
TRADITION OF BASIACUONG IN BATU BELAH, KAMPAR DISTRICT, REGENCY KAMPAR

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ABSTRACT

Riau Malay culture is a culture with various traditions. One of them is the Basiacuong oral tradition in the bakampung nemo event. The purpose of this research is to describe the structure, the literary genre, and the message contained in basiacuong bakampung nemo in Batu Belah village. This research is qualitative research with a descriptive method. This research includes ethnographic research. The data analysis technique used is descriptive analysis with interviews and observations. The study results show that the first basiacuong structure is the opener. The second structure is content; this structure discusses the application and sign of application. The third structure is the closing which ends with the open cello, which means dissolving the event and going home. Furthermore, for the basiacuong genre in Bakampung Nemo, there are three types: the Traditional Expression genre with 20 data, the Parable genre with 14 data, and the Pantun genre with 8 data. Finally, the mandate contained in basiacuong bakampung nemo, namely that you should follow the example that was imposed by the link mamak and the people of the house because there is an attitude of respect and the way you look polite both in terms of answering and asking questions.

Keywords: basiacuong, basiacuong structure, basiacuog genre, basiacuong mandate.

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INTRODUCTION

Riau Malay culture is a culture that cannot be separated from its various traditions. One of them is an oral tradition, a form of cultural community expression, for example, storytellers, spells, expressions, proverbs, and basiacuong (Suryadi, 2016). Basiocung belongs to the type of oral literature that developed in Kampar. The oral tradition of basing is used when holding traditional ceremonies (Lozici et al., 2015). Basiacuong is a good and correct language teaching in the Kampar Malay customary order, so Basiacuong becomes the language of instruction that must be used in the association between link mamak and other link mamak, as well as between link mamak and their nephews in various customary events or not, such as opening "Conference" during weddings, jambu meals, engagements, weddings, festivities, link mamak coronations, circumcisions, and others.

The word literature in Indonesian comes from Sanskrit; the base of the word "sas" in the derivative verb means to focus, teach, give instructions or instructions, and the ending "tra" generally displays equipment and facilities (Princess, 2022). Thus, literature means tools for teaching, instructional novels, instructional or teaching novels, for example, literary silpa, architectural novels, kama sastra, and instructional novels on the art of love. The prefix 'su' means good or beautiful (Amir, 2013). Tradition is very diverse, both in terms of form and way of expressing it (Soares et al., 2023). From simple and well-known traditional forms to complex ones.

Phrases are words known by residents from generation to generation, with the meanings and symbols listed therein (Rahmawati, 2014). Expressions are phonological/graphemic aspects of language factors that contain meaning. This interpretation is equated with idioms which are constructions of elements that alternate and each member has a meaning only because it is with the others (Egeten, 2016). Traditional expressions known to the public are symbols understood by the people who use them. A complete understanding of this traditional expression was put forward by several experts, including Athailla, who argued that traditional expressions are expressions that are known by the supportive community (Atdi, 2020).

A parable is a sentence that expresses a person's situation by comparing the surrounding environment, which is always preceded by comparative words from the surrounding environment (Sarman, 2017). The parable begins with the words back, exemplary, panenka, for example, septum, and so on (Indahsari, 2019). Pantun is the result of an old literary work of poetry in the form of an original poem whose form consists of four lines of verse, with the rhyme formula ab-ab, usually 8-12 syllables (Amar, 2016).

According to etymology, the word siacuong comes from the word samba, which means: to worship or humble oneself, and the person who utters the sentence siacuong will not swell his chest. He will always choose the words that best suit the interlocutor. Etymologically, Cuong comes from the word acting, which means flattering or respecting others in communication. Basiacuong tradition is one of the regular activities that use figurative words as a means of communication. Basiacuong follows existing rituals and the customary rules governing Basiacuong and the procedures for using the word siacuong (Pratami, 2022). Siacuong is one of the cultures that can enrich the culture of Riau. Riau Province has several like cultures, and some are not, so these cultures are extinct. Various cultures and performances include Mahjong, Mendu, Randai, Nadihin, Manmandu, Berdah, Kayat, Bakoba, Basiacuong, and Pacu Jalan.

According to research that Basiacoung is an oral tradition that conveys aims and objectives symbolically and is spoken in rare traditional ceremonies of the Kampar Malay community (Yohana & Husmiwati, 2015). Basiacuong is a local culture that has wisdom that needs to be maintained as oral literature. Basiacuong has an influence in shaping personal characters who are intelligent interpersonal (Alhafiz, 2021). Previous research explained that the function of Basiacuong, which is an oral tradition in the Limo Koto Kampar community, among other things, encourages people to be skilled at speaking, enhancing manners, and giving lessons or advice to the community as a means of staying in touch, encouraging people to work together and help each other in everyday life consistently (Yunus, 2013).

Research of basiacoung, the results of his research explained the procedures for implementing Basiacoung (Iqbal, 2020). Then the results of their research are manifestations of communicative character values in the Basiacoung tradition (Susanti et al., 2022). The novelty of research is describe the structure, the literary genre, and the message contained basiacuong in the bakampuong nemo event at Batu Belah village.

Based on the description of the background, the purpose of this research is to describe the structure of basiacuong bakampuong nemo, the literary genre in basiacuong bakampuong nemo, the message contained in basiacuong bakampuong nemo in Batu Belah village. The benefit of this research is that it can contribute knowledge about oral traditions, especially in the Bakampuang

Nemo oral tradition and help the understanding of connoisseurs of oral literature in their work, especially in the Basiacuong oral tradition.

METHODS

This type of research is a type of qualitative research with descriptive methods. This descriptive qualitative research aims to analyze and describe a phenomenon, attitude, events, and people's thoughts as a group or individually. This method also aims to provide an overview of a community or group. The data taken by researchers is based on the problems that exist and the words conveyed. The research data was collected in several stages: The first stage was the recording of the Basiacuong oral tradition in the Batu Belah Village, Kampar Regency, by recording the informants' speeches about the Basiacuong oral tradition in the Batu Belah village, Kampar Regency. In the second stage, the recorded data is transcribed into written form. Furthermore, the transcription results were translated from the regional language Ocu (Kampar Malay). Researchers in this study carried out data analysis techniques through interviews, observation, and documentation.

RESULTS AND DISCUSSION

Based on the results of the research described above, basiacuong belongs to the oral tradition, in which in the text of basiacuong a lot of beautiful spoken figurative words are used, in which in the oral tradition of basiacuong there are words in the form of parables, expressions, and traditional expressions. There are also reads like rhyme in the sentence that is conveyed.

Based on the research results on the oral tradition of basiacuong, it is found in the oral tradition of basiacuong, such as parable sentences, expressions, traditional expressions, and sentences such as rhymes. In kampung, Nemo there are several stages of the organizational structure, namely, first the opening greeting, which discusses the summons, asking permission to open the conversation, the second the content, which discusses the application and sign of application; and the third, closing, which is called buka selo (the event ends and everyone returns to their homes respectively). The first result is about the basiacuong structure in bakampuang nemo in Batu Belah village. This study found three basiacuong structures in kampung Nemo: the opening, which discussed permission to open the event; the summons, and finally, asked permission to open a discussion regarding the content/purpose negotiated. The second structure has content that discusses the application and sign of application; here, the link mamak will provide opinions and agreement. The last structure is a closed cover with the cello's name open.

The first basiacuong structure is the opener, namely the opening of the call. At the calling stage, the Datuk asks the lumbago person the problem of why the link mamak was invited to the kampung Nemo; then, the opener asks permission to start the conversation with the Datuk. The second structure is content; this structure discusses the proposal and the sign of application. The third structure is the closing which ends with the open sea, which means dissolving the event and returning to their homes. Furthermore, for genres in the basiacuong tradition, there are parable genres, traditional expressions, and rhymes. The data obtained by the researchers were 20 traditional expressions, the parable genre in the text of the basiacuong oral tradition, 14 data, and as many as eight sentences read like rhymes. Data can be seen in table 1 below:

Table 1. Genre Basiacuong in Bakampung Nemo

Genre Basiacuong	Sentence	Meaning
Traditional	"ayi condo la basaghang lawik, Koton sonjo oso la talampau ,koton lawik olun pulo go ma le"	The time keeps moving, the promised time has already passed.
	"dek ambo indak pulo taconchang putui, tamakan ajo sakali abi"	Cannot be decided alone.
	"yang lusuh yang Datuk pakai, yang pase yang Datuk tuik"	What is commonly used by people.
	"Tidu sokolok oso labosian"	Sleeping briefly but feeling like it's been a long time,
	"dek duduok kito ola saampaghan togak ola pulo sapumatang"	Already sitting with its limit
	"panjang mintak juo dikoyiek, pendek mintak juo di ubuong"	Long conversations surely require deliberation, and short ones surely need clarification
	"dimano tapak nan sadogam dimano lembei nan sa alun"	Wherever footsteps tread and waves sway in harmony, we share the same opinion
Parable	gantuong saeto tali, ambo gonangkan sasayak ayu	The conversation is still left hanging.
	batang kape di topi jalan, dililik akau kalimponang	A cotton stalk by the roadside entangled in spiderwebs.,
	kok ka ate ambo lai dilingkuong dahan, ka bawah lai pulo dilingkuong baniau	The condition of a person by taking a comparison from the surrounding nature.
	condo nak baganti Datuk juo ambo bak mandi di pancuan, nak baganti ganti bak mandi di tobek	Showering under a spout, taking turns, is like bathing in a pool.
Pantun	sisiok buluo kan pugaghan, panjuluok onau ditopi kampau, dikatokan babisiok la samo kadongoan, dikatokan maimbau oso la talampau	If whispered, it can be heard; if shouted, it feels excessive.
	pandai bonau Datuk mandi, iyaknyo sampai ka suboghang, pandai bonou Datuk mambagi, pisang sociek sakoyiek soghang	The wise elder knows how to distribute, a banana is divided little by little.

Furthermore, for the basiacuong genre in Bakampung Nemo, there are three types: the Traditional Expression genre with 20 data, the Parable genre with 14 data, and the Pantun genre with 8 data. Finally, the mandate contained in basiacuong bakampung nemo, namely that you should follow the example that was imposed by the link mamak and the people of the house because there is an attitude of respect and the way you look polite both in terms of answering and asking questions. Let the generation be able to follow the example of what is applied in the kampong Nemo tradition; at this stage, the generation should be able to be like the link mamak and the people of the house where before they start a conversation or negotiation they must first ask permission from their elders.

Finally, regarding the mandate in the basiacuong tradition in kampung Nemo. The message or message that can be seen in speaking using basiacuong is: you should follow the example applied by the link mamak and the people of the house because there is a respectful nature and the way you

look polite both in terms of answering or in terms of asking. Let the generation be able to follow the example of what is applied in the kampung Nemo tradition; at this stage, the generation should be able to be like *ninik mamak* and the people of the house where before they start a conversation or negotiation they must first ask permission from their elders because who knows something will go wrong later speak in conveying something or talk to link *mamak* in the *basiacuong*.

Another mandate that can be taken is that we, as generations or successors, even those of us who have never been married, should consult with our parents, *mamak*, to know what is best for us and our families. That is why the successor should be able to perpetuate the *basiacuong* tradition in this kampung Nemo because a lot can be found about the applicants who come to the house. Overall, the message that can be learned from the *basiacuong* tradition in Kampar is that the generation that inherits this tradition should learn or add insight by understanding the *basiacuong* method because by learning the *basiacuong* method, there are many manners that we can emulate the knowledge we gain. As a generation, it will be able to respect elders more and appreciate those who are small, and also learning this tradition it will show how we speak to be authoritative; manners are also taught in the *basiacuong* tradition.

From the results of this study, the oral tradition of *basiacuong*. The tradition in Kampar, which the people often use at every moment, is figurative language that is directly conveyed so as not to offend others. In this tradition, you can learn manners, morals, customs, and politeness respecting the opinions of others; all of that is in the *Basiacuong* tradition, which is carried out in every event. The *basiacuong* tradition in Kampar has become a legacy from the past. However, it can be seen that now that this tradition has begun to fade, the Kampar people rarely have their traditions in every event; in fact, this tradition is only held at traditional and fun events. Because according to people who are in Kampar with this tradition, it will be a waste of time, that is the view of the Kampar people towards this tradition.

CONCLUSION

Based on the research results, the first *basiacuong* structure is the opener, namely the opening of the call. At the calling stage, the *Datuk* asks *lumbago* only the problem of why the link *mamak* was invited to the kampung nemo, then the opener asks permission to start the conversation with the *Datuk*. The second structure is the content; this structure discusses the application and sign of application. The third structure is the closing which ends with the open sea, which means dissolving the event and going home. Furthermore, for the *basiacuong* genre in Bakampung Nemo, there are three types: the Traditional Expression genre with 20 data, the Parable genre with 14 data, and the Pantun genre with 8 data. Finally, the mandate contained in *basiacuong* bakampung nemo, namely that you should follow the example that was imposed by the link *mamak* and the people of the house because there is an attitude of respect and the way you look polite both in terms of answering and asking questions.

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