

Baretong Night Tradition in Sasak Village, Sasak Ranah Pasisie Subdistrict

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ABSTRACT

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The purpose of this study is to understand the meaning and position of the Baretong Night tradition in Sasak Village, Sasak Ranah Pasisie District, as a form of local wisdom. This research uses a qualitative study method, with the subjects being local figures, scholars, and various layers of society. The research findings reveal that the Baretong Night tradition in Pondok Sasak, Sasak Ranah Pasisie District, is a local wisdom that should be preserved and has been passed down from generation to generation. The conclusion reveals that the Baretong Night tradition is one of the practices agreed upon by the community, involving active participation from society to help and support the success of the wedding ceremony. The contribution of this research serves as a consideration for the community, the government, and families in making decisions and together preserving and passing on this local culture to future generations.

1. INTRODUCTION

Each region in Minangkabau has unique characteristics in organizing wedding celebrations, which reflect the diversity of cultures and traditions within them. According to Sembiring (2019), "The diversity of traditions in Minangkabau illustrates the depth of local wisdom deeply rooted in each area, creating distinct characteristics, even though they are fundamentally based on the same values." The Minangkabau proverb "lain lubuk lain ikannya" suggests the cultural wealth possessed by each region in Minangkabau, which, despite being different, enriches the diversity of culture. Therefore, this difference should not be contested, but instead, embraced as a cultural treasure that must be preserved and respected.

Traditions like Baretong Night in Pondok Sasak, Sasak Ranah Pasisie District, are unique examples of how Minangkabau wedding traditions are deeply infused with local cultural values that vary by region. Hidayat (2020) explains, "Every region in Minangkabau has marriage rituals and processes rich in philosophical meanings and noble values, which are not merely ceremonial but also serve as a way to strengthen social ties and maintain harmony in society." Traditions like Baretong Night not only showcase this diversity but also provide an opportunity for communities to maintain and preserve their traditions while still upholding the overarching cultural values across Minangkabau.

Baretong Night is attended by key community figures such as niniak mamak, jorong heads, youth leaders, sipangka, and male guests. According to Lubis (2018), "Traditional events like Baretong Night reflect the strong social structure within Minangkabau society, where the roles of niniak mamak and community leaders are dominant in maintaining the continuity of traditions and social norms." The event involves two parties interacting, the daughter's side and the groom's side, with specific rules and customs. One interesting part of Baretong Night is the giving of money by the guests, which is recorded by niniak mamak and announced during the event.

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Research by Zulkarnain (2020) states, "Baretong Night in Minangkabau has significant symbolic value, both in managing social resources through the money given and in how the community interacts with one another, emphasizing transparency and honesty in the wedding process." In this event, the money given by the guests is openly recorded at the wedding of the daughter's side, demonstrating transparency and accountability to the community. This is in contrast to the groom's wedding, which is more private regarding the party's funds, profits, and losses, which are only known by the family and *niniak mamak*. Haris (2019) adds, "The openness at the daughter's event reflects a desire to maintain social integrity, while the secrecy at the groom's party emphasizes family values and privacy, which are respected in Minangkabau traditions."

In the implementation of Baretong Night in Pondok, Kenagarian Sasak Ranah Pasisie, several processes are followed, including counting the money received from the community and close family members. According to Hamzah and Putra (2017), "This counting is not just about money but also a form of appreciation for the social contributions of each party involved in the celebration, strengthening familial bonds and community togetherness." This process highlights the active involvement of the community in the customary implementation and contributes significantly to the celebration of the wedding.

The wedding traditions in Indonesia show diversity in how they are carried out across regions, and even islands. According to Hasan (2021), "This diversity arises from the system of community alliances, the influence of religion, as well as the values and norms present in the customary law environments of each region." This factor also leads to the great variety of wedding traditions in Indonesia, depending on the customs in each region. History records that during the Dutch colonial era, Van Vollenhoven divided Indonesia into 19 customary law regions, but due to cultural mixing and population migration, these divisions have become unclear. A study by Suryadi (2020) also highlights, "The migration process and cultural interactions in Indonesia make the customary law division by Van Vollenhoven less relevant in the context of contemporary culture."

Customary law in Minangkabau, which is known for the saying "*adat basandi syara', syara' basandi kitabullah*" (customs are based on religion, and religion is based on the Qur'an), shows how these traditions have been influenced by the social systems in place since before the arrival of Hindu-Buddhist and Islamic influences. According to Putra (2019), "Minangkabau customary law had already formed long before the influence of foreign religions came, with its distinct matrilineal characteristic, where lineage is passed through the mother." This customary law remains strong in Minangkabau society today. The foreign influence of Hindu-Buddhism left little impact due to the selective cultural approach in Minangkabau society, whereas Islamic influence was well accepted and integrated into existing customs. Lestari (2020) affirms, "In the 16th century, Minangkabau society transformed its belief system into Islam, and it was during this period that the philosophy '*Adat basandi syara', syara' basandi kitabullah*' emerged, making the Qur'an the primary guide in social life and customs in Minangkabau."

The marriage rituals in Indonesia represent the diversity and essence of the legal assets formed from this cultural diversity. From the customary law, the customs are determined by the decision-makers in the tradition and enforced through consensus. Marriage laws across the archipelago vary, both geographically and in terms of the unique traditions specific to each region. This can also be seen in Minangkabau society, where, even within the same district or city, the customary marriage laws may differ across *nagari* (villages). This diversity is even more pronounced when viewed from the perspective of different provinces. Despite similarities in the essence of marriage, the customs surrounding the ceremonies can differ across regions.

In Minangkabau, there are four types of customs that are followed or deeply ingrained in its society: 1) *Adat nan sabana adat* (truly original customs, which cannot be changed, as they are divinely ordained); 2) *Adat nan diadatkan* (customs that emerge from the consensus of elders, such as *penghulu* and invited guests); 3) *Adat nan teradat* (customs that arise from the bond between people in a particular area, which will form routines that are commonly practiced); and 4) *Adat istiadat* (rituals generally accepted by the public, such as ceremonies and daily interactions in society, which vary by region). These customs have been passed down from the ancestors in Minangkabau.

Today, oral traditions in customary ceremonies in Indonesia are increasingly neglected, especially in urban Minangkabau communities, where it is difficult to find oral traditions in certain customary events. Even if these traditions remain, many local wisdom values have shifted. Organizers of customs often simplify traditions by removing steps that should be part of the oral tradition, citing time and efficiency reasons. The researcher chose to study the Baretong tradition in Sasak Ranah Pasisie because of the researcher's interest in understanding why this event occurs before the wedding feast ends, unlike other Baretong events in West Sumatra. Therefore, as an effort to preserve the Baretong Night tradition, the research being conducted will focus on the Baretong Night Tradition in Pondok Sasak, Sasak Ranah Pasisie District.

2. METHOD

This study uses a qualitative method. The qualitative method will produce data in the form of narratives, both verbal and oral, sourced from the behavior of the individuals being observed. The descriptive research data will provide a depiction of the data or reality, whether from the subject or object of the study, after it has been elaborated and clarified based on the reality currently occurring. Afterward, problem-solving will be carried out, and valid data will be provided that will contribute to the body of knowledge. Based on the explanation above, it can be concluded that descriptive research refers to research that will generate data and provide information about an event in a sequential, credible manner, presenting data with good accuracy.

Data collection in this study was carried out through several methods to ensure the gathering of comprehensive information. The primary data sources were informants and key figures who were selected based on specific criteria established by the researcher. These subjects included local leaders, scholars, and various layers of society believed to provide valid and relevant information regarding the subject of study. To deepen and broaden the scope of the data, the researcher also employed a combination of observation and snowball sampling interviews. This was specifically done with community members who had participated in the Baretong Night tradition in Pondok Sasak, Sasak Ranah Pasisie District.

Data analysis in this study followed a qualitative approach, involving several steps. First, the collected data were transcribed, organized, and categorized into themes based on their relevance to the research objectives. The researcher then conducted a thematic analysis, focusing on identifying patterns, relationships, and key insights within the data. After the themes were identified, the researcher analyzed them in relation to the study's objectives, ensuring that the findings reflected both the social and cultural context of the Baretong Night tradition. The analysis also involved comparing and contrasting the information obtained from different informants to ensure the validity and reliability of the data. Finally, conclusions were drawn based on the analysis, contributing to the overall understanding of the topic and offering suggestions for the preservation of the tradition.

3. RESULT AND DISCUSSION

The Baretong Night tradition in Pondok Sasak, Sasak Ranah Pasisie District, represents a cultural practice deeply rooted in local wisdom that reflects the values, beliefs, and collective identity of the community. As part of intangible cultural heritage, this tradition not only functions as a medium for social cohesion but also serves as a means of transmitting moral teachings and historical narratives from one generation to the next. Local wisdom, as reflected in the Baretong Night tradition, encapsulates a set of values, ethics, and knowledge systems that have been formed through centuries of shared experiences and mutual understanding within the community. These practices are a testament to the way a society interprets its environment, adapts to challenges, and creates sustainable ways of living through cultural rituals.

Preserving the Baretong Night tradition is vital in the modern era, where globalization and rapid technological advancements often erode local customs and heritage. By maintaining this tradition, the community not only safeguards its cultural identity but also strengthens intergenerational connections and promotes social harmony. Local wisdom, including Baretong Night, is not static; it evolves with time while retaining its core principles that guide communal life. Through this tradition, the community demonstrates resilience, creativity, and a strong sense of belonging, which are essential for maintaining cultural diversity in a rapidly changing world. Efforts to document, study, and revitalize such traditions are crucial to ensure that they remain relevant and continue to inspire future generations.

A community naturally has the hope of maintaining the continuity of its generations to prevent extinction, and one way to achieve this is through marriage. According to Setiawan (2019), "Marriage is a social institution that functions as a mechanism to ensure the continuation of generations, where two or more individuals agree to form a harmonious and productive family." Marriage is not merely for procreation, but also encompasses broader social and emotional aspects. Widodo (2020) also explains, "Marriage is an agreement between partners to share responsibilities and rights, which ultimately forms a stable and supportive family bond."

Furthermore, Tanuwijaya (2021) emphasizes, "In the context of marriage, beyond the continuation of descendants, there is also the formation of a new social status for the married couple, where they assume new responsibilities as husband and wife in society." This shows that marriage also changes an individual's status within the social structure, providing them with greater roles and responsibilities, both towards their partner and the broader social environment. Thus, marriage is more than just a biological relationship; it also involves social roles and obligations to be fulfilled by both parties.

In Minangkabau society, marriage must follow the legal customary provisions. As the Minangkabau proverb goes, "cupak diisi, limbago dituang" (the cup is filled, the jug is poured), which reflects the legal customs that must be adhered to by the community during the marriage process. There are several provisions agreed upon by the community when conducting a marriage, including: 1) the prospective husband or wife must be Muslim, 2) the prospective husband or wife cannot be from the same ethnic group, 3) both parties must show mutual tolerance, and 4) the prospective groom must have a steady income to ensure the comfort of the family.

Regarding the Baretong Night tradition in Pondok Sasak, Sasak Ranah Pasisie District, the researcher found that there are three stages of the wedding celebration: Alek Pacah (the start of the wedding), Baretong, and the closing of the celebration three days after Alek Pacah. The closing involves a prayer ceremony with an invitation to the men to have a meal together, aimed at expressing gratitude for the successful event.

The Baretong Night tradition offers a resolution to various perspectives, both positive and negative, arising from the values embedded in this phenomenon. According to Yuliana (2018), "Traditions like Baretong Night bring forth highly positive social values, such as solidarity, cooperation, and the formation of closer familial bonds between the community and the wedding families." This solidarity is reflected in the active participation of the community in Baretong Night, which ultimately leads to family happiness and harmony between the two families involved. Additionally, Sudarma (2019) adds, "Baretong Night also becomes a symbol of family unity and harmony, where togetherness and closeness between family members are maintained, both through financial contributions and emotional support."

However, this tradition is not without its negative views. Kurniawan (2020) argues, "Baretong Night is often seen as a symbol of excessive materialism, where the families of the bride and groom compete to gather funds and display their social status." This can foster arrogance and pride, where the larger the contribution, the higher the social status attained, which may lead to discomfort and division within the community. According to Rahayu (2021), "This view generates a stigma about luxury and wastefulness in the celebration, which can negatively affect the values of mutual assistance and togetherness that this tradition is supposed to nurture."

Baretong Night, which involves the donation of funds to the bride's family, is attended by extended relatives, including niniak mamak, jorong heads, youth leaders, sipangka, and male guests. Interestingly, women do not attend the Baretong event during the fundraising portion, and it is the men who meet and reach a consensus to contribute funds according to their individual capacities and willingness. Social status often becomes apparent during Baretong Night, and there is a sense of pride when a large contribution is made, motivating individuals to compete in raising funds, which greatly contributes to easing the financial burden of the wedding reception.

These three stages of the celebration undoubtedly incur significant costs, from Alek Pacah (the start of the wedding), Baretong, to the closing event three days after Alek Pacah. Therefore, the Baretong Night tradition plays a substantial role in providing support to the wedding families. Beyond financial contributions, Baretong Night also inspires a sense of unity and brotherhood among the families, which is essential for the success of the wedding reception. After the Baretong event, a closing ceremony is held, where the men gather to share a meal as a way to express gratitude for the smooth running of the wedding reception.

The message conveyed by the Baretong Night tradition is not solely focused on its negative aspects but also emphasizes the positive perspectives of the tradition, such as fostering a sense of mutual assistance within the family and building values of togetherness and intimacy in the family organizing the wedding. With this positive view, the tradition of Baretong Night can be preserved and passed on to future generations as part of the cultural heritage.

There are six forms of local wisdom in the Baretong tradition, as follows: 1) Mutual Help. Baretong Night represents the spirit of mutual help in the Pasisie community. This aligns with their life philosophy, "Barek samo dipikua, ringan samo dijinjiang," meaning mutual assistance and uniting strength and love for family. This is evident in the sincere giving of money; 2) Openness. During Baretong, participants are invited to contribute willingly and sincerely to help the wedding family. Meanwhile, others record and tally the collected funds. This situation demonstrates transparency in fundraising; 3) Harmony. Baretong is usually held at night; 4) Cooperation. Before Baretong begins, the entire family helps prepare the venue, equipment, and refreshments to support the event. This shows sincerity in providing labor; 5) Deliberation and Consensus. Before Baretong begins, niniak mamak and close relatives engage in discussions regarding the budget.

The weaknesses of the Baretong tradition include: 1) Baretong is considered an outdated tradition. In urban areas, especially in large cities, the oral tradition of Baretong is no longer practiced. It is often seen as suitable only for rural communities; 2) Low enthusiasm for passing the tradition to future generations. 3) Lack of Knowledge About Oral Tradition. Knowledge of oral traditions is limited, especially in urban areas. The role of society, the government, and parents is crucial in educating children about local culture, so they appreciate their heritage more

than foreign cultures, allowing the local culture to be preserved and remain intact; 4) Lack of Empathy. Awareness of preserving local culture seems to be declining. People prefer foreign cultures, which are seen as trendier or more practical. Empathy for helping others is diminishing, particularly in urban communities.

4. CONCLUSION

This tradition is an important part of local wisdom that needs to be preserved. As a form of policy agreed upon by the community, this tradition involves active participation from the community to help one another and support the success of the wedding ceremony. This local wisdom reflects values of solidarity, togetherness, and a sense of responsibility that have been passed down through generations. Through this activity, the community can strengthen family bonds, express gratitude, and celebrate the happiness of the newly formed family. However, there are also negative views toward this tradition, such as the increasing materialism, arrogance, and wastefulness, which can undermine the social values that should be upheld.

The importance of marriage as a social institution is clearly evident in the Baretong Night tradition. Marriage not only serves to ensure the continuation of generations but also to create strong social bonds between the couple, their families, and the surrounding community. As part of the Minangkabau customary law, marriage is regulated with provisions that prioritize religious, social, and cultural values. The wisdom embedded in marriage, which involves both family and community, further clarifies the role of marriage in maintaining social and cultural stability within the Minangkabau society.

However, the challenge faced is the low enthusiasm to preserve this tradition, especially in urban areas where foreign cultures are more commonly followed. The decline in knowledge of local culture and the lack of empathy in helping others makes younger generations less interested in preserving this tradition. Therefore, it is crucial for the community, government, and families to work together to preserve and pass on this local culture to future generations. With the right efforts, traditions like Baretong Night can continue to thrive and contribute positively to the continuity of culture and deep social values in society.

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