



DIMENSION OF SOCIAL ORDER PREGNANT WOMAN SUPERSTITION IN KUBUANG TIGO BALEH SOCIETY

Ridha Hasnul Ulya

**Fakultas Bahasa dan Seni, Universitas Negeri Padang, Indonesia
ridhasnulya@fbs.unp.ac.id**

Submitted: 18-03-2022

Review: 22-03-2022

Accepted: 24-05-2022

DOI: <https://doi.org/10.22202/tus.2022.v8i1.5679>

Abstract

This study aims to describe the patterns, functions, and ethical values in the superstition of pregnant women in the Kubuang Tigo Baleh community. This research is a type of qualitative research, data collection techniques carried out by observation and unstructured interviews with informants. Data analysis technique was conducted in three stages, namely data reduction, data display, and conclusions. The results of this study indicate that: the superstition of pregnant women Kubuang Tigo Baleh community is a means of educating behavior, the superstition of pregnant women Kubuang Tigo Baleh community is associative, and the superstition of pregnant women Kubuang Tigo Baleh community is always created through the context of events. Therefore, it can be concluded that the superstition of pregnant women in Kubuang Tigo Baleh community is an expression of local wisdom in directing behavior, actions, and ethics

Keywords: *kubuang tigo baleh, social regulations, superstition*

INTRODUCTION

Local wisdom is a part of the culture of the community that cannot be separated from the language of the community. Local wisdom is passed down from generation to generation and is told by word of mouth. According to Ulya (2018), local wisdom is the capital of noble character formation. The noble character is the character of the nation that always acts with awareness and self-control. The broad scope of local wisdom can include thoughts, attitudes, language actions, arts, and literature. Efforts to develop local wisdom will not be carried out properly without optimal community participation. The participation of various elements of the community in taking the initiative and becoming the organizer of the education program is an invaluable contribution, and needs to get attention and be appreciated (Ulya, 2019; Afnita, 2021).



Minangkabau as a tribe also has unique local wisdom among other tribes in Indonesia. If Papua, Kalimantan, and Bali have tangible local wisdom (seen: architecture, conservation of natural resources, and objects), it is different from the Minangkabau people. Minangkabau has a form of intangible local wisdom, namely in terms of language. Minangkabau has been known as a tribe that produces a lot of written works in the form of texts. This shows that Minangkabau is famous for local wisdom in the language field. This encourages the behavior of the Minangkabau people who are very careful in their language.

Idris (1992) stated that the results of interviews with Hasan Basri, the former Regent of Solok showed that Kubuang Tigo Baleh consisted of Salayo, Koto Baru, Cupak, Gantuang Ciri, Gauang, Panyangkalan, Kinari, Muara Panas, Guguk, Jawi-jawi, Koto Anau, Batu Banyak, Talang, and Janiah Sungai. Furthermore, quoting Syafiruddin's opinion which states that thirteen villages including Kubuang Tigo Baleh, include: Solok, Salayo, Cupak, Gantuang Ciri, Gauang, Panyangkalan, Kinari, Muara Panas, Koto Anau, Taruang-taruang, Koto Gadang, Guguk, and Sungai Lasi (Idris, 1992). Based on Tambo Datoek Toeah (Toeah & Damhoeri, 1989) it can be understood that what is included in the Kubuang Tigo Baleh area includes: Cupak, Koto Anau, Taruang-taruang, Koto Gadang, Dua Koto Diateh, Paninjauan, Balit Tanjung, and Sulit Air.

Superstition is one of many types of partially verbal folklore that is often found around the community. The term superstition refers to beliefs or influences that cannot be adjusted to rational thought. In terms of usage, superstition is associated with several other terms, such as: expressions of prohibition, people's trust, and superstition. In essence, the Minangkabau and Kubuang Tigo Baleh people use superstition not to believe in something taboo. However, it is intended to educate and instill ethical values. Superstitions can be exemplified such as Chinese people's trust in the number 13 which is interpreted as an unlucky number, or the Russian's belief that black cats bring bad luck. Therefore, the term superstition is more appropriate to be used in this paper.

In social life, there are always means of control to control the various behaviors of members of social groups so that the behavior of these members



remains within the limits of applicable norms. That is, human behavior is always limited within limits, which can be done, and which cannot be done. These limits can be in the form of recommendations or restrictions. These suggestions and prohibitions on human behavior are called ethical values. In community life, there are always various commands and prohibitions that apply to all members of the community based on existing social values and norms. Social norms and values act as directions for the behavior of members of social groups so as not to commit social deviations. Education also gives the chance to them to participate in developing local and national cultural values to become the value that can be applied in daily life and developed for the next generation (Erni, 2018; 2021).

An interesting variety of studies that support the second implication of Fudenberg and Levine's research are the Kramer and Block studies, conducting experiments in which a several people are interviewed and asked to make risky decisions (Ulya, 2019). Ulya, (2019) found that in dealing with some risky decisions, those interviewed tended to avoid doing activities on Friday the 13th and preferred a normal day and date. Like the results of research conducted by Peltzer & Renner (2003) conducted a survey of interviews with a number of taxi drivers in South Africa and found that those who were affected by expressions of trust tended to drive a little carelessly and experience more traffic accidents.

Regarding the relationship between expressions of trust and employment, the highest level of trust is related to non-rural and domestic work. The lowest level is related to government employees and the work involved mentally. In addition, as we get older, the tendency for expressions of trust starts to increase (Changani & Bhaise, 2017, Sepehr. M, 2005). Ghobadi in his paper "The Hamadani Folklor beliefs about Al" examines people's beliefs (Zaker Ghobadi & Nourinia, 2008). Al is the name of an evil fairy who in his belief took the heart of a prospective baby in the womb on the sixth night and killed the baby. Al is an entity created by humans, which first appeared because of illness during pregnancy which was then formed through the belief in the form of Al.

Furthermore, (Zhang, 2012) conducted a study of the relationship between superstition information on tourist interest to visit a tourist site. Zhang's research



results show that there is a positive relationship between the attitudes of tourists who have the potential to superstition and their tendency to visit places that have an appeal in terms of superstition. In addition, as many as 7% of respondents stated that they were interested in traveling to a place that had superstition appeal in the last 12 months, while as many as 3% believed in superstition and had traveled to places with superstition appeal in the last 12 months. Therefore, it can be concluded that the more positive the attitude of tourists toward superstition, more interested they are to visit a place that has an attraction from the superstition side of an area.

If a control device does not work in people's lives, there will be a deviation. This deviation is a form of violation of the values and norms that apply to society. One effort that can be done to reduce irregularities is to promote the use of superstitions (Dean, 2013). Superstition can be used as a means of social control and a basis for planting ethical values so that these deviations can be overcome (Dagnall, Parker, and Munley, 2007). This is based on the content of superstitions that contain ethical values, education, and social control. The traditional abstinence in Kubuang Tigo Baleh is not straightforward. The Kubuang Tigo Baleh community is very careful about using a form of delivery. This is evidenced by using meaningful words that are not directly in daily conversations. The people of Kubuang Tigo Baleh tend to use the language of class in delivering a word. These considerations are intended so that the intended purpose is not too compelling. One form of delivery from Kubuang Tigo Baleh community is known as superstition. Kubuang Tigo Baleh community superstition aims to advise someone who in certain conditions does not carry out an act in accordance with the customs of decency in Kubuang Tigo Baleh (Ulya, 2016; 2017).

In Minangkabau society, the superstition is pronounced by someone older to someone younger to avoid all forms of disaster (Ulya, 2018). One of the functions of the superstition in Kubuang Tigo Baleh is to advise a woman who is pregnant. A woman who is pregnant has many restrictions so she must act well in sitting, standing, eating, sleeping, and doing any activity. It is intended that the child is conceived by a prospective mother and can be born properly. This is relevant to the position of women in Kubuang Tigo Baleh who is placed in the highest place. The



offspring born must be born properly, so they can keep the good name of their mother and family Nagari maintained. This shows that the importance of a community member, especially pregnant women, is to know what moral values are worth doing and which should be avoided. In other words, if the community in an area maximizes the function of superstition as a tool to educate the ethics of children or adolescents, then the tendency of the community will live in the right, safe and prosperous order of life. Based on the above problems, it is important to conduct research on the social order dimensions of pregnant women in the gamelan Kubuang Tigo Baleh superstition.

METHODS

This research is a type of qualitative research (Bungin, 2007). Research on the disclosure is a type of content analysis research. The data in this study are statements that are supernatural and contain social order intended for pregnant women in Kubuang Tigo Baleh. Content analysis techniques in the field of literature can be in the form of efforts to understand literary works which include extrinsic elements such as moral messages, educational values, philosophical values, religious values, and others. The data in this study are in the form of words, phrases, clauses, and sentences. Data collection techniques are carried out in two ways, namely: unstructured observation and interview assisted by instruments such as recording devices, guide formats, and recording sheets. The data collection technique in this study takes place through several stages selectively through data reduction, namely summarizing, selecting the main things, focusing on the important things, simplifying, summarizing, and transforming raw data into research data. The steps to make an inventory of the best data in this study are as follows: (1) identifying the points of superstition in pregnant women; (2) data can be in the form of part of the text of the manuscript if it is related to its structure; (3) interpret the data to draw conclusions. Data analysis used was carried out in three stages, namely reducing data, presenting data, and drawing conclusions. The analysis steps taken in this study are as follows: (1) identifying the possible motifs for the story to be abstracted which contain the values of superstition in pregnant



women; (2) identifying texts and structures of oral literary works that contain superstition pregnant women point values; (3) analyze the values related to superstition pregnant women; (4) make an inventory of all structural analysis findings the meanings and values contained in the superstitions of pregnant women in the Kubung Tigo Baleh community; (5) interpretation of research findings; (6) formulating implications and drawing conclusions; and (7) compiling research reports.

FINDING AND DISCUSSION

Superstition for Pregnant Women Kubuang Tigo Baleh Community

Superstition around the life cycle of pregnant, born, infancy, and childhood types is everything related to aspects of belief and behavior around the circle of human life which includes: women who are pregnant; period of birth; toddler period; and childhood. The research findings show that the Kubuang Tigo Baleh community is very concerned about women who are pregnant. This can be seen from the following examples of superstitions.

Urang hamil indak bulieh makan jo piriang rompeang beko rompeang anaknya.
(Pregnant people can't eat with a rompong plate, then their child will also be rompong)

This superstition is spoken by elderly people to their pregnant children. Superstition is intended so that the child does not eat by using a plate, so it does not hurt the child's hands or lips. That is because the plate is a container made of glass so it can hurt someone if it is exposed to the portion of the plate that is *rompong*. Elderly people use this superstition by lowering their intonation or tone of voice do their children feel what is being said will happen soon. In addition, this superstition can have a psychological impact on the child who is pregnant because the speech is believed to make the child's lips to be born become deformed (chipped). This makes the child afraid because parents would want to give birth to children with a complete physical and normal. Furthermore, other examples of Kubuang Tigo Baleh's community superstition relating to pregnancy, birth, infancy, and childhood, can be seen from the statement below.



Urang hamil indak bulieh mamakai jilbab lilik beko talilik tali puseknyo.

(Pregnant people are not allowed to wear the hijab wrapping it around later when giving birth it will cause the umbilical cord to be wrapped too)

This superstition is pronounced when elderly people sees a pregnant child wearing a veil that is deliberately wrapped around the neck. Superstition is intended, so the child does not wrap the veil around the neck because it can cause the child to have difficulty breathing. Parents express this superstition by using slow intonation and followed by cues in a circle to draw the veil around it. This causes the child to experience anxiety and immediately improve the hijab pattern because he does not want to experience difficulties during the procession of giving birth. In addition, this can have an impact on the safety of the baby to be born. Furthermore, other examples of Kubuang Tigo Baleh's community superstition relating to pregnancy, birth, infancy, and childhood, can be seen from the statement below.

Indak bulieh wakatu hamil duduak di simin, lakek kakak e beko.

(It's not allowed while pregnant to sit on the cement floor, the child will stick to it when giving birth)

The superstition above is one of the superstitions that is often heard. Superstition is aimed at women who are pregnant. The word cement is deliberately chosen by speakers because it is in accordance with the nature of cement, which is a sticky material. This makes the child feel afraid to sit on the floor made of cement. In this superstition, there is an impact that will occur if a pregnant woman sits on a floor made of cement, which can make the placenta attached to the baby's fetus, and it will endanger the baby's life. This superstition is delivered in a high enough tone when parents see their child sitting on a floor made of cement.

Basically, this superstition is intended, so the child does not experience difficulties when getting up or standing. A woman who is getting pregnant will make her stomach size bigger and have difficulty standing up so she will ask for help from others to wake her up. This will inconvenience others, so this superstition is made. In addition, pregnant women who sit on a floor made of cement will sit in a way that opens both legs due to the size of an enlarged abdomen that this action



is considered unethical and can cause an uncomfortable atmosphere for people who see.

Superstition of Pregnant Women in KubuangTigo Baleh are Associative

Superstition of pregnant women in Kubuang Tigo Baleh often uses natural symbols or signs that are adapted to the context (time and form). Natural signs in question, such as: stones, water, organs, fire, iron, plants, animals, colors, sounds, and others. In addition, what is unique to the Kubuang Tigo Baleh community superstition is that it does not relinquish the relationship of the sign with the signifier. That is, the natural signs used to create superstitions that are adapted to the nature of the object, so people who listen to it easily believe and seem real in their views (Uniwati, 2012). For example, in one particular context, there is a superstition that is spoken when a pregnant woman is sitting on a floor made of cement. Speakers will create a superstition through the relationship of the marking, which is cement is hard and sticky so the superstition appears that reads "Not allowed to sit on the floor later the child is born to be hard and difficult to give birth" or "Not to sit on the floor later the child is sticky." This superstition example shows a speaker is someone who is smart in making associational relationships and is an expert at using the time (Safaei and Khodabakhshi, 2012).

Associations created to be used as superstitions are made as real as possible and as precise as possible so that the listener feels that this is something that will happen, so they are afraid of breaking them. The association used in designing a superstition is very varied. This superstition is different in various cultures. Relativity in superstition is illustrated by Lesser as "Things that are believed by one person but not for others; not trusted by one person at a time and trusted at another time". Speakers can use different signs at the same time or event. However, this difference does not make superstition interpreted as something that is difficult to accept. The difference is still as relevant as possible to the object being marked. For example, in one Nagari there is a superstition that "It is not permissible to sew at dusk later the eyes become farsighted" and in the other Nagari the superstition is different to "Should not watch television too closely the eyes become farsighted." Both of these examples can be interpreted as the wisdom of Nagari in designing a



superstition. However, if understood the essence of the two superstitions are the same, namely wisdom in the functioning of the eye, improper time in using the eyes, and an atmosphere that does not support eye function so that it will have the same impact, namely eye disorders.

The Superstition of Pregnant Women in Kubuang Tigo Baleh is always Created by the Context of an Event

Another aspect that can be discussed regarding the type of Kubuang Tigo Baleh community superstition is the context. The superstition of pregnant women is always created by the context of an event. The context makes the superstition of pregnant women more acceptable and interpreted as having a negative impact on being violated. The contexts of the use of superstition are known from interviews with informants of social backgrounds as traditional leaders, religious scholars, and clever people. Interview results show that superstition is often used at the time before the violation occurred and after the violation occurred. Usually, parents use it directly at the place where violations take place when eating, while together, or when relaxed (Kang, 2005). At the time before the violation occurred, superstition was preventive and mostly used with quite a low intonation. Furthermore, superstitions that occur after a violation can usually be coercive and are mostly used with high intonation and tend to be high.

An interesting discussion of the type of superstition of the Kubuang Tigo Baleh community is the tendency of superstition which is used frequently by women and younger people. This is in line with Wagner's opinion as quoted by Rudyansjah (2012) which explains that young people believe in superstition more easily than old people even though he mistakenly views superstition as not related to intelligence or rural and urban life, and religious beliefs. Trust is more found in women, people with low intelligence, and low economic status introduced by Zapf. Kubuang Tigo Baleh community superstition is often reserved for women, especially pregnant women. The analysis showed that women who mostly committed ethical violations and had habitual problems and physical limitations. In addition, there are special reasons that can be observed for this type of superstition for pregnant women and children.



For the Minangkabau community, especially the Kubuang Tigo Baleh community, pregnant women and children are the foundation in passing down a tradition so that early education is needed so that one day they can be proud of their families and even their families. That is, the type of Kubuang Tigo Baleh community superstition tends to be in this circle of life. In other words, most people's beliefs in the form of superstition are located and destined around the prenatal and postnatal until a child becomes an adult (Bravianingrum, 2011). Based on this study, it can be understood that the type of superstition of pregnant women confirms that the Kubuang Tigo Baleh community is very careful in their behavior. Caution in acting and behaving is realized as an effort to create social order. This research can certainly refute all opinions which state that superstition is a false and primitive view. It even breaks the hypothesis that the rationale for this superstition is the belief in the power of magic delivered by Koentjaraningrat.

CONCLUSION

Superstition is a supernatural statement intended as a form of managing one's behavior and manners through speech media. Superstition can be said as a form of community local wisdom that is consciously functional. Most of the people's beliefs in the form of superstition are located and destined around prenatal and postnatal until a child becomes an adult. Based on this study, it can be understood that the type of superstition of pregnant women confirms that the Kubuang Tigo Baleh community is very careful in their behavior. Caution in acting and behaving is realized as an effort to create social order.

REFERENCES

- Afnita, A., Saputra, D., Ulya, R. H., & Efrianto, E. Character Education as a Means of Second Language Development in Talented Children: A Study of Sociolinguistic. *AL-ISHLAH: Jurnal Pendidikan*, 2021, 13(3), 1696-1704.
- Bravianingrum, Diessy Hermawati. Perbandingan Mitos Yang Terdapat Pada Legenda Ko-Sodate Yuurei (Jepang) Dan Legenda Kuntilanak (Indonesia): Kajian Sastra Bandingan. *Diglossia: Jurnal Kajian Ilmiah Kebahasaan dan Kesusastraan*, 2011, 3.1.



- Bungin, Burhan. Penelitian Kualitatif: Komunikasi. *Ekonomi, Kebijakan Publik, dan Ilmu social, Jakarta: Kencana Prenama Media Group*, 2007.
- Changani, Ashnaa; Bhaise, Sandip. Walking Under the Ladder will Only Knock the Carpenter Off His Perch! Are Superstitions Mindless?. *Learning Community- An International Journal of Educational and Social Development*, 2017, 8.2: 49-63.
- Dagnall, Neil; Parker, A.; Munley, G. Superstitious belief-negative and positive superstitions and psychological functioning. *European Journal of Parapsychology*, 2007, 22.2: 121.
- Danandjaja, James. Folklor Indonesia (Ilmu gosip, dongeng dan lain-lain Cet. VI. *Jakarta: Pustaka Utama Grafiti*, 2002.
- Dean, Fenella. Superstitions in an urban contemporary community. *The Student Researcher Journal*, 2013, 2.2: 59-77.
- Erni, Erni, et al. Nyanyian Panjang Bujang Si Undang as oral tradition in Melayu Ethnic; an alternative approach for mental revolution. In: *International Conferences on Educational, Social Sciences and Technology*. Fakultas Ilmu Pendidikan UNP, 2018. p. 430-436.
- Erni, Erni; Ulya, Ridha Hasnul. The Softskill and Hardskill forms of Tunjuk Ajar Melayu in Nyanyi Panjang Bujang Si Undang Palalawan Society of Riau Province. *AL-ISHLAH: Jurnal Pendidikan*, 2021, 13.3: 1688-1695.
- Ibrahim. *Tambo Alam Minangkabau*. Bukittinggi: Kristal Multimedia, 2014.
- Idris, S. *Tingkok Nagari Selayo*. Jakarta: Ikatan , 1992
- Kang, Yoonhee. *Untaian kata leluhur: marjinalitas, emosi, dan kuasa kata-kata magi di kalangan orang Petalangan Riau*. Pusat Penelitian Kebudayaan dan Kemasyarakatan, Universitas Riau, 2005.
- Peltzer, Karl; Renner, Walter. Superstition, risk-taking and risk perception of accidents among South African taxi drivers. *Accident Analysis & Prevention*, 2003, 35.4: 619-623.
- Rudyansjah, Tony, et al. *Antropologi Agama: Wacana-Wacana Mutakhir dalam Kajian Religi dan Budaya*. Penerbit Universitas Indonesia, 2012.
- Sepehr. M. *Ways to Combat Superstition & Classification*. Tehran: Rsheed, 2005.



- Safaei, Safiollah; Khodabakhshi, Akbar. A study of sociological factors of superstitions. *Asian Journal of Research in Social Sciences and Humanities*, 2012, 2.10: 208-225.
- Toeah, H.D. dan Damhoeri, A. *Tambo Alam Minangkabau*. Pustaka Indonesia, 1989.
- Ulya, Ridha Hasnul. Aksiologis Sastra dalam Gamitan Nilai Etika pada Superstisi Masyarakat Kubuang Tigo Baleh. In: *ASEAN Comparative Education Research Network Conference (ACER-N) Proceeding, Halaman*. 2016. p. 1223-1233.
- Ulya, Ridha Hasnul. Mustika Adab Masyarakat Kubuang Tigo Baleh dalam Bingkai Superstisi dan Sumbang Duo Baleh. International Seminar on Education. *Language, Literature, and Art (ISELLA) Proceeding, Universitas Islam Riau, Halaman*, 2017, 476-490.
- Ulya, Ridha Hasnul, et al. Cultural manifestation in superstition of Minangkabau society. In: *International Conferences on Educational, Social Sciences and Technology*. Fakultas Ilmu Pendidikan UNP, 2018. p. 422-429.
- Ulya, Ridha Hasnul. Reinterpretation of Ethic Value in Minangkabau's Superstition. *TELL-US Journal*, 2018, 4.1: 47-57.
- Ulya, Ridha Hasnul. Dimensi Keteraturan Sosial Wanita Hamil dalam Gamitan Superstisi Kubuang Tigo Baleh. *Kafaah: Journal of Gender Studies*, 2019, 8(2), 183-196.
- Uniwati, Uniwati. Takhayul Seputar Kehamilan dan Kelahiran Dalam Pandangan Orang Labuan Bajo: Tinjauan Antropologi Sastra. *Patanjala*, 2012, 4.1: 1-13.
- Zaker, Reza; Ghobadi, Changiz; Nourinia, Javad. Novel modified UWB planar monopole antenna with variable frequency band-notch function. *IEEE Antennas and Wireless Propagation Letters*, 2008, 7: 112-114.
- Zhang, Yunzhou. *The effects of superstition as destination attractiveness on behavioral intention*. 2012. PhD Thesis. Virginia Tech.