Social Relation of Tungku Tigo Sajarangan Institution in Running Function at Nagari Katiagan

Nindi Suarti¹, Fitri Ariyanti², Afriva Khaidir³

Padang State University

Abstract: Tungku Tigo Sajarangan is the leader in the land of Minangkabau traditionally Tungku made up of three stones with the same high and will serve as furnaces of cooking where it is completed as well. The furnace is meant to be ninik mamak, uli umala, and cadiak pandai to do it does. The purpose of this observation is to understand the social relation of tungku tigo sajarangan to do it does, what influence the social relationship of the institution tungku tigo sajarangan to do their function and the government’s effort to build socialite institution of tungku tigo sajarangan to do their function. The observation using qualitative approach by using descriptive method. The collection of data is done by observation, interview, and documentary study. The informant’s selectivetheque with purposive sampling. To authenticate the data researcher did the triangular data. The result of this research show the social connections that happened between the institutions of tungku tigo sajarangan to do their function in Nagari Katiangan. The institution of social relation tungku tigo sajarangan to do their function visible at the wedding and to solve the problem in nagari. A factor that has been influenced the institution of social relation of tungku tigo sajarangan in its function is; first, tungku tigo sajarangan not knowing what is does in nagari. Second, the level of education tungku tigo sajarangan in its function. Third, the absence of the indigenous institute in nagari. The government’s effort by building the institutions of social relation tungku tigo sajarangan, the government has built an office of traditional nagari and implicate or engage the institution of tungku tigo sajarangan in each of the great islamic festivals and national days.

Keywords: Social Interaction, Function, Tungku Tigo Sajarangan

1. Preliminary

The term leadership in the Minangkabau indigenous people is known as tungku tigo sajarangan. This term is a leadership in the Minangkabau customary land or very identical to refer to the requirements that must exist in the Minangkabau social system. Tungku Tigo Sajarangan, Tali Tigo Sapidil in essence is a figure of speech. Traditionally, the stove consists of three stones of the same height and will only function as a cooking stove if they are complete. The stove in question is Ninik Mamak, Alim Ulama and Cadiak Pandai.

Ninik Mamak in the Minangkabau community is a elder man, who is in charge of the ins and outs of customary affairs. Ninik Mamak in everyday life is called “datuak”. The function of a Ninik Mamak in Minangkabau is as a tribal leader in customary affairs and in general the function of the prince is to lead his niece's child in any dispute or dispute and maintain the property of pusako. Mamak, who is lead by Penghulu (mamak chairman) in Minang, has the duty to run a customary government.

According to Agustiar Syah Nur (2010: 31) the headman is a person who resolves various problems that arise in his people and nagarinya, such as contained in the customary phrase ‘kusuiw nan kamanyalaasaitan, kok karuah mampajania’. The prince in Minangkabau in his essence was chosen or appointed for the agreement of his niece. This is explicitly stated in the tradition of ‘tumbuahnyo ditanam, tingsginyo dijanuung, gadangnyo diamba’.

The presence of Ninik Mamak in the community is seen in the following idioms:

Bak baringin di tengah koto

Ureknyo tampek baselo

Batangnyo tampek basanda

Dahannya tampek bagantuang

Daunnya tampek bataduah

Tampek balinduang kapanasan

Nan didahulukan salangkah

Nan ditenggukkan sarantiung

Ka pai tampek batanyo

Ka pulang tampek babarito

The point is that Ninik Mamak has a higher position than other positions in the community. He is a place of rest and a place to ask about various problems faced by citizens in a Nagari. Whereas the function of Alum Ulama in the Minangkabau nagari is the most important part of the life order, given the strong binding religious traditions in the life of the Minangkabau people. Ulama function more as a builder of nagari children's faith and morals. Ulama not only belong to the people or tribe but belong to the nagari and the nature of the ministry is a manhood.
The concept of leadership of Alim Ulama is explained in the traditional proverb below:

<table>
<thead>
<tr>
<th>Saluah bendang dalam nagari</th>
<th>light torches in the Nagari</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palito nan tak namahu padam</td>
<td>the lamp never goes out</td>
</tr>
<tr>
<td>Daudukkyo bacamin kitab</td>
<td>seated in a mirror of the Book</td>
</tr>
<tr>
<td>Tagak marintang piuah</td>
<td>upright is busy giving a tip</td>
</tr>
</tbody>
</table>

It means that Alim Ulama acts as saluah weir in the nagari, which serves as a light on the lives of the people who are in charge of taking care of issues of community worship in the nagari, besides that it also has the task of managing educational institutions held in mosques and surau-surau. As well as being tranquilizing for any riots that occur in the Nagari community. If only Alim's name is not a lot of knowledge and there is no strong faith it can apply a lot of broken religion / lots of broken nagari cadiak.

Ulama have the task of fostering the ummah, not just the spiritual aspects, but also the socio-cultural and security aspects and heart aspects, namely the intellectual and emotional aspects. Erizal (2000: 29) likens the task of the Ulama to "as drug makers of various types of diseases that plague the people".

Furthermore Clever Intelligence is a collection of clever people or smart scholars. Smart people are people who are quick to understand and think fast and are good at finding solutions to problems and are very thorough. The position of the smart people in Minang is in line with its function "meticulously". People who can use their knowledge and knowledge for their personal, personal and community interests because of their abilities and ingenuity in life in society.

Formally, the leadership system in West Sumatra is held by smart people as knowledgeable in the broadest sense. In

<table>
<thead>
<tr>
<th>Panghulu taguah di adat</th>
<th>Penghulu is loyal to adat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alim ulama taguah di agamo</td>
<td>Alim ulama is loyal to religion</td>
</tr>
</tbody>
</table>
| Cadiak pandai taguah dek burek | Clever peoples is to be loyal because the rule

So the meaning of the traditional saying above is clear that the community in general is fostered, guided and directed by the three elements of Tungku Tigo Sajarangan above. Where things that are closely related to customs, both concerning inheritance, the affairs of the children of nieces, buying and selling, pawn, cases and so on, are basically managed and resolved by the Ninik Mamak in their respective groups.

Religion-related matters are fostered, guided, and directed by the Ulama Team and the formation is not limited to members of one community only, but to the entire community. While the same thing applies to the leadership of Cadiak Pandai. Scholars in their nature do not belong to only one people, but belong to the whole community, even though he is traditionally included and is the niece of a certain tribe.

The relationship of the three elements above is inseparable and interrelated with each other. Therefore, the relationship between the three elements must be good and in line in carrying out its functions. Without having to leave the other elements. This is described in the traditional proverb as follows: basilang kayu dalam api, disitu api mangkonyo hidaik.. This means that through these three elements, the flame from the firewood crossed in the furnace will be good. Although the three elements above have their respective functions but cannot be separated because they influence each other so that the relationship in the Nagari community also has a reciprocal relationship. Therefore, the need for harmonious or good social relations between institutions Tungku Tigo Sajarangan in carrying out its functions.

This is in accordance with what was said by Ben Walgito (2003: 57) social interaction is the relationship between individuals one with another individual, individual one can influence another individual or vice versa, so there is a mutual relationship. While according to Abu Ahmadi (2004: 100) said that social interaction is the reciprocal influence between individuals and groups in their efforts to solve the problems it faces and in their efforts to achieve its goals. Whereas according to Hendropuspito (1989: 224) social relations can be interpreted as the fabric of interaction that occurs between individuals with individuals or groups with groups on the basis of status (position) and social role. And social processes are forms of interaction that occur between
individuals or groups that are dynamic and of a certain pattern.

2. Research Methods

This research is a qualitative research using descriptive method, which attempts to make a description, a description of the social relations between the elements of the tigo sajarangan stove in carrying out functions in the Katiagan Nagari, Kinali District, West Pasaman Regency. According to Bogdan and Taylor cited by Lexy J. Moleong (2010: 4), qualitative research is research that produces descriptive data in the form of written or oral words from people or observed behaviors. The source of research data is taken from twenty informants who consisting of, Wali Nagari, Head of Jorong, Chair of Youth, Indigenous Chairperson, Bundo Kanduang, elements of Tungku Tigo Sajarangan and Community Leaders in Nagari Katiagan. The technique used in data collection is observation, interviews and documentation. To check the validity of the data using the source triangulation technique. And data analysis techniques use the Miles and Huberman models in Sugiyono (2009: 246).

3. Research Result

Based on the results of interviews with all informants, the results of this study include:

The social relation of the institution of Tungku Sjoongan in carrying out its functions in Nagari Katiagan

Social relations between ninik mamak, religious scholars and clever talents in carrying out functions in Nagari in marriages and in solving problems can be seen in certain activities or events, such as balek, not jamba, and others. The social process that arises due to the existence of social relations between the institutions of Tungku Tigo Sajarangan in carrying out its functions is cooperation, competition, conflict or conflict and accommodation.

The form of collaboration between individuals can take the form of resolving the problems that occur in the grandchildren of nieces between the ninik mamak, the tanjuang tribe and the children of the nieces and nephews of the Malay tribe of the Malay tribe. As well as cooperation in marriage events where each element places itself in such a position, Ninik Mamak has a function in the field of adat by taking care of grandchildren, ranging from finding a mate to a party, Alim Ulama in the religious or shari'ah role, in a meal with alm scholars as prayer leaders and Cadiak Pandai have a function in the field of regulation and legislation, so that he who takes over as the committee alek when people baretong / mangumpuan kepiang (collecting money) he is responsible.

Social relations in the form of cooperation between Tungku Tigo Sajarangan in carrying out functions have a basis in accordance with the characteristics, values and norms inherent in themselves as traditional leaders in the nagari, they do not want to drop each other, but they are required to respect each other the collaboration is only seen in weddings and in solving problems in Nagari.

Competition in the social interaction of the Tungku Tigo Sajarangan institution is seen in various forms of assumptions, both individually and in groups. Individual competition is the competition that occurs between the mamak ninik who both fight for power to become Dr. Nakhodo Rajo.

This conflict can occur between ninik mamak, ninik mamak and the nagari government, ninik mamak with the youth leader. But the opposition that the researchers observed generally occurred between ninik mamak and ninik mamak with the nagari government. This initially happened between Ninik Mamak and the government when determining the commensurate boundaries between Jorong Katiagan and Jorong Mandiangin. Yang did not collaborate and deliberate on determining the boundaries of the Katiagan jorong area and jorong Mandiangin.

Competition and conflict here are not seen because they can reduce it by being able to play well so that it is not visible. And this is because they can bring or place their respective functions, So that by maintaining each other's ego and respecting each other's elements, disputes can be alleviated when sitting together when there are events both for niece parties and for events or activities made by the nagari government.

The Elements of Tungku Tigo Sajarangan maintain their attitude when meeting when there is an event or meeting activity made by the government, they shake hands and sit together. It was addressed to the public that their relationship was all fine. Like Ninik Mamak as a tribal leader and able to solve various problems of grandchildren niece, Alim Ulama as a noble character builder, Cadiak Pandai people who have knowledge and quick thinking in overcoming problems. Because they are people who are considered important in Nagari Katiagan, even though there is conflict between individuals, but they do not show the dispute before a crowd or at certain activities or events.

3.1 Factors that influence the social relations of the institution of Tungku Tigo Sajarangan in carrying out functions

a) Tungku Tigo Sajarangan does not yet know its function

The weak function of the elements of the tungku tigo sajarangan in the Katiagan nagari is seen from the forms of social interaction carried out by the elements of the tungku tigo sajarangan, both individually and in groups. In general, it can be seen that they do it as a process that they imitate from something that already exists or has happened in the past. Where this can be seen in the problems that occur in the Katiagan village, both personal and group. Some of the students who fight are fighting because they maintain their desire to become datuak, and in the process of solving the problem does not involve all elements of the tungku tigo sajarangan, so that it affects the problems that occur with the grandchildren of the niece.

Volume 8 Issue 1, January 2019
www.ijsr.net
Licensed Under Creative Commons Attribution CC BY
b) The low level of education of the tigo sajarangan furnace which can affect social relations between them

The elements of the tungku tigo sajarangan follow the instructions of the nagari device in resolving the problems that occur in the children of the nieces and nephews. Here the nagari device acts faster in solving the problems of the nieces and nephews. Therefore, so that its function as an element of tungku tigo sajarangan is recognized and valued, it must have knowledge or education that is able to show and bring trust to the children and grandchildren of nieces and nagari officers to be consistent in carrying out their functions in the nagari.

That is why it is said that ninik mamak, where people ask, where people ask for advice, where people tell, where people ask for law and decisions. Therefore, in order for the function of the institution of the tungku tigo sajarangan to run well, a change is needed, namely by education. So that the institution of tungku tigo sajarangan is capable and ready to carry out its functions.

c) The absence of customary institutions in the nagari even though the existence of institutions greatly supports the occurrence of social relations

The social interaction shown by the elements of the tungku tigo sajarangan in carrying out functions is in the form of positive or negative. But this is based on the feeling of mutual respect and respect for fellow datuak who are equally willing to become Dt. Nabhoko Royo is considered right, even though both of them are known with such attitudes, making the nagari not yet have a traditional institution, namely the Kerapatan Adat Nagari institution. And also with the dispute or competition does not produce good cooperation and good results.

Whereas as we know the importance of the existence of customary institutions in the nagari greatly determines the progress and goodness of an institution of tungku tigo sajarangan and even these traditional institutions can also create relations for the realization of harmony, harmony, balance, justice and public welfare.

3.2 Government efforts in building the institutional social relations of Tigo Sajarangan Furnace

a) Establishing Kerapatan Adat Nagari Office (KAN)

The absence of the Kerapatan Adat Nagari office (KAN) has caused the institution of tungku tigo sajarangan to be less visible in interacting deeply in solving the problems of the nieces and nephews. The importance of interacting or discussing in making a decision makes the Nagari Indigenous Peoples Office building necessary for the elements of the tungku tigo sajarangan. However, discussions and cooperation were not seen between the institutions of the tigo sajarangan store because there was no gathering place to exchange ideas or cooperate with each other. Therefore, the government’s efforts to build the Kerapatan Adat Nagari office so that the Tungku Tigo Sajarangan institution will easily meet, communicate and discuss. Because in every problem that occurs in grandchild nieces can not be decided unilaterally but must be discussed or discussed first, so that their contacts and communication smoothly and produce positive decisions.

b) Every Celebration of Islamic Holidays and National Holidays includes elements of Tungku Tigo Sajarangan

The elements of Tungku Tigo Sajarangan were included in the celebration of Islamic Day and National Day with the aim of being able to reduce or reduce the conflict. Islamic Day is a historical day for Muslims, so in every Islamic Day, the Nagari Government always holds historical celebrations, one of them is Isra ‘and Miraj. This event or activity was made by the local government with the aim that all communities, both the nagari government, customary government and all community leaders, should stay in touch with each other and get closer and show their love for Allah SWT. In every effort made by the government in building the relationship between the Tungku Tigo Sajarangan, it was not directly explained. But in every activity or meeting made by the government, such as the celebration of the Islamic Day and National Day has certain aims and objectives, one of which is so that the meeting can melt the atmosphere and create contact and social communication between ninik mamak clever gift, so that the social relations of the Tungku Tigo Sajarangan are well maintained and harmonious.

4. Conclusion

a) The social relations of the institution of Tungku Tigo Sajarangan in carrying out functions in the Katiagan village, Kinali District, West Pasaman Regency, were seen when there were certain events or activities. Social relations formed as a result of social processes are the creation of cooperation, competition, conflict and accommodation. Although the forms of social relations or social interactions that are created are not only positive but there are also negative social interactions.

b) Factors influencing the social relations of tungku tigo sajarangan in carrying out its functions, including the tigo sajarangan furnace do not yet know its function in the nagari, and the low level of education of the institution of tigo sajarangan, as well as the absence of traditional institutions in the tigo institution. sajarangan in the nagari.

c) The effort to build the social relations of the tigo sajarangan institution in carrying out its function is to build the Adat Nagari Kerapatan Office (KAN) which aims to enable the tigo sajarangan stove to discuss the problems in the nagari. In addition, it involves the tigo sajarangan stove in any event or event celebrating Islamic Day and National Day.

References


