's family regarding the formal engagement.	Snacks provided by the men's side. Banana chips, onion chips, steam balls of various colors, sweet iced tea and hot coffee.
4. Giving gifts or souvenirs by the female nuclear family to prospective male and female in-laws.	Core food dishes: Rendang, shrimp and quail egg tauco, satay padang, kerupuk jangek, lontong and mineral water.
5. The process of familiarizing oneself between the bride's nuclear family while eating lunch dishes from the groom's nuclear family.	Dessert: kipak kacang, galamai (Minang Kabau dodol), iced Kurnia syrup.
6. Enjoying the dessert course.	
7. Saying goodbye to the boy's family	

Traditions in Bride and Betrothal

An official engagement in the Minang Kabau custom uses betel nut as an instrument to unite two families. Betel is philosophized as a function of intimacy between two ancestors. The use of betel nut expresses that the host wants to become family to the person being welcomed. Betel is delivered accompanied by rhymes. The philosophical function of betel nut in the context of proposing is to be a host who performs the best service as a form of realization of handing over a daughter who is well guarded by both parents to the groom, this tradition does not escape cultural shifts. Some practice it in a practical way. Such as the use of cigarettes as a substitute for betel nut, usually found by the Minang Kabau community in urban areas. The official engagement process is often called the manganta sirih event. The official engagement also coincides with the batimbang tando (batuka tando) event, the more common term is exchanging rings.

Table 2.2 Betel nut making in the Minang Kabau tradition

Betel Making in the Minang Kabau Tradition

1. *Description of Betel Container*

Betel containers are called Carano. It is made in a systematic form from brass or wood. The shape of the tray is round with sloping shoulders, the stem in the middle is small and wide, at the bottom there is a simple decoration in the form of ring-shaped lines in black, gold and red.

2. *Description Sirih*

Betel leaves are arranged in a circle with tools for eating betel nut such as areca nut, gambier, betel lime.

3. *Deskription of Betel Container Cover*

The cover of the betel nut container is called dulamah, patterned with yellow, black and red. With a pucuk rebong motif, the cloth is decorated with gold threads.

In the Minang Kabau traditional marriage tradition, the proposal is carried out after the maresek process, while the event is carried out together with the mahanta sirih tradition, and batuka tando. Because it has the same function, which is to bring families together as a form of adding new members. In this research observation, the proposal, mahanta sirih and batuka tando events were carried out simultaneously to shorten the course of the wedding ceremony. In this research, the procession of proposing, mahanta sirih and batuka tando will be presented as the highlight of the event. The functionalism of this tradition is a sociological form of community relations. In order to establish a harmonious family relationship.

Table 2.3 Proposing procession, mahanta betel and batuka tando (giving dowry)

The procession of applying	Manganta Sirih	Batuka Tando	Closing Event
The arrival of the bride's extended family at the groom's residence.	After welcoming the proposal of the female party. The male party is given a carano containing betel nuts.	After reaching an agreement, the woman gives the dowry to the groom.	Photo with extended family.
The bride's extended family hands over chicken singgang	The male's extended family is presented with a carano as a	Dowry in the form of Muslim clothes, a set of prayer tools, shirts,	Photo with the nuclear family.

food as proof of the proposal.	symbol of the new family member.	shoes, pants and fruits and various traditional cakes.	
The bride's extended family conveyed their intentions.	The male family chews betel nut to symbolically agree to become a new family or to marry off their son.	The groom also gives dowry to the bride in the form of; a set of prayer tools, clothes, shoes, cosmetics, jewelry bracelets, necklaces earrings - earrings..	The host served snacks such as; cork cheese cake, banana chips, jangek crackers, pinyaram, galamai, banana, ice cendol.
The groom's extended family welcomes the bride's proposal	The male party delivers a speech of arrival and announces the date of the wedding which is negotiated in the maresek tradition.	The engagement ring is placed by each parent.	The core dishes are yellow rice, egg balado, rendang jengkol, gado -gado.
Recitation of the Qur'an is done by the bride and groom.	The extended families agree on the wedding committee.	Marriage advice by elders. And prayers.	Say goodbye to the host.

Traditions in Wedding Party Preparation

After the engagement process, it is followed by a process of gotong royong before the wedding day. In this tradition, the female party is the organizer of the party. 5 female relatives are in charge of organizing the people who hold the kitchen. And 5 male relatives make sure all the needs of the wedding party run smoothly. This tradition in the Minang Kabau traditional wedding party is called maanta bali.

Table 2.4. Preparation of Wedding Party Tools of the Minang Kabau tradition

Preparation of tools for the Minang Kabau traditional wedding party
<p>Bagonjang Aisle</p> <p>A replica of a gadang house, combined with gold, red, silver colors. With five ornaments namely gold-colored cloth, banta gadangan, fabric decoration on the ceiling of the aisle, layered curtains and galuang.</p> <p>Minang Kabau Women's and Men's Wedding Dresses</p>

Wedding reception outfit with suntiang
Batabue dress attire
Evening dress
Dish table 1 piece
Guest reception desk 1 piece
Simple room decoration with galuang fabric
Contract table and contract decorations
Guest chair 50 pieces
100 Spoon Plates and buffet utensils
Gapura and teratak

When relatives help prepare for the wedding party. The bride and groom are given henna as a sign of becoming a bride and groom. In the original tradition of Minang Kabau, henna is placed together with neighbors and relatives at the time of occupation in the aisle of the bride-to-be. Before the wedding, neighbors and the extended families of the male and female parties are invited to eat together as well as praying so that the wedding ceremony held tomorrow goes according to plan. The bainai /batagak gala tradition is carried out at the bride's house.

Accompaniment of welcome Plate Dance and traditional music instruments
Prayer reading
Speeches from the bride to the groom's family and speeches or rhymes from both the bride's and groom's families.
Seating the bride on the aisle and the pick-up of the groom by the bride's family to be juxtaposed on the aisle.

Traditional Minang Kabau Wedding Tradition

Table 2.5 Minang Kabau Traditions and Processions

Traditional clothes for male and female brides and grooms	Traditional Minang Kabau Wedding Procession and Traditions
For the bride it is called baju batabue. Baju batabue or using sunting ornaments decorated with sprinkles of gold thread, baju batabue has four color variants, namely, red, black, blue and mauve.	1. Manjampuik marapulai the event takes place at the bride's house. The bride's extended family must pick up the bridegroom by giving him traditional wedding clothes.

On the edges of the sleeves and neck there is a decoration called minse.	2. Panyambutan at Anak Daro's House The groom's family is welcomed at the bride's residence to the accompaniment of talempong music and the prospective groom's dance is greeted by sprinkling the groom with yellow rice.
Lambak or sarong as a complement to Batabue clothes	3. Marriage ceremony and prayer The bride and groom change into their traditional wedding clothes. The bride wears a suntiang.
Salempang: a shawl made of songket cloth and placed on a woman's shoulders.	4. The bride and groombersanding di stand together in the aisle or called barsandiang in the aisle.
Jewelry: using various accessories such as bracelets, necklaces, rings.	5. Mamulangkan Tando The man's extended family repatriates the dowry gift given by the woman. This tradition is intended to make it clear that when becoming husband and wife, they must work together to earn a living.
For the bridegroom, it is called baju penghulu. This traditional outfit consists of a headdress, sarawa, sasampiang, cawek/belt, sandang and keris.	Announcing the kinship position of the man to become the bride's relative/family by mentioning the title of the groom's position.
The Pemakakian headdress is made of dark black cloth. The bridegroom's shirt is made of velvet. The groom's pants are large on the calves and thighs. And a red shawl decorated with colorful threads called sesampiang.	Playing mengantuang kening. This game is intended to foster the nature of love between husband and wife. The bride and groom are separated by a paper or cloth fan and their heads approach each other, and are held close by the bride's family, after the fan is separated, the bride and groom look at each other and hug each other.
A silk belt, and a red cloth tied around the waist called sandang.	Mangaruak yellow rice The bride and groom must find a chicken hidden in a mound of yellow rice. This game means, if in the household must yield to each other for the integrity of the household in the future.
Keris tucked into the waist	Bamain Coki Similar to chess, this game is played on a halma board. It aims to tell the couple that

	<p>problems in marriage must be solved with a cool head and a big heart.</p> <p>Watching the Umbrella Dance</p> <p>Umbrella dance means the romance of the bride and groom.</p>
<p>Women's clothing consists of various types</p> <ul style="list-style-type: none"> -bundo kanduang clothes -Batabue clothes -Traditional dress with suntiang for wedding receptions. 	<p>A week after the marriage, the bride makes an event called manikam sajak. In the men's house, this event is meant as a thank you to all the relatives who helped at the party. A meal together with prayers follows the wedding reception.</p>

Functionalists of the Minang Kabau traditional marriage tradition are; sociological, primary, biological.

Matrilienal Local Wisdom in Minang Kabau Culture

Traditional Minang Kabau society, embracing a matrilineal culture, is seen as a complex social structure that defies the norms prevalent in most patriarchal societies. It is possible to analyze the unique aspects of this matrilineal culture, including kinship systems, inheritance practices, and the social roles of men and women. By exploring the origins and intricacies of Minang Kabau society, we will gain a deeper understanding of how the system affects gender relations, family dynamics and community cohesion.

At the core of Minang Kabau culture is the matrilineal kinship system, which is based on tracing descent through the maternal line. This system shapes family relationships and determines inheritance, property ownership and social status. Through the mother's lineage, children inherit property, and descent is accounted for. Clans are the basic unit of Minang society, with clans forming alliances and exerting influence within the community.

In Minang Kabau, women play an important role in preserving family wealth. Property, land and wealth are passed down from mothers to daughters, ensuring the continuity of the family lineage. This practice is in line with the matrilineal kinship system and demonstrates the important role women play in the domestic and economic spheres of Minang society. Notably, men in this culture can inherit spiritual and political leadership positions, but not material wealth.

Although Minang Kabau society is often characterized as matrilineal, this does not imply matriarchy. Men still play an important role in society, especially in terms of governance and

religious leadership. However, decision-making in household and communal affairs is heavily influenced by women. This gendered division of authority promotes social balance and ensures the collective well-being of the community.

Matrilineal culture in Minang Kabau is a complex tapestry of social norms, practices and values. It challenges prevailing beliefs about gender roles and kinship systems, displaying a dynamic between female empowerment and male influence in a society that values cooperation and harmony. Despite external influences over time, the Minang Kabau matrilineal culture persists, reflecting the community's persistence and resilience to its cultural values. Understanding such cultural systems is essential in appreciating the diversity and complexity of humanity's social order.

Table.3.1 Matrilineal Cultural Wisdom of Minang Kabau

1. Analysis of Minang Kabau Matrilineal Cultural Wisdom

Matrilineal Culture	Meaning and Function	Values and Norms	Wisdom
<p>Matrilineal culture in the Minang Kabau tribe</p> <p>Ontology: Minang Kabau society adheres to the matrilineal system.</p>	<p>Lineage is carried by the mother</p> <p>Some areas of West Sumatra allow women to propose marriage</p> <p>Implementation of inheritance system and social roles</p>	<p>The position of women is a strong position because it has a high bargaining value, while the position of women is also not an absolute position that can defeat the position of men in the environment and social relationships.</p>	<p>Sistem matrilineal memberi perempuan peran penting dalam proses pengambilan keputusan dan pengelolaan sumber daya keluarga.</p>
<p>Epistemology: The history of the Minang Kabau tribe in implementing matrilineal culture</p> <p>Starting from the matchmaking of the Majapahit warlord, Adityawarman who was married and given property by the Pagaruyuang palace. with Putri Jamilah, the daughter of the king of Pagaruyuang. The palace family wanted that Putri Jamilah's descendants should be Minang Kabau tribe. Then the matrilineal culture was applied.</p>	<p>The birth of the diaspora system for Minang Kabau men</p> <p>Establishment of the notion of lineage through the mother (Strengthening Family/tribal Relationships)</p>	<p>Minang Kabau society has a harmonious understanding of equality between the position of women and men in the social context.</p>	<p>Perempuan diberikan hak dominan dan dilindungi kedudukannya untuk bisa berkontribusi dalam segala lini, yang juga diberikan kepada laki –laki..</p>

<p>Axiological: The formation of Minang Kabau marriage traditions in accordance with Matrilineal culture.</p> <p>As the recipient of the matrilineal cultural concept, socio-cultural constructions such as inheritance practices and kinship lines are dominated by women.</p>	<p>Matrilineal culture changes the structure of marriage customs in general.</p> <p>Changing social structure in social and kinship practices.</p>	<p>As the cultural identity of Minang Kabau.</p> <p>Minang Kabau people understand the existence of customs and culture that they live in so that these customs and culture aim to be preserved to the next generation.</p>	<p>Mufakat</p> <p>Saling bergotong royong dalam mencapai tujuan</p> <p>Memuliakan kedua belah pihak keluarga maupun pengantin</p>
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CONCLUSION

Based on the research conducted, it can be concluded that the traditional marriage traditions of Minang Kabau are still maintained until now. As a form of matrilineal culture existence. Although there is a cultural shift, these traditions are still dominantly practiced both from the Minang Kabau community in the West Sumatra area and outside the West Sumatra area itself. The procession of the Minang Kabau wedding procession is mutual cooperation and consensus, all family members help for the sake of running the traditions and customs of the wedding ceremony. The functionalism of the observed wedding traditions has a primary function, sociological function, and biological function. The results of matrilineal culture gave birth to traditions of social practices that built the matrilineal concept, especially the marriage ceremony. In the wedding ceremony, women have dominant rights in organizing the wedding ceremony. The local wisdom observed in this study are; consensus, mutual cooperation, and the attitude of honoring both sides of the bride and groom.

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