



# Basiacoung Traditions in Procession Marriage Traditions of the Kuok Kampar Community: Ecotourism

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**Abstract:** This research aims to describe the implementation process, meaning, and function of Basiacoung in the traditional Kuok Kampar wedding party procession. This type of research is qualitative research. Data collection techniques in this research were triangulation, interviews, observation, documentation, and literature study, while data analysis was inductive. Based on data analysis, it can be concluded that the structure, semiotic meaning, function, and values of Basiacoung in the marriage procession of the Kampar community can be identified as several important aspects. The traditional marriage procession of the Kampar community consists of the first several stages of maantau tando, Maantau tando is the initial stage of the intention to carry out the marriage contract, where the man visits the prospective bride's house. Second, pick up the groom, who is sent by the ninik mamak (the groom). Picking up the groom will be sent by the groom's ninik mamak involving clever experts from the bride's tribe, Anak mamak (bako party) of the bride or bako who is the nephew of the bride's father and Simondo people, Third Ulu bajawek, Implementation of ulu bajawek Usually it will be accompanied by a pat, where the pat is a symbol of the greatness of the ninik mamak which symbolizes that it is the handover of the groom who has been picked up by the bride at the previous time.

**Keywords:** Basiacoung Tradition; Community; Marriage custom

## Introduction

Ethnic groups in Indonesia have various types of traditions which are called local culture (Yudhistira & Fatmawati, 2020). This tradition has begun to shift towards extinction in society because the people who practice this tradition are experiencing changes so that they escape from the tradition as a legacy of their ancestors (Mihir, 2022). One form of tradition that is experiencing a shift at the moment is Basiacoung which is a tradition of the Kuok Kampar community (Braidotti, 2019). The Kuok Kampar community (Oughang Kuok Kampar) consists of several small tribes, such as the Piliang tribe, Caniago tribe, Domo tribe, Pitopang tribe, Kuok Sumpu tribe, Kuok Kampai tribe, Kuok Mandailing tribe. Each tribe used to use traditional Basiacoung ceremonies on various occasions.

The Basiacoung oral tradition is an oral tradition of the Kuok Kampar people which was inherited from

generation to generation from previous ancestors (Farida et al., 2018). Basiacoung is part of the customs and traditions passed down from generation to generation, Siacoung based on the term is flattering flattery from one party to another which is generally represented by the ninik mamak of a tribe to chatting and giving and ask for something from another party in traditional ceremonies, one of which is in the marriage tradition. Tanjung et al. (2018), Diana (2018), explains that the Basiacoung tradition is part of the traditional marriage tradition which will start from the first time when observing or in other words reviewing the prospective bride.

The language in Basiacoung uses regular and rhythmic language, which aims to express intentions, respect, and signs of greatness in a traditional ceremony. (Guslinda et al., 2023), explains that basically, Basiacoung is a communication etiquette, such as kato mandaki (the word for climbing), kato manughun (the

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word for descending), and kato mandatau (the word for horizontal) in a traditional marriage ceremony. Meanwhile, the Basiacoung language is understood as the expression of parables, sayings, rhymes, and figures of speech spoken by professional speakers, thereby producing beauty in Basiacoung. The sentences or expressions in Basiacoung have a social function and philosophical meaning for the lives of the Kuok Kampar people.

Based on the views above, it can be interpreted that Basiacoung is a form of conveying thoughts, ideas, and advice using beautiful language. Basiacoung is used for dialogue between two parties, in this case, the bride's party and the groom's party, which expresses the adage *petitih*, a rhyme that has beautiful values. For the Kampar people, the Basiacoung tradition is an oral tradition that is very important (Kurnianto & Fikri, 2021), especially during traditional marriage ceremonies. (Affandi & Kosasih, 2019), explained that the Kuok Kampar traditional ceremony which uses the most complete oral tradition (Basiacoung) is the traditional marriage ceremony, where each male and female family presents a Basiacoung speaker to communicate, discuss, and seek mutual agreement. both parties.

According to Febrina et al. (2021); Kotchoubey, (2018) there are several criteria that traditionally in Kuok Kampar are used as standards in accepting the proposal, namely: Whether the prospective applicant prays, who is his or her lineage. What is the applicant's ethnicity (Abdul Kudus Zaini & Abdussalam, 2021), whether or not they are related by blood to the female candidate they wish to propose to? These three things are really taken into consideration and taken into consideration for the next steps, whether the application or proposal event can be continued or not or accepted by the arrival of the party proposing according to the traditional system. At that time, Basiacoung will occur which will be carried out by the man's family using the Kuok Kampar language.

Based on observations in the field, researchers found data that Basiacoung is a culture that has wisdom whose values have begun to shift, especially for the younger generation, because they think Basiacoung is no longer relevant today. Apart from that, the Basiacoung tradition is an identity for the Kuok Kampar people. However, along with the influence of other cultures, advances in science and technology, which have resulted in a shift in the traditional values that apply in the Kuok Kampar community, are slowly starting to be abandoned, especially the Basiacoung oral traditions.

Responding to the problem of shifting Basiacoung values towards extinction, especially for the younger generation in Kuok Kampar, the researchers were

interested in conducting this research with the title *Basiacoung Traditions in the Traditional Wedding Procession of the Kuok Kampar Community* research. This aims to be an effort to preserve, express values, and document the Basiacoung tradition of the Kuok Kampar community as an ancestral heritage.

## Method

This research is qualitative research which understands the phenomenon of the research subject. (Busetto et al., 2020), explains that qualitative methods are a collection of methods to analyze the meaning of several groups and individuals who are considered social problems in human life. (Aspers & Corte, 2019), explains that qualitative research is to describe and analyze events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups.

### *Research Informant*

Research informants refer to research subjects who have a broad and deep understanding of the Basiacoung structure in the traditional wedding procession in Kuok Kampar. Informants also have a role in providing valuable feedback on research data. The informants in this research were Kuok Kampar traditional leaders, namely: Mr. Drs. H. Harmaini, M. Pd Born, 4 January 1962 Kuok Address, Kampar Regency, Riau, the position of traditional tribal officer, Chaniago Datuok Majobosau, Research Instrument; Zulpan Efendi, born January 21, 1981, address, Sungai Maki Hamlet, Kuok Village. Occupation, Village Head. Position in the tribe, representative of the Pucuk Adat, or tuo of the tribal village of Chaniago Majo Bosagh; Rudi Sutan, date of birth, Belimbing Village December 31 1968, occupation Farmer, Position datuk bandar head of the Pasai Kobou Malay tribe, Belimbing Island; Refrizal, S. STP, Birthplace of Muara Jambak, 17 July 1981, Occupation Acting Head of Kuok Subdistrict; Syarkawi, Place and date of birth of Kuok, 26 December 1975, Position of Farmer (Lontiak House Keeper) and also a clever and clever person in the Kuok Kampar district.

## Result and Discussion

### *Basiacoung Structure in the Wedding Procession*

Based on interviews with informants on July 30 2023, there are three stages of the wedding procession in Kuok Kampar, namely: *Maanta tando*; picking up the groom, and; *ulu bajawek*. The wedding procession was carried out with Basiacoung. The Basiacoung structure consists of the opening of the Basiacoung, the contents of the Basiacoung or *ulu tepak*, and the closing of the

Basiacoung. In opening Basiacoung, there are three stages which include; opening by men's Simondo and women's Simondo; the women's simondo negotiates with the women's ninik mamak; The results of the negotiations are conveyed by the female Simondo to the male Simondo. Then, in the ulu tepak part as the content of Basiacoung, there are three more stages, including; the male ninik mamak starting a conversation with the female ninik mamak; The male ninik mamak gives a pat to the female ninik mamak and the male ninik mamak gives a message to the female ninik mamak.



Figure 1. Interviews with local communities

Next, Mr. Harmaini explained that in the final Basiacoung structure, namely the Basiacoung cover, six stages were found. These stages involve; the female Simondo offering to eat together with the male Simondo; the male Simondo negotiating with the male Ninik Mamak; the results of the negotiations are conveyed by the male Simondo to the female Simondo; the male Simondo asking the female Simondo for permission to go home; Simondo, the woman, negotiates with Ninik Mamak, the woman, and; The results of the negotiations were conveyed by the female Simondo to the male Simondo. For more details on the structure of Basiacoung, see the following description:

#### *Maantau Tando*

Before the tando exchange, the man asks questions of the woman's family about the prospective bride. They want to ascertain whether the woman is currently involved in other relationships that are prohibited by religious law (*syara'*) and customary traditions. Based on research conducted, there are three structures of Basiacoung, namely: Opening Basiacoung involves three initial steps. First, the opening of Basiacoung was started by Simondo from the men's side and Simondo from the women's side. Second, Simondo from the women's side

held a deliberation with Ninik Mamak from the women's side. Third, the results of the deliberations carried out by Simondo from the female side were conveyed to Simondo from the male side.

Then, the ulu tepak part which is the contents of Basiacoung, also consists of three stages. First, the male ninik mamak starts a conversation with the female ninik mamak. Second, the male ninik mamak gives a pat to the female ninik mamak (Alfi, 2019). Third, the male ninik mamak gives messages or advice to the female ninik mamak (Fithri et al., 2023).



Figure 2. Interview with informant Mrs. Sumiati, Head of Language Center Prop. Riau

Men's Simondo: "Forgive me, forgive me, forgive me, God forgive me, I'm sorry for asking you to fill me with ghapek, I'm surrounded by bonds and ompek, I'm surrounded by my hat." Nan lah luwi like pamagaghan, Nan lah bacacau like plants, Underneath the rafters is the basusun, Lenan is installed by the craftsman, Underneath is atok nan baghalu, Nan baghalu sits on the top, nan dusuok is on the floor, Greetings tatabu cake nan many, Titah tauntuok kito basamo Ujuong pasombhan ambo delivered kaboke sir simondo. Oi Mr. Simondo (opener or muqadimah, an apology to God, an apology to the presence of people in the house who have sat down to consult) where the final word is delivered to Simondo. Simondo Women's Side: Yo, ambo sir simondo, Yes, I'm Mr. Simondo Further, Simondo, the male side, returned to convey the meaning and purpose with the following expression: Simondo Men's Side "Sunguoh, Mr. Simondo soghang nan and remind me, toga dek adat jo pisoko. Nan manolah tipak in sir simondo's body, you know in ereng jo nan gendeng, You know in timpo nan kan maimpok, you know in lotiong nan kan mangono. Inggiri pangoghiiek nails, pangoghiiek knife sirawik, Tuok pngoghiiek botung nan tuo, Botung nan tuo to cover the floor. In nagohi baompek tribe, in nan bapowik tribe, in kampuong ba nantuo in uma battaganai. Yo nan mano tanganaidu" (although what is called here is only simondo, but in essence it is the whole

house, where if in the country there are tribes, if in the village there are elders, if at home there are tanganai or simondo. So simondo from the woman's side will directly answer with the following expression: Simondo Women's Side, Yo, ambo looks like you are sir simondo, Yes, I'm Mr. Simondo.



Figure 3. Opening Basiacoung Procession at a Wedding

*Closing Structure of Basiacoung in the Maantau Tando Procession*

In the closing phase, the male Simondo talks again with the female Simondo. Simondo, the man, started his conversation with a greeting. After saying hello to Simondo, the man submits a request for permission to go home to Simondo, the woman, as is the meaning of the following Basiacoung quote: Simondo Men's Party, Assalamualakum kato ambo convey kaboke sir simondo. Nan manolah sir Simondo, buek candonyo lah abi kato candonyo lah basudai, between the parties who came and the parties nan mananti, Dek kitoko is like a bird in a cage, bakobek jo tali ghantai, kociok itang candodek ba ansu, lansai debt candodek babayu, asks juok we tore it apart. How come our sit is maghaso ponek, our togak is maghaso pighadan, our sit is mambukak selo, our togak is ma swaying steps, our baliok is katompek samulo.

That's what nan ambo says kaboke siomondo. (Assalamualaikum opening words to Simondo, it seems that the discussion has been completed, between the two parties, because we are like birds in a cage, tied with ropes and chains, the debt is small because the debt is paid off in installments because it is paid, we ask Simondo for permission to go home. If when we sit we feel like we're tingling, when we stand it feels like our legs are numb, we want to open our precepts and take steps to go home.

Simondo, Women's Party, Before allowing the men to return to their respective homes, the women apologized for any shortcomings on the women's side in terms of a bad reception or meal, as in the following Basiacoung quote: Until du sir Simondo, Diompe cupak listened to kato, kato tatumbuok kadighi ambo, bolatangjuo ambo answered kato sir siomondo tu earlier, sabolun pintak nan kan bulio, pintak nan kan balaku, talobio dauu ambo announced the dish nan katonga, kok indak tasusun nan bak sighio indak taotok nan bak calempong, patuik di tonga talotak di hat patuik in the talotak hat in tongah.

How come satontang ghaso jo pagiso doesn't have a lot of lado, how come masin doesn't have a lot of gaham, you know sir Simondo nan manyukat, not nyo soghang nan mamasak nan mudo-mudo pulo. (starting with a metaphor, and continuing, please forgive our dish if it is not arranged like a talempong, not arranged neatly like a betel leaf if the one on the edge is placed in the middle if the one in the middle is placed on the edge, and as a matter of taste, if it is not pleasing to our taste, we Please understand because there are a lot of people cooking).

Based on the description of the Basiacoung procession in the Kuok Kampar community's wedding customs, it can be concluded that Basiacoung has three main parts, namely the opening, contents, and closing. The opening section consists of three structures, the filling section has three structures, and the Basiacoung enclosure is supported by two structures. To get a more detailed overview of the Basiacoung framework, please see the following illustration:

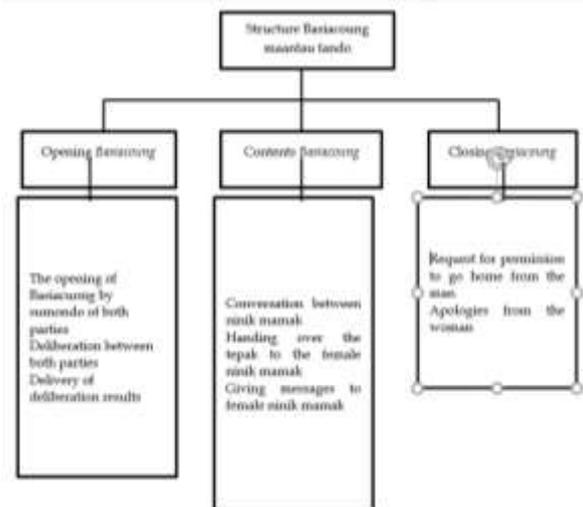


Figure 4. Structure chart of Basiacoung in the Maanta Tando Procession

*Groom Pickup*

Before the negotiations begin, usually the woman will be invited to eat first by the man, starting with

asking permission from the woman's *ninik mamak* to bring guests to eat by *Simondo*, the man, with the following *Basiacoung* quote: The core *Basiacoung* structure in the procession to pick up the groom After eating together, negotiations began. In this case, it goes to the core *Basiacoung*. The core *Basiacoung* was started by the female *Simondo* party with the following *Basiacoung* quote: *Simondo Women's Party Forgive me, forgive me, forgive me, forgive me, forgive me, I'm sorry, I'm sorry, I'm dilingkuong bondue nan ompek, I'm dililik dindiong in my hat. Nan is luwi like a pamagaghan, Nan is bacacau like a plant, Beneath the rafters is the basusun, Le nan is installed by the builders, Under the atok nan baghalu, Nan bagahalu is sitting on the floor, Nan dusuok is on the tani floor, Greetings tatabu kek nan many, Titah tauntuok kito basamo, Ujuong pasombahan ambo convey kaboke sir simondo, Oi sir simondo (still the same word with the same meaning and this is the word to greet a man's Simondo) After the female *Simondo* said *Basiacoung's* quote above, the male *Simondo* immediately answered with the following *Basiacoung* quote: *Simondo Men's Party Yo, ambo sir Simondo Next, Simondo, the woman, continued her aims and objectives.**

After the *Basiacoung* woman's *Simondo*, as quoted above, was immediately answered by the man's *Simondo*, with the following quote: *Basiacoung Closing Structure in the Procession to Pick Up the Bride In the closing phase, the male *Simondo* talks again to the female *Simondo*. *Simondo, the man, started his conversation with a greeting. After saying hello to *Simondo, the man* submits a request for permission to go home to *Simondo, the woman*, as is the meaning of the following *Basiacoung* quote. *Simondo Men's Party, Assalamualakum kato ambo convey kaboke sir simondo. Nan manolah sir Simondo, buek candonyo lah abi kato candonyo lah basudai, between the party who came and the party who waited, Dek kitoko is like a bird in a cage, bakobek jo tali gantai, kociok itang candodek ba ansu, lansai debt candodek babayu, asks juok kami torn on the ungkai. How come our sit is maghaso ponek, our togak is maghaso pighadan, our sit is mambukak selo, our togak is ma swaying steps, our baliok is katompek samulo. That's what nan ambo says kaboke siomondo. (Assalamualaikum opening words to *Simondo, it seems that the conversation has been completed, between the two parties, because we are like birds in a cage, tied with ropes and chains, the debt is small because the debt is paid off in installments because it is paid, we ask *Simondo* for permission to go home.****

If when we sit we feel like we're tingling, when we stand it feels like our legs are numb, we want to open our precepts and take steps to go home (*Hadianti et al., 2023*). *Simondo Women's Party, Before allowing the men*

to return to their respective homes, the women apologized for any shortcomings on the part of the women regarding the bad reception or banquet, as *Basiacoung* quoted as follows: See you sir *Simondo, Diompe cupak* listened to *kato, kato tatumbuok kadighi ambo, bolatangjuo ambo* answered *kato sir siomondo tu earlier, sabolun pintak nan kan bulio, pintak nan kan balaku, talobio* first *ambo* announced the dish *nan katonga, kok indak tasusun nan bak sighio indak taotok nan bak calempung, Patuik in Tonga Talotak in Hat Patuik in Hat Talotak in Tongah. How come satontang ghaso jo pagiso* doesn't have a lot of lado, how come *masin* doesn't have a lot of gaham, you know sir *Simondo nan manyukat, not nyo soghang nan mamasak nan mudo-mudo pulo. (starting with a metaphor, and continuing, please forgive our dish if it is not arranged like a talempung, not arranged neatly like a betel leaf, if the one on the edge is placed in the middle, if the one in the middle is placed on the edge, and as a matter of taste, if it is not pleasing to our taste, we Please understand because there are a lot of people cooking.)*

Based on the description of the *Basiacoung* procession in picking up the groom, it can be concluded that *Basiacoung* has three main parts, namely the opening, contents and closing. The opening section consists of three structures, the filling section has three structures, and the *Basiacoung* enclosure is supported by two structures. To get a more detailed overview of the *Basiacoung* framework, please see the following illustration: After the closing *Basiacoung* is finished, all the elements of the groom's *ninik mamak* along with *Simondo* and the crowd will carry out the bridal procession to the bride's house. Where the groom will be escorted by two people called *panginang*. Arriving at the bride's house, the groom will be placed in the middle room which has been provided with seats flanked by two *panginang*. After that, the *ulu bajawek* procession will be carried out by the male and female *ninik mamak*, and at that time the groom will be handed over to the *ninik mamak* and the bride's family. In this *ulu bajawek*, the implementation of *Basiacoung* is not much different from the previous one, which consisted of opening, main and closing *siacoung* (*Results of Interview with Harmaini, 20 July 2023*).



**Figure 5.** Basiacoung Structure Chart in the Procession to Pick Up the Groom

Opening Basiacoung Structure in the Ulu Bajawek Procession. Simondo Men's Party: "Forgive me bro, forgive me, forgive me ambo kapado Allah, forgive me at minto ka isi ghapek, Nan dilingkuong bondue nan ompek, Nan dililik dindiong di boni. Nan is luwi like a pamagaghan, Nan is bacacau like a plant, Under the rafters is the basusun, Le nan is installed by the builders, Under the atok nan baghalu, Nan baghalu sits on the floor, Nan dusuok on the floor tani, Greetings tatabu kek nan many, Titah tauntuok kito basamo Ujuong pasombahan ambo convey kaboke sir simondo. Hey Mr Simondo (opening or muqadimah, a request for forgiveness from Allah, an apology to the people present in the house who have sat down to negotiate) where the final words are conveyed to Simondo, Simondo Women's Party: Yo, ambo sir Simondo. Yes, I'm Mr Simondo. Next, Simondo, the man, again conveyed his aims and objectives.

*The Core Basiacoung Structure in the Ulu Bajawek Procession*

Basiacoung the ulu bajawek procession is started by the men's ninik mamak addressed to the women's ninik mamak in accordance with the following Basiacoung quote: Ninik mamak men's side. Forgive me, forgive me, forgive me, ambo kapado Allah, sorry for asking you, isi ghapek, sajakuon bondue nan ompek salilik dindiong nanditopi, ala luwi nan bak pagaghan alah bacacau nan like a plant, carried by the rafters and basusun, carried by the le and installed by the builders, brought by the atok nan bagalu nan baghalu sit on the back, and sit on the floor, Greetings ta tabu kek nan many commands tauntuok kito basamo. (This is an opening greeting that has the aim and purpose of the previous opening

greeting) Oo tuok nan manolah tuok aghi nan balabuoh jonji nan dipatanangkan, antagho anak kamanakan datuok jo anak kamanakan Ambo, aghikolah tuok nan saatnyo. (Like this, the day has arrived, the promise that was betrothed, between my nephew's son and the Datu's nephew, the day has arrived.)

This means that the engagement period has ended and is tied to marriage. Nan manolah tuok, our deck bajalan lai babua boti, kok malenggang lai pulo babua hand, putio kape dapek di tengok, putio ati nan ba kaadaan, Buek nan kan tando jo upo, ikolah tuok yang ado di dopan ambo, Kato saketu ka boke datuok (We who come, are like walking with calves, walking with souvenirs, the white of the cotton can be seen in the white of the heart according to the circumstances, as a sign this is what is in front of me for now) (This word means that the male ninik mamak will negotiate by bringing a tepak as a sign of seriousness in negotiating and will hand over his marapulai later) After that, the female Ninik Mamak answered with the following quote: Ninik Mamak Women's Party, Until du deck datuok, nan manolah kato datuok tu earlier, come on, how come bajalan lai babuah boti, jikok malenggang lai pulo babuah hand, kok putio kape dapek di tengok, putio ati nan bakaadaan, buek kan tando jo upo kan kan nya nyie datuok, .Nan talotak di muko datuok.

Nan manolah tuok, the diambo side is now aghok juo ambo jasakek nana lai, come juo kek nan tido, bagodang ati juo kek nan bulio, how come we're leaving the palm of our hand jo nyighu, Kato saketu ambo pamaklumkan ka datuok? (According to the grandfather's words, walking with calves, walking with hands, we will see the white of cotton, the white of heart according to the circumstances, if I want to, I hope for what is there, I am proud of what is there, I don't have big palms with nyiru servant tadakan) nyiru is a rice harvesting tool. And this means how much hope the female ninik mamak has for the arrival of the male ninik mamak who has brought mara puali).

Based on the description of the Basiacoung procession in Ulu Bajawek, it can be concluded that Basiacoung has three main parts, namely opening, contents and closing. The opening section consists of three structures, the filling section has three structures, and the Basiacoung enclosure is supported by two structures. To get a more detailed overview of the Basiacoung framework, please see the following illustration:

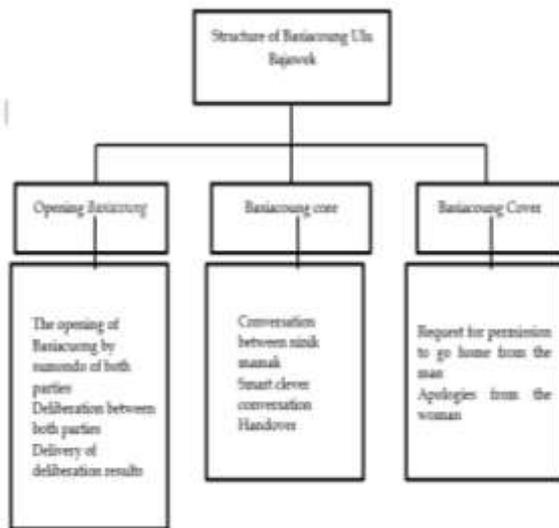


Figure 6. Structure chart of Basiacung in the Ulu Bajawek Procession.

Based on the description of the Basiacung procession in the wedding customs of the Kuok Kampar community, which consists of three processions, namely the manta tando procession, ulu bajawek and picking up the groom. In each procession there are three main parts, namely the opening of Basiacung, the core of Basiacung, and the closing of Basiacung. The opening section consists of three structures, the core section has three structures, and the Basiacung enclosure is supported by two structures. Based on the description above, it can be concluded that there are differences in the core Basiacung in each marriage procession of the Kampar community. Meanwhile, there is no difference in the opening basiacuaong and closing basiacuaong processions.

*The Simiotic Meaning of Basiacung in the Kampar Community Wedding Procession.*

Tradition is an integral part of Indonesian culture. In tradition, marriage is an event that is considered sacred and has very important values because it involves fundamental principles in life. To ensure that this tradition does not only belong to the older generation who is getting older, but also to the younger generation who will continue it, it is important for the younger generation to play an active role in maintaining and maintaining this tradition. Traditions will continue to be passed down from one generation to the next, and this inheritance process can result in changes in these traditions, both intentional and natural. This concept is known as "invented traditions," where traditions are not only passed on passively but can also undergo change and adaptation according to the needs and values of each generation.

Suparmo (2017), explain that semiotics is the study of signs, the focus of which is to describe how certain objects or phenomena are represented in the form of signs. These signs have an important role in explaining concepts that may be somewhat vague or abstract, so as to provide a clearer and more understandable meaning. The aim of semiotics is to facilitate human understanding of signs that appear in various life contexts. Thus, semiotics plays a role in facilitating communication and reducing the risk of misinterpretation of things conveyed through these signs.

An icon is a sign that represents an object in a way that suggests visual similarity or resemblance to the object it represents. The relationship between an iconic sign and its object is based on the similarity of forms that exist naturally. The findings in research regarding the types of iconic signs are as follows: Ooo tuok, Yo nan manolah tuok , Satontang daghi kighiman datuokko. Nan alah arrived at our dopan ko, Yo kok, Mandongau diate buni, manengok diate upo, Kok buni alasamo kami dagau tuok Now upo binyo right ambo look. Parmisi ajo ambo manengoknyo le tuok the icon contained in the text "Basiacung" is a representation of a delivery which acts as a symbol of binding relations or as an indicator of an agreement between the two parties. Kighiman is a ring carried by a man to give to a woman to signify an agreement regarding engagement.

A symbol is a sign that contains the meaning of its object, in accordance with the agreements that apply in society. The meaning of a symbol is agreed upon and accepted through existing agreements in society, or accepted by the general public as the meaning of the symbol. In this research, the symbols contained in the text "Basiacung" are as follows: Ooo tuok..... Sunguohpun datuok soghang nandan appeals togadek adat jo pisoko, Dibaghi cupak jo batatangdek paghaluan datuok kasodonyo, Basiang tuok di nan tumbuo manimbang di nan ado, Tumbuo diadat saupo iko now, Sandi andiko in kampuong datuok lah tampuok jo tangkainyo, Budget cross jo nan salisio, Yo kok kusuik tontu di datuok nan kasalosainyo, Kowuo didatuok nankan jonionyo

The bold text above is the symbol that appears in the text "Basiacung." Datuk is a leader or traditional leader of a certain tribe. From this research, the author found some information contained in Basiacung, such as the following icons: Kighiman is a ring carried by men to give to women which indicates an agreement regarding engagement; salusughi tobiong nan ramp, galiok batu nan sabuah, kuyu pulo saghok nan solai, is a sign of agreement by the woman regarding a gift from the man as a symbol of binding the relationship or a sign that there has been an agreement between the man and

the woman; The index in Basiacoung's text is the sacred heart of *saghoto muko nan jonioh*, this is an expression of happiness or a feeling of pleasure which is a state where someone feels satisfied or even more than expected. This feeling is one of the emotions present in wedding celebrations, considering that marriage is happy news for everyone, where two people who are destined to be together in a sacred bond unite themselves.

The symbols in the Basiacoung text are *datuok*, *Datuk* is a leader or traditional leader of a certain tribe, *ghang simondo* is a son-in-law or a husband who lives temporarily in his wife's house and *codiok clever*, is a man who is considered to have knowledge and understanding. who is knowledgeable in various fields of life who is respected and has sufficient knowledge in religious matters The function of Basiacoung in the *Kampar Community Wedding Procession*

Apart from having a structure, there are also various functions that remain relevant in community life, including: Basiacoung acts as a traditional symbol in traditional ceremonies; Basiacoung acts as a language of expression in traditional events; Basiacoung is used as a tool to speak fluently; Basiacoung helps in forming manners; Basiacoung functions as a source of advice for the community; Basiacoung is used as a means to establish social relationships; Basiacoung is an important lesson for cooperation between communities. According to (Frog, 2018); (Kotchoubey, 2018), the function of oral folklore can be categorized as a projection system, which means it is a tool for depicting collective imagination. The Basiacoung function found in the Basiacoung culture can also be classified as a projection system. In the cultural life of the *Kampar Malay* people, they really respect customs as a guide in their actions. For example, in carrying out weddings, Basiacoung is used as a forum for negotiations, where traditional leaders from both sides, namely the men's side and the women's side, gather to negotiate all related matters. In this negotiation process, Basiacoung becomes part of the traditional formalities that must be adhered to in every marriage procession.

Based on interviews conducted with informant Mr. Harmaini on 20 July 2023 at a traditional wedding ceremony in *Kampar*, Basiacoung is a traditional element that should not be ignored, if someone ignores Basiacoung, then they are considered not upholding custom. In wedding processions, Basiacoung is usually used as a delivery language in ceremonies, including as a negotiation language, a language for handing over the groom to the bride, and a language for requests for each party to return home. The use of Basiacoung in marriage has the benefit of creating mutual respect and improving etiquette, because the language used in Basiacoung is

carefully chosen to convey praise and respect to both parties.

#### *Values in Basiacoung*

In the Basiacoung oral tradition for the *Kampar* people, it involves several people, such as the *ninik mamak* or traditional leader, *Simondo*, clever people who exchange words with each other in the form of *pitatah-petitih*. These quotes contain figurative sentences that are used to give or ask for something, ask questions, and carry out other interactions using very polite language. One of the oral traditions of Basiacoung is used at traditional wedding events which consist of several processions, namely the *manta tando*, the groom's pick-up and the *ulu bajawek*. Based on an interview with Mr. Zulpan Efendi on July 20 2023, he explained that the Basiacoung tradition contains various values, including character values. One of the character values contained in this tradition is the value of character in deliberation. Several indicators of deliberative character values in Basiacoung include:

#### *Respect other people's points of view*

Communication in the Basiacoung tradition involving *ninik mamak* is a form of oral communication that occurs between two or more *ninik mamak*. In the context of a wedding party, communication in Basiacoung occurs between the *ninik mamak* from the bride's side (who is waiting) and the *ninik mamak* from the groom's side (who arrives). These two *ninik mamak* groups interact by giving respect and praise to each other. Apart from that, communication is also used to understand the purpose and intent of the person who comes as a guest (the groom). Apart from that, communication is used to provide direction and guidance to nephews and nieces using figurative language.

In the Basiacoung tradition, communication carried out by *ninik mamak* uses the native language of *Kampar*, which is called *ocu* language. The form of language used in the Basiacoung tradition is figurative language. The *ninik mamak* communicate using *pitatah-petitih* sentences which have implicit meanings in them. They interacted by not forgetting to ask Allah for forgiveness, send greetings to the Prophet Muhammad SAW, and also apologize to the people who were present as witnesses or involved in the event.

The *pitatah-petitih* sentences in the Basiacoung tradition are divided into two parts. The first part is called "*bungo*" by the *Kampar* people, which consists of figurative sentences used to give praise, praise and respect. Meanwhile, the second part contains sentences that contain the meaning or intention that the speaker wants to convey. When *ninik mamak* pronounce their

pitatah-petitih sentences, they use a distinctive voice intonation in the Kampar language they use. The aim is to emphasize certain words or sentences according to the meaning you want to convey, and so that the sentences sound beautiful to the listener. Apart from intonation, in the Basiacoung tradition, there is a form of mutual respect for opinions carried out by both parties. When the Basiacoung tradition takes place, both parties will take turns delivering the pitatah-petitih sentences. When the ninik mamak from the bride's side speaks, the ninik mamak from the groom's side listens carefully and pays attention to what the ninik mamak from the bride's side says, and vice versa.

During the implementation of the Basiacoung tradition, no one tries to aggrandize themselves or show personal superiority. This is because in communication during Basiacoung, the perpetrators of Basiacoung speak with the aim of paying respect to themselves or humble themselves politely. There is no attempt to belittle others, because communication in Basiacoung is based on a proactive attitude that reflects respect, politeness and good morals towards others. This is in accordance with what was expressed by the informant as follows. "In Basiacoung, no one feels themselves to be the most competent, the most superior, or the most correct.

For more details, see the following quote: Forgive me, forgive me, forgive me, forgive me, forgive me, forgive me, I'm sorry, I'm sorry, I'm dilingkuong bondue nan ompek, I'm dililik dindiong in my hat. Nan is luwi like a pamagaghan, Nan is bacacau like a plant, Beneath the rafters is the basusun, Le nan is installed by the builders, Under the atok nan baghalu, Nan baghalu is sitting on the floor, Nan dusuok is on the tani floor, Greetings tatabu kek nan many, Titah tauntuok kito basamo, Ujuong pasombahan ambo convey kaboke sir Simondo. Hey Mr Simondo. (opening or muqadimah, a request for forgiveness from Allah, an apology to the people present in the house who have sat down to negotiate) where the final words are conveyed to Simondo)

This means that in basicuiong no one feels they are the best. Before Basiacoung begins, the speaker must apologize to all those present. This is one statement that shows that in Basiacoung, no one feels he is the most right. In the Basiacoung tradition, the position of these individuals is equal. Everyone is treated equally, and no one feels more competent, superior, or smarter than others. Because basically, the Basiacoung tradition aims to humble oneself and not show off one's superiority to others.

Based on the previous explanation, it can be concluded that behavior or actions of respecting other people's opinions in the Basiacoung tradition includes

listening carefully when the speaker pronounces the sentences of his sermons, not interrupting the speaker, speaking in turns, and not showing arrogance to others. Expressing Help or Support to Friends. Interacting with other people is how we communicate. Humans cannot live life without communicating with others. When communicating, we need to have a good attitude towards other people so that the person we are talking to can properly understand the intent and meaning of the words or sentences we say. However, sometimes in this communication process, our interlocutor or listener may have difficulty fully understanding what we say, both in terms of meaning and our voice. Therefore, we ask the person we are talking to to repeat or explain what we have said.

In the Basiacoung tradition, something similar also happens. When one of the ninik mamak is delivering a sentence, he always listens to what the other person is saying in a polite and kind manner, as in the following Basiacoung quote: See you then Mandogau nan dagi datuok was, that was kato nan sabonaunyo, Nan manolah tuok, Datuok jo somba was born in our inner olek kobuo, Nan salilik bondue in the cap, Sabondue duduok in tengah, Tompek ambo brought sombah. (listening to what Datuk said earlier, that's the truth, on the other hand, I respect Datuk physically and mentally in our customs, those around the bandur on the edge, the Sebandur who sits in the middle of my place is the one I respect).

The meaning of this sentence is that one ninik mamak who talks to the other person always listens carefully to what the other person is saying, so that the information conveyed can be received clearly. Apart from that, in communicating, we must also be able to use language that is polite, gentle, and contains the values of affection. In communicating, it is important for us not to show a selfish attitude so that other people feel comfortable communicating with us. One of these aspects is showing compassion towards others. In the Basiacoung tradition there are also communication values that reflect affection. This can be seen when ninik mamak give advice or guidance to their children and nephews to help them become better individuals. Apart from that, also when the groom's ninik mamak asks for help and guidance from the bride's ninik mamak in living their lives.

Apart from using polite language to ask for repetition of sentences spoken and to express affection, in communicating, we can also respect what is conveyed by someone who speaks or conveys ideas, opinions or ideas. In the Basiacoung tradition, we can see a form of support given to a friend or interlocutor in the form of a positive assessment or expression of approval of the opinions, ideas or notions expressed by the speaker. This

can be seen when the *ninik mamak* gives a positive response to what the speaker conveys. For more details, see the following *Basiacoung* quote: *Until pulo du tuok, Mandongau kato datuok tu earlier, That's kato nan sabonaunyo, Nan mano lah kato datuok tu dati, How come cut tompek bamalam, ponek tompek baghonti, jan pulo nyie datuok babate jo shadow jan pulo baghajok jo Kayu Anyuik, Look dapek kato mupokat natagho niniook mamak jo our mother and father yo onam Bulan lamonyo tuok.*

*Ulak nan daghi is now tuok, kok muju yo sapanjang aghi Malang sakoja mato. Nyampang Malang Nan Tumbuo Satontang Undiong Kito Ko Tuok, Baapo Pulo Dek Datuok Satontang. (Too tuk, listening to Datuk's words, that's the truth, evening is a place to spend the night, tired is a place to rest, let's not limit ourselves to shadows, don't limit ourselves to driftwood, because Ninik Mamak and Simondo reached a consensus six months earlier, tuk.) But behind that, good luck cannot be given, bad luck cannot be rejected, if one of the parties cancels this fiancé, what are the sanctions?) So, when someone speaks and expresses their ideas, opinions or ideas, we need to provide an appropriate and appropriate response. If the opinions or ideas they convey are true, then we must respect them and support those ideas or opinions.*

Not only communication skills, the *ninik mamak* involved in *Basiacoung* activities must also have good speaking skills. When communicating, they must be able to speak fluently without stammering or being nervous so that listeners can quickly and clearly understand the purpose and meaning of the sentences conveyed. The form of cooperation that occurs between the *ninik mamak* in the *Basiacoung* tradition is collaboration between the two *ninik mamak* parties. They work together to achieve the desired goals in *Basiacoung* and run the event efficiently. Apart from that, they also work together solidly to resolve various aspects of the *Basiacoung* event, such as overcoming the problem that if the *ninik mamak* appointed as the representative cannot answer, then there will be an appointment or re-election of the *ninik mamak* who will answer the question.

The ability to communicate effectively is very important in everyday life. In the *Basiacoung* tradition, *ninik mamak* or traditional leaders must have good communication skills, such as the ability to use figurative language, speak confidently, and understand the meaning of the figurative language used by the person they are talking to. Apart from that, they also showed cooperation in groups by working together to achieve the goals in implementing *Basiacoung*.

### *Discussion*

Based on the research results, two main problems have been identified. First, the structural stage of implementing *Basiacoung* in the *Kuok Kampar* traditional wedding party procession, second, the symbolic meaning, function and values of *Basiacoung* in the *Kuok Kampar* traditional wedding party procession. *Basiacoung* is a tradition that is included in the type of oral literature, especially in the form of lyrical prose. As an oral literary tradition, *Basiacoung* is closely related to the way of life of the people who practice it. The same thing applies to traditions that still exist and are developing in *Kuok Kampar*, namely the *Basiacoung* tradition in traditional marriages there (Irmasolina et al., 2023). The *Basiacoung* tradition of traditional weddings in *Kuok Kampar* has been passed down from generation to generation until today.

Likewise with the *Basiacoung* tradition as a folk tradition in the *Kuok Kampar* area. The people who designed the *Basiacoung* tradition in the past had taken into account certain messages, norms, goals and intentions. Therefore, every tradition or traditional art that exists in society has a positive role in the life of the community itself. In the following description, we can see the positive role of *Basiacoung* in the lives of the people in the *Kuok Kampar* area, as reflected in the data the author has collected.

Tradition comes from the Latin word "traditium," which refers to anything handed down from the past. Traditions reflect the behavior of community members, both in the context of everyday world life and in spiritual or religious aspects. Tradition can also be interpreted as knowledge, doctrine, customs, practices and other elements passed down from generation to generation. Oral tradition refers to all types of spoken discourse, including oral and written, or can be called a discourse system that does not use writing (P.S Pratheep, 2017). Oral traditions cover various aspects of life and culture of the supporting community at a certain time, such as local values, ethical systems, history, law, customs and medicine (Oruc, 2022).

Thus, in this context, *Basiacoung* can be considered an oral tradition in *Kampar* society, which includes information about *Kampar* ethnicity, *Kampar* history, and the use of *Basiacoung* in *Kampar* society. In communication, *Basiacoung* uses parables, figures of speech and metaphors not only to convey messages, but also to improve various social activities in Malay society to make them closer, more beautiful and dignified. The same applies to the *Basiacoung* tradition as part of the cultural heritage in *Kuok Kampar* (Apriyanti & Sukenti, 2023). The designers of the *Basiacoung* tradition in the past have carefully thought about and prepared specific messages, norms, and goals and objectives. Therefore,

every tradition or traditional art that exists in society has a positive impact on the life of the community itself (P.S Pratheep, 2017).

Based on an interview with Mr. Zulpan Efendi on July 30 2023, he explained that the Basiacoung tradition contains various functions and values, including character values. After research was carried out, the following are the functions found in Basiacoung, namely (Irsyada, 2023): Basiacoung as a traditional symbol in wedding processions, Basiacoung as a delivery language in wedding processions, Basiacoung as a medium for improving speaking skills, Basiacoung creates rules karma and manners, Basiacoung as advice for society.

Apart from encouraging people to have speaking skills and improve their manners (Getie, 2020), Basiacoung also has the potential to provide lessons to the community. In implementing Basiacoung, there are many lessons and advice that can be taken as teaching resources and can be applied in community life. Some of the lessons or advice that can be taken from the Basiacoung tradition include the importance of behaving well, upholding the words of agreed agreements, respecting each other, and being willing to provide help and support to each other in resolving problems that arise in community life. Basiacoung as a means of friendship between communities; Basiacoung motivates cooperation between communities

One of the character values contained in this tradition is the value of character in deliberation. Several indicators of deliberative character values in Basiacoung include, (Prastiwi et al., 2021): Respecting other people's points of view, Expressing Help or Support to Friends, sharing with each other, Holding discussions together to find solutions to solve problems, Prioritize Common Interests, Prioritize the opinions and participation of all parties, Mutual Cooperation, Cooperation in Groups.

## Conclusion

Based on the analysis of the structure, semiotic meaning, function and values of Basiacoung in the marriage procession of the Kampar community, several important aspects can be identified. The traditional marriage procession of the Kampar community consists of several stages, namely; maantau tando, Maantau tando is the initial stage of the intention to enter into a marriage contract, where the man visits the prospective bride's house; pick up the groom. Picking up the groom will be sent by the groom's ninik mamak involving clever experts from the bride's tribe, Anak mamak (bako) from the bride or bako who is the nephew of the bride's father and Simondo people; Ulu bajawek, Implementation of ulu bajawek Usually it will be accompanied by a pat, where the pat is a symbol of the

greatness of the ninik mamak which symbolizes that it is the handover of the groom who has been picked up by the bride at the previous time.

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## Author Contributions

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## Conflicts of Interest

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